Cyclopaedia of Biblical, theological, and ecclesiastical literature

John McClintock, James Strong
CYCLOPAEDIA
OF
BIBLICAL,
THEOLOGICAL, AND ECCLESIASTICAL
LITERATURE.

PREPARED BY

THE REV. JOHN M'CLINTOCK, D.D.,
AND
JAMES STRONG, S.T.D.

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FRANKLIN SQUARE
1891.
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Vol. I.—A, B.

New York:

Harper & Brothers, Publishers,
Franklin Square.
1891.
Entered, according to Act of Congress, in the year one thousand eight hundred and sixty-seven, by

HARPER & BROTHERS,

In the Clerk's Office of the District Court of the Southern District of New York.
PREFACE TO VOL. I.

This work was commenced in 1853. From that time to this, the editors have been engaged, with the aid of several regular collaborators, and of numerous contributors of special articles, in its preparation.

The aim of the work is to furnish a book of reference on all the topics of the science of Theology, in its widest sense, under one alphabet. It includes, therefore, not only articles on the Bible and its literature, but also upon all the subjects belonging to Historical, Doctrinal, and Practical Theology. There is no Dictionary in the English language which seeks to cover the same ground, except upon a comparatively small scale. The *Encyclopædia of Religious Knowledge*, published several years since, under the supervision of the Rev. J. Newton Brown, is, indeed, quite comprehensive in its aim; but, as it is confined to a single volume, it could not give full treatment to the vast range of topics embraced in its plan. Besides this, there is but one other attempt in English at a comprehensive Dictionary of Theology, and that, unfortunately, remains incomplete. We refer to the translation of Herzog’s *Real-Encyklopädie*, commenced in 1856 by the Rev. J. H. A. Bomberger, D.D., the publication of which was suspended during the war.*

In the preparation of this Cyclopedia, Dr. Strong has had exclusive charge of the department of Biblical literature, and for the articles in that field he is responsible. Twenty years ago, before the publication of Kitto’s *Cyclopedia of Biblical Literature*, the student of the Bible had no better Dictionary to consult than the various recessions of Calmet. The great work of Dr. Kitto brought together the results of the critical labors of the preceding century, in which Biblical literature had become substantially a new science. Notwithstanding many and grave defects, Kitto’s *Cyclopedia* gave a new impulse to Biblical studies, and supplied a want almost universally felt. The lapse of twenty years, in which vast advances have been made in the literature of the Bible, has made a new edition necessary, and it has been well prepared under the editorship of Dr. Alexander. In the mean time, Smith’s *Dictionary of the Bible* (3 vols. imp. 8vo) has been issued, on a plan somewhat similar to Kitto’s Cyclopedia. It is the aim of the present work, as a Dictionary of the Bible, to combine the excellences of both the great works named, and to avoid their faults. Free use is made of their matter, so far as it has been found suitable to our plan;† but every article has been thoroughly revised, and more than half the articles on Biblical topics are entirely original, while most of the others are so in part. We acknowledge similar, though not quite so extensive obligations to Winer’s *Biblisches Real-Wörterbuch*, a book whose discrimination and compactness are unrivalled in this branch of literature. It will be perceived that the Biblical department of this Cyclopedia embraces many subjects and names not contained in any of these three works.

For the treatment of all the topics in Systematic, Historical, and Practical Theology, Dr. M’Clintock is responsible. In this field there has heretofore been no copious Dictionary answering to the Bible Dictionaries of Kitto and Smith. The *Real-Encyklopädie* of Herzog, and Wetzer und Welte’s *Kirchen-Lexikon*, have been the fullest sources of material in this form. Besides these, all other Encyclopaedias and

* It has now been superseded by Dr. Schaff’s *Encyclopaedia of Religious Knowledge*, noticed in our Supplement.
† Due credit is given in, or at the end of each article, for the use made of the works cited. In some instances the above general credit to Kitto and Smith is all that could justly or conveniently be given. We have incorporated all the information that is valuable in their works, with many qualifications and additions.
Dictionaries of importance, both general and special, have been used in the preparation of this work. Every article has either been written de novo, or thoroughly revised, with reference to the more recent literature on each topic. Great pains have been taken with the verification of references, but we cannot hope to have entirely avoided error in this, or in other points of minute detail in so vast a labor.

The whole work is of course prepared from the editors' point of view as to theology, but, at the same time, it is hoped, in no narrow or sectarian spirit.

The articles on the several Christian denominations have either been prepared by ministers belonging to them, or have been submitted to such ministers for examination and correction. Many of the papers on the various branches of Christian art and archaeology are written or revised by Professor George F. Comfort. Most of the articles on Bible Societies have been prepared by the Rev. Joseph Holdich, D.D.

Many of the short biographical sketches of ministers of the Methodist Episcopal Church are due to the Rev. George Lansing Taylor; of the German Reformed Church, to the Rev. H. Harbaugh, D.D.; of the Presbyterian and Congregational Churches, to Mr. A. Merwin; of the Prot. Epis Church, to Mr. W. Major. In this department Dr. Sprague's Annals of the American Pulpit have been of great service. Our thanks are due to the Rev. O. H. Tiffany, D.D., and to Mr. J. K. Johnston, for contributions, especially in Church history and early ecclesiastical biography. Professor Alexander J. Schem and Mr. J. N. Proescher (of Paris) have been regular collaborators throughout the work. The articles relating to Roman Catholic topics have all been prepared or revised by Professor Schem, who has also had entire charge of Church and national statistics, and of reading the proofs in all departments of the work except the Biblical. Many of the articles drawn chiefly from German or French sources are due to Mr. Proescher's careful and intelligent industry, both as compiler and translator. In succeeding volumes, articles will be found from other contributors, whose services were enlisted at a later period in the progress of the work than that covered in this volume.

The literature of the subjects treated has been a special object of care. Our aim has been to give the names of the most important works, both old and new; but we have especially sought, in view of the wants of the majority of those who will probably use this Cyclopaedia, to refer, on all essential points, to accessible books, which ordinary students, seeking to enlarge their knowledge, would be likely to fall in with or could readily obtain. It would have been easy to enlarge the lists of books by emptying the works on Bibliography into them, but we have preferred the more laborious, and, we trust, the more satisfactory plan of discrimination and selection.

One of the greatest difficulties of such a task as this is the adjustment of the relative length of the articles. We have endeavored to keep in mind the relative importance and interest of the various topics as the only safe guide in this respect. Long articles are given on certain of the more important subjects; but we have never sacrificed to this end our chief purpose, viz., to give as complete a vocabulary as possible of all the branches of theological science. This is what, according to our view, is most wanted in a Dictionary. No essay, however elaborate, in a Cyclopaedia, can satisfy the wants of the student who seeks to master any special topic; he will and must go beyond the Dictionary to its sources. But students, and even theologians, are in constant need of accurate information upon minor points; and upon all these we have sought to give statements that may be relied upon.

If the work shall be found, in actual use, to have gathered into a convenient and clear summary the mass of knowledge accumulated in its several departments, and shall likewise serve to advance, in some degree, the cause of religious truth, it will have met the expectations of the authors, who have expended upon it many years of earnest toil and solicitude.
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ABBREVIATIONS.

A. V. stands for Authorized Version.

cod. = codex = in the same (year).
ib. = ibidem = in the same (place).
lq. = idem = the same.
lc. = idem quod = the same as.
loc. cit. = the passage quoted.

q. d. = quasi dictum = as if it were said.
q. v. = quod vide = which see.
s. e. = sine anno = without year of publication.
s. l. = sine loco = without place of publication.
s. an. = sine anno = under the year.
seq. = sequencing.
s. v. = sub anno = under the word.
v. r. = various reading.
CYCLOPAEDIA
OF
BIBLICAL, THEOLOGICAL, AND ECCLESIASTICAL LITERATURE.

A.

A. See Alpha.

Abrah. See Abraham.

A'lar (אלאך), a person who (or a place from which some of the Jews) returned after the captivity (1 Esdr. vi, 36); more correctly called in the parallel list (Neh. vii. 61) Immer (q. v.).

Aʻéra (אֶרֶאָ), a factitious term used by the Rabbinists (Lev. Talm. Aruch, s. v.) as an example of a word beginning with two נs, like Aazrak (q. v.). In the Talmud, according to Buxtorf (Lex. Talm. col. 2), it is written Aera (אֶרֶא), perhaps only a sing. Chaldaic form of the plural. Urim (q. v.), light.

Aʻaron [vulg. pronounced Av′ron] (Heb. Aʻaron, עַרֹּן; נָעַר, derivation uncertain: Genesius, Theol. Heb. p. 33, thinks from the obsolete root נער, to be libidinous [so in the Heb. Lex. Aruch, from נער, referring (erroneously) to his conception during the Pharisaic edict; but in his Heb. s. v. compares with נער, mountaineer; Fürst, Heb. Handwörterbuch, s. v., makes it signify enlightener, from an obsolete root נער = נער, to shine. Sept. נ, N., and Josephus, "Aprion").

1. History.—Aarón was the eldest son of the Levite Aaron, who was a Levite of the tribe of Judah, named depoisheila (or Elizahielh), who had born to him four sons, Naadab, Abihu, Eleazar, and Ithamar; and Eleazar had, before the return of Moses, become the father of Phebebas (Exod. vi. 29-23). Pursuant to an intimation from God, Aaron went into the wilderness to meet his long-exiled brother, and conduct him back to Egypt. They met and embraced each other at the Mount of Horæ (Exod. iv. 27), B.C. 1658. When they arrived in Goshen, Aaron, who appears to have been well known to the chief of Israel, introduced his brother to them, and aided him in opening and enforcing his great commission (Exod. iv. 29-31). In the subsequent transactions, Aaron appears to have been almost always present with his more illustrious brother, assisting and supporting him; and no separate act of his own is recorded, although he seems to have been the actual instrument of opening many of the miracles (Exod. vii. 19 sq.). Aaron and Hur were present on the hill from which Moses surveyed the battle which Joshua fought with the Amalekites (Exod. xvii. 10-12); and these two long sustained the weary hands upon whose uplifting (in order to extend the official rod, rather than in prayer; see ver. 9) the fate of the battle was found to depend. Afterward, when Moses ascended Mount Sinai to receive the tables of the law, Aaron, with his sons and seventy of the elders, accompanied him part of the way up, and were permitted to behold afar off the symbol of the Sacred Presence (Exod. xxiv. 1, 2, 9-11). During the absence of Moses in the mountain the people seem to have looked upon Aaron as their head, and an occasion arose which fully vindicates the divine preference of Moses by showing that, notwithstanding the seniority and greater eloquence of Aaron, he wanted the high qualities which were essential in the leader of the Israelites (see Níemeyer, Charact. iii. 238 sq.). The people at length concluded that Moses had perished in the fire that gleamed upon the mountain's top, and gathering around Aaron, clamorously demanded that he should provide them with a visible symbolic image of their God, that they might worship him as other gods were worshipped (Exod. xxxii). Either through fear or ignorance, Aaron complied with their demand; and with the ornaments of gold which they freely offered, cast the figure of a calf (see Kitto's "Daily Bible Illustr. in loc."). See CALF. However, to fix the meaning of this image as a symbol of the true God, Aaron was careful to proclaim a feast to Jehovah for the ensuing day (see Monseuri, Aaron purgatus sie de vita lucre, Atreb. 1605, Francf. 1675). At this juncture, Moses' reappearance confounded the multitude, who were severely punished for this sin. Aaron attempted to excuse himself by casting the whole blame upon the people, but was sternly rebuked by his brother, at whose earnest intercessions, however, he received the divine forgiveness (Deut. ix. 20). During this and a second absence in the mountain, Moses had received instructions regarding the ecclesiastical establishment, the tabernacle, and the priesthood, which he soon afterward proceeded to execute. See Tabernacle; Worship. Under the new institution Aaron was to be high-priest, and his sons and descendants priests; and the whole tribe to which he belonged, that of Levi, was set apart as the sacerdotal or learned caste. See Levite. Accordingly, after the tabernacle had been completed, and every preparation made for the commencement of actual service, Aaron and his sons were consecrated by Moses, who anointed them with the holy oil and invested them with the sacred garments (Lev. viii. ix), B.C. 1657. The high-priest applied himself assiduously to the duties of his exalted office, and during the period of nearly forty years that it was filled by him his name seldom comes under our notice. But soon after his elevation his two eldest sons, Nadab and Abihu, were struck dead for daring, seemingly when in a state of partial inebriety, to conduct the service of God in an irregular manner, by offering incense with unlawful fire. On this occasion it was enjoined that the priests should manifest none of the ordinary signs of mourning for the loss of those who were so dear to them. To this heavy stroke
AARON Bен ASER

AARON bowed in silence (LEV. x. 1-11). Aaron joined in, or at least sanctioned, the invidious conduct of his sister Miriam, who, after the wife of Moses had been brought to the camp by Jethro, became apprehensive for her own position, and cast reflections upon Moses, much calculated to bring in disgrace his office (Ex. xx. 7). It was altogether distinct from the semi-sacerdotal character with which his mere seniority in the family invested him according to patriarchal usage. (See JETHRO.)

Aaron was the son transferred from the family of the senior Eleazar (see JOSEPHUS, Ant. v. 11, 5, vii. 1, 3), but afterward restored (comp. 1 Sam. ii. 30), as "HEAT-PRIEST."

II. Priesthood.—Aaron and his sons were invested by Moses with the priestly office, which was to remain in Aaron's line for ever (Ex. xxx. 35, 36). This was altogether a type of the semi-sacerdotal character with which his mere seniority in the family invested him according to patriarchal usage. The duty and right of sacrificing to God was afterward reserved to that family exclusively. The high-priesthood was confined to Aaron's line for ever (Ex. xxviii. 11). The priestly office was peculiar; it could not be sold, or purchased by money (30th of Lehi). The high-priest was endowed; in bearing the names of all the tribes of Israel upon his breast and upon his shoulders, thus presenting them always before God, and representing them to Him; and in being medium of the communication of His will to them. But, though the offices of Aaron were typical, the priesthood of Christ is of a far higher order. Aaron's priesthood was designated as "a shadow of heavenly things." He was the type of the greater and perfecter priest, whose name was Jesus (Heb. v. 4, 10, 12). He was the Priest who has been brought near to God through His own blood (Heb. x. 19). He who is without sin (Heb. viii. 2). He who should be constituted, not after the law of natural commandment, but after the power of an endless life. (See HUNTER, Sacred Biol. p. 282; EVANS, Scrij. Biol. iii. 77; Williams, Characters of O. T. p. 97; Gordon, Christ in the Ancient Church, i. 271.) See PRIEST.

Aaron the younger (i.e. the yonger), a rabbit born at Nicomedia in the beginning of the 14th century. He was the son of a rich merchant, and was sent to France, from him several Hebrew works on mystical theology (The Tree of Life, The Garden of Faith, The Garden of Eden), and a literal commentary on the Pentateuch, entitled נבון רוח (Vail of the Law). — HOEFER, Biographie Generale, i. 5.

Aaron the elder (i.e. the elder), a celebrated rabbi of the sect of the Caraites, practiced medicine at Constantinople toward the close of the 13th century. He was the reputed author of a work on the Jewish prayer-book according to the rites of the Caraitic sect ( CONSTANTINOPLE, 1580), and of a Jewish prayer-book according to the rites of the Caraitic sect (VENICE, 1589-89, 2 vols. 4to). He also wrote commentaries on the Pentateuch, the first prophets (Joshua, the Judges, Samuel, and the Kings), on Isaiah and the Psalms, and on Job, all of which are still in use. — HOEFER, Biographie Generale, i. 6.

Aaron ben-Aser, or Aaron ben-Moses, a celebrated Jewish rabbi, lived in the first half of the 14th century. He is the author of a Treatise on the Aramaic alphabet (PERSIA, 1076). He was the son of Aser, he was the high-priest in general, his lineal descendants being the high-priests. See AARONITE. Even in the time of David, these were a very numerous body (1 Chron. xii. 27). The other branches of the tribe of Levi were assigned subordinate sacred duties. See LEVITE. For the list of the pontiffs, including those of the line of Jotham (q. v.), to whose office was for some time...
AARON BEN-CHAYIM

the Orientals, which only admitted the authority of Ben-Nephthali. Their editions give for the first time the vowel signs, the invention of which has therefore frequently been ascribed to them. The works of Aaron ben-Asher have been printed, together with those of Moses ben-David, at the end of the Biblical Rabbinics of Venice.—Hoefer, Biographie Generale, 1, 7.

Aaron ben-Chayim, a celebrated rabbi, born at Fez in the middle of the 16th century. He was the head of the synagogues of Fez and Morocco. In order to superintend the printing of his works, he made in 1609, a voyage to Venice, where he died soon after. His works are (in Hebrew), The Heart of Aaron, containing two commentaries on Joshua and the Judges (Venice, 1609, fol.); The Offering of Aaron, or remarks on the book Sifra, an ancient commentary on Leviticus (Venice, 1609, fol.); The Measures of Aaron, or an essay on the 13 hermeneutical rules of Rabbi Ismael.—Hoefer, Biographie Generale, 1, 7; Fürst, Bibl. Jud., 1,590.

Aaron ben-Joseph Sason (Scharon), a rabbi of Thessalonica, lived at the close of the 16th century. He is the author of several celebrated Jewish works, among which are דעון דעה (the law of truth), a collection of 292 decisions on questions relating to sales, rents, etc. (Venice, 1616, fol.); and דעון דעה (the book of truth), explicatory of the Tosaphot of the Gemara (Amsterdam, 1706, 8vo.—Hoefer, Biographie Generale, 1, 7.

Aaron Zalaha, a Spanish rabbi, died 1298. He is the author of several commentaries published under the title ספר חסינא, id est Liber Instructum libri 613 legis Moasica processorum, etc. (in Hebrew, Venice, 1523, fol.—Hoefer, Biographie Generale, 1, 7.

Aironite (Heb. same as Aros, used collectively), a designation of the descendants of Aaron, and therefore priests, who, to the number of 5700 fighting men, with Jehoiada the father of Benahiah at their head, joined David at Hebron (1 Chron. xii, 27). Later on in the history (1 Chron. xxvii, 18) we find their chief was Zadok, who in the earlier narrative is distinguished as "a young man mighty of valor." They must have been an important family in the reign of David to be reckoned among the tribes of Israel. See also, Priest.

Asrak (אָסְרָק), a Cabalistic word found in the Talmudic Lexicon Aruch, and apparently invented by the Rabbinists in order to correspond to a prohibition found in the Mishna (Skhabbat, xvi, 6). Asrak should write on the Sabbath two letters, this word beginning with the letter נ repeated. In the Talmud, however, it is written Adaruk (אַדָּרָק). Buxtorf (Lex. Talmud. col. 2) thinks it is merely the Biblical word אָסְרָק, as אָסְרָק, I will gird thee (Auth. Ver. "I girded thee"), found in Isa. xiv, 5.

Ab (אָב), prob. i. q. "the season of fruit," from אָבָה, to be fruitful, and apparently of Syriac origin, D'Herbelot, Bibl. Orient. s. v.: comp. Abin; Josephus, Ant. iv, 4, 7), the Chaldee name of the fifth ecclesiastical and eleventh civil month of the Jewish year (Buxtorf, Lex. Talmud. col. 2); a name introduced after the Babylonian captivity, and not occurring in Scripture, in which this is designated simply as the fifth month (Num. xxxviii, 38; Jer. i, 3; Zech. vii, 3, etc.). It corresponded with the Macedonian month Λουες (Λοῦε), beginning with the new moon of August, and always containing thirty days. The 1st of Ab is observed either as a day for the death of Aaron (Num. xxxix, 38); or the 9th is the date of the appearance of Moses (Genesis, in Wagenser's Sota, p 786) of the desert from Canaan (Num. xiv, 30), and the destruction of the Temple by Nebuchadnezzar (Zech. vii, 5; vii, 19; comp. Reland, Anecd. Sacr. iv, 10; but the 7th day, according to 2 Kings xxx, 8, where the Syriac and Arabic read 9th; also the 10th, according to Jer. iii, 15, probably referring to the close of the confabulation, Buxtorf, Syn. g. (in Judaeis. xxxviii, 1, 3, 4, 5); the 16th was the festival of the Xylophoria, or bringing of wood into the Temple (Bodenschatz, Kirchliche Verfassung der Juden, ii, 106; comp. Neh. x, 34; xiii, 31; on nine successive days, according to Ortho, Lex. Rabb. p. 333; on the 14th, according to Josephus, War, ii, 17); the 21st in memory of the extinction of the western lamp of the Temple; the 25th, the 27th, and the 28th were called, according to Josephus, the seven Sabbaths of Ab, because the temple was not to be entered on that day. —Hoefer, Biographie Generale, 1, 7; Forth, Proph. Name. Hence it is equally applicable to females; e. g. Ami- gail (as among the Arabs; comp. Koegsman, in Ewald's Zeitung, pp. 14, 15); "fuer die Konade der Morgen-landes," in v. 297-317. In all cases it is the full name that is to be considered as the genitive, the prefix 2N being in "construct," and not the reverse. See Also.

Ab'racou (Lat. Abacce, the Greek text being no longer extant), one of the minor prophets (2 Esdr. [in the Vulg. 4 Esdr.] i, 40), elsewhere Habakkuk (q. v.).

Abd'don (אַבְדָּדֹן), for Heb. אַבְדָּדֹן, destruction, i. e. the destroyer, as it is immediately explained by עָבְרָלעָלעָלע (APOTTOI), the name ascribed to the ruling spirit of Tartarus, or the angel of death, described (Rev. ix, 11) as the king and chief of the Apocalyptic host and the fifth trumpet, and as the angel of the abyss or "bottomless pit" (see Origen, Biblica, ii, 445). In the Bilde, the word abaddon means destruction (Job. xxxi, 12), or the place of destruction, i. e. the subterranean world, Hades, the region of the dead (Job xxvi, 6; xxvii, 22; Prov. xv. 11). It is, in fact, the second of the seven names which the Rabbinists apply to it. It is perhaps taken particularly from Isa. xxxviii, 11, "Shall thy loving-kindness be declared in the grave, or thy faithfulness in (abaddon) destruction?" See Hades. Hence they have made Abaddon the nethermost of the two regions into which they divided the under world. But that in Rev. ix, 11, the angel of the abyss, or the abyss, is perfectly evident in the Greek. There is a general connection with the destroyer (q. v.) alluded to in 1 Chron. xxii, 15; but the explanation, quoted by Bengel, that the name is given in Hebrew and Greek, to show that the locusts would be destructive alike to Jew and Gentile, is far-fetched and unnecessary. The popular interpretation of the Apocalypse, which finds its symbols in the poetry of that prophecy the details of national history in later ages, has usually regarded Abaddon as a symbol of Mohammedian destruction at the head of the Saracenic hordes (Elliott's Hora Apocalyptica, i, 410). It may well be doubted, however, whether this symbol is anything more than a new and vivid figure of the same moral convulsions elsewhere typified in various ways in the Revelation, namely, those that attended the breaking down of Judaism and paganism, and the general establishment of Christianity (see Stuart's Comment., in loc.). See also, Revelation.

Abd'el, the name of the king of the deserts in Jewish mythology, which seems to point to a connection with Apollyon in his character as "the destroyer," or the destroying angel. Compare Exclus. xviii, 22, 25. See Apostles.

Abd'is (אַבדִיש), a son of Jethus, and one of the descendants (or residents) of Joash, who returned

ABADIAS

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ABAD Y QUEYPEO

with 212 males from the captivity withExtra (1 Eadri.
viii, 85); evidently the same with theOnaball (q. v.)
of the parallel list (Eadri. viii, 9).

Abad y Queypo, Manuel, a Mexican bishop,
born in the Asturias, Spain, about 1775. Having be-
come priest, he went to Mexico, where he was at first
judge of wills at Valladolid de Mechoacan, and, in
1809, appointed bishop of Mechoacan. Upon the out-
brake of the war of independence, Abad favored the
national party, and declared himself against the
Reign of Terror. When the Restoration of Ferdinand
VII was proclaimed, Abad was sent to Spain and impris-
oned at Madrid. He succeeded in winning the favor
of the king, and was not only released, but appointed
minister of justice. In the night following, however,
he was again arrested by order of the Grand Inquisitor,
and shut up in a convent. He was liberated in conse-
quence of the events of 1820, and elected a member of
the provisional junta of the government. Subsequent-
ly he was appointed Bishop of Tortosa. In 1823 he
was again arrested by order of the Inquisition, and
sentenced to six years imprisonment. He died be-
fore the time had expired.—Hoefler, Biographica Gene-
rale, i, 17.

Abaelard. See Abelard.

Abagaran. See Abagaran.

Abag'tha (Heb. Abagtha', אבאגדתא, prob. Persian
[comp. Bitha, Bithan, Bithana, Baghoas]
and, according to Bohlen, from the Sanscrit bhadgata,
fortune-giver:, Sept. 'Abarthai, one of the seven chief
enunciates in the palace of Xerxes, who were commanded
to bring in Vasthi (Esth. i, 10), B.C. 488.

Ab'ana [many Ab'ane] (Heb. Abanah', אבנה;
Sept. 'Abn; Vulg. Abana; or rather, as in the mar-
gin, Amaran [q. v.]; Heb. Amaranah', אבנה;
[comp. Is. xxiii, 16], since the latter means perpetual;
Genesis, Thesaur. Heb. p. 1162, in a stream mentioned
by Naaman as being one of the rivers of Damascus; an-
orther being the Pharpar (2 Kings v. 12). The main
stream by which Damascus is now irrigated is called
Barada, the Chysorrhoe, or "golden stream" of the
ancient geographers (Strabo, p. 761), which, as soon as
it issues from a cleft of the Anti-Lebanon mountains,
is divided into three smaller courses. The central or principal stream runs straight toward the
city, and there supplies the different public cis-
terns, baths, and fountains; the other branches diverge
to the right and left along the rising ground on either
hand, and having furnished the means of extensive
irrigation, fall again into the main channel, after dif-
fusing their fertilizing influences, and are at length
lost in a marsh or lake, which is known as the Bohr
el-Merj, or Lake of the Meadow. Dr. Richardson
(Truedi, ii, 498) states that the "water of the Barada,
like the water of the Jordan, is of a white, sulphureous
hue, and an unpleasant taste." Some contend that
the words Bohr el-Merj, and are explained as a loss for
the Pharpar; others find both in the two subsidiary
streams, and neglect the Barada; while still others
seek the Abana in the small river Fijah, which Dr.
Richardson describes as rising near a village of the
same name in a pleasant valley fifteen or twenty miles
to the north-west of Damascus. It issues from the
limestone rock, in a deep, rapid stream, about thirty
feet wide. It is pure and cold as ice water; and,
after coursing down a stony and rugged channel for
above a hundred yards, falls into the Barada, which
comes from another valley, and at the point of junction
is only half as wide as the Fijah. The Abana or
Abana has been identified by some (especially Ge-
serius, Heb. Lex.) with the Barada, from the coinci-
dence of the name Abana mentioned in Cant. iv, 8,
as one of the tops of Anti-Libanus, from which the
Chysorrhoeas (or Barada) flows; and the ruins of

Abla, now found on the banks of that stream, are
thought to confirm this view. A better reason for
this identification is, that Naaman would be more likely
to refer to some prominent stream like the Barada, rather
than to a small and comparatively remote fountain
like the Fijah. See Pharpar. The turbid character of
the water of Barada is no objection to this view, since
Naaman refers to Abana as important for its me-
notch rather than on account of its physical coldness.
The identification of the Abana with the Barada is
confirmed by the probable coincidence of the
Pharpar with the Arvajj; these being the only consid-
erable streams in the vicinity of Damascus (Bibliothe-
ca Sacra, 1849, p. 571; Robinson's Researches, new ed. iii,
447), which is the river by which taken by the latest travel-
er who has canvassed the question at length (J. L.
Porter, in the Jour. of Soc. Literat. Literature, July, 1853, p. 245
sq.). According to Schwarz (Pilast. p. 54), the Jews
of Damascus traditionally identify the Barada with
the Abana (q. v.). The Arabic version of the passage
in Kings has Baradas. According to Lightfoot (Cev.
Chor. iv.) the river in question was also called Kermis
יסרנָף (Kermis), a name applied in the Talmud to a river
of Palestine (Buxtorf, Lex. Talm. col. 218). See

Damasus.

Abaranel. See Abarbenel.

Abarim (Heb. Abarim, אברים, regions beyond,
I.e. east of the Jordan; Sept. 'Abarim, but to miyvah
'Ararim, but to Baris in Num. xxvii, 49. Vulg. Baris;
"passages"), a mountain (ื่בריים, Num. xxvii,
12; Deut. xxxii, 49), or rather chain of hills (ב ריים,
Num. xxxiii. 47, 48), which form or belong to the
mountainous district east of the Dead Sea and the
lower Jordan, being situated in the land of Moab
(Num. xxvi, 11), on the route to Palestine (Num. xxvii,
12). It was the last station but one of the Hebrews
on their way from Egypt to Canaan (Num. xxxii, 47,
48). See Jef-Abarim. The range presents many
different masses and elevations, commanding extensive
views of the country west of the river (Irbet and
Mangles, p. 459). From one of the highest of these, called
Mount Nebo, Moses surveyed the Promised Land be-
fore he died (Deut. xxxii, 49). From the manner in
which the names Abarim, Nebo, and Pisgah are con-
nected, it would seem that they were different names of
the same mountain range. See Nebo. According to
Josephus, who styles it Abaris (Aσαρις, Ant. iv, 8, 48), it
was a "very high mountain, situated opposite Jericho,"
and Eusebius (Onomast. Nāsā'ēz) locates it six miles
west of Heshbon. The name Abaris has been tor-
tured by some disciples of the Faber and Bryant school
of etymologists into a connection with the name of
a district of Egypt called Aberis or Avaris (Josephus,
Apam. i, 14), and so with the system of Egyptian idol-
alty, from the deity of the same name. Affinities be-
tween the names of two of the peaks of this range,
Nebo and Abaris, have also been traced with those of
other Egyptian deities, Anubis and Horis. There is
no good foundation for such speculations.

Abaris. See Abarim; Avaris.

Abausit, Firmin, a French Unitarian, was born
at Uzes, in Languedoc, Nov. 11, 1679. Though his
mother was a Protestant, he was forcibly placed in a
Roman Catholic seminary, to be educated as a Papist.
His mother succeeded in recovering him, and placed
him at school in Geneva. At nineteen he travelled
in Holland and England, and became the friend of
Baye and Newton. Returning to Geneva, he ren-
dered important assistance to a society engaged in
preparing a translation of the New Testament into
French (published in 1726). In 1727 he was appointed
public librarian in Geneva, and was presented with
the freedom of the city. He died at Geneva, March 20, 1677. Though not a copious writer, he was a man of great reputation in his day, both in philosophy and theology. Newton declared him "a fit man to judge between Leibnitz and himself. Rousseau describes him as "that wise and modest Abauctus," and Voltaire pronounced him "a great man." His knowledge was extensive in the whole circle of antiquities, in ancient history, geography, and chronology. His manuscripts were burned after his death by his relatives at Uzes, who had become Romanists; his printed works are collected, in part, in Oeuvres Divines et Humaines d'Abbaye. (Amst. 1672, 2 vols.). Many of his theological writings are contained in a volume entitled Miscellanées on Historical, Theological, and Critical Subjects, transl. by E. Harwood, D.D. (Lond. 1774, 8vo.). A list of his works is given by Haag, La France Protestant, 1, 3. See, also, Hoefer, Biog. Générale, i, 86.

Aba (Greek, αβα) is the Hebrew word אב (ab), father, under a form (the "emphatic" or definite state אב) the father peculiar to the Chaldean idiom (Mark xiv, 36; Rom. viii, 15; Gal. iv, 6). As a substantive it is common use to express the paternal relation, in the mixed Aramaic dialect of Palestine, during the New Testament age. Especially would it be naturally employed from infancy in addressing the male parent, like the modern paı́dus; hence its occurrence in the New Testament only as a vocative (Winer, Gesch. des neuest. Test., i, 77). Its reference to God (comp. Jer. iii, 4; John viii, 41) was common among the later Jews (Hamburger, Real-Exeget. s. v.). To guard against the appearance of too great familiarity, however, the writers of the New Testament, instead of translating the title into its Greek equivalent, πατὴρ, have retained it in its foreign form—One of elegance and dignity; but they have in all cases added its meaning, for the convenience of their merely Greek readers. Hence the phrase "Aba, father" in its two-fold form (Crítica Biblica, ii, 445).

1. Through faith in Christ all true Christians pass into the relation of sons; are permitted to address God with filial confidence in prayer; and to regard themselves as heirs of the heavenly inheritance. This adoption into the family of God inseparably follows our justification; and the power to call God our Father, in this special and appro priate sense, results from the inward testimony of our forgiveness given by the Holy Spirit. See ABBOT, B. C. C. 1. The word Abba in after ages came to be used in the Syriac, Coptic, and Ethiopic churches, in an improper sense, as a title given to their bishops (D'Herbelot, Bibl. Orient. s. v.), like padre, etc., in Roman Catholic countries. The bishops themselves bestowed the title Abba more eminently upon the Bishop of Alexandria; which gave occasion for the people to call him Baba, or Papa, that is, grandfather—a title which he bore before the Bishop of Rome.

Abbadie, Jacques, born about 1658, at Nay, in Bearn, studied at Saumur and Sedan. His proficiency was so early and so great, that at seventeen he received the title of D.D. from the Academy at Sedan. In 1676 he accepted an invitation from the Elector of Brandenburg, and was for some time pastor of the French Protestant church at Berlin. The French congregation at Berlin was at first but thin; but upon the revocation of the edict of Nantes great numbers of the exiled Protestants refixed to Brandenburg, where they were received with the greatest humanity; so that Dr. Abbadie, who was not able to support his family, and who took all possible care; and, by his interest at court, did many services to his distressed countrymen. The Elector dying in 1688, Abbadie accepted a proposal from Marshal Schomberg to go with him to Holland, and afterward to England with the Prince of Orange. In the autumn of 1689 he accompanied the Marshal to Ireland, where he continued till after the Battle of the Boyne, in 1690, in which his great patron was killed. He returned to London, was appointed minister of the French Church in Savoy; next was made dean of Killala, in Ireland, and died near London, Sept. 15 (other authorities say Oct. 2 or 6), 1727. His chief work is his Traité de la Religion Chrétienne (Rotterd. 1692, 2 vols. 12mo), which has passed through several editions, and has been translated into several languages (in English, Lond. 1694–8, 2 vols. 8vo). Madame de Sévigné called it "the most charming of books;" and, though written by a Protestant, it was found just as favorable among French Romanists, and even at the court of Louis XIV. His other important writings are: Réflexions sur la Présence du Corps de Jésus Christ dans l'Eucharistie; Les Caractères du Chrétien et du Christianisme; Traité de la Diversité de Notre Seigneur Jésus Christ; L'Art de se convaincre (Rotterd. 1692, translated into different languages); La Vérité de la Religion Réformée (Rotterd. 1718, 2 vols. 8vo); Le Triomphe de la Providence et de la Religion, an explanation of a portion of the Apocalypse (Amst. 1728, 4 vols. 12mo); Accomplissement de Prophecy in Christ (Lond. new ed. 1840, 12mo). A full list of his writings is given by Haag, La France Protestant, i, 7;—Hoefer, Biog. Générale, i, 86.

Abbess. Two different authors are frequently quoted by this title.

1. A celebrated canonist who flourished in 1250, and wrote a Commentary on the Five Books of DeCREd, printed at Venice in 1588, folio. He is known as Abbess antiquus.

2. The celebrated Nicholas Tudeschi, the Panormitan, known as Abbess Sicilus or Abbess junior. See PANORMITAN.

Abbé, the French name for abbot (q. v.). It is used in France not only to designate the superior of an abbey, but also the general title of the secular clergy. Before the French Revolution it was even sometimes assumed by theological students (unordained) in the hope that the king would confer upon them a portion of the revenues of some abbey. There were at one time in France so many unordained abbés, poor and rich, men of quality and men of low birth, that they formed a particular class in society, and exerted an important influence over its character. They were seen everywhere; at court, in the halls of justice, in the theatres, the coffee-houses, etc. In almost every wealthy family an abbé was an abbe, occupying the post of familiar friend and spiritual adviser, and not seldom, that of the head of the family. As in their correspondence, in a certain degree, to the philosophers who lived in the houses of the wealthy Romans in the time of the emperors.

Abbé commendataire. See ABBOT.

Abbess (Lat. abbatia), the superior or head of an abbey of nuns, bearing the same relation to them as the abbott to the monks. An abbess possesses in general the same dignity and authority as an abbot, except that she cannot exercise the spiritual functions appertaining to the priesthood (Conc. Trident. Sess. cv. v. vii). Generally the abbess must be chosen from the nuns of the same convent; she must be sprung from legitimate marriage, must be over forty years old, and must have observed the vows for eight years. In case of emergency, however, any nun of the order who is thirty years old, and has professed five years, may be elected. In Germany fifteen abbesses (of Essen, Ettlingen, Herford, Ganderheim, etc.) had formerly the right of sending a representative to the German Diet, and possessed a kind of episcopal jurisdiction, which they exercised through an official. After the Reformation the superiors of several German abbey, which were changed into Protestant institutions of ladies living in common, retained the title "abbess." See ABBEY; ABBOT.
Abbey (Lat. abbatio), a monastery of monks or nuns, ruled by an abbot or abbess (for the derivation of the name, see Abbott). The abbeys in England were enormously rich. All of them, 190 in number, were abolished in the time of Henry VIII. The abbey lands were afterward granted to the nobility, under which grants they are held to the present day. Cranmer begged earnestly of Henry VIII to save some of the abbeys for religious uses, but in vain.

In most abbeys, besides the Abbot, there were the following officers or obedientiarii, removable at the abbot's will:

1. Prior, who acted in the abbot's absence as his locum tenens. In some great abbeys there were as many as five priors.
2. Echonomarius, or Almoner, who had the oversight of the daily distributions of alms to the poor at the gate.
3. Pitanarius, who had the care of the pittances, which were the allowances given on special occasions over and above the usual provisions.
4. Sacrista, or Sacristian (Sexton), who had the care of the vessels, vestments, books, etc.; he also provided for the sacrament, and took care of burials.
5. Cameraerius, or Chamberlain, who looked after the dormitory.
6. Cellarius, or Cellarer, whose duty it was to procure provisions for strangers.
7. Thesaurarius, or Burser, who received rents, etc.
8. Precentor, who presided over the choir.
9. Hospitalarius, whose duty it was to attend to the wants of strangers.
10. Infirniarius, who attended to the hospital and sick monks.
11. Reflectionarius, who looked after the hall, and provided every thing required there.

For the mode of electing abbots, right of visitation, etc., see Conc. Trident. Sess. xxiv. On the most important English abbeys, see Willis, History of Mixed Abbeys, vol. i; A. Butler, Lives of Saints, ii. 688. See Convoy; Monastery; Priory.

Abbo, Abbot of Fleury, in France, born 958, slain in a tumult at Reole, in Gascony, Nov. 13, 1004. He presided two years (968-967) over a monastic school in England, and returned to Fleury, where he was made abbot. He was so celebrated for his wisdom and virtues that people, even in far-distant parts, had recourse to him for advice and assistance, especially in all questions relating to monastic discipline, his zeal for which caused the tumult in which he was slain.—Neander.

Ch. Hist. iii, 404, 470; Mosheim, Ch. Hist. c. x, pt. ii, ch. i, § 5; Acta Sanctorum, t. viii.

Abbot (Lat. abbòs: from Chaldee נָבִי, the fa ther), the head or superior of an abbey of monks. 1. The title was originally given to every monk, but after the sixth century was restricted to the heads of religious houses. At a later period the title was not confined to the superiors of monasteries, but was also given to the superiors of other institutions (as abbœ curiæ, palatii, scholarum, etc.), while, on the other hand, several other terms, as provost, prior, guardian, major, rector, etc., were adopted to designate the superiors of the convents of the several orders. The Greek Church uses generally the term archimandrite (q. v.). The name abbœt was especially retained by the order of the Benedictines, and its branches, the Cistercians, Bernardines, Trappists, Grandmontains, Prémonstratenses. But the congregation of Cluny (q. v.) reserved the title abbot to the superior of the principal monastery, calling those of the other monasteries oAbbœtes and prohbates. The Abbot of Monte Cassino assumed the title abbœt abbœtum. A number of religious orders are governed by an abbœt-general, e. g. (according to the Notitia per l'Anno 1859, the Official Roman Almanac), the regular canons of Lateran, the Camaldulenses, the Trappists, the Olivetans, the (Oriental) order of St. Antonius, and the Basilians. Regular abbœtes are those who wear the religious habit, and actually reside over an abbœy, both in spiritual and temporal matters. Secular abbœtes are priests who enjoy the benefits, but employ a vicar (q. v.) to discharge its duties. Lay abbœtes are laymen to whom the revenues of abbœyes are given by princes or patrons. Field abbœtes (Abbœtes octavense) are regular abbœtes appointed for army service. Arch abbœt is the title of the abbot of St. Martini, in Hungary. The abbœtes are, in general, subject to the jurisdiction of the diocesan bishop, but formerly some were exempt, and had even a kind of episcopal jurisdiction (jurisdictio quæst episcopalis), together with the right of wearing episcopal insignia (mitred abbœtes, abbœtes mitrales). Some, as the abbot of St. Maurice, in Switzerland, have even a small territory. Abbœtes with episcopal jurisdiction have the right of taking part in general councils, and the right of voting in provincial synods. The privileges and duties of abbœtes are determined by the rules of the order to which they belong, as well as by canonical regulations.

Costume of an English Mitred Abbot.

The commendatory abbœtes (abbœtes commendatoriae; Fr. abbœs commendaires), in France and England, were secular ecclesiastics, to whom abbœtes were given in commendam, who enjoyed a portion of the revenues, together with certain honors, but without jurisdiction.
over the inmates of the abbey. This became latterly so common that most abbots were thus held perpetually in commendam. In England many abbots, among other privileges, had the right of sitting in the House of Lords. According to Fuller (Ch. Hist. b. vi, p. 392, ed. 1655), there were sixty-four abbots and thirty-six priors, besides the Master of the Temple summoned to Parliament, which he terms "a jelly number." Edward III reduced them to twenty-six. In Germany, ten prince-abbots (of Fulda, Corvey, etc.) were members of the German Diet till 1806. See Bingham, Orig. Eccles. b. vii, ch. iii; Conc. Tridrual. Sess. xxv, and, for full details, Martene, De Aula. Mon. Rial. iii. 67ff. Articles for the benefactions of abbots (i. e. an inquisition) are given in Boissonnet, Dict. des Céreq. monast., i. 22 sq. 2. The title of Abb. is still used in some Protestant countries. In Germany it is sometimes conferred upon divines, especially if they enjoy the revenues of former monasteries. Thus the late Professor Lücke of Göttingen was an abb. Abbott, Abiel, D.D., a Unitarian minister, born in Wilton, N. H., Dec. 14, 1765. He graduated at Harvard, 1787, was assistant in the Phillips Andover Academy from 1787 to 1789, and became pastor of Coventry, Conn., 1795. Having been brought up a Trinitarian Calvinist, Mr. Abbott became, 1792, a decided and consistent Unitarian, in 1811, was disowned by the Congregational Church, and in 1824 was disowned by the Unitarians for his attacks on the Bible. He was a leading citizen of Manchester, and held the office of mayor. He died in 1834. He published in 1813 a "Statement of the Proceedings in his Church at Coventry, which terminated in his Removal," and some occasional pamphlets.—Sprague, Unitarian Pulpit, p. 229 sq. Abbott, Abiel, D.D., a Unitarian minister, born at Andover, Mass., Aug. 17, 1770. He graduated at Harvard, 1792, and was pastor at Haverhill from 1794 to 1803, and at Beverly from 1803 until 1826. His health failing, he spent the winter of 1825-6 in Charleston, S. C., and in Cuba, but died just as the ship reached quarantine at New York, June 7, 1826. He was a man of taste and culture, and an eloquent preacher. His Letters from Cuba were published after his death (Boston, 1859, 8vo); and also a volume of Sermons, with a Memoir by Everett (Boston, 1831, 2 vols., 8vo).—Sprague, Unitarian Pulpit, p. 229 sq. Abbott, George, D.D., Archbishop of Canterbury, brother of Robert (inf.), one of the translators of the English Bible, and a man of great ability and learning, was born at Guildford, October 29, 1567, and entered at Balliol College, Oxford, in 1578; subsequently was made Master of University College, and, in 1599, Dean of Winchester. At the university he was first brought into contact with Alep, Land, whose ecclesiastical schemes he opposed through life. In 1604, Dr. Abbott was the second of eight learned divines at Oxford, chosen by King James, to whom the care of translating all (but the Epistles of the New Testament was committed. In 1608, he assisted in a design to unite the churches of England and Scotland; in which his prudence and moderation raised him high in the favor of the king, who bestowed upon him successively the bishoprics of Lichfield (1609) and of London (1610). In 1611 his majesty elevated him to the See of Canterbury. As archbishop, he had the courage to displease the king by opposing the Hobie of Sports, the dispute of the English and Scotch bishops. In 1617, he vindicated the displeasure of Charles I, by refusing to license a sermon, which Dr. Sibbald had preached, to justify one of Charles's unconstitutional proceedings. For this act he was suspended from his functions, but was soon, though unwillingly, restored to them. A cause of deep sorrow
theory has been successfully applied to the solution of the discrepancy between Mark xv, 25, and John xix, 14 (where the Greek Ἰάκωβος has doubtless been mistaken for στίγμα)—Kitto, s. v.

Abbreviator, a clerk or secretary employed in the Papal Court to aid in preparing briefs, bulls, etc. They were first employed by Benedict XII in the 14th century. Many eminent men have filled the office. Pius XI (Érasme Sylvius) was an abbreviator for the Council of Trent.

Ab'da (Heb. 'Abda', עבדה [a Chaldaizing form, the servant, i.e. of God], the name of two men.

1. (Sept. 'Aḇḏā). The father of Adoniram, which latter was an officer under Solomon (1 Kings iv, 6). B.C. ante 995.

2. (Sept. 'Aḇḏēq). The son of Shammua and a Levite of the family of Jethro, resident in Jerusalem after the exile (Neh. xi, 17); elsewhere called Oniel (q. v.), the son of Shemariah (1 Chron. ix, 16).

Ab'das, a Persian bishop during the reign of Yezeedgird (or Isdegirdes), King of Persia, under whom the Christians enjoyed the free exercise of their religion. Abdas, filled with ill-directed zeal, destroyed (A.D. 414) one of the temples of the fire-worshippers; and being ordered by the monarch to rebuild the temple, refused to do so, although warned that, if he persisted, the Christian temples would be destroyed. Yezeedgird put the bishop to death, and ordered the total destruction of all the Christian churches in his dominions; upon which followed a bitter persecution of the Christians, which lasted thirty years, and was the occasion of war between the Persians and the Roman empire. In the Roman and Greek churches he is commemorated as a saint on May 16. See Socrat. Ch. Hist. vii, 18; Neander, Ch. Hist. ii, 110; Theod. Hist. Eccl. v, 39; Butler, Lives of Saints, May 16.

Ab'dell (Heb. Abdeel, עבדל, servant of God; Sept. Ἀβδίλ), the father of Shelemiah, which latter was one of those commissioned to apprehend Jerusalem (Jer. xxxvi, 26). B.C. ante 605.

Ab'di (Heb. Adbi', עבדי, my servant; or, according to Gesenius, for עבדיה, servant of Jehovah; but, according to Fürst, properly עבדיה, bondman), the name of three men.

1. (Sept. 'Aḇdi v. r. 'Aḇḏn). A Levite, grandfather of Hilkiah, who latter lived in the time of David (1 Chron. vi, 44). B.C. considerably ante 1014.

2. (Sept. 'Aḇḏa). A Levite, father of one Kish (different from Kish, a son of the preceding), which latter assisted in the reformation under Hezekiah (2 Chron. xxix, 12). B.C. ante 726.

3. (Sept. 'Aḇḏn). An Israelite of the "sons" of Elam, who divorced his Gentile wife after the return from Babylon (Ezra x, 26), B.C. 450.

Ab'dias, the name of two men.

1. Ab'dias (Lat. Abedas, the Greek text not being extant), one of the minor prophets (2 Esdr. i, 39), elsewhere called Obadiah (q. v.).

2. Ab'dias, of Babylon, is said to have flourished about the year 150 B.C., and to have been one of the seventy disciples; but his very existence is somewhat doubtful. The work attributed to him, viz. Historia Cer-taminia Apostolorum, in ten books, was written in the 5th or 9th century. It may be found in Fabrici Cod. Apocryphi. Nov. Test. ii, 388; and was published also by Leunis Basle, 1557, and Paris, 1560). A German translation is given in Barbeire, Bibliothek d. N.-T. Apokryphen (Stuttgart, 1841), p. 391 sq.—Gieseler, Ch. Hist. i, 67; Cave, Hist. Lit. anno 59; Baronius, i nonal. anno 44.

Ab'diel (Heb. Ab'diel, עבדייל, servant of God; Sept. 'Aḇḏiṿa), a son of Guni and father of Ahi, one of the chief Gadites resident in Gilead (1 Chron. v, 15), B.C. between 1093 and 792.
ABEEL

of Zego, i.e. of Nebo, or the Chaldaic Mercury, Dan. ii. 7, and Chald. id. N.22270; Sept. and Josephus (Aδεδενος), the Chaldean name imposed by the king of Babylon's officer upon Azariah (q. v.), one of the three companions of Daniel (Dan. ii. 49; iii. 12-30). With his two friends, Shadrach and Meshach, he was microbes, thrown into the burning furnace, into which they were cast for refusing to worship the gold- en statue which Nebuchadnezzar had caused to be set up in the plain of Dura (Dan. iii.). He has been supposed by some to be the same person as Ezra; but Ezra was a priest of the tribe of Levi (Ezra viii, 5), while this Azariah was of the royal blood, and conse- quently not a priest. (Dan. i. 3, 6.)

Abeel, David, D.D., an eminent missionary, was born at New Brunswick, N. J., June 12th, 1804, studied theology at the seminary in that place, and in 1826 was licensed to preach in the Dutch Reformed church. In October, 1822, he sailed for Canton as a chaplain of the Seamen's Friend Society; but at the end of a year's labor placed himself under the direction of the American Board of Commissioners for Foreign Missions. He visited Java, Singapore, and Siam, studying Chinese, and laboring with much success, when his health failed him entirely, and he returned home in 1833 by way of England, visiting Hol- land, France, and Switzerland, and everywhere urging the claims of the heathen. In 1835 he returned to Canton. The "opium war" preventing his usefulness there, he visited Malacca, Borneo, and other places, and settled at Kolojzoo. His health giving way once more, he returned in 1845, and died at Albany, Sept. 4, 1846. He published Journal of Resi- dence in Canton 1832-1833 (N. Y. 1837.); The Min- istry Convention at Jerusalem (N. Y. 1838, 12mo.); Claims of the World to the Gospel (N. Y. 1838). See Williamson, Memoirs of the Rev. D. Abeel (N. Y. 1849, 16mo.); Amer. Missionary Memorial, p. 338.

Abeel, John Nelson, D.D., a minister of the Reformed Dutch church, who was born in 1769, gradu- ated in 1787 at Princeton, and was licensed to preach in April, 1793. In 1795 he became one of the clergy of the Collegiate Dutch church in New York, where he continued until his death, Jan. 20, 1812. He was an eloquent preacher, and a man of great and deserved influence.

Abel (Heb. Abel, $2277$, a breath, l. q. transitory; as Genesis [Heb. Azar], from the shortness of his life; or, as Kitto [&quot;Daily Bible Illustrat.&quot;] suggests, perhaps l. q. murmuring, as he was frequently chidden during the infancy of Cain; Sept. and N. T. &quot;A&beta;&quot; Josephus, &quot;A&gamma;&alpha;&omicron;,&quot; the second son of Adam and Eve, slain by his elder brother, Cain (Gen. iv, 1-16), B.C. ch. 4:45. See Adam.

I. Notary.—Cain and Abel having been instructed, perhaps by their father, Adam, in the duty of worship to their Creator, each offered the first-fruits of his labors: Cain, as a husbandman, the fruits of the field; Abel, as a shepherd, fatings of his flock (see Fritzsche, De Sacrificia Cain et Habeaci, Lips. 1751). God was pleased to accept the offering of Abel, in preference to that of his brother (Heb. xi. 4), in consequence of which Cain, giving himself up to envy, formed the design of killing Abel; which he at length effected, having invited him to go into the field (Gen. iv, 8, 9; comp. John iii. 12). See Cain. The Jews had a trad- ition that Abel was murdered in the plain of Damascus; and accordingly his tomb is still shown on a high hill near the village of Sinia or Sineia, about two miles northwest of Damascus, on the road to Basra (Jerome, in Ezex. xxxvii). The summit of the hill is still called Nebi Abel; but circumstances lead to the probable supposition that this was the site, or in the vicinity of the site, of the ancient Abel or Abila (Po- cecte, Ext., ii. 144 sq.; Schubert, Reis. iii. 286 sq.). See Abila. The legend, therefore, was most likely suggested by the ancient name of the place (see Stanley, Palest. p. 405). See Abel.—(For literature, see Wolf, Cura in N. T., iv, 749.)

II. Traditional Views.—Ancient writers abound in observations on the mystical character of Abel; and he is spoken of as the representative of the pastoral race, or of the nomadic tribes, while Gen. iv. speaks of him as the "heir of the promise, who for the good of the name of the Lord, and the salvation of the faithful, it seems to intimate that Cain presented the fruit which might be most easily procured (Hom. in Gen. xviii. 5). St. Augustine, speaking of regeneration, al- ludes to Abel as representing the new or spiritual man in contradistinction to the natural or corrupt man, and says, "Cain founded a city on earth; but Abel, as a stranger and pilgrim, looked forward to the city of the saints which is in heaven" (De Civitate Dei, v. 1). Abel, he says in another place, was the first-fruits of the Church, and was sacrificed in testimony of the future Mediator. And on Ps. cxviii, (Sermon, § 9) he says: "This city" (that is, "the city of God") "has its beginning from Abel the son of Adam, the brother of Cain." Ireneus says that God, in the case of Abel, subjected the just to the unjust, that the righteousness of the former might be manifested by what he suffered (Contra Haer., iii. 23). Herein lies, in ancient times who represented Cain and Abel as embodying two spiritual powers, of which the mightier was that of Cain, and to which they accordingly rendered divine homage. In the early Church, Abel was considered the first of the martyrs, and many persons were accus- tomed to pronounce his name with a particular reverence. An obscure sect arose under the title of Ableites (q. v.), the prosessed object of which was to inculcate certain fanatical notions respecting marriage; but it was speedily lost amidst a host of more popular par- ties. For other mythological speculations respecting Abel, see Buhmann's Mythologia, i, 55 sq.; for Rab- binical traditions, see Eichendorff, Entsck., Juden-k, i, 452 sq., 682 sq.; for Oriental notices, see Ko- ran, v, 30 sq.; and Hist. Orient. p. 24 sq.; comp. Fabric. Pseudepigrapha, i, 118; other Christian writings may be seen in Iren. v, 6; Cedrenus, Hist. p. 8 (Kitto).

The general tenor of these Eastern traditional fic- tions is that both Cain and Abel had twins sisters, and that Adam determined to give Cain's sister to Abel, and Abel's sister to Cain in marriage. This arrange- ment, however, did not please Cain, who chose his own sister as a wife, and she the more beautiful. Adam referred the matter to the divine arbitration, directing each brother to offer a sacrifice, and abide the result. Abel presented a choice animal from his flock, and Cain a few poor ears of grain from his field. Fire fell from heaven and consumed Abel's offering without smoke, while it left Cain's untouched. Still more incensed at this disappointment, Cain resolved to take his brother's life, who, perceiving his design, endeavor- ed to dissuade him from so wicked an act. Cain, how- ever, cherished his malice, but was at a loss how to execute it, until the devil gave him a hint by a vision of a man killing a bird with a stone. One night, apparently, he crushed the head of his brother, while sleeping, with a large stone. He was now at a loss how to conceal his crime. He enclosed the corpse in a skin, and carried it about for forty days, till the stench became intolerable. Happening to see a crow, which had killed a little fowl, and stood "in his face in the hole in the ground, he acted on the suggestion, and buried his brother's body in the earth. He passed the rest of his days in constant terror, having heard a voice inflicting this curse upon him for his fratricide. (See D'Herbelot, Bibliothèque Orientale, s. v. Cabil.)

111. Character of his Offering.—The superiority of
ABEL

Abel's sacrifice is sacrificed by the Apostle Paul to fail (Heb. xi. 4). Faith implies a previous revelation: it comes by hearing, and hearing by the word of God. It is probable that there was some command of God, in reference to the rite of sacrifice, with which Abel complied, and which Cain disbelieved. The "more excellent" sacrifice was the firstfruits; in the offering of which there was a confession that his own sins deserved death, and the expression of a desire to share in the benefits of the great atonement which, in the fulness of time, should be presented to God for the sins of man. By his faith he was accepted as "righteousness by faith." God testified, probably by some visible sign—the sending of fire from heaven to consume the victim (a token that justice had seized upon the sacrifice instead of the sinner)—that the gift was accepted. Cain had no faith: his offering was not indicative of this principle. Although it is doubtful whether we can render the clause in God's excommunication with him—"sin lieth at the door."—by the words, "a sin-offering lieth or croucheth at the door," that is, a sin-offering is easily procured, yet the sin of Cain is clearly pointed out; for though he was not a keeper of sheep, yet a victim whose blood could be shed as a typical propitiation could without difficulty have been provided and presented. The truth is, much taught in this important event are, confession of sin; acknowledgment that the penalty of sin is death; submission to an appointed mode of expiation; the vicarious offering of animal sacrifice, typical of the better sacrifice of the Seed of the woman; the efficacy of faith in Christ's sacrifice to obtain pardon, and to admit the guilty into divine favor (Westley, Notes on Heb. xi. 4). The difference between the two offerings is clearly and well put by Dr. Magee (On the Atonement, i. 58-61): "Abel, in firm reliance on the promise of God, and in obedience to his command, offered that sacrifice which had been enjoined as the religious expression of his faith; while Cain, disregarding the gracious assurances which had been vouchsafed, or, at least, disdaining to adopt the prescribed method of manifesting his belief, possibly as not appearing to his reason to possess any efficacy or natural fitness, thought he had sufficiently acquitted himself of his duty in acknowledging the general superintendence of God, and expending a tender gratitude to the Divine Benefactor, by presenting some of those good things which he thereby confessed to have been derived from His bounty. In short, Cain, the first-born of the fall, exhibits the first-fruits of his parents' disobedience, in the arrogance and self-sufficiency of reason, rejecting the sacrifice, not because they felt an apprehension of right. He takes the first place in the annals of Deism, and displays, in his proud rejection of the ordinance of sacrifice, the same spirit which, in later days, has actuated his enlightened followers in rejecting the sacrifices of Christ." See SACRIFICE. There are several references to Abel in the New Testament. Our Saviour designates him "righteous." (Matt. xxiii., 35; comp. 1 John, iii. 12). He ranks among the illustrious elders mentioned in Heb. xi. According to Heb. xii, 24, while the blood of sprinkling speaks for the remission of sins, the blood of Abel for vengeance: the blood of sprinkling speaks of mercy, the blood of Abel for the malice of the human heart. the fruit of the earth, justice, ii. 174, 191; Whately, Prolegomena, p. 29; Horne, Life and Death of Abel, Works, 1812, vol. iv.; Hunter, Sacred Geography, p. 17 sq.; Robinson, Script. Characters, i.; Williams, Char. of T. p. 12; Simeon, Works, xix., 571; Close, Genesis, p. 46; Niemeyer, Charakter, ii., 87.

Abel, Thomas. See Able.

A'bel- (Heb. 'Abel), a name of several villages in Palestine, with additions in the case of the more important, to distinguish them from one another (see each in its alphabetical order). From a comparison of the Arabic and Syriac, it appears to mean from green grass; and the places so named may be conceived to have been in peculiarly verdant situations (Genesius, Thee. Heb. p. 14; see, however, other significations in Lengerke, Xenæus, i., 358; Hengstenberg, Penn., ii., 261.). See Abel. Abel as the name of an aged man, 18, it is used as an appellative, and probably signifies a gr unny plain. In this passage, however, perhaps we should read (as in the margin) stone, instead of ┬ localize Able, or meadow, as the context (verses 14, 15) requires, and the Sept. and Syriac versions explain; the awkward insertion of our translators, "the great [stone] of Abel," would thus be unnecessary.

In 2 Sam. xx, xx. , Abel stands alone for Abel-Beth-Maachah (q. v.).

See Abel, Abel-Beth-Maachah.

Abéard, Pierre (or Abaéard, Abaillad, Abelhardus), born at Le Pallet, or Palais, near Nantes, 1578, was a man of the most subtle genius, and the father of the so-called scholastic theology. In many respects he was far in advance of his age. After a very careful education, he spent part of his youth in the army, and then turned his attention to theological studies. He was one of the first to study the history of age, the celebrated Roscelin, of Compiegne. He left Palais before he was twenty years of age, and went to Paris, where he became a pupil of William of Champeaux, a teacher of logic and philosophy of the highest reputation. At first the favorite disciple, by degrees Abelard became the rival, and finally the antagonist of Champeaux. To escape the persecution of his former master, Abelard, at the age of twenty-two, removed to Melun, and established himself there as a teacher, with great success. Thence he removed to Corbeil, where his labors seem to have injured his health; and he sought repose and restoration by retirement to Palais, where he remained a few years, and then returned to Paris. The controversy was then renewed, and continued till Champeaux's scholars deserted him, and he retired to a monastery. Abelard, having paid a visit to his mother at Palais, found on his return to Paris in 1113 that Champeaux had been made Bishop of St.-Chapelle-sur-Marne. He recommended the study of divinity under Anselm at Laon. Here also the pupil became the rival of his master, and Anselm at length had him expelled from Laon, when he returned to Paris, and established a school of divinity, which was still more numerous attended than his former schools had been. Gaucelm Faidit, sent by the student of the sacred school, was trained at the apos (Coesstene II), nineteen cardinals, more than fifty bishops and archbishops, French, English, and German; and a much larger number of those men with whom popes, bishops, and cardinals had often to contend, such men as Arnold of Brescia, and many others. The number of pupils who used at that time to assemble round Abelard has been estimated at upward of 5000.

Abelard was about thirty-five when he formed an acquaintance with Héloïse, the niece of Fulbert, a canon in the Cathedral of Paris. She was probably under twenty. He contracted with her a secret and unlawful connexion, the fruit of which was a son named Peter Astralous. Soon after Abelard married Héloïse; but the marriage was kept secret, and, at the suggestion of Abelard, Héloïse retired into the convent of Argenteuil, near Paris, where she had been, as a child, brought up. The relatives of Héloïse, enraged at this, and believing that the lord had deceived them, revenged themselves by inflicting the severest personal injuries upon him. He then, being forty years old, took the monastic vows at St. Denis, and persuaded Héloïse to do the same at Argenteuil. From this time he devoted himself to the study of theology, and, before long published his work "Introductio
ABELARD 11  ABEL-BETH-MAACHAH

ad Theologian, in which he spoke of the Trinity in so subtle a manner that he was openly taxed with heresy. Upon this he was cited to appear before a council held at Soissons, in 1121, by the pope's legate, where, although he was convicted of no error, nor was any examination made of his Ecloga, but his book was confiscated, his book with his own hands. After a brief detention at the abbey of St. Medard, he returned to his monastery, where he quarrelled with his abbot, Adamus, and the other monks (chiefly because he was too good a critic to admit that Dionysius, the patron saint of France, had written his Ecloga with the regapotic of the same name mentioned in the Acts), and retired to a solitude near Nogent-sur-Seine, in the diocese of Troyes, where, with the consent of the bishop, Hatto, he built an oratory in the name of the Most Holy Trinity, which he called Paraclete, and dwelt there with another cleric and his pupils, who soon gathered around him again. His hearers, at various periods, were numbered by thousands. Being called from his retreat (A.D. 1125) by the monks of St. Gildas, in Bretagne, who had elected him their abbot, he abode for some time with them, but was at length compelled to flee from the monastery (about 1134) to escape their wicked designs upon his life, and took up his abode in Paraclete, where Hilse and her nuns were at that time. About the year 1140, the old charge of heresy was renewed against him, and by no less an accuser than the celebrated Bernard of Clairvaux, who was his opponent in the council held at Sens in that year. Abelard, seeing that he could not expect his cause to receive a fair hearing, appealed to Rome, and at once set out upon his journey thither. Happening, however, on his route, to pass through Cluny, he was kindly received by the abbot, Peter the Venerable, by whom his means he was reconciled to Bernard, and finally determined to pass the remainder of his days at Cluny. He died April 51, 1142, aged sixty-three years, at the monastery of S. Marco, whither he had been sent for his health.

As Bernard was the representative of Church authority in that age, so Abelard was the type of the new school of free inquiry, and of the use of reason in theology. His philosophy was chiefly, if not wholly, dialectical. In the controversy between the Schoolmen and the Nominalists he could be classed with neither; his position was the intermediate one denoted by the modern term Conceptualism. In theology he professed to agree with the Church doctrines, and quoted Augustine, Jerome, and the fathers generally, as authorities; and at the same time, that it was the province of reason to develop and vindicate the doctrines themselves.

"At the request of his hearers he published his Introductio ad Theologian; but in accordance with the stand-point of theological science in that age, the idea of Theologia was confined, and embraced only Dogmatics. The work was originally, and remained a mere fragment of the doctrines of religion. He agreed so far with Anselm's principles as to assert that the Incarnation can only develop what is given in the Fides; but he differs in determining the manner in which Fides is brought into existence; nor does he recognize the whole limits of speculative theology; in some points, he goes beyond the doctrinal belief of the Church; yet the tendency of the rational element lying at the basis, and his method of applying it, are different. The former was checked in its logical development by the limits set to it in the Creed of the Church, and many things are included in the terms of the moment. The work not only created a prodigious sensation, but also showed traces of a preceding hostility."

He treated the doctrine of the Trinity (in his Theologia Christiana) very boldly, assuming "unity in the Divine Being, along with diversity in his relations (rationem diversitatem), in which consist the Divine Persons. He also maintains a cognition of God (as the most perfect and absolutely independent Being), by means of which, he subscribes to the heathen philosophers, without derogating from the incomprehensibility of God. He also attempted to explain (in his Ecloga), and to establish, the principal conceptions of theological morality, as, for instance, the notions of vice and virtue. He made both to consist in the mental resolution, or in the intention; and maintained, against the moral conviction of his age, that no natural pleasures or sensual desires are in themselves sinful. He also discovered and defined the essence of the morality of actions in the frame of mind and maxims according to which those actions are undertaken."

A pretty clear view of Abelard's theology is given by Neander, Hist. of Christian Dogmas, 478 sq. (transl. by Ryland., Lond. 1858, 2 vols,). Abelard founded no school, in the proper sense of the word; the results of his labors were critical and destructive, rather than positive. The later scholastics, however, who were greatly indebted to him, especially as to form and method. His writings are as follows: Epistola ad Helierum, 4; Epistola ad diversis; Historia Calixtinum surnum, Apologia; Expositio Orations Domincae; Expositio in hymnorum Aposostorum; Expositio in Symbolum Athanasii; Sententiae ProĘblemata; Commentarium in Epistolam ad Romanas, libri 5; Commentarii in libros dogmatis; De Hilo et ejusque Virginitate Paracletinae; Introductio ad Theologian, libri 3; Epitome Theologia Christiana.

The philosophy and theology of Abelard have been recently brought into notice anew; in fact, the means of studying them fully have only of late been afforded by the following publications, viz. A. Abala's Epitome Theologia Christiana, nunc primum edidit F. H. Rheinwald (Berlin, 1885); Cousin's edition of his Oeuvres inédites (Paris, 1856, 4to); by the excellent Vie d'Abelard, par C. Remusat (Paris, 1845, 2 vols.); and by P. Abelardii Sic et non, primum ed. Henke et Lindenkohl (Marsburg, 1851, 8vo). The professedly complete edition of his works by A. B. (Paris, 1816, 4to) does not contain the Sic et Non. Migne's edition (Patrologia, tom. 175) is expurgated of certain antipapal tendencies. An edition was begun in 1849 by MM. Cousin, Jouürand, and Despees; but only two vols., out, were published, being after a short time. Two Letters of Abelard and Heloise (Lond. 1874, 4to); Nean- der, Ch. Hist. iv. 373; Metz. Quart. Rev. articles In- stauratio Novo, July and Oct. 1853; Böhringer, Kir- cheng. in Biog. vol. iv.; Presb. Quarterly, Philada. 1858 (two admirable articles, containing the best view of Abelard's life and philosophy anywhere to be found in small compass); The English Cyclopedia, A. Wright, Romance of Abelard and Heloise (N. Y. 1858, 12mo); Guizot, Essai sur Abelard et Heloise (Paris, 1865); Edmund Rev. xxx. 852; Westminster Rev. xxxii, 140.

A'bel-beth-ma'aklah (Heb. Abel Beth-Maakah, נב אל בִּית-מָאָה, Abell Beth-Maachah; Sept. Αβιλ δικαίου Maych 1 in 1 Kings xvi, 20, Aβηλ Βαβδα- αχα in 2 Kings xx, 29, ατηβέλ νομίσματοι in 2 Kings xx, 29, a city in the north of Palestine, in the neighborhood of Dan, Kadesh, and Hazor. It seems to have been of considerable strength from its history, and of importance from its being called "mother of Israel" (1 Sam. xxv, 10), i.e., a metropolis; for the same place is doubtless there meant, although peculiarly expressed (ver. 14, פִּנְיָה פַּנְיָה, toward Abel and Beth-Maachah, Sept. οις τις οις Βαβδα- αχα, Vulg. in Abelam et Beth- Maachah, Russ. Vers. "unto Abel and to Beth-Maachah;" ver. 15, פִּנְיָה פַּנְיָה, in Abelok, in house of Maackah, Sept. in Βαβδα-αρχα, Vulg. inABELA in Beth-Maachah, Russ. Vers. "in Abel of Beth-maachah"). See BETH-MAACHAH. The same place is likewise once denoted simply by Abel (2 Sam. xx, 49); and in the parallel passage (2 Chron. xxvi, 4),
ABEL-CERAMIM

ABEL-MAIM, which indicates the proximity of a fountain or of springs from which the meadow, doubtless, derived its verdure. See Abela.

The addition of "Maashach" marks it as belonging to, or being near to, the region Maashach, which lay eastward of the Jordan under Mount Lebanon. See Maachah. It was besieged by Joab on account of its having sheltered Sheba, the son of Bichri, a Benjamite, who had rebelled against David; but was saved from an assault by the "prevalence" of the place, who persuaded the men to put the traitor to death, and to throw his head over the wall; upon which the siege was immediately raised (2 Sam. xx, 14-22). At a later date it was taken and sacked by Benhadad, king of Syria; and 200 years subsequently by Tiglath-pileser, who sent away the inhabitants captive into Assyria (2 Kings xx, 29). The name Belimim (Belaim), mentioned in Judith (iv, 4), has been thought a corruption of Abel-maim; but the place there spoken of appears to have been much more southward. Josephus (Ant. vii, 11, 7) calls it Abel-maashech (אֵלֶם-מַשְּחֵה), or (Ant. viii, 12, 4) Ablémene (אָבֵלֶמֶנֶה), and Valerius Flaccus (Georg. II. 340) says it was still named Abela (אֵבֶלֶה). Reland (Palest., p. 520) thinks it is the third of the cities called Abela, mentioned by Eusebius (Onomast.), as a Phoenician city between Damascus and Paneas; but Gesenius (Thes. Heb. p. 15) objects that it need not be located in Galilee (Hazana, in the Nw. Macel. Lips. iv, 470), and abounds in loci in the Nw. (Kings xv, 29) called Abel-beth-Maachah (q. v.).

ABELMAACHAH. See Abel-beth-Maachah.

ABEL-ma'am (Heb. Abel Mis'imm, אֵבֵל מִשְּמַי, meadow of water; Sept. Α'βαλαμίαν, Vulg. Abelaiman), one of the Naphthali captured by Bendahad (2 Chron. xxxiv, 6); also mentioned to belong to the kings (Kings xv, 29) called Abel-beth-Maachah (q. v.)

ABELMA. See Abel-melahah.

ABEL-melahah (Heb. Abel Melekhah, אֵבֵל מֵלֶכָּה, meadow of a king; Sept. Α'βαλομηλακα and Α'βαλομηλακα, Vulg. Abelmelachus and Abelimeleach), a place not far from the confines of Issachar and Manasseh, in the vicinity of Beth-shittah, Zeredah, and Tabbath, with Tabith Gideon's three hundred picked men pursued the routed Midianites (Judg. vii, 22). It was the birthplace or residence of Eliah the prophet (1 Kings xii, 16), and lay not far from Beth-shean (1 Kings iv, 19), and on the road from Eusebius (Onomast. Βαλόμηλα), in the plain of the Jordan, 16 (Jerome 10) Roman miles south, probably the same with the village Abilmes mentioned by Jerome (ibid. Eusebius less correctly 'Αβιλεκά as situated between Scythopolis (Bethshan) and Neapolis (Shechem). It is also alluded to by Epiphanius (whose text has inaccurately Αμάλκην Αβίλομήλακα). Herostratus long since indicates it in the tribe of Reuben, and (as Αβιλομήλακα) in the Pachai Chronicle (see Reland, Palest. p. 522). It was probably situated not far from where the Wady el-Malch (which seems to retain a trace of the name) emerges into the Aulon or valley of the Jordan; perhaps at the ruins now called Kurbet el-Sheik, which are on an undulating plain beside a stream (Van de Veldes, Narrative, ii, 340). This appears to agree with the conjectural location assigned by Schwartz (Palest. p. 169), although the places he names do not occur on any map.

ABELITES, BELISAIS, or ABELONIANS, a sect of heretics who appeared in the diocese of Hippo, in Africa, about the year 580. They insisted upon marriage, but permitted no carnal conversation between man and wife, following, as they said, the example of Abel, and the prohibition in Gen. ii. 17. When a man and woman entered their sect they were obliged to adopt a boy and girl, who succeeded to all their property, and were united together in marriage in the church. Augustine says (De Haer. cap. 8) that in his time they had become extinct. The whole sect was at last reduced to a single village, which returned to the Church. This strange sect is, to some extent, reproduced in the modern day Shakers.—Moisiou, Ch. Hist. c. ii, pt. ii, ch. v, § 18.

ABELLINAE. See Abel-beth-Maachah.

ABELLI, Louis, Bishop of Rodez (South France), was born at Vez, 1604. He was made bishop in 1664, but resigned in three years, to become a monk in the convent of St. Lazare, at Paris. He was a violent opponent of the Jansenists, and author of a system of Doctrinal Theology, entitled Medulla Theolologica (re-published in Mayence, 1833), and also of Vie de St. Vincent de Paul, 4to. He was an ardent advocate of the worship of the Virgin Mary, and wrote, in its defence, La Tradition des Nefas de la Vierge, 1699, 8vo. He died in his convent in 1691.

ABELMACHAH. See Abel-beth-Maachah.

ABEL-MAIM (Heb. Abel Mis'mim, אֵבֵל מִשְּמַי, meadow of water; Sept. Α'βαλαμίαν, Vulg. Abelaiman), one of the Naphthali captured by Bendadad (2 Chron. xxxiv, 6); also mentioned to belong to the kings (Kings xv, 29) called Abel-beth-Maachah (q. v.).

ABELMA. See Abel-melahah.

ABEL-MELOHAH (Heb. Abel Melekhah, אֵבֵל מֵלֶכָּה, meadow of a king; Sept. Α'βαλομηλακα and Α'βαλομηλακα, Vulg. Abelmelachus and Abelimeleach), a place not far from the confines of Issachar and Manasseh, in the vicinity of Beth-shittah, Zeredah, and Tabbath, with Tabith Gideon's three hundred picked men pursued the routed Midianites (Judg. vii, 22). It was the birthplace or residence of Eliah the prophet (1 Kings xii, 16), and lay not far from Beth-shean (1 Kings iv, 19), and on the road from Eusebius (Onomast. Βαλόμηλα), in the plain of the Jordan, 16 (Jerome 10) Roman miles south, probably the same with the village Abelmes mentioned by Jerome (ibid. Eusebius less correctly 'Αβιλεκά as situated between Scythopolis (Bethshan) and Neapolis (Shechem). It is also alluded to by Epiphanius (whose text has inaccurately Αμάλκην Αβίλομήλακα). Herostratus long since indicates it in the tribe of Reuben, and (as Αβιλομήλακα) in the Pachai Chronicle (see Reland, Palest. p. 522). It was probably situated not far from where the Wady el-Malch (which seems to retain a trace of the name) emerges into the Aulon or valley of the Jordan; perhaps at the ruins now called Kurbet el-Sheik, which are on an undulating plain beside a stream (Van de Veldes, Narrative, ii, 340). This appears to agree with the conjectural location assigned by Schwartz (Palest. p. 169), although the places he names do not occur on any map.

ABEL-MIR'.im (Heb. Abel Mitera'im, אֵבֵל מִטְרְאִים, meadow of Egypt; but which should probably be pointed אֵבֵל מְטְרָאִים, E'bel Mitera'im, mourning of the Egyptians, as in the former part of the same verse; and so appear to have read the Sept. περίθοις ἀγαθοντος, and, in the Vulgate, a place beyond (i.e. on the west bank of) the Jordan, occupied (perhaps subsequently) by the threshing-floor of Atad, where the Egyptians performed their seven days' mourning ceremonies over the embalmed body of Jacob prior to interment (Gen. i. 11). See Atad. Jerome (Onomast. Area Atad places it between Jericho and the Jordan, at three Roman miles distance from the former and two from the latter, corresponding (Reland, Palest. p. 522) to the later site of Beth-hoaghah (q. v.).

See Abel-beth-Maachah.

ABEL-beth-Maachah. See Abel-beth-Maachah.

ABEL-beth-Maachah. See Abel-beth-Maachah.

ABEL-beth-Maachah. See Abel-beth-Maachah.

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ABEL-beth-Maachah. See Abel-beth-Maachah.

ABEL-beth-Maachah. See Abel-beth-Maachah.
ABEL-SHITTIM

(Abel-shittim) (Heb.ABEL-shittim; אֶבֶל שִׁתִּית, meadows of the acacias; Sept. Ἀβελσιττή, Vulg. Abel-sarrim), a town in the plains of Moab, on the east of the Jordan, between which and Beth-del-moth was the last encampment of the Israelites on their passage into the Promised Land (Num. xxxiii. 49). See EXOD. The place is noted for the severe punishment which was there inflicted upon the Israelites when they were seduced into the worship of Baal-peor, through their evil intercourse with the Moabites and Midianites. See BAAL.

Eusebius (Onomast. Sign.1) says it was situated on the coast of the Dead Sea, about twenty miles from the Red Sea (Pallad. § 93). In the time of Josephus it was a town embossed in palms, still known as Abila or Abila (Ἀβιλα or Ἀβιλα), and stood sixty stadia from the Jordan (Ant. iv. 8, 1; v. 1, 1). Rabbinical authorities assign it the same relative position (Schwarz, Palest. p. 229). It is more frequently called Shittim merely (Num. xxxv. 1; Josh. ii. 1; Mic. vi. 5). From the above notices (which all refer to the sojourn of the Israelites there), it appears to have been situated nearly opposite Jericho, in the eastern plain of Jordan, about where Wady Seir opens into the Ghor. The acacia-groves on both sides of the Jordan still “mark with a line of verdure the upper terraces of his valley” (Stanley, Palæstina, p. 299), and doubtless gave name to this place (Wilson, Lands of the Bible, ii. 37).

Abedana (i. e. Son of Dana), Jacob, a Jewish rabbi, born in Spain about 1630, died in London in 1696. He was rabbi first in Amsterdam, and from 1686 till his death in London. He translated into Spanish the book of Cusari as well as the Mishna, with the commentaries of Maimonides and Bartenora. His Spicilegium rerum perserratae de inferioremimorum contains valuable philological and critical notes to the celebrated Michal Jophi (Amsterdam, 1685). A selection from his works appeared after his death, under the title Discourses of the Ecclesiastical and Civil Polity of the Jews (Lond. 1706).

Aben-Ezra (otherwise Aben-Edra, or Ibn-Edra, properly, Abrahæm Ben-Meyr), a celebrated Spanish rabbi, called by the Jews the Sage, the Great, etc., was born at Toledo in 1062. Little is known of his early life; but he was a learned and stedent, and was at once philosopher, mathematician, and theologian. His fame for varied and accurate learning was very great in his own day, and has survived, worthy, to the present age. He died at Rome, Jan. 28, 1157. De Rosel, in his Hist. Dict. of Hebrew Writers (Parma, 1802), reproduces a great part of the writings attributed to him. Many of them still exist only in MS. A list of those that have been published, with the various editions and translations, is given by Furtâ in his Biblioteca Judaica (Lpz. 1849, i. 251 sq.). A work on astronomy, entitled הַבָּנֶה לְמִסְפָּר (the Beginning of Wisdom), partly translated from the Arabic and partly compiled by himself, greatly contributed to establish his reputation (a Latin translation of it is given in Wolf, Bibliotheca Hebraica, t. iii). He also wrote a “Commentary on the Talmud,” and another work on the importance of the Talmud, entitled הַבָּנֶה לְמִסְפָּר (the Basis of Instruction), several times printed (in German, F. ad M. 1810). His most important work consists of “Commentaries on the Old Testament” (פַּסְפָּר לְלָשׁוֹן הָלֹאָך, in several parts), a work full of erudition. Bomberg, Buxtorf, and Moses Frankfurter included it in their edition of the Hebrew text, and added it to the Bible (Venice, 1526; Basel, 1618-19; Amst. 1724-7). His “Commentary on the Pentateuch” (פַּסְפָּר לְלָשׁוֹן הָלֹאָך) is very rare in its original form (fol. Naples, 1488; Constantinople, 1514), but it has often been reprinted combined with other matter, overlaedy by later annotations, or in fragmentary form. None of the other portions of his great commentary have been published separately from the Rabbinical Bibles, except in detached parts, and then usually with other matter and translated. Aben-Ezra usually wrote in the vulgar Hebrew or Jewish dialect; but that he was perfectly familiar with the original Hebrew is shown by some poems and other little pieces which are found in the preface to his commentaries. The works of Aben-Ezra are thoroughly philosophical, and show a great acquaintance with physical and natural science. He also wrote several works on Hebrew Grammar (especially יִנָּה וְשָׁמַר, Augs. 1521, 8vo; וַיְהִי, Ven. 1546, 8vo; וַיְהִי יִנָּה, Consl. 1530, 8vo), most of which have been re-edited (by Lippmann, Heidenheim, etc.) with Heb. annotations. Some of his arithmetical and astronomical works have been translated into Latin.—Hoefcr, Biographie Générale.

Abercrombie, James, D.D., an Episcopal divine and accomplished scholar, was born in Philadelphia in 1758, and graduated at the University of Pennsylvania, 1776. He then studied theology, but, on account of an injury to his eyes, he entered into mercantile pursuits in 1782. In 1785 he was ordained, and became associate pastor of Christ Church in 1794. From 1810 to 1819 he was principal of the Philadelphia Academy. In 1823 he resigned on a pension granted at Philadelphia, June 56, 1841, the oldest preacher of that Church in the city. He was distinguished as well for eloquence and liberality as for learning. He wrote Lectures on the Catechism (1807), and published a number of occasional sermons.—Sprague, Annals, v, 384.

Abercrombie, John, D.M., author of Enquiries concerning the Intellectual Powers, published 1805; and the Philosophy of the Moral Feelings, published 1838, was born at Aberdeen, Nov. 11, 1781, and attained the highest rank as a practical and consulting physician at Edinburgh. He became Lord Rector of Marischal College, Aberdeen, 1855. Besides the works above named, he wrote Essays and Tracts on Christian Subjects (Edinb. 1800); Harmony of Christian Faith and Character (reprint from preceding, N. Y. 1845, 18mo). He died Nov. 14, 1844.—Quart. Rev. xlv, 341.

Aberdeen (Aberdonia Deurno), the seat of a Scotch bishopric, formerly suffragan to the Archbishopric of St. Andrew. The bishopric was transferred to Aberdeen about the year 1360, by King David, from Murrithlack, now Mortlach, which had been erected into an episcopacy in the year 1101. It continued as such to the year 1010, Bencus, or Benv, being the first bishop.

Aberdeen, Breedvaw of. While Romanism prevailed in Scotland, the Church of Aberdeen had, like many others, its own rites. The misal, according to Palmer, has never been published; but an edition of the breviary was printed in 1599. —Palmer, Orig. Liturg. i. 198, where also Eusebius, Biblioth.bishop. tom. i; A. Butler, Lives of Saints, i. 113.

Abernethy, John, an eminent Presbyterian divine, educated at the University of Glasgow, and afterward at Edinburgh. Born at Coleraine, in Ireland, 1680; became minister at Antrim in 1708, and labored zealously for twenty years, especially in behalf of the Roman Catholics. The subscription controversy, which was revived in Scotland by Bishop Hankey, the famous Bishop of Dungarvan, and the agitation of whichkindled the flames of party strife in Ireland also, having led to the rupture of the Presbytery of Antrim from the General Synod in 1726, Abernethy, who was a warm supporter of the liberal principals of HoAdy, lost a large number of his people; and in the formation of a new congregation, he felt his usefulness so greatly contracted that, on his services being solicited by a church in Wood Street, Dublin, he determined to accept their invitation. Applying himself with renewed energy to his ministerial work, he soon col-
lected a numerous congregation. His constitution failed under his excessive labors, and he died suddenly in December, 1740. His discourses on the beings and attributes of God have always been held in much esteem. His works are: 1. Discourses on the Divine Nature and Attributes of God (Lond. 1746, 2 vols., 8vo); 2. Sermons on various Subjects (Lond. 1747, 3 vols., 8vo); 3. Tracts and Sermons (Lond. 1751, 8vo).

Abesar. See Abez.

Abest. See Avesta.

Abeyance signifies expectancy, probably from the French bayer, to gape after. Lands, dwelling-houses, or goods, are said to be in abeyance when they are only in expectation, or the intention of the law, and not actually possessed. In the Church of England, when a living has become vacant, between such time and the institution of the next incumbent, it is in abeyance. It belongs to no parson, but is kept suspended, as it were, in the purpose, as yet undeclared, of the patron.

A'bez (Heb. A'bet, אֲבֶז, in pause אֲבֶז, A'etz, i.e., and hence, perhaps, i.e., Sept. 'Ayzig, Vulg. Abes), a town in the tribe of Issachar, apparently near the border, mentioned between Kishon and Remeth (Josh. xix. 20). It is probably the Abeser (A'itezarop) mentioned by Josephus (Ant. vi, 13, 8) as the native city of the wife whom David had married prior to Abigail. It was the scene of the deposition of Michael; possibly referring to Abinadab the Hezreelites (1 Sam. xxxv. 43), as if she had been so called as having resided in some town of the valley of Edeselon. According to Schwartz (Palest. p. 167), "it is probably the village of Kavoiz, called also Kerm en-Ahi, which lies three English miles west-south-west from Eka;" meaning the Khamesi or Ulhmasi of Robinson (Researches, iii, 167, 218), which is in the general locality indicated by the associated names.

Abgarus (Abgarus, Abgarus; sometimes derived from the Arabic Akbar, "greater," but better from the Armenian Arag, "great," and airm, "man," see Ersch and Gruber, s. v., Abgar), the common name of the petty princes (or Toparchs) who ruled at Edessa in Mesopotamia, of one of whom there is an Eastern tradition, recorded by Eusebius (Eccl. Hist. i, 13), that he wrote a letter to Christ, who transmitted a reply. Eusebius gives copies of both letters, as follows: Abgarus, Prince of Edessa, to Jesus, the merciful Savior, who has appeared in the country of Jerusalem, greeting. I have been informed of prodigies and cures wrought by you without the use of herbs or medicines, and by the efficacy only of your words. I am told that you enable cripples to walk; that you force devils from the bodies possessed; that there is no disease, however incurable, which you do not heal, and that you restore the dead to life. These wonders persuade me that you are some god descended from heaven, or that you are the Son of God. For this reason I have taken the liberty of writing this letter to you, beseeching you to come and see me, and to cure me of the indisposition under which I have so long labored. I understand that the Jews persecute you, murmuring at your miracles, and seek your destruction. I have here a beautiful and agreeable city, though it be not very large, will be sufficient to supply you with every thing that is necessary.

To this letter it is said Jesus Christ returned him an answer in the following terms: "You are happy, Abgarus, to have believed in me without having seen me; for it is written of me, that they who shall see me will not believe in me, and that they who have never seen me shall believe and be saved. As to the desire you express in receiving a visit from me, I must tell you that all things for which I am come must be fulfilled in the country where I am; when this is done, it return to him who sent me. When I am departed hence, I will send to you one of my disciples, who will cure you of the disease of which you complain, and give life to you and to those that are with you." According to Moses of Chorene (died 470), the reply was written by the Apostle Thomas.

Eusebius further states that, after the ascension of Christ, Abgarus sent Thaddeus, one of the seventy, to Abgarus, who cured him of leprosy, and converted him, together with his subjects. The documents from which this narrative is drawn were found by Eusebius in the archives of Edessa. Moses of Chorene relates further that Abgarus, after his conversion, wrote letters in defence of Christianity to the Emperor Theodosius and to the king of Persia. It is also the first who mentions that Christ sent to Abgarus, together with a reply, a handkerchief impressed with his portrait. The letter of Christ to Abgarus was declared apocryphal by the Council of Rome, A.D. 494, but in the Greek Church many continued to believe in its authenticity, and the people of Edessa believed that their city was made unconquerable by the possession of this palladium. The original is said to have later been brought to Constantinople. In modern times, the correspondence of Abgarus, as well as the portrait of Christ, are generally regarded as forgeries; yet the authenticity of the letters is defended by Tillemont, Millet, Mermet, Servais &c.; and several writers of the fifteenth century, as well as several others. Two churches, St. Sylvester's at Rome, and a church of Genoa, professed each to have the original of the portrait. A beautiful copy of the portrait in Rome is given in W. Grimm, Die Zeugen vom Ursprung der Christusbilder (Berlin, 1843). The authenticity of the portrait in Genoa is defended by the Mechiatar, M. Samuelian. Hefele puts its origin in the fifteenth century, but believes it to be the copy of an older portrait. See the treatises on this subject, in Latin, by Fraendendorff (Lips. 1695), Albinus (Viteb. 1654), E. Dalhaise (Hafn. 1659), Schulze (Regiom. 1736); Semler (Hal. 1739); Heino (Hal. 1768); Zeller (Franf. ed. O. 1798); in German, by Hartmann (Jena, 1786); Rink (in the Merchengblatt, 1819, No. 110, and in Ilgen's Zeit.achrift, 1843, ii, 3-26); and comp. Bayer, Hist. Edessanae, p. 104 sqq., 358 sqq. See also, Neander, Ch. Hist. i, 80; Mosheim, Comm. Hist. i, 99, ed. 1786, 506; Stru. ut. A. 1808, iii; and the articles Christus, Images of. Ap'bi (Heb. Ab'i, עָבִי, my father, or rather father of [see Abi-] Sept. 'Abi, Vulg. Abi), a shortened form (comp. 2 Chron. xxix, i) of Abi'ail (q. v.), the name of the mother of King Hezekiah (2 Kings xviii, 2, where the full form is also read in some MSS.).

Abi- (עָבִי, an old construct form of עָבָה, as is evident from its use in Hebrew and all the cognate languages), forms the first part of several Hebrew proper names (Bib. Repos. 1846, p. 760); e. g. those following. See Abi-.

Abi'a (עָבִיָא, a Grecized form of the name Abi'ah (Matt. i, 7; Luke i, 6). It also occurs (1 Chron. iii, 10) instead of Abiai (q. v.).

Abi'ah, a less correct mode (1 Sam. viii, 2; 1 Chron. ii, 4; vi, 29; viii, 7) of Anglicizing the name Abi'el (q. v.).

Abi'al-bone (Heb. Ab'i'elbon, עָבִיָא מִבְּנֵי, father of strength, i.e. valiant; Sept. 'Ael 'Abiielbon, Vulg. Abialbon), one of David's bodyguard (2 Sam. xxiii, 31); called also in the parallel passage (1 Chron. xi, 32) by the equivalent name Abiel (q. v.).

Abi'asaph (Heb. Abi'saph, עָבִיָא, father of gathering, i.e. gatherer; Sept. 'Aiasaph, Vulg. Abiasaph), the youngest of the three sons of Korah the Levite (Exod. vi, 24); B.C. post 1740. He is different from the Eliaaph of 1 Chron. vi, 29, 37; xx, 19. See Samuel.
ABIATHAR 15 ABIEZER

ABIATHAR (Heb. Abiathar), אֵבִּיתָר, father of abundance, i. e. liberal; Sept. 'Aḇiṭṭuwr or 'Aḇiṭṭuwr, N. T. 'Aḇiṭṭuwr, Josephus 'Aḇiṭṭuwr), the thirteenth high-priest of the Jews, being the son of Ahimelech, and the third in descent from Eli; B.C. 1060-1012. When his father was slain with the priests of Nob, for suspected partiality to David, Abiathar escaped; and being with him the most excellent of David's persons, in regard to his nobleness, and his worthiness of preferment [see Ephod], repaired to the son of Jesse, who was then in the cave of Adullam (1 Sam. xxii, 20-23; xxiii, 6). He was well received by David, and became the priest of the party during its exile and wanderings, receiving for David responses from God (1 Sam. xxviii, 6, 9; 2 Sam. ii, 1, 21). The cause of this strong attachment on the part of the monarch was the feeling that he had been unintentionally the cause of the death of Abiathar's kindred. When David became king of Judah he appointed Abiathar high-priest (see 1 Chron. xvi, 11; 1 Kings ii, 26), and a maidservant was made his private attendant (1 Chron. xxvii, 34). Mean-while Zadok had been made chief-priest by Saul—an appointment not only unprecedented in itself, but in accordance with the divine sentence of deposition which had been passed, through Samuel, upon the house of Eli (1 Sam. ii, 30-36). When, therefore, David acquired the kingdom of Israel, he had no just ground on which to question Zadok's right to his priestly office, and Abiathar set in his place; and the attempt would probably have been offensive to his new subjects, who had been accustomed to the ministration of Zadok, and whose good feeling he was anxious to cultivate. The king appears to have got over this difficulty by allowing both appointments to stand; and until the end of David's reign Zadok and Abiathar were joint high-priests (1 Kings iv, 4). As a high-priest, Abiathar was the least excusable, in some respects, of all those who were parties in the attempt to raise Adonijah to the throne (1 Kings i, 19); and Solomon, in deposing him from the high-priesthood, plainly told him that only his sacerdotal character, and his former services to David, preserved him from capital punishment (1 Kings ii, 26, 27). This completed the doom upon the house of Eli, and restored the pontifical succession—Zadok, who remained the high-priest, being of the elder line of Aaron's sons. See ELZEVAR.

In Mark ii, 26, a circumstance is described as occurring "in the days of Abiathar the high-priest" (καὶ ἐν τοῖς ἡμετέροις τοῦ Ἀβιαθάρου ὁ ἅγιος τῆς ἐκκλησίας), a phrase that is susceptible of the rendering, in the [time of] Abiathar, [the son of] the high-priest, (which appears, from 1 Sam. xxvi, i, to have really occurred when his father Ahimelech was the high-priest. The most probable solution of this difficulty (but see Alford's Comment. in loc.) is that which interprets the reference thus: "in the days of Abiathar, who was afterward the high-priest" (Middleton, Greek Article, p. 188-190). But this leaves open another difficulty, which arises from the precisely opposite reference (in 2 Sam. viii, 17; 1 Chron. xviii, 16; xxiv, 8, 9, 31) to "the Ahimelech of Abiathar" (or Abimelech) the son of Abiathar," as the person who was high-priest along with Zadok, and who was deposed by Solomon; whereas the history describes that personage as Abiathar, the son of Ahimelech. Another explanation is, that both father and son bore the two names of Abimelech and Abiathar, and might be, and were, called by either (J. C. Lumsden, Ezech. 20, 65, 3; Zech. xiii, 6). But although it was not unusual for the Jews to have two names, it was not usual for both father and son to have the same two names. Others suppose a second Abiathar, the father of Abimelech, and some even a son of the same name; but these opinions are warranted by the text, nor allowable in the list of high-priests. See HIGH-PRIEST. The names have probably become transposed by copyists, for the Syriac and Arabic versions have "Abiathar, the son of Ahimelech." The mention of Abiathar in the apocryphal sage of Mark, rather than the acting priest Ahimelech, may have arisen from the greater prominence of the former in the history of David's reign, and he appears even at that time to have been with his father, and to have had some part in the pontifical duties. In additional explanation of the other difficulty above referred to, it is suggested as not unlikely that Abimelech may have been the name of one of Abiathar's sons likewise associated with him, as well as that of his father, and that copyists have confounded these names together.—Kitto, s.v. See AHIMELECH.

Aḇib (Heb. Aḇīḇ, אֹבִיב, from an obsolete root אָבָב, נָעַב, to fructify), properly, a head or ear of grain (Lev. ii, 14, "green cars;" Exod. xiii, 31, "ear"); hence, the month of newly-ripened grain (Exod. xiii, 4; xxiii, 15; xxxiv, 15; Deut. xvi, 1), the first of the Jewish ecclesiastical year, afterward (Heb. ii, 1) called Nisan (q. v.). It began with the new moon of March, according to the Rabbinins (Buxtorf, Lex. Talm. col. 3), or rather of April, according to Michaelis (Comment. de Mensibus Hebrœis, comp. his Commentat. Brevern. 1709, p. 16 sq.) at which time the first grain ripens in Palestine (Robinson's Researches, ii, 99, 100). See MORD. Hence it is to be regarded as a specific name of a month, but rather as a designation of the season; as the Sept., Vulg., and Suidas have well rendered, in Exod. xiii, 4, "the month of the new grain;" less correctly the Syriac, "the month of flowers" (comp. Bochart, Hieroz. i, 557). Others (as A. Müller, Gloss. Sacc., p. 2) regard the name as derived from the eleventh Egyptian month, "Nisannu," in the Egyptian calendar, de Iside, p. 372; but this corresponds neither to March or April, but to July (Fabrici Memorandorum, p. 22-27; Jablonsky, Opusc. ed. Water, i, 65 sq.). See TEL-ABIB.

Abibas, a martyr of Edessa, burned in 322, under the Emperor Licinius. He is commemorated in the Greek Church, as a saint, on 15th November.

Aḇīḏa [many Abiḏa] (Heb. Aḇīḏa, אָבִידָא, father of knowledge, i. e. knowing; 1 Chron. i, 28, Sept. Aḇiḏā; Gen. xxiv, 4, Aḇiḏā; Avt. Vers. "Aḇidah"), the fourth of the five sons of Midian, the son of Abra- ham by Keturah (Gen. xxiv, i; 1 Chron. i, 30), and apparently the head of a tribe in the peninsula of Arabia, B.C. post 2000. See ARABIA. Josephus (Ant. i, 15, 1) calls him Ebida (Eḇiḏā). For the city Abida, see ABILA.

Aḇiḏah [many Abiḏah], a less correct mode of Anglicising (Gen. xxiv, 4) the name Aḇiḏa (q. v.).

Aḇiḏan (Heb. Aḇiḏān, אָבִידָן, father of judgment, i. e. judge; Sept. Aḇiḏān, the son of Gideon, and phylarch of the tribe of Benjamin at the exods (Num. i, 11; ii, 22; x, 24). At the erection of the Tabernacle he made a contribution on the ninth day, similar to the other chiefs (Num. vii, 60, 65), B.C. 1657.

Aḇiḏel (Heb. Aḇiḏel, אָבִדֵל, lit. father [i. e. possessor] of God, i. e. pious, or perhaps father of strength, i. e. strong; Sept. Aḇiḏēl), the name of two men.

1. The son of Zeror, a Benjamite (1 Sam. ix, 1), and father of Ner (1 Sam. xiv, 51), which last was the grandson of Saul, the first king of Israel (1 Chron. vii, 32; iii, 39). B.C. 1020. In 1 Sam. ix, 1 he is called the "father" (q. v.) of Isha, meaning grandfather. See NER.

2. An Atriulithe, one of David's distinguished warriors (1 Chron. x, 32). B.C. 1053. In the parallel passage he is called Aḇiḏal-bos (2 Sam. xxii, 31). See DAVID.

Aḇiḏer (Heb. Aḇiḏer, אָבִידֶר, father of help, i. e. help of these), the name of three men.

1. The second of the three sons of Hanleicheth, sister of Gilead, grandson of Manasseh (1 Chron. vii, 18). B.C. cir. 1618. He became the founder of a family that settled beyond the Jordan [see OPHRAN], from which Gideon sprang (Josh. vii, 2), and which
bore this name as a patronymic (Judg. vi, 34), a circumstance that is beautifully alluded to in Gideon's delicate reply to the jealous Ephraimites (Judg. viii, 2). See ABIEZRITE. He is elsewhere called JEEZER, and his descendants Jeezerites (Num. xxvi, 80).

2. A native of Anathoth, one of David's thirty chief warriors (2 Sam. xxiii, 27; 1 Chron. xi, 26). B.C. 1038. He was afterward appointed captain of the ninth contingent of troops from the Benjamites (1 Chron. xxvii, 12, B.C. 1014. See David.

Abozirite (Heb. Abi' ha-Erri), דָּבָּרָן פַּתִית אֵרִי, father of the Errites; Sept. πατερίδα τοῦ Ἑρίου, Vulg. pater familias Eri; but in Judg. viii, 9, אֲבֹזָר אֵרִי, de familia Eri), a patronymic designation of the descendants of ABEZRITE (Judg. vii, 24; viii, 32).

Abigail (Heb. Abigā'yi), אֲבִיגָיֵית, נָקָיָה, נָקָיָה יִשְׂרָאֵל, person, or perh. i. q. leader of the dance, once contracted Abigā'yi, אֲבִיגָיֵית יִשְׂרָאֵל, 2 Sam. xvii, 25; Sept. A'bi'gai v. r. A'bi'gaya, Josephus A'bi'gaya), the name of two women.

The daughter of Nahash (2 Jesse), sister of David, and wife of Jethro or Ishmael (q. v.), an Ishmaelite, by whom she had Amasa (1 Chron. ii, 16, 17; 2 Sam. xvii, 25). B.C. 1068.

The wife of Nabal, a prosperous but churlish sheep-merchant in the district of Carmel, west of the Dead Sea (1 Sam. xvi, 1). B.C. 1009. Her promiscuous disposition and discretion averted the wrath of David, which, as she justly apprehended, had been violently excited by the insulting treatment which his messengers had received from her husband (comp. Josephus, Ant. vi, 18, 6-8). See Nabal. She hastily prepared a liberal supply of provisions, of which David's troops stood in much need, and went forth to meet him attended by only one servant, without the knowledge of her husband. When they met, he was marching to exterminate Nabal and all that belonged to him; and not only was his rage mollified by her prudent remonstrances and delicate management, but he became sensible that the vengeance which he had purposed was not warranted by the circumstances, and was thankful that he had been prevented from shedding innocent blood (1 Sam. xiv, 14-35).

The beauty and prudence of Abigail (see H. Hughes, Female Characters, ii, 250 sq.) made such an impression upon David on this occasion that, when not long after, he heard of Nabal's death, he sent for her, and she became his wife (1 Sam. xxv, 30-42). She accompanied him in all his future fortunes (1 Sam. xxvii, 3; xxx, 5; 2 Sam. i, 2). See David. By her he had one son, Chilleb (2 Sam. iii, 3), who is probably the same elsewhere called Daniel (1 Chron. iii, 1).—Kétto, s. v.

Abiahu (Heb. Abi' ha-yi), בָּיָהוּ, נָקָיָה, נָקָיָה יִשְׂרָאֵל, father of [i. e. possess or worshiper] of Jehovah; also in the equivalent form Abihu, 2 Chron. xii, 20; 21; and Sept. and N. T. 'Ašhân, but 'Ašha in 1 Kings xiv, 1; Neh. x. 7; ′Ašṣāh in 1 Chron. xxiv, 10; Neh. 7, 3; 13; 'Ašhōv in 1 Chron. xxiv, 10; Neh. 7, 4; 'Ašhōv v. r. 'Ašāi in 1 Chron. xxiv, 10; 2 Chron. ii, 7; 3, 13; 14; ′Ašhā in 1 Chron. iii, 10; Matt. i, 5; Luke i, 5), the name of six men and two women.

1. A son of Becher, one of the sons of Benjamin (1 Chron. vii, 8). B.C. post 1866.

2. The great-grandson of Zerubbabel, and father of Eliakim, among the paternal ancestry of Jesus (Matt. i, 13, where the name is Anglicized "Abid") ; apparently the same with the same with the name of a son of Joanna and father of Jesus in the genealogy of Luke (Luke iii, 25). Also with Orahadi, son of Aram and father of Shechaniah in the O.T. (1 Chron. iii, 21). B.C. ante 410. (See Strong's Harmony and Expos. of the Comp. p. 16.) Comp. Hodiayah.

Abijah (Heb. Abi'ha, אַבִּיהָ, father [i. e. possess or worshiper] of Jehovah; also in the equivalent form Abihu, 2 Chron. xii, 20; 21; and Sept. and N. T. 'Ašhân, but 'Ašha in 1 Kings xiv, 1; Neh. x. 7; ′Ašṣāh in 1 Chron. xxiv, 10; Neh. 7, 3; 13; 'Ašhōv in 1 Chron. xxiv, 10; Neh. 7, 4; 'Ašhōv v. r. 'Ašāi in 1 Chron. xxiv, 10; 2 Chron. ii, 7; 3, 13; 14; ′Ašhā in 1 Chron. iii, 10; Matt. i, 5; Luke i, 5), the name of six men and two women.

1. A son of Becher, one of the sons of Benjamin (1 Chron. vii, 8). B.C. post 1866.

2. The daughter of Machir, who bore to Hebron a posthumous son, Abihu (1 Chron. xiii, 24). B.C. cir. 1612.

3. The second son of Samuel (1 Sam. vii, 2; 1 Chron. vi, 28). Being appointed by his father a judge in Beersheba, in connection with his brother, their corrupt administration induced such popular discontent as to provoke the elders to demand a royal form of government for Israel (1 Chron. vii, 16). See Samuil.

4. One of the descendants of Eleazar, the son of Aaron, and chief of one of the twenty-four courses or orders into which the whole body of the priesthood was divided by David (1 Chron. xxiv, 10, B.C. 1014. Of these the course of Abijah was the eighth. Only four of the courses returned from the captivity, of
which that of Abijah was not one (Exra ii, 36-39; Neh. vii, 39-42; xii, 1). But the four were divided into the original number of twenty-four, with the original names; and it hence happens that Zacharias, the father of John the Baptist, is described as belonging to the course of Abijah (Luke i, 5). See PRIEST. 5. The second king of a separate kingdom of the Israelites, another brother of Rehoboam, son of Solomon (1 Chron. iii, 10). He is also called (1 Kings xiv, 31; xv, 1-8) ABIJAM (q. v.). He began to reign B.C. 956, in the eighteenth year of Jeroboam, king of Israel, and he reigned three years (2 Chron. xili, 16: xiii, 1, 2). At the commencement of his reign, looking upon himself as the successor of the tribes from the house of David as rebellion, Abijah made a vigorous attempt to bring them back to their allegiance (2 Chron. xiii, 3-19). In this he failed; although a signal victory over Jeroboam, who had double his force and much greater experience, enabled him to take several cities which had been held by Israel (see J. F. Bahrdt, De bello Abie et Jerobo, Lips. 1760). The speech which Abijah addressed to the opposing army before the battle has been much admired (C. Simeon, Works, iv, 96). It was well suited to its object, and exhibits correct notions of the theological institutions (Kell, Apologie d. Chron. p. 336). His view of the political position of the Jewish Church, with respect to the house of David, is however, obviously erroneous, although such as a king of Judah was likely to take. The numbers reputed to have been present in this action are 500,000 on the side of Jeroboam, 400,000 on the side of Abijah, and 500,000 left dead on the field. Hales and others regard these extraordinary numbers as corruptions, and propose to reduce them to 80,000, 40,000, and 50,000 respectively, as in the Latin Vulgate of Sixtus V, and many earlier editions, and in the old Latin translation of Josephus; and probably also in his original Greek text, as is collected by De Vignoles from Abnarban's charge against the historian of having made Jeroboam's loss no more than 50,000 men, contrary to the Hebrew text (Kennicott's Dissertations, i, 533; ii, 201 sq., 361). See NUMBER. The book of Chronicles mentions nothing concerning Abijah adverse to the impressions which we receive from his conduct on this occasion. The kings we are told, "are all slain in all the sins of his father" (1 Kings xv, 3). He had fourteen wives, by whom he left twenty-two sons and sixteen daughters (2 Chron. xiii, 20-22). Asa succeeded him (2 Chron. xiv, 1; Matt. i, 7). See JUDAH. There is a difficulty connected with the maternity of Abijah, which was promised to him (1 Kings xiv, 2), with his name: he was the son of Maachah, the daughter of Abishalom (comp. 2 Chron. xii, 20); but in 2 Chron. xiii, 2, "His mother's name was Michal, the daughter of Uriel of Gibeah." Maachah and Michal are variations of the same name; and Abishalom is in all like Abisalom, the son of David. The word (72) rendered "daughter" (q. v.), is applied in the Bible not only to a man's child, but to his niece, granddaughter, or great-granddaughter. It is therefore possible that Uriel of Gibeah married Tamar, the beautiful daughter of Abisalom (2 Sam. xiv, 27), and by her had Maachah, who was thus the daughter of Uriel and granddaughter of Abisalom. See MAACHAH. A son of Jeroboam I, king of Israel. His severe and threatening illness induced Jeroboam to send his wife with a present [see GIFT] suitable in the guise in which she went, to consult the prophet Abijah respecting his recovery. This prophet was the same who had, in the days of Solomon, foretold to Jeroboam his elevation to the throne of Israel. Though blind with age, he knew the divine impulse that came upon him, to reveal to her that, because there was found in Abijah only, of all the house, should come to his grave in peace, and be mourned in Israel (see S. C. Wilkes, Family Sermons, 12; C. Simeon, Works, iii, 385; T. Gataker, Sermons, pt. ii, 291). Accordingly, when the mother returned home, the youth died as she crossed the threshold of the door. "And they buried him, and all Israel mourned for him" (1 Kings xiv, 1-18), B.C. cir. 782.—Kittel, s. v. see JEROBOAM. 7. The daughter of Zacharias, and mother of King Hezekiah (2 Chron. xxix, 1), and, consequently, the wife of Ahaz, whom she survived, and whom, if we may judge from the piety of her son, she excelled in moral character. She is elsewhere called by the shorter form of the name, Atna (2 Kings xviii, 2). B.C. 726. Her father may have been the same with the Zachariah, the son of Jerebeciah, whom Isaiah took as a witness of his marriage with "the prophetess" (Isa. viii, 2; comp. 2 Chron. xxvi, 5). B. One of those (apparently priests) who affixed their signatures to the covenant made by Nehemiah (Neh. vii, 7). B.C. 410. He is probably the same (notwithstanding the great age this implies) who returned from Babylon with Zerubbabel (Neh. xii, 4), B.C. 536, and who had a son named Zichri (Neh. xii, 17). Abij'am (Heb. Abiyam', אַבְיַיָם, father of the sea, i. q. sea man; Sept. Αβιγιαί v. r. Αβιγιαί, Vulg. Abiam), the name always given in the book of Kings (1 Kings xiv, 31; xvi, 1, 3, 7, 8) to the king of Judah (1 Kings xiv, 1, refers to the other person), and listed (1 Chron. iii, 10; 2 Chron. xiii, 1-22) called Abijah (q. v.). Lightfoot (Harov. O. T. in loc.) thinks that the writer in Chronicles, not describing his reign as wicked, admits the sacred JAH into his name; but which the book of Kings, charging him with following the evil ways of his father, changes into JAM. This may be fanciful; but such changes of name were not unusual (comp. Bethaven; Sychar).—Kittel, s. v. Abila (אֵבִילָה and יֵבִילָה, Polyb. v. 71, 2; Ptol. v. 18), the name of at least two places. 1. The capital of the "Abilene" of Lysias (Luke iii, 1), and distinguished (by Josephus, Ant. xii, 5, 1) from other places of the same name as the "Abila of Lysiasian" ("Αβίλα ή Λυσιανισ). The word is evidently of Hebrew origin, signifying "a plain." See Abel. This place, however, is not to be confounded with any of the Biblical localities of the O. T. having this prefix, since it was situated beyond the bounds of Palestine in Cilicia-Syria (Antonin. Itin. p. 197, ed. Wessel), being the same with the "Abila of Lebanon" (Abila Libanum, "Abila Libanosa") between Baalbek and Helipolis (Roland, Palest. p. 317, 458). Josephus (see Hudson's ed. p. 864, note) and others also write the name Abena ("Αβήλα), Abala (Αβάλα), and even Abilla (Αβίλλα), assigning it to Phenicia (Ireland, ib. p. 527-529). A medal is extant, bearing a bunch of grapes, with the inscription, "Abila Leucas," which Belioxy (in the Transactions of the Acad. of Belles Lettres) refers to this city; but it has been shown to have a later date (Eckhel, iii, 337, 345); for there is another medal of the same place, which bears a half figure of the river-god, with the inscription "Christos Claudiaion," a title which, although fix-
ABILENE

ABIMÆL

The site to the river Chrysorhoas, yet refers to the imperial names of Claudius. Perhaps Leucus and Claudiuopolis were only later names of the same city; for we can hardly suppose that two cities of the size and importance which each of these evidently had, were located in the same vicinity and called by the same name. The existence of a large and well-built city in this region (Hogg's Damascus, i, 301) is attested by numerous ruins still found there (Bankes, in the Quart. Review, vol. xxxvi, p. 888), containing inscriptions (De Saulcy, Narrativa, ii, 455). Some of these inscriptions (first published by Lebomne, Journal des Savants, 1827, and afterwards by Ureill, Inscriptions Lat. 4907, 4909) have lately been deciphered (Trans. Roy. Geog. Soc. 1851; Jour. Soc. Lit. July, 1858, p. 248 sq.), and one has been found to contain a definite account of certain public works executed under the Emperor M. Aurelius, "at the expense of the Abilenians;" thus identifying the spot where this is found with the ancient city of Abila (Bibliotheca Sacra, 1848, p. 86 sq.).

It is the modern village Suk el-Barada, not far from the south bank of the river Barada (the ancient Chrysorhoas), near the mouth of the long gorge through which the stream flows from above, and directly under the cliff (800 feet high) on which stands the temple of the Abila, or tomb of Abel. (Bib. Sacra, 1853, p. 144). This tradition is an ancient one (Quarismius, Eusebius, Terra Sanctae, vii, 7, 1; Maundrel, May 4), but apparently based upon an incorrect derivation of the name of the son of Adam. See Abel. This spot is on the road from Heliopolis (Baalbek) to Damascus, at a distance corresponding to ancient notices (Beland, Palest. p. 657, 658). The name Suk (i.e. market, a frequent title of villages where produce is sold and therefore indicating fertility) of Wady Barada first occurs in Burckhardt's Syria, p. 2, who speaks of the lively green of the neighborhood, which, no doubt, has suggested the name Abel in the Hebrew term of meadow (see Robinson, Researches, new ed. iii, 480 sq.). See Abilene.

2. There are two or three other places mentioned in ancient authorities (Reldan, Palest. p. 523 sq.) by the general name of Abel, Abela, or Abila (once Ahab; Ashak explains, apparently by error, Reldan, ib. p. 456), as follows:

(a.) ABEA OF PHENICIA (Jerome, Onomat. s. v.), situated between Damascus and Panasus (Caesarea Philippi), and therefore different from the Abila of Lysanias, which was between Damascus and Heliopolis (Baalbek). It is probably the same as Abel-Beth-Maachah (q. v.).

(b.) ABILA OF PEREA, mentioned by Josephus (War, ii, 13, 9) as being in the vicinity of Julias (Bethsaida) and Besimoth (Bethshebimoth) (ib. iv, 7, 6). It is probably the same as Abel-Shittim (q. v.).

(c.) ABEA OF BANANAA, mentioned by Jerome (Onomat. s. v. Astaroth Carnaim) as situated north of Adarn, and by Josephus (quoting Polybius) as being taken with Gadaras by Antiochus (Ant. xii, 5, 9). It is stated to be the same with the Abila of the Decapolis" (comp. Pliny, v, 18), named on certain Palmyrene inscriptions (Reldan, Palest. p. 625 sq.), and probably the Abil (A'ibil) of Eusebius (Onomat. s. v.), situated 12 miles of Gadaras, now Abil. See under Abel-Ceramin.

Abilænus (Ἀβιλανής sc. χώρα, Luke, iii, 1). The small district or territory in the region of Lebanon which took its name from the chief town, Abila (Po-lyb. v, 71, 2; Josephus, War, ii, 18, 2; iv, 7, 5; Ieh. xxvii, 29, 33), which was situated in Cœle-Syria (Polyb. v, 18), and according to the Antonine Itin. 18 miles N. of Damascus, and 38 S. of Helipolus (lat. 68° 45', long. 32° 20'); but which must not be confused with Abila of the Decapolis (Burckhardt, p. 289; Ritter, xv, 1089). See Abila. Northward it must have reached beyond the upper Barada, in order to include Abila; and it is probable that its southern border may have extended to Mount Hermon (Jebel es-Sheikh). It seems to have included the eastern declivities of Anti-Libanus, and the fine valleys between its base and the hills which front the eastern plains. This is a very beautiful and fertile region, well wooded, and watered by many rivers from Anti-Lebanon. It also affords fine pastures; and in most respects contrasts with the stern and barren western slopes of Anti-Lebanon.

This territory had been governed as a tetrarchy by Lysanias, son of Poylemy and grandson of Men- anus (Josephus, Ant. xiv, 13, 5); but he was put to death by his subjects, and the government was then reined by Tiberius, who then took possession of the province (Ant. xvi, 4, 1). After her death it fell to Augustus, who rented it out to one Zenodorus; but as he did not keep it clear of robbers, it was taken from him, and given to Herod the Great (Ant. xvi, 10, 1; War, i, 20, 4). At his death a part (the southern, double) of the territory was added to Trachonitis and Iturea to form a tetrarchy for his son Philip; but by far the larger portion, including the city of Abila, was then, or shortly afterward, bestowed on another Lysanias, mentioned by Luke (iii, 1), who is supposed to have been a descendant of the former Lysanias, but who lived a long time after mentioned by Josephus. See Lysanias. Indeed, nothing is said by him or any other profane writer respecting this part of Abila until several years after the time referred to by Luke, when the Emperor Caligula gave it to Agrippa I as "the tetrarchy of Lysanias" (Josephus, Ant. xviii, 5, 10), to whom it was afterward confirmed by Claudius. At his death it was included in that part of his possessions which went to his son Agrippa II. (See Josephus, Ant. xiii, 16, 3; xiv, 12, 1; 3; 7; 4; xv, 10, 8; xvii, 11, 4; xix, 5, 1; x, 7; 1; War, i, 12, 1; ii, 6, 5; 11, 5; Dio Cass. xiii, 32; liv, 9.) This explanation as to the division of Abila between Lysanias and Philip removes the apparent discrepancy in Luke, who calls Lysanias tetrarch of Abila at the very time that, according to Josephus (a part of Abila) was in the possession of Philip (see Noldi Hist. Iud. p. 279 sq.; Krebs, Okav. Flan. p. 110 sq.; Süsskind, Symbol. ad Ilustr. Quae- dem Nova Carinae, i. 21; iii, 23, sq. also in Pachy, loc. cit. log. viii, 90 sq.)—also in the Stud. u. K. 286, ii, 431 sq.; Münter, De Rebus Ituvarv. Hæs. 1824, p. 22 sq.; Wieseler, Chronol. Synop. p. 174 sq.; Ehrard, Wissenschaftl. Kritik, p. 181 sq.; Hug, Gutachten üb. Strauss, p. 110 sq.). In fact, as Herod never actually possessed Abila (Josephus, Ant. xix, 5, 1; War, ii, 14, 4), then only had it, nor is there any record that this region never could have descended to Herod's heirs, and therefore properly did not belong to Philip's tetrarchy. The same division of the territory in question is implied in the exclusion of Chalcis from the government of the later Lysanias, although included in that of the old Lysanias (Josephus, Ant. xx, 7, 1). We find Abila mentioned among the places captured by Placidas, one of Vesperian's generals, in A.D. 69-70 (Josephus, War, iv, 7, 5); and from that time it was permanently annexed to the province of Syria (Smith's Dict. of Class. Geog. s. v.). The metropolis Abila is mentioned in the lists of the Christian councils as the seat of a bishop, or at least to be seen down to A.D. 694 (Reldan, Palest. p. 529).—Winer, s. v.

Ability. See Inability; Will.

Abim'æl (Ieb. Abîmâlî, ־בֶּן־פַּאֵל, s. f. father of Melc; Sept. Ἀβίμαλα, Ἄβιμάλη, Josephus Ἀβιμαλη, one of the sons of Joktan in Arabia (Gen. x, 28; 1 Chron. i, 22). B.C. post 2414. See Arabia. He was probably the father or founder of an Arabian tribe called Malî (Mâli, of unknown origin), a trace of which Bochart (Phaleg, ii, 24) discovers in the Thunder (Hist. Plant. i, 4), where the name Malî (Mâli) occurs as that of a spear-bearing region. Per-
haps the same is indicated in Eratosthenes (ap. Strabo, xvii, 34) and Ptolemy (vii, 2) as the seat of the Tyrians; and Ptolemy (vi, 7) distinguishes the Matians (Euthia) from these, and at the same time refers to a village called Manala (Makula) on the shore of the Red Sea. Hence Schneider proposes to read Manallak (Makulak) in the above passage, and rather read Manali (Makulai), a natural interchange of liquids; and then we may compare a place mentioned by Abulfeda (Arabia, ed. Gagnier, p. 6, 42), called Minya, 3 miles from Mecca (Michaeels, Spicileg. ii, 173 sq.)—Genesius, This. Heb. p. 9.

Abimelech (Heb. Abimelech, אֵבִּימֶלֶךְ, father [i.e. friend] of the king, or perhaps i. e. royal father; Sept. Alexandrinus, but Alex in Chronicles, viii, 16; Josephus Ἀβιμεληχος), the name of four men.

From the recurrence of this name among the kings of the Philistines, and from its interchange with the name "Achish" in the title to Psal. xxxiv., it would appear to have been, in that application, not a proper name, but a title. He who had intercourse with the Egyptians. Compare the title Padiashah, i. e. "father of the king," given to the kings of Persia, supposed by Ludolf (Lex. Ethiop. p. 350) to have arisen from a salutation of respect like that among the Ethiopians, akba nqusi, equivalent to "God save the king" (Simon,🍩 p. 466).

The Philistine king of Gezer (q. v.) in 1. the time of Abraham (Gen. xx, 1 sq.) B.C. 2086. Abraham removed into his territory perhaps on his return from Egypt; and, fearing that the extreme beauty of Sarah (q. v.) might bring him into difficulties, he declared his wife to be his sister. See CHANDLER, Viz. of. O. T. p. 52. The king of Abimelech in taking Sarah into his harem shows that, even in those early times, kings claimed the right of taking to themselves the unmarried females not only of their natural subjects, but of those who sojourned in their dominions. The same usage still prevails in Oriental countries, especially in Persia (Critical Review, iii, 392). See Woman. Another contemporary instance of this custom occurs in Genesis xii, 15, and one of later date in Esther i, 3. But Abimelech, obedient to a divine warning communicated to him in a dream, accompanied by the information that Abraham was a sacred personage, or at any rate one who had reached such a degree of respectability as to be able to protect his wife and his her husband (see J. Orton, Works, i, 231). As a mark of his respect he added valuable gifts, and offered the patriarch a settlement in any part of the country; but he nevertheless did not forbear to rebuke, with mingled delicacy and sarcasm (see C. Simeon, Works, i, 183), the conduct as practised upon him (Gen. xx). The present consisted in part of a thousand pieces of silver, as a "covering of the eyes" for Sarah; that is, according to some, as an atoms present, and to be a testimony of her innocence in the eyes of all (see J. C. Biedermann, Meletem. Philol. iii, i; J. Körner, Exeget. Th. l. ii; J. A. M. Nagel, Exeget. Philol. Aed. 1759; J. G. Voigt, Geschichte des Alterthums, ii, 472). Others more happily (see COVERING OR THE EYES) think that the present was to procure a veil for Sarah to conceal her beauty, that she might not be coveted on account of her comeliness; and thus was she preserved for not having worn a veil, which, as a married woman, she was not permitted to wear, in the country, she ought to have done (Kitto's Daily Bible Illustr., in loc.). The interpolation of Prov. v. 17: "to love her husband, that her beauty may not fail, when she is old, and her beauty may not be envious of, when she is old," is not such a comment that the husband of a married woman is murdered in order that his wife may be retained by the tyrant (Thomson's Land and Book, ii, 355). Nothing further is recorded of King Abimelech, except that a few years after he repaired to the camp of Abraham, who had removed beyond his borders, accompanied by Phichol, "the chief captain of his host," to invite the patriarch to contract with him a league of peace and friendship. Abraham consented; and this first league on record [see ALLIANCE] was confirmed by a mutual oath, made at a place which has not been given by Abraham, but which the herdsmen of Abimelech had forcibly seized without his knowledge. It was restored to the rightful owner, on which Abraham named it Beersheba (the Well of the Oath), and consecrated the spot to the worship of Jehovah (Gen. xxvii, 23—34). See ORIGEN, Opera, ii, 76; WHITTY, Prototypy, p. 297. See ABIMELECH.

2. Another king of Gerar, in the time of Isaac (Gen. xxvi, i—22), supposed to have been the son of the preceding. B. C. cir. 1885. Isaac sought refuge in his territory during a famine; and having the same fear respecting his fair Mesopotamian wife, Rebekah, as his father had entertained respecting Sarah (supra), he reported her to be his sister. This brought upon him the just rebuke of Abimelech when he accidentally discovered the truth. The country appears to have become more cultivated and populous than at the time of Abraham's visit, nearly a century before; and the inhabitants were more jealous of the presence of such powerful pastoral chieftains. In those times, as now, wells of water were very important for agriculture and general purposes, that they gave a proprietary right to the soil, not previously appropriated, in which they were dug. Abraham had dug wells during his sojourn in the country; and, to bar the claim which resulted from them, the Philistines had afterward filled them up; but they were not cleared out by Isaac, who proceeded to cultivate the ground to which they gave him a right. See WELL. The virgin soil yielded him a hundred-fold; and his other possessions, his flocks and herds, also received such prodigious increase that the jealousy of the Philistines could not be suppressed, and Abimelech desired him to seek more distant quarters. Isaac complied, and went out into the open country, and dug wells for his cattle. But the shepherds of the Philistines, out with their flocks, were not inclined to allow the claim to exclusive pasturage in these districts to be thus established; and their opposition induced the quiet patriarch to make successive migrations, until God reached such a state that the operations were no longer disputed. Afterward, when he was at Beersheba, he received a visit from Abimelech, who was attended by Ahuzzath, his friend, and Phichol, the chief captain of his army. They were received with some reserve by Isaac; but when Abimelech explained that it was his wish to renew, with one so manifestly blessed of God, the covenant of peace and good- will which had been contracted between their fathers, they were more cheerfully entertained, and the desired covenant was, with due ceremony, contracted accordingly (Gen. xxvi, 26—31). From the facts recorded respecting the connection of the two Abimelechs with the same period, it appears that the Philistines, even at this early time, had a government more organized, and more in union with that type which we now regard as Oriental, than appeared among the native Canaanites, one of whose nations had been expelled by these foreign settlers from the territory which they occupied. See ORIGEN, Opera, ii, 94—97; Saurin, Dic. or. i, 368; Dacier, p. 207. -Kitto, s. v. See PHILISTINE.

3. A son of Gideon by a concubine wife, a native of Shechem, where her family had considerable influence (Judg. ix). Through that influence Abimelech was proclaimed king after the death of his father, who had himself reigned when that honour was given both for himself and his children (Judg. viii, 22—24). In a short time, a considerable part of Israel seems to have recognised his rule (Ewald, Gesch. Isr. ii, 444),
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which lasted three years (B.C. 1822-1819). One of the first acts of his reign was to destroy his brothers, seventy in number, being the first example of a system of barbarous state policy of which there have been frequent instances in the East, and which indeed has only within the recent period of history been discontinued. They were slain "on one stone" at Ophrah, the native city of the family. Only one, the youngest, named Jotham, escaped; and he had the boldness to make his appearance on Mount Gerizim, where the Shechemites were assembled for some public purpose (perhaps to inaugurate Abimelech), and rebate them in his father's name on the tree chosen as the true king (see Josephus, Ant. v. 7, 2); a fable that has been not unaptly compared with that of Menenius Agrippa (Livy, ii, 32; comp. Herder, Geist der Hebr. Poesie, ii, 263). See Jotham; Parable. In the course of three years the Shechemites found ample cause to repent of what they had done; they eventually revolted in Abimelech's absence, and caused an ambuscade to be laid in the mountains, with the design of destroying him on his return. But Zebul, his governor in Shechem, contrived to apprise him of these circumstances, so that he was enabled to avoid the snare laid for him; and the people, assembled and assembled embassy, appeared unexpectedly before Shechem. The people of that place had meanwhile secured the assistance of one Gaa (q. v.) and his followers, who marched out to give Abimelech battle. He was defeated, and returned into the town; and his inefficiency and misconduct in the action had been so manifest that the people were induced by Zebul to expel him and his followers (comp. Josephus, Ant. v. 7, 4). But the people still went out to the labors of the field. This being told Abimelech, who was at Arumah, he laid an ambuscade in four parties in the neighborhood; and when the men came forth in the morning, two of the ambushers rode against them, while the other two seized the city gates to prevent their return. Afterward the whole force united against the city, which, being now deprived of its most efficient inhabitants, was easily taken. It was completely destroyed by the exasperated victor, and the ground strewn with salt (q. v.), symbolical of the desolation to which it was doomed. The fortress, however, still remained; but the occupants, deeming it untenable, withdrew to the temple of Baal-Berith, which stood in a more commanding situation. Abimelech employed his men in collecting and piling wood against this building, which was then set on fire and destroyed, with the thousand men who were afterward burned to death by Abimelech's order to reduce the Thebez, which had also revolted. The town was taken with little difficulty, and the people withdrew into the citadel. Here Abimelech resorted to his favorite operation, and while heading a party to burn down the gate, he was struck on the head by a large stone cast down by a woman from the wall above. Perceiving that he had received a death-blow, he directed his armor-bearer to thrust him through with his sword, lest it should be said that he fell by a woman's hand (Judg. ix. 5). Abimelech appears to have been a bold and able commander, but uncontrolled by religious principle, or humanity in his ambitious enterprises. (Niemeyer, Charact. iii, 224.) His fate resembled that of Pyrrhus II, king of Epirus (Justin. xxxii, 5; Pausan. i, 18; Val. Max. v. 1, 4; comp. Cresias, Exc. 42; Thucyd. iii, 70); and the dread of the ignominy of its being said of a warrior that he died by a woman's hand was very general (Sophoc. Trach. 1064; Senec. Helv. (Ed. 1178). Vainly did Abimelech seek to avert this disgrace (Saurin, Disc. Hist. iii, 400); for the fact of his death by the hand of a woman was long after associated with his memory (2 Sam. xi, 21). See Shechem.

5. The son of Abiathar, and high-priest in the time of David, according to the Masoretic text of 1 Chron. xviii, 16 [see Abi-], where, however, we should probably read (with the Sept., Syr., Arab., Vulg., Targums, and many MSS.) ABIMELECH (as in the parallel passage, 2 Sam. viii, 17). See Abiathar.

Abin adab (Heb. Abin adab, אֶבִּינָדָב, father of nobleness, i.e. noble; Sept. everywhere 'Απίναδαβ), Vetus. 2 Samuel 17:29; Josephus 'Απίναδαβος, Αν. viii, 2, 9), the name of four men.

1. A Levite of Kiriath-jearim, in whose house, which was on a hill [see Gibeah], the ark of the covenant was deposited, after being brought back from the land of the Philistines (1 Sam. vii, 1), B.C. 1154. It was committed to the special charge of his son Eleazar; and remained there eighty years, until it was removed by David (2 Sam. vi, 3, 4; 1 Chron. xiii, 7). See Ark.

2. The second of the eight sons of Jesse, the father of David (1 Sam. xvi, 8; 1 Chron. ii, 13), and one of the three who followed Saul to the campaign against the Philistines in which Goliath defeated the army (1 Sam. xvi, 18), B.C. 1063.

3. The third named of the four sons of King Saul (1 Chron. viii, 38; ix, 89), and one of the three who perished with their father in the battle at Gilboa (1 Sam. xxxxi, 2; 1 Chron. x, 2), B.C. 1055. His name appears last in the list in 1 Sam. xxiv, 23.

4. The father of one of Solomon's purveyors (or rather Ben-Abinadib, since he is to be regarded as the name of the purveyor himself), who presided over the district of Dor, and married Taphath, Solomon's daughter (1 Kings iv, 11), B.C. ante 1014.

Abin olm (Heb. Abin olm, אֶבִּינָוֹלָם, father of grace, i.e. gracious; Sept. 'Απίνωλωπ), the father of Barak the judge (Judg. iv, 6, 12; v, 1, 12), B.C. ante 1409.

Abi rim (Heb. Abirim, אֶבִּירִים, father of height, i.e. proud), the name of two men.

1. (Sept. 'Abyroiv, Vulg. Abrum, Josephus 'Abyroovos, Αν. iv, 2, 2.) One of the sons of Ellaib of the family-heads of Reuben, who, with his brother, Dathan, and with On of the same tribe, joined Korah the Levite in a conspiracy against Moses and Aaron, which resulted in their being swallowed up with all their family and possessions (except the children of Korah) by an earthquake (Num. xvi, 1-7; xxxi, 9; 1 Pet. iv, 6; Ps. cxvi, 17), B.C. cir. 1620. See Korah.

2. (Sept. 'Abyroiv, Vulg. Abiram.) The eldest son of Helo the Bethelite, who is remarkable as having died prematurely (for such is the evident import of the statement), for the presumption or ignorance of his father, in fulfillment of the doom pronounced upon his posterity who should undertake to rebuild Jericho (1 Kings xvi, 34), B.C. post 906. See Helo.

Abir on ('Abyrons), the Grecized form (Eclaus. xi, 18) of the name of the rebellious Abiram (q. v.).

Abi. See Caphar-abish.

Abkasari (many Abi's) (Lat. Abius; for the Greek text is not extant), an incorrect form (2 Vulg. 4 Esdr. i, 5) of the name of the priest Abishcha (q. v.).

Abishag (Heb. Abishag, אֶבִּישָּׁח, father of [i.e. given to] error, i. e. inconsiderate; Sept. 'Abityad), a beautiful young woman of Shunem, in the tribe of Issachar, who was chosen by the servants of David to be introduced into the royal harem, for the special purpose of ministering to him and cherishing him in his old age (1 Kings ii, 10-15). She became his wife, but the marriage was never consummated (1 Kings i, 8-15). Some time after the death of David, Adonijah, his eldest son, persuaded Bathsheba, the mother of Solomon, to entreat the king that Abishag might be given to him in marriage (1 Chr. cir. 1015. But as rights and privileges peculiarly regal were associated
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with the control and possession of the harem (q. v.) of deceased kings (2 Sam. xii, 8). Solomon detected in this application a fresh aspiration to power, which he visited with death (1 Kings ii, 17-22; Josephus, Αβισαΐος, Ant. vii, 14, 6). See ADONIZAI.

Ab'iah [many Abi'ah] (Heb. Abi'shoy, אֶבְיָשָׁי, father [i.e. desirous] of a gift; Sept. Ἀβίαθ, but Ἀβίαθ in 1 Sam. xxvi, 6, 7, 8, 9; 1 Chron. xix, 11, 15; 2 Sam. xiv, 7, 18, 19; 1 Chron. xxii, 20; 2 Sam. xiv, 20, 36; and Αμών in 2 Sam. xx, 6; also contracted Abé'ahy, אבֹאָהִי, in the text of 2 Sam. x, 10; 1 Chron. ii, 16; xi, 20; xvii, 12; xix, 11; Josephus Ἀβιαθάρ, a nephew of David (by an unknown father, perhaps a foreigner) through his sister Zeruiah, and brother of Joab and Asahel (2 Sam. ii, 18; 1 Chron. ii, 16). The three brothers devoted themselves zealously to the interests of their uncle during his wanderings. Though David had more reliance upon the talents of Joab, he appears to have given more of his private confidence to Abishai, who seems to have attached himself in a peculiar manner to his person, as we ever find him near, and ready for counsel or action, on critical occasions (2 Sam. ii, 13; 1 Chron. xi, 24; 1 Chron. xxviii, 1). Abishai was not only a man of action, but also of counsel; and, although David must have been gratified by his devoted and uncompromising attachment, he had more generally occasion to check the impulses of his ardent temperament than to follow his advice (2 Sam. iii, 80). Abishai was one of the two persons whom David asked to accompany him to the camp of Saul, and he alone accepted the perilous distinction (1 Sam. xxvi, 5-9), B.C. 1055. The desire he then expressed to smite the sleeping king identifies him as the man who afterward burned to rush upon Shimeel and slay him for his abuse of David (2 Sam. xvi, 9, 11; xix, 21). When the king desired that the ark of the covenant should be removed from Abishai's house, Abishai went away by his side; and he was intrusted with the command of one of the three divisions of the army which crushed that rebellion (2 Sam. xviii, 2-12), B.C. cir. 1023. When the insurrection of Sheba occurred David sent him, in connection with Joab, to quicken the tardy preparations of Amasa in gathering troops against the rebel (2 Sam. xx, 6-10), B.C. cir. 1022. During the last war with the Philistines David was in imminent peril of his life from a giant named Ishbi-benob, but was rescued by Abishai, who slew the giant (2 Sam. xxii, 15-17), B.C. cir. 1018. He was also the chief of the second rank (2 Sam. xvii, 19; 1 Chron. xi, 39) of the three "mighty men," who, probably in some earlier war, performed the chivalrous exploit of breaking through the host of the Philistines to procure David a draught of water from the well of his native Bethlehem (2 Sam. xxiii, 14-17). Among the exploits of this hero it is mentioned (2 Sam. xxiii, 18) that he withstood 360 men, and slew them with his spear; but the occasion of this adventure, and the time and manner of his death, are equally unknown.

In 2 Sam. viii, 13, the victory over the Edomites in the Valley of Salt (B.C. cir. 1037) is ascribed to David, but in 1 Chron. xvi, 12, to Abishai. It is hence probable that the three "mighty men" mentioned gained by Abishai, in connection with Joab (1 Kings xi, 16), but is ascribed to David as king and commander-in-chief (comp. 2 Sam. x, 10, 14).—Kitt, s.v. See David.

Abish'ah-alom, a fuller form (1 Kings xv, 2, 10) of the name ABELOM (q. v.);

Abish'aa (Heb. Abi'shaw, אֶבְיָשָׁא, father of Bukki, being the fourth high-priest of the Hebrews (1 Chron. vi, 4, 5, 50; Ezra vii, 5). Josephus calls him Abiazer (Ἀβίαζερ, Ant. vi, 11), but elsewhere Josephus (Ἰωαννος, Ant. viii, 1, 5, ed. Havercamp). He appears to have been in the Chronicle of Alexander to have been nearly contemporary with Euhud, B.C. cir. 1523-1466. See HIGH-PRIEST.

Ab'iahu (Heb. Abi'shaw, אֶבְיָשָׁו, father of the wall, i.e. perhaps mason; Sept. Αβιασώσιον), the second named of the two sons of Shammai, of the tribe of Judah, who married Abihail, by whom he had two sons (1 Chron. ii, 28, 29), B.C. considerably post 1612.

Ab'iaum (Ἀβίαυμ v. r. Αβιαουμ), the son of Phinees and father of Bocceas, in the genealogy of Ezra (1 Esdr. viii, 2); evidently the high-priest Antiochus (q. v.).

Ab'tal (Heb. Abi'tal, אֶבְיָתָל, father of dem, i.e. freak; Sept. Αβιατώλι, the fifth wife of David, by whom she had Shephatiah, during his reign in Hebron (2 Sam. iii, 4; 1 Chron. iii, 8), B.C. 1052.

Ab'tub (Heb. Abi'tub, אֹבֵיתוּב, father of goodness, i.e. good; Sept. Αβιατούβ v. r. Αβιατοῦβ, a Benjamite, first named of the two sons of Shammaiah by his second wife, Baara or Hodesh, in Moab (1 Chron. viii, 11), B.C. cir. 1612. See SHAHARAIM.

Ab'ud, a Grecized form (Matt. i, 18) of the name ABELOU (q. v.).

Abiyonah. See CAIFER.

Abjuration (I), in the Roman Church, a formal and solemn act by which heretics and those suspected of heresy denied and renounced it. In countries where the inquisition was established, three sorts of abjuration were practised: 1. Abjuration of formalis, made by a notorious apostate or heretic; 2. Abjuration de ecce, made by a Roman Catholic strongly suspected of heresy; 3. Abjuration de leas, made by a Roman Catholic only slightly suspected. (11.) In England, the oath of abjuration was an oath by which a Catholic who was come under not to acknowledge any right in the pretender to the throne of England. It is also used to signify an oath ordained by the 25th of Charles II, abjuring particular doctrines of the Church of Rome. (See S. G. Wald, De Harei Abjurando, Regiom. 1821; Id. d. Absolutione ab Sacramentis, in Hencke's Eusebius, i, 184 sq.) See HERETIC.

Able (or Abel), THOMAS, chaplain to queen Catharine, wife of Henry VIII of England. He took the degree of M.A. at Oxford, in 1516, and subsequently that of D.D. He vehemently opposed the divorce of the king and queen, and wrote a treatise on the subject in 1530, entitled De non dissolendo Henrici et Catharinae matrimonio. He was also a strenuous opponent of the king's supremacy, for which he was hanged at Smithfield in 1540 (Hook, Excl. Diog. i, 45).

Abolution (I), the ceremonial washing, whereby, as a symbol of purification from uncleanness, a person was considered (1) to be cleansed from the taint of an inferior and less pure condition, and initiated into a higher and purer state; (2) to be cleansed from the soil of common life and fitted for the highest religious service; (3) to be cleansed from defilements contracted by particular acts or circumstances, and restored to the privileges of ordinary life; (4) as abolishing or purifying himself, or declaring himself absolved and purified, from the guilt of a particular act. We do not meet with any such abolutions in patriarchal times; but under the Mosol dispensation all are all indicated. See LAVATION; SPRINKLING.

A marked example of the first kind of abolution occurs when Aaron and his sons, on their being set apart for the priesthood, were washed with water before they were invested with the priestly robes and anointed with the holy oil (Lev. viii, 6). To this head we are inclined to refer the action of persons and rain
which was required of the whole of the Israelites, as a preparation to their receiving the law from Sinai (Exod. xix, 10-15). We also find examples of this kind of purification in connection with initiation into some higher state both among the Hebrews and in other nations. Thus those admitted into the mysteries of Eleusis were previously purified on the banks of the Iliusus by water being poured upon them by the Hydronas (Polyen. vii, 17; iii, 11). See CONSECRATION.

The second kind of ablation was that which required the priests, on pain of death, to wash their hands and their feet before they approached the altar of God (Exod. xxx, 17-21). For this purpose a large basin of water was provided both at the tabernacle and at the temple. See Laver. To this the Psalmist alludes when he says, "I will wash my hands in innocency, and so will I compass thine altar" (Ps. xxvi, 6). Hence it became the custom in the early Christian Church for the ministers, in the view of the congregation, to wash their hands in a basin of water brought by the deacon, at the commencement of the communion (Jameson, p. 126); and this practice, or something like it, is still retained in the Eastern churches, as well as in the Church of Rome, when mass is celebrated. See HOLY WATER. Similar ablutions by the priests before proceeding to perform the more sacred ceremonies were usual among the heathen (see Smith's Dict. of Class. Antiq. s. v. Chemipis). The Egyptian priests indeed carried the practice to a burdensome extent (Wilkinson, i, 294, abridg.), from which the Jewish priests were, perhaps designedly, exonerated; and in their less torrid climate it was, for purposes of real cleanliness, less needful. Reservoirs of water were attached to the Egyptian temples; and Herodotus (ii, 57) informs us that the priests shaved the whole of their bodies every third day, that no insect or other filth might be upon them when they served the gods, and that they washed themselves in cold water twice every day and twice every night; Porphyry says thrice a day, with a nocturnal ablution occasionally. This kind of ablution, as preparatory to a religious act, answers to the simple rite of the Moslems, which they are required to go through five times daily before their stated prayers (see Lane, Mod. Eg., i, 94 sq.), besides other private purifications of a more formal character (see Reland, De Relig. Moh. p. 80-83). This makes the ceremonies of ablation much more conspicuous to a traveller in the Moslem East at the present day than they would appear among the ancient Jews, seeing that the law imposed this obligation on the priests only, not on the people. Connected as these Moslem ablutions are with various forms and imitative ceremonies, and recurring so frequently as they do, the awesomely heavy yoke of even the Moslem law seems light in the comparison. See BATH.

In all other class of ablutions washing is regarded as a purification from positive defilement. The Mosaisc law recognises eleven species of uncleanness of this nature (Lev. xii-xv), the purification for which ceased at the end of a certain period, provided the unclean person then washed his body and his clothes; but in a few cases, such as leprosy and the defilement caused by touching a dead body, he remained unclean seven days after the physical cause of pollution had ceased. This was all that the law required; but in later times, when the Jews began to refine upon it, these cases were considered generic instead of specific—as representing classes instead of individual cases of defilement—and the causes of pollution requiring purification by water thus came to be greatly increased. This kind of ablution for substantial uncleanness answers to the Moslem ghul (Lane, i, p. 99; Reland, i, b. 66-77), in which the cause of defilement greatly exceeds those of the Mosaisc law, when they are perhaps equalised in number and minuteness, of which the later Jews had devised. The uncleanness in this class arises chiefly from the natural secretions of human beings and of beasts used for food, and from the ordure of animals not used for food; and, as among the Jews, the defilement may be communicated not only to persons, but to clothes, utensils, and dwellings—in all cases in which the purification must be made by water, or by some representative act where water cannot be applied. Thus in drought or sickness the rinsing of the hands and face may be performed with dry sand or dust, a ceremony that is termed tugemmum (Lane, i, b.). See UNCLEANNESS.

Of the last class of ablutions, by which persons declared themselves free from the guilt of a particular action, the most remarkable instance is that which occurs in the expiation for an unknown murder, when the elders of the nearest village washed their hands over the expiatory heifer, beheaded in the valley, saying, 'this heifer have not shed this blood, neither have our eyes seen it' (Deut. xxii, 1-9). This was thought by some that the signal act of Pilate, when he washed his hands in water and declared himself innocent of the blood of Jesus (Matt. xxvii, 24), was a designed adoption of the Jewish custom; but this supposition does not appear necessary, as the practice was also common among the Greeks and Romans (see Smith's Dict. of Class. Antiq. s. v. Lustration). See MURDER.

Other practices not indicated in the law appear to have existed at a very early period, or to have grown up in the course of time. From 1 Sam. xvi, 5, compared with Exod. xix, 10-14, we learn that it was usual for those who presented or provided a sacrifice to purify themselves by ablution; and as this was everywhere a general practice, it may be supposed to have existed in patriarchal times, and, being an established and approved custom, not to have required to be mentioned in the law. There is a passage in the apocryphal book of Judith (xii, 7-9) which has been thought to intimate that the Jews performed ablutions before prayer. But we cannot fairly deduce that meaning from it (comp. Ruth iii, 3); since it is connected with the anointing (q. v.), which was a customary token of festivity (see Arnold, loc.). It would indeed prove too much if so understood, as Judith bathed in the water, which is more than the Moslems do before their prayers. Moreover, the authority, if clear, would not be conclusive. See PURIFICATION.

But after the rise of the sect of the Pharisaees, the practice of ablation was carried to such excess, from
fingers into the chalice (see Boissonnet, *Dict. des Rites*, i, 65). See Mass.

(III.) In the Greek Church, ablation is a ceremony observed seven days after baptism, wherein theunction of the chrism is washed off from those who have been baptized (see Greek* Catholic* Church).

For the literature of the subject, in general, see T. Dassorius, *De histrionibus Judaeorum* (Viteb, 1692); A. Froluand, *De psalmis et psallendo sacerdotum Hebreworum* (Hafn. 1695); O. Sperling, *De baptismo etnicoorum* (Hafn. 1700); J. Behm, *De lisonne Judaeorum et Christianorum* (Regiom. 1715); J. G. Leschner, *De histrionibus et psallendi sacerdotum Hebræorum* (Hafn. 1718); J. Lomier, *De vett. gentilium histrionibus* (Ultraj, 1681, 1701); H. Lubert, *De antiquo lavandi riti* (Lubec, 1670); J. J. Müller, *De iigne Iustinici* (Jen. 1660); T. Pfanner, *De litionibus Christianorum*, in his *Obscr. Eccles. i, 304–421. See Water.

Ablúma (rather Oñaim). See *Stool*.

Ablu're (Heb. *Abner*), יָתָם, once in its full form *Abner* יָתָם, 1 Sam. xiv. 50, *father of light*, i.e. enlightening; Sept. Ἀβυσσίπης, Josaphus Ἀβυσσός, Ant. vi, 4, 3, elsewhere Ἀβυσσός, the son of *Ner* (q. v.) and uncle of Saul (being the brother of his father *Kish*), and the commander-in-chief of the king's army (1 Sam. xiv. 50 sq.), in which character he appears several times during the early history of David (1 Sam. xvii, 55; xx. 25; xxxvi, 5 sq.; 1 Chron. xxxvi, 28). It was through his instrumentality that David was first introduced to Saul's court after the victory over Goliath (1 Sam. xvii, 57, B.C. 1063); and it was he whom David sarcastically addressed when accompanying his master in the pursuit of his life at Hachilah (1 Sam. xxvi, 14, B.C. 1055). After the death of Saul (B.C. 1055), the experience which he had acquired, and the character for ability and decision which he had established in Israel, enabled him to uphold the falling house of Saul for seven years; and he might probably have done so longer if it had suited his views (2 Sam. ii, 10; v, 5; comp. vi, 1). It was generally known that David had been divinely nominated to succeed Saul on the throne; when, therefore, that monarch was slain in the battle of Gilboa, David was made king over his own tribe of Judah, and reigned in the old capital. In the other tribes an influence adverse to Judah existed, and was controlled chiefly by the tribe of Ephraim. Abner, with great decision, availed himself of this state of feeling, and turned it to the advantage of the house to which he belonged, of which he was now the acknowledged chief. He did not, however, venture to propose himself as king; but took Ishboseth, a surviving son of Saul, whose known imbecility had excused his absence from the fatal fight in which his father and brothers perished, and made him king over the tribes, and ruled in his name (2 Sam. ii, 8). This event appears to have occurred five years after Saul's death (2 Sam. ii, 10; comp. 11), an interim that was probably occupied in plans for settling the succession, to which Ishboseth may have been at first disinclined. See *Ishboseth*.

Nor, perhaps, had the Israelites sooner than this recovered sufficiently from the oppression by the Philistines that would be sure to follow the death of David on Mount Gilboa to reassert their independence, at least throughout Palestine proper. Accordingly Ishboseth reigned in Mahanaim, beyond Jordan, and David in Hebron. A sort of desultory warfare continued for two years between them, in which the advantage appears to have always been on the side of David (2 Sam. ii, 1). The only one of the engagements of which we have a particular account is that which ensued when Joab, David's general, and Abner met and fought at Gideon (2 Sam. ii, 12 sq.), B.C. 1048. Abner was beaten, and fled for his life; but was pursued by Asahel (the brother of Joab and Abishai), who was "swift of foot as a wild rose." Abner, dreading a
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blood-feud with Joab, for whom he seems to have entertained a sincere respect, entreated Asahel to desist from the pursuit; but finding that he was still followed, and that his life was in danger, he at length ran through the body by a back thrust with the pointed heel of his spear (2 Sam. ii, 18-32). This put a striffe of blood between the two foremost men in all Israel (after David); for the law of honor, which had from times before the law prevailed among the Hebrews, and which still prevails in Arabia, rended personal national duty ventrion to avenge the blood of his brother upon the person by whom he had been slain. See BLOOD-REVENGE.

As time went on Abner had occasion to feel more strongly that he was himself not only the chief, but the only remaining prop of the house of Saul; and this conviction, acting upon a proud and arrogant spirit, led him to more presumptuous conduct than even the mildness of the feeble Ishbosheth could suffer to pass without question. See ABSALOM; ADONI-JAH. He took to his own harem a woman named Rizpah, who had been a concubine-wife of Saul (2 Sam. iii, 7 sq.). This act, from the ideas connected with it, was not deemed by a deceased king's camp. Josephus, Apion, i, 15; Herod. iii, 68), was not only a great impropriety, but was open to the suspicion of a political design, which Abner may very possibly have entertained. See HAREM. A mild rebuke from the nominal king, however, enraged him greatly; and he perhaps forebore to publish it, lest he should henceforward abandon his cause and devote himself to the interests of David. To excuse this desertion to his own mind, he then and on other occasions avowed his knowledge that the son of Jesse had been appointed by the Lord to reign over all Israel; but he appears to have been unconscious that this avowal exposed his previous conduct to more censure than it offered excuse for his present. He, however, kept his word with Ishbosheth. After a tour, during which he explained his present views to the elders of the tribes which still adhered to the house of Saul, he repaired to Hebron with authority to make certain overtures to David on their behalf (2 Sam. iii, 12 sq.). He was received with great attention and respect; and David even thought it prudent to promise that he should still have the chief command of the armies when the desired union of the two kingdoms took place (De Pacto Davide et Abneri, in the Crit. Sac. Thea. Nov. i, 661). The political expediency of this engagement was very clear, and to the eyes of Abner and his adherents and friends of David were sacrificed. That distinguished personage happened to be absent from Hebron on service at the time, but he returned just as Abner had left the city. He speedily understood what had passed; and his dread of the superior influence which such a man as Abner might establish with David (see Josephus, Ant. vii, 1, 5) quickened his remembrance of the vengeance which his brother's blood required. His purpose was promptly formed. Unknown to the king, but apparently in his name, he sent a message after Abner to call him back; and as he returned, Joab met him at the gate, and as if to lead him peaceably and privately with him, suddenly thrust his sword into his body, B.C. 1046. The lamentations of David, the public mourning which he ordered, and the funeral honors which were paid to the remains of Abner (2 Sam. iv, 12), the king himself following the bier as chief mourner and comforted him for public opinion from having been privy to this assassination (2 Sam. iii, 31-39; comp. 1 Kings ii, 5, 32). As for Joab, his privilege as a blood-avenger must to a great extent have justified his treacherous act in the opinion of the people; and that, together with his influence with the army, screened him from punishment. See JOAB.

David's abhorrent but emphatic lament over Abner (2 Sam. ii, 32, 33) may be rendered, with strict adherence to the form of the original (see Ewald, Dict.

ABODAH. See TALMUD.

Abomination (בָּעֵבֶר, piggul), filthy stock. Lev. vii, 18; "abominable," Lev. xiv, 7; Isa. lxxv, 4; Ezek. iv, 14; "קִנְחַל, šnikhal," Deut. xxvii, 17; 1 Kings xi, 5, 7; 2 Kings xliii, 24, 24; 2 Chron. xvi, 8; Isa. lxxvi, 3; Jer. iv, 1; vii, 30; xlil, 27; xvii, 36; xxxiv, 34; Ezek. v, 11; vii, 20; xli, 8, 22; xxvii, 7, 8; xxxii, 28, 29; lxx, 27; xlii, 28, 31; liii, 11; Hos. ix, 10; Nah. ii, 9; Zech. ix, 7, 14; "הָעֵעָבֶר, íneebáver, abhorrance; Sept., βάρβαρον, and so N.T., Matt. xxiv, 14; Mark xiii, 14; Luke xvi, 15; Rev. xvii, 4, 5; xvi, 27), any object of detestation or disgust (Lev. xvii, 22; Deut. xvii, 29), and applied to an impure or detestable action (Ezek. xxii, 11, xxx, 26; Mal. ii, 11, etc.); to any thing causing a ceremonial pollution (Gen. xlii, 25; Deut. xlii, 24; Deut. xiv, 3), but more especially to idols (Lev. xvii, 22; xx, 18; Deut. vii, 20; 1 Kings xi, 5, 7; 2 Kings xxii, 13), and also to food offered to idols (Zech. ix, 7); and to filth of every kind (Nah. iii, 6). There are several texts in which the word occurs, to which, on account of their peculiar interest or difficulty, especial attention has been directed. The first is Gen. xxiii, 22: "The Egyptians might not eat bread with the Hebrews, for that is an abomination (בָּעֵבֶר) unto the Egyptians." This is best explained by the fact that the Egyptians considered themselves ceremonially defiled if they ate with any strangers. The primary reason appears to have been that the cow was the most sacred animal among the Egyptians, and the eating of it was abhorrent to them; whereas it was both eaten and sacrificed by the Jews.
and most other nations, who, on that account, were abominable in their eyes. It was for this, as we learn from Herodotus (ii, 41), that no Egyptian man or woman would kiss a Greek on the mouth, or would use the cleaver of a Greek, or his spit, or his dish, or would taste the fish of even clean beef (that is, of oxen) that had been cut with a Greek knife, or eaten. It is true that Wilkinson (Anc. Egyptians, iii, 258) ascribes this to the disgust of the fastidious-clean Egyptians at the comparatively foul habits of their Asiatic and other neighbours; but it seems scarcely fair to take the facts of the father of history, and ascribe them to any other than the very things very recently which he assigns for them. We collect, then, that it was as foreigners, not pointedly as Hebrews, that it was an abomination for the Egyptians to eat with the brethren of Joseph. The Jews themselves subsequently exemplified the same practice; for in later times they held it unlawful to eat or drink with foreigners in their houses, or even to enter their dwellings (John xviii, 28; Acts x, 28; xi, 8); for not only were the houses of Gentiles unclean (Mishna, Oholoth, xviii, 7), but they themselves rendered unclean those in whose house they lodged (Maimonides, Mishab a Morkeb, xii, 12) which was carrying the matter farther than the Egyptians were pleased to go. We do not trace these instances, however, before the Captivity (see J. D. Winkler, Animadvers. Philol., ii, 175 sq.).

The second passage is Gen. xli, 34. Joseph is telling his brethren how to conduct themselves when introduced to the king of Egypt: he instructs them that when asked concerning their occupation they should answer, "Thy servants' trade hath been about cattle from our youth even until now, both we and also our fathers." This last clause has emphasis, as showing that they were hereditary nomad pastors; and the reason is added, "That ye may dwell in the land of Goshen, for every shepherd is an abomination (מְנַחֵֽשְׂרָה) unto the Egyptians." In the former instance they were "as an abomination" as strangers, with whom they could not eat; here they are a further abomination as nomadeshepherds, whom it was certain that the Egyptians, for that reason, would locate in the border land of Goshen, and not in the heart of the cities. That is, to the Egyptians, or Bedouins, and not simply shepherds, who were abominable to the Egyptians, is evinced by the fact that the Egyptians themselves paid great attention to the rearing of cattle. This is shown by their sculptures and paintings, as well as by the offer of this very king of Egypt to make each of Jacob's sons as men of activity "overseers of his cattle" (xvii, 6). For this aversion to nomad pastors two reasons are given; and it is not necessary that we should choose between them, for both of them were, it is most likely, concurrently true. One is, that the inhabitants of Lower and Middle Egypt had previously been invaded by, and had remained for many years subject to, a tribe of nomad shepherds, who had only of late been expelled, and a native dynasty restored—the grievous oppression of the Egyptians by these pastoral invaders, and the insult with which their religion had been treated. See HYKSOS. The other reason, not necessarily superseding the former, but rather strengthening it, is that the Egyptians, as a settled and civilized people, detested the lawless and predatory habits of the wandering shepherd tribes, which then, as now, bound the valley of the Nile and occupied the Arabia—a state of feeling which modern travellers describe as still existing between the Bedouin and falabas of modern Egypt, and indeed between the same classes everywhere in Turkey, Persia, and the neighboring regions (see Crit. Soc. Thee. Nov., i, 220). See SHEPHERD.

The third marked use of this word again occurs in Egypt. The king tells the Israelites to offer to their god the sacrifices which they desired, without going to the desert for that purpose. To this Moses objects that they should have to sacrifice to the Lord, "the abomination (מִלְחָם) of the Egyptians," who would thereby be highly exasperated against them (Exod. viii, 26). A reference back to the first explanation shows that this "abomination" was the cow, the only animal which all the Egyptians agreed in holding sacred; whereas, in the great sacrifice which the Hebrews proposed to hold, not only would heifers be offered, but the people would feast upon their flesh (see J. C. Driest, Antiquites, p. 136). See APIS.

A fourth expression of marked import is the abomination of desolation (בְּנָאָלָה) Dan. xi, 31; Sept. βέλημνα ἡραμάνων, or βέλημνα ναγον, Dan. xii, 11; Sept. το βέλημνα τῆς ἀρμοσίως, literally, slătness of the desolation, or, rather, desolating sīlēnness), which, without doubt, means the idol or idolatrous apparatus which the desolator of Jerusalem should establish in the holy place (see Hitzig, in loc.). This appears to have been (in its first application) a prediction of the pollution of the temple by Antiochus Epiphanes, who caused an idolatrous altar to be built on the altar of burnt offerings, whereon unclean things were offered to Jupiter Olympus, to whom the temple itself was dedicated (see Hoffmann, in loc.). Josephus distinctly refers to this as the accomplishment of Daniel's prophecy; as does the author of the first book of Maccabees, in declaring that "they set up the abomination of desolation (το βεληνμα τῆς ἀρμοσίως) upon the altar" (1 Macc. i, 50; vi, 7; 2 Macc. vi, 2-5; Joseph. Ant. xii, 5, 4; xii, 7, 6). The phrase is quoted by Jesus in the same form (Matt. xxiv, 15), and is applied by him to what was to take place at the advance of the Romans against Jerusalem. They who saw "the abomination of desolation standing in the holy place" were enjoined to "flee to the mountains." This may with probability be referred to the advance of the Roman army against the city with their image-crowned standards, to which idolatrous honors were paid, and which the Jews regarded as idols. The unexpected retreat and discontinuance of the Roman forces afforded such as were mindful of our Saviour's prophecy an opportunity of obeying the injunction which it contained. That the Jews themselves regarded the Roman standards as abomination is shown by the fact that, in deference to their known aversion, the Roman soldiers quartered in Jerusalem forbore to
introduce their standards into the city; and on one occasion, when Pilate gave orders that they should be carried in by night, so much stir was made in the market by the principal inhabitants that the sactions of peace, the serenity was eventually induced to give up the point (Joseph. Ant. xviii, 3, 1). Those, however, who suppose that "the holy place" of the text must be the temple itself, may find the accomplishment of the prediction in the fact that, when the city had been taken by the Romans and the holy house destroyed, the soldiers brought the standards in that form to the temple, set them up over the eastern gate, and offered sacrifice to them (Joseph. War, vi, 6, 1); for (as Havercamp notes from Tertullian, Apol. c. xvi, 162) "almost the entire religion of the Roman camp consisted in worshipping the ensigns, swearing by the ensigns, and in preferring the ensigns before all the other gods." Nor was this the last appearance of "the abomination of desolation in the holy place for not only did Hadrian, with studied insult to the Jews, set up the figure of a boar over the Bethlehem gate of the city (Elia Capitolina) which rose upon the site and ruins of Jerusalem (Euseb. Chron. i, p. 48) and (as the erection of this was to be followed by the erection upon the site of the Jewish temple (Dion Cass. xix, 12), and caused an image of himself to be set up in the part which answered to the most holy place (Nicephorus Callist. iii, 24). This was a consumption of all the abominations which the iniquities of the Jews might put in their holy place (see Auberlen, Daniel and the Revelation, p. 161 sq.). -Kitto, s. v. See JERUSALEM.

In Dan. ix, 27, the phrase is somewhat different and peculiar: סְכֹלֶה, which (as pointed in the text) must be rendered, "And upon the wings of filthinesses that desolate, or (there shall be) a desolator; but the Sept. has סְכֹלֶה יִבְגִּיאָר עַל יַחַד בְּחָרָיָה פְּרוּשָׁה (v. r. תִּבְגִּיאָר עַל יַחַד בְּחָרָיָה פְּרוּשָׁה) just as in Rev. xiii, 7, יִבְגִּיאָר עַל יַחַד בְּחָרָיָה פְּרוּשָׁה, that is followed by Christ in his allusion (Matt. xxiv, 15), and which may be attained by a slight change of pointing בְּחָרָיָה פְּרוּשָׁה (in the "absolute"), so and rendering, "And upon the wing (of the sacred edifice there shall be) filthinesses, even a desolator." Rosenmuller (Scholia in Vet. Test. in loc.) understands the "wing" (יִבְגִּיאָר) to signify the hostile army or battalion detached for that purpose (a sense corresponding to the Latin auxilia), at the head of which the proudest general should enter the city. Stuart, on the other hand (Commentary on Daniel, in loc.), likewise interpreting the whole passage as denoting exclusively the pollution of the temple caused by Antiochus, translates the verse in question thus, "And over the winged-fowl of abominations shall be a waster," and applies the "wing" (יִבְגִּיאָר, i. q. "fowl," in our version "overspreading") to a "statue of Jupiter Olympus erected in the temple; and this statue, as is well known, usually stood over an eagle at its feet with wide-spread wings." Both these interpretations, however, appear too fanciful. It is preferable to render יִבְגִּיאָר, with Gesenius (Theeaur. Heb. p. 608), Forst (Hob. Handl. s. v.), and the marginal translation, a battlement, i. e. of the temple, like προσφύγος, in Matt. iv. 5; both words meaning literally a wing, and applied in each case to a corner or summit of the wall inclosing the temple. Neither can we so easily dispose of our Saviour's reference to this prophecy, for of the ten passages from it that touch the destruction of Jerusalem. It appears to tally completely with that event in all its particulars, and to have had at most but a primary and typical fulfilment in the case of Antiochus (q. v.). (For the dates involved in this coincidence, see the Meth. Quar. Rev. 1851, 494 sq.) See ABOMINATION.

The distinction attempted by some (Alford and Olshausen, in loc.) between the events referred to in this passage and in Luke xxii, 20, is nugatory, for they are obviously parallel (see Strong's Harmony, § 1235). Meyer (in loc.) thinks the pollution designated in these verses by the Romans of the temple area generally," but the terms are more explicit than this. The abomination cannot in any case be to a profanation of the sacred precincts by the Jews themselves, for the excesses of the Zealots (q. v.) during the final siege (Josephus, War, iv, 3, 7) were never directed to the introduction of idolatry there, but to the destruction of the temple. The erection of the standards crowned with the bird of victory—a circumstance that may be hinted at in the peculiar term "wing" here employed (see F. Nolan, Warburton Lect. p. 186). See ABOMINATION.

A still more important difference among commentators as to the meaning of the word, in its present context, has respect to the point, whether the abomination, which somehow should carry along with it the curse of desolation, ought to be understood of the idolatrous and corrupt practices which should inevitably draw down desolating inflections of vengeance, or of the heathen powers and weapons of war that should be brought to bear upon the temple to destroy the sacred edifice. The following are the reasons assigned for understanding the expression of the former: 1. By far the most common use of the term abomination or abominations, when referring to spiritual things, and especially to things involving severe judgments and sweeping desolations, is to intimate that such pollutions were regarded as the "wings" of the prophecies. It was the pollution of the first temple, or the worship connected with it by such things, which in a whole series of passages is described as the abominations that provoked God to lay it in ruins (2 Kings xxi, 2-18; Jer. vii, 10-14; Ezek. vi, 11; vii, 8, 9, 29-33). And our Lord very distinctly intimates, by referring on another occasion to some of these passages, that as the same wickedness substantially was lifting itself up anew, the same retributions of evil might certainly be expected to chastise them (Matt. xxii, 13). 2. When reference is made to the prophecy in Daniel it is coupled with a word, 'Whososeedth let him understand,' which seems every way to point to a profound spiritual meaning in the prophecy, such as thoughtful and serious minds alone could apprehend. But this could only be the case if abominations in the moral sense were meant; for the defiling and desolating effect of heathen armies planting themselves in the holy place and taking possession was what the prophet general should understand. And the unseemly intruders were but the outward signs of the real abominations, which cried for vengeance in the ear of heaven. The compassing of Jerusalem with armies, therefore, mentioned in Luke xxii, 20, ready to bring the desolation, is not to be regarded as the same with the abomination of desolation; it indicated a further stage of matters. 3. The abominations which were the cause of the desolations are ever spoken of as springing up from within, among the covenant people themselves, not as invasions from without. They are so represented in Daniel also (ch. xi, 30, 32; xii, 5, 10); and that the Jews themselves, the better sort of Jews, were understood the condition from 1 Macc. i, 54-57, where, with reference to the two passages of Daniel just noticed, the heathen-inclined party in Israel are represented, in the time of Antiochus, as the real persons who "set up the abomination of desolation and built idol altars;" comp. also 2 Macc. iv, 15-17. (See Hengstenberg on the Gemma, and the Lexicon, p. 693; and Cl. Lightfoot, in loc. i, 27, with the authorities there referred to.) These arguments, however, seem to be outweighed by the conclusive historical fact that the material ensigns of paganism were actually erected both by the Syrian and Roman conquerors in the place in question, and that in the laying根基, in 1 Macc. vii, 67, 72, 73, 78, 91, we have to suppose that both Daniel and our Lord intended to refer to this palpable circumstance. See DESOLATION.
ABRAHAM


d-photo logical treatise on the creation of the world, in which he argues against the assumption of an eternal nature of the world (Venice, 1592, 4to). Several of Abram's works of Abraham have not been printed yet. The proposal of Bashuysen to issue a complete edition of all the works of Abraham has never been executed. All his works were in Hebrew, but many of his Dissertations have been translated into Latin by Buxtorf (4to, Basle, 1660) and others. Although Abraham spent many years at royal courts, Abraham, in one of his works, expressed very decided republican opinions. He left two sons, one of whom distinguished himself as a physician and as the author of an Italian poem, Dialogo d'Amore; the other embraced the Christian religion. The son of the former was born at Venice, in 1522, a collection of Hebrew letters.—Winer, Thes. Lit. vol. i; Fürst, Bibl. I, ii sq.; Jost, Gesch. d. Judenhems., iii, 104; Wolf, Biblioth. Hebraica, iii, 544; Mai, Dissertatio de origine, vita et scriptis Abrahamis (Altdorf, 1708); Hoefer, Biographie Generale, i, 31; Ehrich and Gruber, Encycl. s. v.

Abracadabra, a magical word of fictitious origin, like most alliterating incantations. It is found on one of the amulets under which the Basilians in Egypt were supposed to conceal the name of God. It was derived from the Syrian worship, and was recommended as a magical charm against ague and fever. It is described by Serenus Sammonicus (the elder), who is usually classed, apparently without reason, among the followers of Democritus. The word is derived in a kind of inverted cone, omitting the last letter every time it is repeated. The lines of Serenus (De Medicina) which describe it are as follows:

"Mortiferum magiae est, quod Graeciae hereticae
Vulgaris verbis, hoc nostrae dieire lingua
Non potest usus, nec retinet parentis
Inscribere Charis, quod dicitur Abracadabra,
Sepius et subtus repetit, sed detraho summa
Magi magiae magiae delent, elementa
Singula, qua semper repuls, et retorta figus,
Donee in angustiam refregit litera comum.
His uno nuncus coloim rodens memento," etc.

Thus,

\[ \text{ABRACADABA} \]
\[ \text{ABRACADABR} \]
\[ \text{ABRACADABB} \]
\[ \text{ABRACADAB} \]
\[ \text{ABRACAD} \]
\[ \text{ABRAC} \]
\[ \text{ABR} \]
\[ \text{A} \]

Different opinions have been advanced as to the origin and meaning of the word. Bunsen ascribed it to an Egyptian, Beausobre a Greek, others a Hebrew origin, but Grotefend (in Ehrich and Gruber, Encycl. s. v.) tries to prove that it is of Persian (or rather Pehlevi) origin. As Greek amulets are inscribed with ABACDABA, he considers it certain that the word ought to be pronounced "Abracadabra." He derives it from the Persian Abrasaaz (the name of the Supreme Being) and the Chaldean word אבראה (the utterance), so that the meaning of it is "a divine oracle." This explanation, Grotefend thinks, throws some light on other magical words which the Basilians used in nearly the same manner as the Tibetans and Mongolians their homunculi, as the Talendrones Ablanathmolba and Amoromona.—Lardner, Works, viii, 988; C. F. Ducange, Glossarium, s. v. See ABRAXAS.

\[ \text{Abram} \] (Heb. Abraham, אברון, father of a multitude; Sept. and N. T. Αβραάμ, Josephus, Αβρααμ, the founder of the Hebrew nation. Up to Gen. xvii, 4, 5 (also in 1 Chron. i, 27; Neh. ix, 7), he is uniformly called ABRAM (Heb. Abram, אברון, father of elevation, or high father; Sept. Αβρααμος; but the extended form given to it is significant of
the promise of a numerous posterity which was at the same time made to him. See infra.

I. History.—Abraham was a native of Chaldea, and descended, through Heber, in the ninth generation, from Sem the son of Noah (see F. Lee, Disertations, i, 78 sq.). His father was Terah, who had two other sons, Nahor and Haran. Terah maturely "before his father," leaving a son, Lot, and two daughters, Milcah and Iscah. Lot attached himself to his uncle Abraham; Milcah became the wife of her uncle Nahor; and Iscah, who was also called Sarai, became the wife of Abraham (Gen. xi, 28-29; comp. Josephus, Ant. i, 6, § 5). See Iscah. And see n. 5 to A. M. 2939, to the "Ur of the Chaldees" (Gen. xi, 28). The concise history in Genesis states nothing concerning the portion of his life prior to the age of about 75. There are indeed traditions, but they are too manifestly built up on the foundation of a few obscure intimations in Scripture to be entitled to any credit (see Walf's Biblical Legends). Thus it is intimated in Josh. xxiv, 2, that Terah and his family "served other gods" beyond the Euphrates; and on this has been found the romance that Terah was not only a worshipper, but a maker of idols; that the youthful Abraham, discovering the futility of such gods, destroyed all those his father had made, and justified himself to his father with various arguments and arguments with Terah, which we find repeated at length. Again, "Ur of the Chaldees" was the name of the place where Abraham was born, and from which he went forth to go, he knew not whither, at the call of God. Now Ur (NIN) means fire; and we may therefore read that he came forth from the fire of the Chaldees, on which has been built the story that Abraham was, for his disbelief in the established idols, cast by king Nimrod into a burning furnace, from which he was by special miracle delivered. And to this the premature death of Haran has suggested the addition that he, by way of punishment for his disbelief of the truths for which Abraham suffered, was marvulously destroyed by the same fire from which his brother was still more madly preserved. Again, the fact that Chaldea was the region in which astronomy was reputed to have been first cultivated, suggested that Abraham brought astronomy westward, and that he even taught that science to the Egyptians (Josephus, Ant. i, 6). It is now of course an established fact that these traditions are rejected by him, although the tone of some of his remarks is in agreement with them. Abraham is, by way of eminence, named first, but it appears that he was not the oldest (nor probably the youngest, but rather the second) of Terah's sons, born (perhaps by a second wife) when his father was 100 years old (see N. Alexander, Hist. Eccles. i, 287 sq.). Terah was seventy years old when the eldest son was born (Gen. xi, 32; xii, 4; xx, 12; comp. Hales, ii, 107); and that eldest son appears to have been Haran, from the fact that his brothers married his daughters; and that his daughter Sarai was only ten years of age when his brother Abraham (Gen. xxii, 17). Abraham must have been about 70 years old when the family quitted their native city of Ur, and went and abode in Charran (for he was 75 years old when he left Haran, and his stay there could not well have been longer than five years at most). The reason for the movement does not appear in the Old Testament. Jahn and others alleges that he left Char at the death of the third son of Terah, as he could not bear to remain in the place where Haran had died (Ant. i, 6, 5); while the apocryphal book of Judith, in conformity with the traditions still current among the Jews and Moslems, affirms that they were cast forth because they would no longer worship the gods of Chaldea (Judg. xi, 7). These versions are not found in Acts vii, 2-4: "The God of glory appeared to our father Abraham while he was (at Ur of the Chaldees) in Mesopotamia, before he dwelt in Charron, and said unto him, Depart from thy land, and from thy kin-
removed thither. See LOT. Thus was accomplished the dissolution of a connection which had been formed before the promise of children was given, and the disruption of which appears to have been necessary for that complete isolation of the coming race which the Divine purpose required. Immediately afterward the patriarch journeyed to the ships of Tarshish, and took a living sacrifice and formal reiteration of the promises which had been previously made to him of the occupation of the land in which he lived by a posteriority numerous as the dust (see M. Weber, Proles et salus Abraham promissa, Viteb 1877).

Not long after, he removed to the pleasant land of Bashan, east of the Jordan, the country of the sons of Amor, to which Lot had withdrawn. This burden was borne impatiently by these states, and they at length witheld their tribute. This brought upon them a ravaging visitation from Chedorlaomer and other four (perhaps tributary) kings, who scourcd the whole country east of the Jordan, and ended by defeating the kings of the plain, plundering their towns, and carrying the people away as slaves. Lot was among the sufferers. When this came to the ears of Abraham he immediately armed such of his slaves as were fit for war, in number 518, and being joined by the friendly Amorite chiefs, Anor, Eshcol, and Mamre, pursued the retiring invaders. They were overtaken near the springs of the Jordan; and their camp being attacked on opposite sides by night, they were thrown into disorder, and fled (see Thomson's Land and Book, 1, 320 sq.). Abraham and his men pursued them as far as the neighborhood of Damascus, and then returned with the spoil wherewith they came.
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rbw. It would seem to be an older document, a fragment of Canaanite history preserved and sanctioned by Moses. The invasion was clearly another northern immigration or foray, for the chiefs or kings were of Sinhar (Babylonia), Ellasar (Assyria?), Elam (Persia), etc.; that it was not the first is evident from the vassalage of the kings of the cities of the plain; and it extended (see Gen. xiv, 5-7) far to the south, over the country. The patriarch appears here as the head of a small confederacy of chiefs, pow-
erful enough to venture on a long pursuit to the head of the valley of the Jordan, to attack with success a large force, and not only to rescue Lot, but to roll back for a time the stream of northern immigration. He might have been with the gods on ten in the great mass of the people, at the dignity with which he refuses the char-
acter of a hireling. That it did not elate him above measure is evident from his reverence to Melchizedek, in whom he recognised one whose call was equal and consecrated rank superior to his own. See Melchiz-
dek.

Soon after his return to Mamre the faith of Abra-
ham was rewarded and encouraged, not only by a more
distinct and detailed repetition of the promises former-
ly made to him, but by the confirmation of a solemn
contract, as nearly as might be, “after the manner of
men,” between him and God. See Con. xvi. That now he fully understood that his promised posterity were to grow up into a nation under foreign bondage; and that, in 400 years after (or, strictly, 405 years, counting from the birth of Isaac to the exode), they should come forth from that bondage as a nation, to take possession of the land in which he sojourned (Gen. xiv). After ten years’ re-
idence in Canaan (B.C. 2078), Sarai being then 75
years old, and having long been accounted barren, chose to put her own interpretation upon the promised blessing of a progeny to Abraham, and persuaded him to take her woman-slave Hagar, an Egyptian, as a
secondary, or combined, wife, with the view that what-
ever child might proceed from this union should be ac-
counted her own. See HAGAR. The son who was
born to Abraham by Hagar, and who received the
name of Ishmael [see Ishmael], was accordingly
brought up as the heir of his father and of the promise
(see Gen. xvi). Thirteen years after, when Abraham was
90 years old and was favored with explicit declarations of the Divine purposes. He was reminded that the promise to him was that he should be the father of many nations; and to indicate this in-
tention his name was now changed (see C. Iken, De
mutatione nominum Abrahami et Sarra in his Dissertation,
Philol. 1) from ABRAH to ABRAHAM (see Philo, Opp.
xi, 6; Ewald, Int. Gesch. i, 373; Lengerke, Kev.
i, 227). See NAME. The Divine Being then solemn-
ly renewed the covenant to be a God to him and to the
race that should spring from him; and in token of that
covenant directed that he and she should receive in
their flesh the sign of circumcision. See Circumc.
ssion. Abundant blessings were promised to Ish-
mael; but it was then first announced, in distinct
terms, that the heir of the special promises was not
yet born, and that the barren Sarai, then 90 years old,
should have twelve months thence to be his mother. Then
also her name was changed from Sarai to Sarah (prin-
cessa); and, to commemorate the laughter with which the
prostrate patriarch received such strange tidings, it was directed that the name of Isaac (laugher) should be
given to the future child. The very same day, in
obedience to the Divine ordinance, Abraham himself,
his son Ishmael, and his household and his house-
slave, were all circumcised (Gen. xvii, spring, B.C.
2064). Three months after this, as Abraham sat in his
tent door during the heat of the day, he saw three
travelers approaching, and hastened to meet them, and
hospitally pressed upon them refreshment and rest
(Derst, De tribu viva Abraham appur. Rest. 1707).

They assented, and under the shade of a terebinth,
or rather an oak (q. v.) tree, partook of the abundant
fare which the patriarch and his wife provided, while
Abraham himself stood by in respectful attendance, in
accordance with Oriental customs (see Shaw, Trav.
1, 207; comp. H deny, ix, 206 sq.; xxiv, 621; Odysse.
viii, 10; Judg. vi, 19). From the manner in which one of the two travelers related how his
visitors were no other than the Lord himself and two
attendant angels in human form (see J. R. Kiessling,
De divinis Abrahami hospitibus, Lips. 1748). The prom-
ise of a son by Sarah was renewed; and when Sarah herself, who overheard this within the tent, laughed in-
wardly at the tidings, which, on another occasion, she at first disbeliefed, she incurred the striking rebuke, “Is any thing too hard for Jehovah?” The strangers then addressed themselves to their journey, and Abraham walked some way with them. The two
angels went forward in the direction of Sodom, while the
Lord made known to him that, for their enormous iniqui-
ties, Sodom and the other “cities of the plain” were
about to be made signal monuments of his wrath and of
his moral government. Moved by compassion and by
remembrance of Lot, the patriarch ventured, reverently
but perseveringly, to intercede for the doomed Sodom;
and at length obtained a promise that, if but ten righ-
eous souls could be found there, the city should be
saved for their sake. Early the next morning Abra-
ham arose to ascertain the result of this concession;
and when he looked toward Sodom, the smoke of its
destruction, rising “like the smoke of a furnace,” made
known to him its terrible overthrow (Gen. xix, 1-8).

See SODOM. Tradition still points out the supposed
site of this appearance of the Lord to Abraham. About
a mile from Hebron is a beautiful and massive oak,
which still bears Abraham’s name (Thomson, Land
and Book, i, 875; ii, 414). The residence of the patri-
arch was called “the oaks (A. V. ‘plain’) of Mamre”
(Gen. xiii, 18; xviii, 1); but the spot is doubt-
ful, since the tradition in the time of Josephus (War.
iv, 9, 7) was attached to a terebinth. See MAMRE.
This latter tree no longer remains; but there is no
doubt that it stood within the ancient enclosure, which
is still called “Abraham’s House.” A fair was held
beneath it in the time of Constantine; and it remain-
ed a favorite place of devotion, and still more today
under the name of the Martyr, Palestine, p. 142.)—The same year Sarah gave birth to the long-promised son, and, according to pro-
visional direction, the name of Isaac was given to him.
See ISAAC. This greatly altered the position of
Ishmael, who had hitherto appeared as the heir both of
the temporal and the spiritual heritage; whereas he
had now to share the former, and could not but
know that the latter was limited to Isaac. This ap-
pers to have created much ill-feeling both on his part
and that of his mother toward the child; which was
in some way manifested so pointedly, on occasion of
the festivities which attended the weaning, that the
child Ishmael was, as the language of the Tell el-
ney, Palestine, p. 142.)—The same year Sarah gave
birth to the long-promised son, and, according to pro-
visional direction, the name of Isaac was given to him.
See ISAAC. This greatly altered the position of
Ishmael, who had hitherto appeared as the heir both of
the temporal and the spiritual heritage; whereas he
had now to share the former, and could not but
know that the latter was limited to Isaac. This ap-
pers to have created much ill-feeling both on his part
and that of his mother toward the child; which was
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stood) [see Moriam], and there offer up in sacrifice
the son of his affection, and the heir of so many hopes
and promises, which his death must nullify. (See Huf-
nagel, Christ. Anf. 4. 2, vii, 592 sq.; J. G. Gro-
für Phil. u. kath. Theol. 20.) It is probable that hu-
mans sacrifices already existed; and as, when they did
exist, the offerings were not for the purpose of saving
the most meritorious, it may have seemed reason-
able to Abraham that he should not withhold from his
own God the costly sacrifice which the heathen of-
fed to their idols (comp. Hygin. Fab. 98; Tzetzes in
Lyripror. 40, ed. Canter.; see Apollodor. Bibl. i, 5, 1;
Euseb. Prep. Ev. 1, x, 40). The trial and peculiar
character of this act was pointed out by the child was
considered the likelihood that his loy could be supplied.
But Abraham's faith shrunk not, assured that what God
had promised he would certainly perform, and "that he
was able to restore Isaac to him even from the dead"
(Heb. xi, 17-19), and he rendered a ready, however
painful, obedience. Assisted by two of his servants, he
prepared wood suitable for the purpose, and without
delay set out on his melancholy journey. On the
third day he described the appointed place; and, inform-
ing his attendants that he and his son would go some
distance farther to worship and then return, he pro-
ceeded to the spot. To the touching question of his
servants, (Heb. xi, 19), "Shalt thou indeed bring thy
son, and offer him up a sacrifice by thee on the
heathen." He no less certainly than his master replied by expressing his faith that God himself would
provide the sacrifice; and probably he availed himself
of this opportunity of acquainting him with the Divine
command. At least, that the communication was
made either then or just after is unquestionable; for
no one can suppose that a young man could, against
his will, have been bound with cords and laid out as a
victim on the wood of the altar. Isaac was most
certainly have been slain by his father's uplifted hand,
not the angel of Jehovah interposed at the critical
moment to arrest the fatal stroke. A ram which had
become entangled in a thicket was seized and offered;
and a name was given to the place (Jehovah-jir-
the Lord will provide)" allusive to the believing an-
swer which Abraham had given to his son's inquiry
respecting the victim. The promises before made to
Abraham—of numerous descendants, superior in power
to his enemies, and of those blessings which his spiritual
progeny, and particularly the Messiah, would be sent
to all mankind—were again confirmed in the most
solem manner; for Jehovah spoke by himself (comp.
Heb. vi. 13, 17), that such should be the rewards of his
uncompromising obedience (see C. F. Bauer, De
Semina ad Abrahamum juramento, Viteb. 1746). The
father and son then rejoined their servants, and returned
to rejoicing to Beersheba (Gen. xxvi, 19).

Sarah died at the age of 127 years, being then or
near Hebron, B.C. 2927. This loss first taught Abra-
ham the necessity of acquiring possession of a family
septagon in the land of his sojournings (see J. S. Sem-
ter, The Pentateuch, p. 344 sq.; Eichhorn, Comm. in
Heb. Hal. 1756). His choice fell on the cave of Machpelah
(q. v.), and, after a striking negotiation [see BARGAIN]
with the owner in the gate of He-
bron, he purchased it, and had it legally secured to
him, with the field in which it stood and the trees
grew thereon (see Thomson's Land and Book, ii, 263;
Ephes. iii, 17; Jer. vii. 19), for an inheritance, in the
desire of the Land of Promise (Gen. xxiii). The next care
of Abraham was to provide a suitable wife for his son
Isaac. It has always been the practice among pas-
son tribes to keep up the family ties by intermarriages
of blood-relations (Burckhardt, Notes, p. 154); and
now Abraham had a further inducement in the desire
to maintain the purity of the separated race from for-
gers and idolatrous connections. He therefore sent his
son and confidential steward Eliezer (q. v.), under the
bend of a solemn oath to discharge his mission faith-
falily, to renew the intercourse between his family and
that of his brother Nahor, whom he had left behind in
Charran. He prospered in his important mission, and
in due time returned, bringing with him Rebekah
(q. v.), the daughter of Nahor's son Bethuel, who be-
came the wife of Isaac, and was installed as chief lady
of the camp, in the separate tent which Sarah had oc-
cupied (Gen. xxiv). Some time after Abraham him-
selves, he took a wife named Keturah, by whom he had sev-
eral children. See KETURAH.

These marriages with Ishmael, seem to have been portioned off by their fa-
ther in his lifetime, and sent into the east and south-
east, that there might be no danger of their interfer-
ence with Isaac, the divinely appointed heir. There
was time for this; for Abraham lived to the age of
175 years, 100 of which years he had spent in the land of
Canaan. He died B.C. 1899, and was buried by his two
oldest sons in the family sepulchre which he purchased of the Hittites (Gen. xxv, 1-10).—Kitto, s. v.

II. Traditions and Literature.—The Orientals, as
well Christians and Mohammedans, have preserved
some knowledge of Abraham, and highly commend
his character; indeed, a history of his life, though
it would be highly fanciful, might easily be compiled
from their traditions. Arabic accounts name his fa-
ther Azar (Abulfeda, Hist. Antit. p. 21), with which
some have compared the contemporary Adores, king
of Damascus (Just. xxxvi, 2; 2; see Josephus, Ant. i, 7,
1; Bertheau, Gesch. p. 217; Schmid, Gesch. i, 159). His
name is given as Adna (Herbelot, Bib. Orient. s. v.
Abraham). The Persian magi believe him to have been
the same with their founder, Zoroaster, or Zoro-
aster; while the Zabians, their rivals and opponents,
lay claim to a similar honor (Hyde, Rel. Persar. p. 28
sq.). Some have affirmed that he reigned at Damas-
cus (Nicol. Damascus apud Josephus, Ant. i, 7, 2; Justin
xxxvi), that he dwelt long in Egypt (Artapan. et Eupo-
lem. apud Euseb. Prepar. i, 17, 18), that he taught the
Egyptians astronomy and arithmetic (Joseph. Ant. i,
8, 2), that he invented letters and the Hebrew language
(Suidas in Abrahams), or the characters of the Syri-
ouns and Chaldeans (Isidor. Hisp. Orig. i, 8), that he was
the author of several works, among others of the fa-
rous book entitled Jezira, or the Creation—a work
mentioned in the Talmud, and greatly valued by some
rabhins; but those who have examined it without
prejudice speak of it with contempt. See CARALA.

In the first ages of Christianity, the Persian and
Semitic authors regarded the Old Testament as the
Ivan's Revelations" (Epiphan. Haeres. xxxix, 5). Athanasius, in his Synop-
sis, speaks of the "Assumption of Abraham," and
Origen (in Luc. Homil. 35) notices an apocryphal book
of Abraham's, wherein two angels, one good, the oth-
er bad, dispute concerning his damnation or salvation.
The Jews (Rab. Selem, in Baba Bathra, c. i) attribute to him the Morning Prayer, the 94th Psalm, a Treatise
on Idolatry, and other works. The authorities on
all these points, and for still other traditions respect-
ing Abraham, may be found collected in Fabrici Cod.
Pseudepigraphorum. V. 344 sq.; Eiselen's Hist. Israel. i,
Deuth. i, 490; Otho, Lex. Bobp. p. 2 sq.; Beck, ad
Larg. Chron. i, 267; Stanley, Jewish Church, p. 2 sq.

We are informed (D'Herbelot, ut sup.) that A.D.
1119, Abraham's tomb was discovered near Hebron,
in which Jacob, likewise, and Isaac were interred.
The bodies were found entire, and many gold and sil-
er lamps were found in the place. The Christians
have so great a respect for his tomb, that they make it their fourth pilgrimage (the three others being
Mecca, Medina, and Jerusalem). See HERON. The
Christians built a church over the cave of Machpelah,
where Abraham was buried, which the Turks have
converted into a mosque, and call it the tomb of
approaching (Quaresm. Elmeid. ii, 772). The supposed
oak of Mamre, where Abraham received the three
angels, was likewise honored by Christians, as also by
the Jews and Pagans (see above). The Koran (iv. 124)
entitles him "the friend of God" (see Michaelis,

III. Typical Character.—The life and character of Abraham were in many respects typical. 1. He and his family may be regarded as a type of the Church of God in after ages. They, indeed, constituted God’s ancient Church. Not that many scattered patriarchal and family churches did not remain; such was that of Melchizedek; but a visible church relation was established between Abraham’s family and the Most High, signified by the visible and distinguishing sacrament of circumcision, and followed by new and enlarged revelations of truth. Two purposes were apparently served by this—the preservation of the true doctrine of salvation in the world, which is the great and solemn duty of every branch of the Church of God, and the manifestation of that truth to others. Both were done by Abraham. Wherever he sojourned he built his altars to the true God, and publicly celebrated his worship; and, as we learn from the Apostle Paul, he lived in tents in preference to settling in the land of Canaan, though it had been given to him for a possession, in order that he might thus proclaim his faith in the eternal inheritance of which Canaan was a type (Gal. iii, 16-29). 2. The numerous national posterity promised to Abraham was also a type of the spiritual seed, that true member of the Church, Christ, springing from the Messiah, of whom Isaac was the symbol. Thus the Apostle Paul expressly distinguishes between the fleshly and the spiritual seed of Abraham (Gal. iv, 22-31). 3. The faithful offering up of Isaac, with its result, was probably the transaction in which Abraham, more clearly than in any other, “saw the day of Christ, and was glad” (John viii, 56). He received Isaac from the dead, says Paul, “in a figure” (Heb. xi, 19). This could be a figure of nothing but the resurrection of our Lord; and if so, Isaac’s being laid upon the altar was a figure of his sacrificial death, scenically and most impressively represented to Abraham. 4. The transaction of the expulsion of Hagar was also a type. It was an allegory in action, by which the Apostle Paul teaches us (Gal. iv, 22-31) to understand that the son of the bondwoman represented those who are under the law; and the child of the freewoman those who by faith in Christ are supernaturally begotten of the family of God. The casting out of the bondwoman and her son represents the expulsion of the unbelieving Jews from the Church of God, which was to be composed of true believers of all nations, all of whom, whether Jews or Gentiles, were to become “fellow heirs.”  

V. Covenant Relation.—1. Abraham is to be regarded, further, as standing in a federal or covenant relation, not only to his natural seed, but specially and eminently to all believers. “The Gospel,” we are told by Paul (Gal. iii, 8), “was preached to Abraham, saying, In thee shall all nations be blessed.” “Abraham believed in God, and it was accounted to him for righteousness.” In other respects, he was justified (Gen. xv, 6). A covenant of gratuitous justification through faith was made with him and his believing descendants; and the rite of circumcision, which was not confined to his posterity by Sarah, but appointed in every branch of his family, was the sign or sacrament of this covenant of grace, and so remained till it was displaced by the sacraments appointed by Christ. Wherever that sign was, it declared the doctrine and offered the grace of this covenant—free justification by faith, and its glorious results—to all the tribes that proceeded from Abraham. “The grace is offered to us by the Gospel, who become “the heirs of Abraham’s seed,” his spiritual children, with whom the covenant is established through the same faith, and are thus made “the heirs with him of the same promise.” 2. Abraham is also exhibited to us as the representatives of true believers; and in this especially, that the true nature of faith was exhibited in him. This great principle was marked in Abraham with the following characters: an entire, unhesitating belief in the word of God; an unaltering trust in all his promises; a steady regard to his almighty power, leading him to overlook all apparent difficulties and impossibilities in every case where God had explicitly promised, and habitual, cheerful, and entire obedience. The Apostle has described faith in Heb. xi, 1, and that faith is seen living and acting in all its energy in Abraham. (Niemeier, Charakl. ii, 72 sq.)  

V. The intended offering up of Isaac is not to be supposed as viewed by Abraham as an act springing out of his love to his own child. Though this may have somewhat lessened the shock which the command would otherwise have occasioned his natural sympathies. The immolation of human victims, particularly of that which was most precious, the favorite, the first-born child, appears to have been a common usage among many early nations, more especially the tribes by which Abraham was surrounded. It was the distinguishing rite among the worshippers of Moloch; at a later period of the Jewish history, it was practised by a king of Moab; and it was undoubtedly derived by the Carthaginians from their Phoenician ancestors on the shores of Tyre, Sidon, and Lebanon; and in the worship of Moloch, it was in unison with the character of the religion and of its deity. It was the last act of a dark and sanguinary superstition, which rose by regular gradation to this complete triumph over human nature. The god who was propitiated by these offerings had been satisfied with more cheap and vulgar victims; he had been glutted to the full with human suffering and with human blood. In general, it was the final mark of the subjugation of the national mind to an inhuman and domineering priesthood. But the Mosaic religion held human sacrifices in abhorrence; and the God of the Abrahamic family, uniformly beneficent, had imposed no duties which entailed human suffering, had demanded no offerings which were repugnant to the better feelings of our nature. The command to offer Isaac as a “burnt-offering” was, for these reasons, a trial the more severe to Abraham’s faith. He must, therefore, have had a deep and comprehensive belief of God’s good and beneficent purposes, which had left the mystery to be explained by God himself. His was a simple act of unhesitating obedience to the command of God; the last proof of perfect reliance on the certain accomplishment of the Divine promises. Isaac, so miraculously bestowed, could be as miraculously removed; and Abraham, such is the command of the Christian Apostle, “believed that God could even raise him up from the dead” (Heb. xi, 17).  

VI. The wide and deep impression made by the character of Abraham upon the ancient world is proved by the reverence which people of almost all nations and countries have paid to him, and the manner in which he and events connected with him have been treated in their mythology and their religious traditions. Jews, Magians, Sabians, Indians, and Mohammedans have claimed him as the great patriarch and founder of their several sects; and his history has been embellished with a variety of fictions. The ethnological relations of the race of Abraham have been lately treated by Ewald (Geschichte des Volkes Israel), and by Berthau (Geschichte der Israeliten), who maintain that Abraham was the leader of tribes who migrated from Chaldea to the south-west. See ARABIA.  

ABRAHAM

(Lond. 1746); Gilbahn, Hist. of Abru. (Lond. 1778); Holz, Leben Abr. (Cherunen 1826); Michaelis, in the Biblioth. Rom. vi, 51 sq.; Goetz, De Cultu Abr. (Lips. 1792); Souris, D. Gott Abr. (Hannover 1806); Hauck, De Abr in Charris (Lips. 1776); Sterng., Spec. Holt., Leben Abr. (Lips. 1869); Baille, Opera, p. 38; Ephraem Syrus, Opera, ii, 315; Philo, Opera, i sq.; Ambrose, Opera, i, 278 sq.; Chrysostom, Opera (Spartis), vi, 646; Cooper, Brief Expos. p. 107; Whately, Prototypy, p. 53; Rabanand, Mekhemel, p. 1; Debeza, Comment. p. 8; J. H. Hengstenberg, H. Bock, H. Pisser, Florus V. P. 197; Dupin, Novum. Bibl. 4 p.; Barrington, Works, iii, 61; Ricaulton, Works, i, 291; Robinson, Script. Characters, p. 1; Rudolf, Lect. on Gen, i, 163; Buddicom, Life of Abr. (Lond. 1889); Evans, Script. Biog. p. 1; Williams, Characters of O. T. p. 96; A. H. L., Life of Abr. (Lond. 1861); Adamson, Abram (Lond. 1891); Blunt, Hist. of Abr. (Lond. 1856); Geiger, Ueber Abr. (Ald. 1880); Watson, Dict. s. v.

ABRAHAM'S BOSSOM (το κοινον Αβρααμ). There was no name which conveyed to the Jews the same associations as that of Abraham. As undoubtedly he was in the highest state of felicity of which departed spirits are capable, "to be with Abraham" implied the current and permanent possession of the same felicity; and "Abraham's bosom" meant to be in repose and happiness with him (comp. Josephus, De Macc. § 13; 4 Macc. xiii. 16). The latter phrase is obviously derived from the custom of sitting or reclining at table which prevailed among the Jews in and before the time of Christ. See ACCOMMODATION. By the head of one person was necessarily brought almost into the bosom of the one who sat above him, or at the top of the triclinium, and the guests were so arranged that the most favored were placed so as to bring them into that situation with respect to the host (entication xiii. 23; xxii. 20). See Bosom. These Jewish images and modes of thought are admirably illustrated by Lightfoot, Schütten, and Wettstein, who illustrate Scripture from rabbinical sources. It was quite usual to describe a just person as being with Abraham, or lying on Abraham's bosom; and as such images were unobjectionable, Jesus accommodated his speech to the Jews and rendered to them a lifting of the veil by familiar notions, when, in the beautiful parable of the rich man and Lazarus, he describes the condition of the latter after death under these conditions (Luk. xvi. 21, 22).—Kitto, s. v. See HABERM.

Abraham, A Sancta Clara, a Roman Catholic preacher, highly popular in Vienna, and remarkable for his powers of delivery. He was born at Uestrich, Mejerle, and he was born in Baden, June 2, 1624. In 1652 he entered the order of barefooted Augustinians, and became distinguished, as a preacher, for directness, truth, and pungency, mixed with rudeness. He died Dec. 1, 1729. His sermons and other writings are contained in (unpublished) 38 volumes, ten of which passed after his original (Lindas, 20 vols. 1853-50). His Grammatica Religionis, containing 55 sermons, was reprinted in Latin, 1719 (Colin. 4to).

Abraham, Ecchelensis. See Ecchelensis.

Abraham, Usquak, a Portuguese Jew, who translated the celebrated Spanish Bible of the Jews, first printed at Ferrara, in 1553. It is translated word for word from the Sinaitische Werke, with the use of many old Spanish words, only employing the Synagogue, renders it very obscure. Astieriola (mostly omitted in the Holland ed. of 1630) are placed against certain words to denote that the exact meaning of the original Hebrew words is difficult to determine.—Furst, Bib. Jud. iii, 459.

Abrahmas (1), a sect of heretics, named from their founder Abraham (or Ibrahim), of Antioch, A.D. 856. They were charged with the Paulician errors, and some of them with idolatry and licentiousness; but for these charges we have only the word of their persecutors. See PAULICANS. (2), a sect of Delits in Bohemia, who existed as late as 1782, and professed the religion of Abraham before his circumcision, admitting no scriptures but the dogmatism and the Lord's prayer. They believed in one God, but rejected the Trinity, and other doctrines of revelation. They rejected the doctrines of original sin, the immortality of the soul, and future rewards and punishments. They were required by Joseph II to incorporate themselves with one of the religions tolerated in the empire; and, in case of non-compliance, threatened with banishment. As the result of obstinate refusal to comply with the imperial command, they were transported to Transylvania. Many persons are still found in Bohemia, between whom and the Abrahmites some connection may be traced. They are frequently called Nihilists and Delits. (See an anonymous Grec. der Gothen. Dietsen (1785); Grégoire, Hist. des Sacer. relig. V, 419 sq.)

A'bram, the original name (Gen. xvii. 5) of ABRAM (q. v.).

Abroas (1), (αποστασια και αποστασεις), a mystical word composed of the Greek letters α, β, ρ, ι, ε, κ, which together, according to Greek numeation, make up the number 365. Basilius taught that there were 365 heavens between the earth and the empyrean, and as many different sorts of angels; and he Chaldean name Abroas to the Supreme Lord of all these heavens (Irenaeus, lib. i, cap. xxiv, 67). See BASILIDES. In his system there was an imitation of the Pythagorean philosophy with regard to numbers, as well as an adoption of Egyptian hieroglyphical symbols. Jerome seems to intimate that this was done in imitation of the practice of the represented Mithras, the deity of the Persians; or the sun, otherwise Apollo, the god of healing. For instance:

\[
\begin{array}{cccc}
\alpha & = & 1 & \mu \\
\beta & = & 9 & \delta \\
\rho & = & 10 & \theta \\
\alpha & = & 1 & \theta \\
\varepsilon & = & 60 & \pi \\
\alpha & = & 1 & \psi \\
\varepsilon & = & 60 & \pi \\
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\(\lambda = 600\), Meithras, or Mithras = 605. Probably Basilius intended, in this way, to express the number of intelligences which compose the Pleroma, or the Deity under various manifestations, or the sun, in which Pythagoras supposed that the intelligence resided which produced the world.

Belsermons derives the word from the Coptice; the syriac σαλβαδας, (which the Grecian word was probably derived from) is fomented into σαλβαδος, or σαλβασ, or σαλβας, as the last letter of this word could only be expressed by Σ, Σ, or Σ (signifying "word," and »ai, "blessed, holy, adorable," abroas being, therefore, "adorable word." Others make it to signify "the new word." Beausobre derives it from διπλογ, which he renders, perhaps, "to be divided in two," and either ευδη, "to see," or αυδη, "safety.

Other assume that it is composed of the initial letters of the following words:

\[\text{ἐλευθερία}, \text{ἡμερα}, \text{τὸ}, \text{σῶμα}, \text{πνεῦμα}, \text{ἰδία, one (that is, one God)}, \text{Χριστός}, \text{Christ, ἀθροῖος, man (that is, God-man)}, \text{Σωτήρ, Saviour.}
\]

The latest suggestion is that it is the Aramaic for נֶאֶם נֶאֶם, "this is the great seal," read backwards. See ABRACADABRA.

(2) Abroas Gems or Images.—A great number of relics (gems and plates, or tablets of metal) have been discovered, chiefly in Egypt, bearing the word abroas, or an image supposed to designate the god of that name. There has been much discussion about these relics, some regarding them as all of Basilian origin; others holding them, in part or in whole, to be Egyptian. Description of them may be found in Massignon, "Abroas seu de Gem. Basil. Disquisitio," edited by Ciflett (Ant. 1657, 4to); Montfaucou, Palaeogr.
Geoc. lib. ii, cap. viii; Passeri, De Gemmis Basiliciam, in Gori, Theaurum Gem. Astrif. (Floer. 1750, 3 vols. 4to); Bellermann, Ueb. die Gemmen der Alten mit den Abrasusbildes (Berlin, 1817–1819); Wahal, Access. coins, Medals, etc. (Lond. 1828, 8vo); Kopp, Palæographica Critica (Mannh. 1827, pt. i). Master (in Herzog's Real-Encyclop. vol. 3) has given a classification of them which will tend greatly to facilitate their study. Some of them contain the Abrasus image alone, or with a shield, spear, or other emblems of Gnostic origin. Some have Jewish words (e.g. Jehovah, Adonai, etc.); others combine the Abrasax with Persian, Egyptian, or Grecian symbols. Montfaucon has divided these gems into seven classes: 1. Those having the head of a cock, the symbol of the sun; 2. Those having the head of a lion, expressive of the heat of the sun: these have the inscription Mit-thras; 3. Serapis; 4. Sphinxes, apes, and other animals; 5. Human figures, with the names of Iao, Sahas, Adonai, etc.; 6. Inscriptions without figures; 7. Monstrous forms. He gives 300 fac-similes of gems with different devices and inscriptions, one of which is shown in the accompanying cut from the collection of Viscount Scangford. It is of an oval form, convex on both sides, and both the surface of the stone and the impression of the sculpture highly polished.

On one side is represented a right line crossed by three curved ones, a figure very common on gnostic gems, and perhaps representing the golden 'candelabrum.' This is surrounded by the legend AB-PACAE IAO, words also of very common use, and which are to be found either by themselves, or accompanied by every variety of figure. The word IAO, in a variety of modifications, is also found on most of the gems of the Gnostics; and, next to Abrasax, seems to have been the most portentous and mysterious. It is generally supposed to be a corruption of the tetragrammaton, יהוה, Jehovah, to which the Jews attached so awful an importance. Irenæus supposes it has allusion to the name by which the Divine character of Christ was expressed; as if the Aυ could have been intended to be the Alpha and Omega of the Revelation, and the character HAD stood for Jesus the 'Redeemer, the first and the last.' See Mosheim, Comm. i, 417; Master, Hist. du Gnosticisme, t. iii; Neander, Gnost. System, 1818; Neander, Ch. Hist. i, 401; Lardner, Works, viii, 352 sqq.; Jerem. Ch. Hist. p. 149; Schmid, Pent. Discorr. (Helmsf. 1710); Jablonowski, Nou. Mém. L. v. vii, i, 65 sqq.; Beaujour, Hist. du Monarch. ii, 99; Gieseler, in the Stud. u. Krit. 1839, p. 413 sqq. (who shows that not all Abrasax gems were of Gnostic origin): King, The Gnostics and their Remains (Lond. 1864), which contains various cuts of gems, but is otherwise of little value. See Gnosticism; Basilides.

Aberch (Heb. abrek, עבך, Sept. κρύπτω, Vulg. genu flexerectus), a word that occurs only in the original of Gen. xii, 43, where it is used in proclaiming the authority of Joseph. Something similar happened in the case of Mordecai, but then several words were employed (Esth. vi, 11). If the word be Hebrew, it is probably an imperative (not directly, Buxtorf, Thes. Gramm. p. 134; nor the first pers. fut., as explained by Aben-Ezra, but the infinit. absolute used imperatively, Gesenius, Thes. Heb. p. 19) of בְּכָר in Hiphil, and would then mean, as in our version, "bow the knee" (so the Vulg.; Erasmus, Luther, Aquila, and the Ven. Gr. version). We are indeed assured by Wilkinson (Ant. of Egypt, ii, 24) that the rubric describing the present day by the Arabs when requiring a camel to kneel and receive its load. But Luther (subsequently) and others (e.g. Onkelos, the Targum, Syr. and Persic versions) suppose the word to be a compound of בְּכָר, "the father of the star," and to be of Chaldean origin. The Sept. and Samar. understand vaguely a herald. It is, however, probably Egyptian. Slightly modified as to suit the prose, and most later writers are inclined with De Rossi (Ez. Egyptian p. 1) to repair to the Coptic, in which Aberch or Abrik means "bow the head"—an interpretation essentially agreeing with those of Pfeiffer (Opp. i, 94) and Stobbe (Oenop. i, 4, 5, ed. Water). See Saltetan. But Origen (Hexap. i, 49, ed. Montfaucon), a native of Egypt, and in whose comment, in loc. where he knew the Semitic languages, are the opinion that Aberek means "a native Egyptian;" and when we consider how important it was that Joseph should once be regarded as a foreigner (see Abomination), it has in this sense a signification, as a proclamation of his origin, which no other interpretation can (see Ameside, De Abrach. Egyptian. Lond. 1750) osburn thinks the title still appears in Joseph's tomb as Ab-resh, "royal priest" (Mon. Hist. of Eg. ii, 99).

Abro'nah. See Ebronah.

Abrónas. See Aronai.

Ab'salaim (Heb. Abshalam, fully Ab-shalaim, גָּשָׁלֵי, 1 Kings, xx, 10, 12, father of pearl, i.e. peaceful; Sept. Αβισαλαμ, Josephus, Αβισαλα, Ant. xvi, 4, 4), the name of three men.

1. The third son of David, and his only one (comp. 1 Kings i, 6) by Maacah, the daughter of Talmai, king of Geshur (2 Sam. iii, 3; 1 Chron. iii, 2), born B.C. cir. 1050. He was particularly noted for his personal beauty, especially his profusion of hair, the inconveniency weight of which often (not necessarily every year), as in the Auth. Ver., compelled him to cut it off, when it was found to weigh over 200 shekels after the king's weight—an amount variously estimated from 127.4 to 7 ounces (A. Ch.) and, at least, designating an extraordinary curiosity (2 Sam. xiv, 25–26; see Journal de Travoux, 1702, p. 175; Dieudich, Ueb. d. Haare Absaloms, Göt. 1776; Handb. d. A. T. p. 142 sq.; Bochart, Opp. ii, 861).

David's other child by Maacah was a daughter named Tamar, who was also very beautiful. She became the object of lustful regard to her half-brother Amnon, David's eldest son; and was violated by him, in pursuance of a plot suggested by the artful Jonadab (2 Sam. xiii, 1–20). Cir. B.C. 1030. See Ammon. In all cases where polygamy is allowed we find that the honor of a sister is in the guardianship of her full brother, rather than than that of her father, whose interest in her is considered less peculiar and intimate (see Nieluhr, Beschr. p. 29). We trace this notion even in the time of Jacob (Gen. xxxiv, 6, 13, 25 sq.). So in this case the wrong of Tamar was taken up by Absalom, who kept her secluded in his own house, and brooded silently over the injury he had sustained. It was not until two years had passed that Absalom found opportunity for the bloody revenge he had meditated. He then held a great sheep-shearing at Beal-hason near Ephraim, to which he invited all the king's sons, and, to null suspicion, he also solicited the presence of his father. As he expected, David declined for himself, but allowed Amnon and the other princes to attend. They feasted together; and when they were warm
with wine Ammon was set upon and slain by the servants of Absalom, according to the previous directions of their master. He was found dead, and publicly took possession of that portion of his father’s kingdom which had been left behind in Jerusalem; thus fulfilling Nathan’s prophecy (2 Sam. xiii, 11). This was not only a mode by which the succession to the throne might be confirmed [see ARISHAI; comp. Herodotus, iii, 68], but in the present case, as suggested by the wily counsellor, this villainous measure would divide the people to throw themselves the more unrestrainedly into his cause, from the assurance that no possibility of reconciliation between him and his father remained. But David had left friends who watched over his interests. Hushai had not then arrived. Soon after he came, when a council of war was held to consider the course of operations to be taken against David. Abihitho wel counselled that the king should be pursued that very night, and smitten while he was “weary and weak handed, and before he had time to recover strength.” Hushai, however, whose object was to gain time for David, specially urged, from the known valor of the king, the possibility and disastrous consequences of a defeat, and advised that all Israel should be assembled against him in such force as it would be impossible for him to withstand. Falsely for Absalom, the counsel of Hushai was preferred to that of Abihitho; and time was thus afforded for the soldiers, by the help of the king’s followers, to collect his resources, as well as for the people to reflect upon the undertaking in which so many of them had embarked. David soon raised a large force, which he properly organized and separated into three divisions, commanded severally by Joab, Abishai, and Ittai of Gath. The king himself intended to take the chief command; but the people refused to allow him to risk his valued life, and the command then devolved upon Joab. The battle took place in the borders of the forest of Ephraim; and the tactics of Joab, in drawing the enemy into the wood, and there hemming them in, so that they were destroyed with ease, eventually, under the providence of God, decided the action against Absalom. Twenty thousand of his troops were slain, and the rest fled to their homes. Absalom himself fled on a swift mule; but as he went, the boughs of a terebinth (or oak; see Thomson’s Land and Book, 1, 374; ii, 224) tree caught in the long hair which he had cut off in his prime, suspended there (comp. Josephus, Ant. vii, 10, 2; Celsii HIEROB. i, 48). The charge which David had given to the troops to respect the life of Absalom prevented any one from slaying him; but when Joab heard of it, he hastened to the spot and pierced him through with three darts. His head was then taken down and cast into a pit there in the forest, and a heap of stones was raised upon it as a sign of abhorrence (see Thomson, Ibid. ii, 224). David’s fondness for Absalom was unextinguished by all that had passed; and as he sat, awaiting tidings of the battle, at the gate of Mahanaim, he was probably more anxious to learn how the child of his heart was gained; and no sooner did he hear that Absalom was dead, than he retired to the chamber above the gate, to give vent to his paternal anguish. The victors, as they returned, slunk into the town like criminals when they heard the bitter wallings of the king: “O my father, Abihitho! how could I have forsaken the bower of my father’s house, and come out to meet Absalom! would God I had died for thee, O Absalom, my son, my son!” The consequences of this weakness might have been most dangerous, had not Joab gone up to him, and, after sharply rebuking him for thus discouraging those who had risked their lives in his cause, induced the king to go down and cheer the returning warriors by his presence (2 Chron. xii, 8; comp. Psa. iii, title). B.C. cir. 1023.—Kitto, s. v.

Absalom is elsewhere mentioned only in 2 Sam. xx, 6; 1 Kings ii, 7, 28; xv, 2, 10; 2 Chron. xi, 20, 21.
from the last two of which passages he appears to have left only a daughter (having lost three sons, 2 Sam. xiv, 27; comp. xviii, 18), who was the grandmother of Abijah (q. v.). See, generally, Niemeyer, Charakl. iv, 819 sq.; Kittel, Daily Bible Illust. in loc.; Debeaune, Com. Allegor. p. 2; Evans, Script. Bogan. p. 1; Lindsay, Lect. ii; Destrée, Antiq. p. 353; Laurie, Lect. p. 68; Harris, Works, p. 209; Spencer, Sermons, p. 273; Simeon, Works, iii, 281, 294; Dibdin, Sermons, iii, 410; Williams, Sermons, ii, 190. See David; Joab.

Absalom's Tomb. A remarkable monument bearing this name makes a conspicuous figure in the Valley of Jehoshaphat, outside Jerusalem; and it has been noticed and described by almost all travellers. It is close by the lower bridge over the Kidron, and is a square isolated block hewn out from the rocky ledge so as to leave an area or niches around it. The body of this monument is about 24 feet square, and is ornamented on each side with two columns and two half columns of the Ionic order, with pilasters at the corners. The architrave exhibits triglyphs and Doric ornaments. The elevation is about 18 or 20 feet to the top of the architrave, and thus far it is wholly cut from the rock. But the adjacent rock is here not so high as in the adjoining tomb of Zecharias (so called), and therefore the upper part of the tomb has been carried up with mason-work of large stones. This consists, first, of two square layers, of which the upper one is smaller than the lower; and then a small dome or cupola runs up into a low spire, which appears to have spread out a little at the top, like an opening flame. This mason-work is perhaps 20 feet high, giving to the whole an elevation of about 40 feet. There is a small excavated chamber in the body of the tomb, into which a hole had been broken through one of the sides several centuries ago. Its present Mohammedan name is Tasur Faroun (Bibl. Sac. 1843, p. 54). The old travellers who refer to this tomb, as well as Calmet after them, are satisfied that they find the history of it in 2 Sam. xvii, 18, which states that Absalom, having no son, built a monument to keep his name in remembrance, and that this monument was called "Absalom's Place" (אַבָּלֹם וָאֵצֶל, יִשָּׂא). The Hand, as in the margin; Sept. Χειρ Αβσαλωμοῦ, Vulg. Manua Absalom), that is, index, memorial, or monument. See Hand. Later writers, however, dispute such a connection between this history and any of the existing monuments on this spot. "The style of architecture and embellishment," writes Dr. Robinson (Bib. Rev. i, 519 sq.), "shows that they are of a later period than most of the other countless sepulchres round about the city," which, with few exceptions, are destitute of architectural ornament. But the foreign ecclesiastics, who crowded to Jerusalem is the fourth century, found these monuments here; and, of course, it became an object to refer them to persons mentioned in the Scriptures. Yet, from that day to this, tradition seems never to have become fully settled as to the individuals whose names they should bear. The Itin. Hieros. in A.D. 333 speaks of the two monolithic monuments as the tombs of Isaiah and Hezekiah. Adamnus, about A.D. 867, mentions only one of these, and calls it the tomb of Jehoshaphat. . . . The historians of the Crusades apparently have noticed these tombs. The first mention of a tomb of Absalom is by Benjamin of Tudela, who gives to the other the name of king Uziah; and from that time to the present day the accounts of travellers have been varying and inconsistent." Yet so eminent an architect as Prof. Cockrell speaks of this tomb of Absalom as a monument of antiquity, perfectly corresponding with the ancient notices (Anc. Num., Jan. 28, 1843). Notwithstanding the above objections, therefore, we are inclined to identify the site of this monument with that of Scripture. Josephus (Ant. v, 10, 3) says that it was "a marble pillar in the king's dale [the Valley of Jehoshaphat, which led to the "king's gardens"], two furlongs distance, six cubits high," as if it were even in Christ's time. The simple monolithic pillar may naturally have been replaced in after times by a more substantial monument. See Pillar. It is worthy of remark that the tradition which connects it with Absalom is not a monochon merely; the Jewish residents likewise, who were not likely to borrow Christian legends, have been in the habit from time immemorial of casting a stone at it and spitting, as they pass by it, in order to show their horror at the rebellious conduct of this unnatural son. (See Williams, Holy City, ii, 451; Olin's Travels, ii, 145; Pococke, East, ii, 54; Richter, Wulf., p. 33; Rosenmüller's Anthologia Canthi, ii, 14; Wilson, Landes des Bible, i, 458; Thomson's Land and Book, ii, 482; Crit. Soc. Theol. Rev. i, 676; Frith, Palest. Photographed, p. 21.)

2. (Sept. Ἀβσαλωμός). The father of Bathsheba (1 Mac. xi, 70) and Jonathan (1 Mac. xii, 21), two of the generals under the Maccabees.

3. (Sept. Ἀβσαλωμ.): One of the two Jews who gave the foreigner an opportunity to speak to the ruler Lysias (2 Mac. xi, 17, in some "Absalon").

Absalon, or Axel, archbishop of Lund, in Sweden, and prince of the kingdoms of Denmark, Sweden, and Norway, was born in the island of Zealand, in 1126. After finishing his studies at Paris, he devoted himself to the priesthood, and was appointed bishop of Roskilde in 1158. He was at the same time made prime-minister and general of the army of Waldemar. In the latter capacity he overcame the Wends, and established Christianity there. In 1178 he was made archbishop of Lund, but still retained the see of Roskilde, and remained in Zealand until 1191. He also quelled a rebellion in the district of Schonen; and after Canute VI had ascended the throne he helped this prince in repulsing his rival, the Duke of Pomerania, and in conquering Mecklenburg and Estonia. These occupations did not prevent his attending diligently to his clerical duties. In 1187 he called a national council to regulate the ceremonial of the churches. He was also a patron of the sciences and of learning. He died in the convent of St. Nicolai in 1201.

Neander, Ch. Hist. iv, 81; Ilgen, Zeitschrift, 1829, i.

Absinthium. See WORMWOOD.

Absolution, the act of loosing or setting free. In civil law it is a sentence by which the party accused is declared innocent of the crime laid to his charge, and is equivalent to acquittal. In the Roman theology it signifies the act by which the priest declares the sins of penitent persons to be remitted to them.
1. In the first centuries, the restoration of a penitent to the bosom of the Christian Church was deemed a matter of great importance, and was designed not only to be a means of grace to the individual, but also a benefit to the whole body. Absolution was at that time simply reconciliation with the Church, and restoration to the communion, without the remission of sins. Early writers, such as Tertullian, Novatian, Cyprian, Athenasius, Basil, Chrysostom, Jerome, and Cyril, lay great stress on the fact that the forgiveness of sins is the prerogative of God only, and can never belong to any priest or bishop. After the fourth century, the practice of private penance prevailed, the doctrine of ministerial absolution began to gain ground, and was at length exalted to the rank of a sacrament.

2. Five kinds of absolution are mentioned by the early writers. a. That of baptism. b. The eucharist.
   c. The word and doctrine. d. The imposition of hands, and prayer.
   e. Reconciliation to the Church by remission of censures. Baptism in the ancient Church was called absolution, because remission of sins was supposed to be connected with this ordinance. It is termed by Augustine "absolutor; or, "sacramentum absolutionis et remissio peccatorum." It had no relation to the penitential discipline, being never given to persons who had once received baptism. Absolution of the eucharist had some relation to penitential discipline, but did not solely belong to it. It was given to all baptized persons who never fell under discipline, as well as to those who fell and were restored. In both respects it was called the perfection or consummation of a Christian (τὸ ἐκλήσιον). The absolution of the word and doctrine was declarative. It was that power which the ministers of Christ have, to make declaration of the terms of reconciliation and salvation to mankind. The absolution of intercession and prayer was generally connected with all other kinds of absolution. Prayers always attended baptism and the eucharist, and also the final reception of penitents into the Church. The absolution of reconciliation to the Church took place at the altar, after canonical penance, and is often referred to, in earlier writers, by the terms, "granting peace," "restoring to communion," "reconciling to the church," "loosing bonds," "granting remission of sin and pardon." Some councils enacted that the absolution of a penitent should only be granted by the bishop who had performed the act of excommunication, or by his successor. Severe penalties were inflicted on any who violated this regulation. Various ceremonies accompanied absolution. The time selected through Passion-week; and, from this circumstance, the restoration is called hebdomas indulgentiae. If not in Passion-week, it took place at some time appointed by the bishop. The act was performed in the church, when the people were assembled for divine worship, and usually immediately before the administration of the Lord's supper. The penitent, kneeling before the altar, or the reading-desk (ambo), was absolved by the bishop, by the imposition of hands, and by prayer. As the act was designated by the phrase Dura pacem, it is probable that a form was used which contained in it the expression, "Depart in peace." The fifty-first Psalm was usually sung on the occasion, but it was a necessary part of the service. Immediately after the ceremony, the absolved were admitted to the sacrament of the Lord's supper, and from that moment restored to all church privileges, with one exception, that a minister, under these circumstances, was reckoned among the laity, and a layman qualified for the clerical office. In the case of heretics, no absolution was added to the imposition of hands, to denote their reception of the Holy Spirit of peace on their restoration to the peace and unity of the Church. The bishop touched with oil the forehead, eyes, nose, mouth, and ears of the penitent, saying, "This is the sign of the gifts of the Holy Ghost." The Roman Church has also a form of absolution for the dead (absolutor defunctorum). It consists in certain prayers performed by the priest, after the celebration of the mass for a deceased person, for his delivery from purgatory.

3. The Roman Church practices sacramental absolution. According to the decision of the Council of Trent (see xiv, cap. vi, etc. can. ix), the priest is judge as well as the minister of Jesus Christ; so that the meaning of the words, ego te absolvo a peccatis tua, in nomine Patris et Filii et Spiritus Sancti. Amen, is not merely, "I declare to thee that thy sins are remitted," but, "As the minister of Jesus Christ, I remit thy sins." The view of the Greek Church appears to be that penitence is a mystery, or sacramentum, in which he who confesses his sins is, on the outward declaration of pardon by the priest, inwardly loosed from his sins by Jesus Christ himself" (Longer Catechism of the Russian Church, by Blackmore). It is very plain that the New Testament does not sanction the power claimed by the Roman hierarchy, and that it is altogether inconsistent with the teaching of the earlier fathers in the Church. When Jesus Christ says to his ministers, "Whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained," he imparts to them a commission to declare with authority the Christian forms of pardon, and he also gives them a power to remit and retract abasial censures; that is, admitting into a Christian congregation or excluding from it. Absolution in the New Testament does not appear to mean more than this; and in early ecclesiastical writers it is generally confined to the remission of church censures, and re-admission into the congregation. It is generally agreed that the indicative form of absolution is, "I absolve thee"—instead of the deprecatory—that is, "Christ absorve thee."—was introduced in the twelfth or thirteenth century, just before the time of Thomas Aquinas, who was one of the first that wrote in defence of it. The Greek Church still retains the deprecatory form. See INDULGENCE.

4. "The Church of England also holds the doctrine of absolution, but restrains herself to what she supposes to be the Scriptural limits within which the power is granted, which are the pronouncing of God's forgiveness of sins upon the supposition of the existence of that state of mind to which forgiveness is granted. The remission of sins is God's special prerogative—"Who can forgive sins but God only?" (Luke v, 21)—but the public declaration of such remission to the penitent is, like all other ministrations in the Church, committed to men as God's ministers. The Church of England has three forms of absolution. In that which occurs in the morning service, the act of pardon is declared to be God's. The second form, in the communion service, is prepotent; it expresses the earnest wish that God may pardon the sinner. The third form, in the visitation of the sick, is apparently more unconditional, but not really so; since it is spoken to those who 'truly repent and believe in God.' The words of absolution which follow must be interpreted according to the analogy of the two other forms, which refer the act of pardon to God. And that the Church does not regard the pronouncing of this absolution as necessary, or as conducing to the sinner's pardon, is evident from the absence of any injunction or admonition to that effect. It is not necessary, in the words of the rubric, "accordingly, as an indulgence to the sick man if he heartily repents; but no hint is given that he ought to desire it, nor any exhortation to seek it." See Palmer On the Church, li, 280; Wheatley On Common Prayer, 440 sq.; Bingham, Orig. Eccl. bk. xix. ch. 1; Pascal, Liturg. Cathol. p. 34; Coleman, Christ. Antiq. ch. xxii. § 8; Elliott, Dedication of Romishism, i. 285. Compare Confession; Penance.

Abstemii, a name given to such persons as could
not partake of the cup at the Eucharist on account of their natural aversion to wine.

Abstinence (ίματία, not eating, Acts xxvii, 21) is a general term, applicable to any object from which one abstains, while fasting is a species of abstinence, namely, from food. See Fast. The general term is like the particular and imply a partial abstinence from particular food, but fast signifies an abstinence from food altogether. Both are spoken of in the Bible as a religious duty. Abstinence again differs from temperance, which is a moderate use of food or drink usually taken, and is sometimes extended to other indulgences; while abstinence (in reference to food) is a refraining entirely from the use of certain articles of diet, or a very slight partaking of ordinary meals, in cases where absolute fasting would be hazardous to health. See Self-denial.

1. Jewish.—The first example of abstinence which occurs in Scripture is that in which the use of blood is forbidden to Noah (Gen. ix, 20). See Blood. The next is that mentioned in Gen. xxxlii, 22: “The children of Israel eat not of the sinew which shranks, which is upon the hollow of the thigh, unto this day, because he (the angel) touched the hollow of Jacob's thigh in the sinew that shranks.” See Sinew. This practice of particular and commemorative abstinence is here mentioned by anticipation long after the date of the fact referred to, as the phrase “unto this day” intimates. No actual instance of the practice occurs in the Scripture itself, but the usage has always been kept up; and to the present day the Jews generally abstain from the whole hind-quarter on account of the trouble and expense of extracting the particular sinew (Allen's Modern Judaism, p. 421). By the law abstinence from blood was confirmed, and the use of the flesh of even lawful animals was forbidden, if the manner of their death rendered it impossible that they should be, or could be, holy (Exod. xxii, 21; Deut. xiv, 21). A broad rule was also laid down by the law, defining whole classes of animals that might not be eaten (Lev. xi). See Animal; Food. Certain parts of lawful animals, as being sacred to the altar, were also interdicted. These were the large lobe of the liver, the kidneys and the fat upon them, as well as the tail of the “fattail” (Lev. iii, 9-11). The forty days' abstinence of Moses, Elijah, and Jesus are peculiar cases, requiring to be separately considered. See Fasting. The priests were commanded to abstain from wine previous to their actual ministrations (Lev. x, 9), and the same abstinence was enjoined to the Nazarites during the whole period of their separation (Num. vi, 5). See Nazarite. A constant abstinence of this kind was, at a later period, voluntarily undertaken by the Pharisees (Jer. xxxix, 16). See Pharisee.

Amon; the early Christian converts there were some who deemed themselves bound to adhere to the Mosiacal limitations regarding food, and they accordingly abstained from flesh sacrificed to idols, as well as from wine, upon which the law laid an implied obligation while others contemned this as a weakness, and exulted in the liberty wherewith Christ had made his followers free. This question was repeatedly referred to the Apostle Paul, who laid down some admirable rules on the subject, the purport of which was, that every one was at liberty to act in this matter according to his own individual convictions. The strong-minded had better abstain from the exercise of the freedom they possessed whenever it might prove an occasion of stumbling to a weak brother (Rom. xiv, 1-3; 1 Cor. vii). In another place the same apostle reproves certain sectaries who should arise, forbidding marriage, and enjoining abstinence from meats which God had created for enjoyment, with thanksgiving (1 Tim. iv, 3, 4). The council of the apostles at Jerusalem decided that no other abstinence regarding food should be imposed upon the converts than “from meats offered to idols, from blood, and from things strangled” (Acts xxv, 23). Paul says (1 Cor. ix, 12): “I eat anything sold in the market, not to cause my brother to stumble, in order to keep the corruptible crown, abstain from all things, or from every thing which might weaken them.” In his First Epistle to Timothy (iv, 8), he blames certain heretics who condemned marriage, and the use of meats which God had created. He requires Christians to abstain from all appearance of evil (1 Thess. v, 22), and, with much stronger reason, from everything really evil, and contrary to religion and piety. See Flesh; Alimenta.

The Essenes, a sect among the Jews which is not mentioned by name in the Scriptures, led a more abstinence like that any recorded in the sacred books. See Essenes. They refused all pleasant food, eating nothing but bread and drinking only water; and some of them abstained from food altogether until after the sun had set (Philo, De Vita Contemplativa, p. 632, 636). That abstinence from ordinary food was practised by the Jews medically is not shown in Scripture, but is more than probable, not only as a common custom, but as a consequence of their Egyptian neighbors, who, we are informed by Diodorus (i, 82), “being persuaded that the majority of diseases proceed from indigestion and excess of eating, had frequent recourse to abstinence, emetics, slight doses of medicine, and other simple means of relieving the system, which some persons were in the habit of repeating every two or three days.” See Purify, De Abst. iv.—Kittos, s. v. See Uncleanness.

2. Christian.—a. Early.—In the early church catechumens could be admitted to baptism; they were required, according to Cyril and Jerome, to observe a season of abstinence and prayer for forty days; according to others, of twenty days. Extreme caution and care were observed in the ancient Church in receiving candidates into communion, the particulars of which may be found under the head Catechumens. Spiritual abstinence by the clergy was deemed a crime. If they abstained from flesh, wine, marriage, or any thing else, it was considered in accordance with real and false notions that the creatures of God were not good, but polluted and unclean, they were liable to be deposed from office. See Abstinence. There was always much disputation between the Church and several heretical sects on the subjects of meats and marriage. The Manichees and Priscillianists professed a higher degree of spirituality and refinement, because they abstained from wine and flesh as things unlawful and unclean, and on this account censured the Church as impure in allowing men the moderate and just use of them. The Apostolical Canons enjoin, “That if any bishop, presbyter, or deacon, or any other clerk, abstain from flesh, wine, or marriage, he is to be accounted unclean; but abhorrence—for, setting that God made all things very good, and created man male and female, and speaking evil of the workmanship of God, unless he correct his error, he shall be deposed, and cast out of the church.” At the same time, strict observance of the fasts of the church was enjoined, and deposition was the penalty in case of non-compliance with the directions of the canons on this subject.

b. Romish.—In the Roman Church a distinction is made between fasting and abstinence, and different days are appointed to each. On days of fasting, one meal in twenty-four hours is allowed; but on days of abstinence, none at all is eaten, but not even water. If the season is moderate, a collation is allowed in the evening. Their days of abstinence are all the Sundays in Lent, St. Mark's day, if it does not fall in Easter-week, the
three Bogation-days, all Saturdays throughout the year, with the Fridays which do not fall within the twelve days of Christmas. The observance of St. Mark’s day, or his day of abstinence is said to be in imitation of St. Mark’s disciples, 16, and the Christians of Alexandria, who are said to have been eminent for their prayer, abstinence, and sobriety. The Roman days of fasting are, all Lent except Sundays, the Ember-days, the vigils of the more solemn fasts, and all Fridays except such as fall between Easter and the Ascension. See CALENDAR.

c. Protestant.—The Church of England, in the table of vigils, mentions fasts and days of abstinence separately; but in the enumeration of particulars, they are called indifferently days of fasting or abstinence, and the words seem to refer to the same thing. The Word of God never teaches us that abstinence is good and valuable per se, but only that it ministers to holiness; and so it is an instrument, not an end.—Bingham, Orig. Eccles. bk. x, ch. 11, § 9. See ASCETISM.

Abstinence, a sect of heretics that appeared in France and Spain about the end of the third century, during the persecutions of Diocletian and Maximian. They condemned marriage and the use of flesh and wine, which were said to be made not by God, but by the devil. See ABSTINENCE.

Abusa, a river of Palestine, according to Vibiaus Sequester (see Reland, Palest., p. 257), the "gentle stream" (mollis) referred to by Lucan (v, 485), and by Cassar (Bell. Civ. iii, 13), as having been crossed by Pompey near Apollonia; hence, no doubt, the brooklet that exists at Mediterranean at this place.

Abubus ("Abouc), prof. of Syrian origin, the father of Polemus, the patriarch of Antiochus, who slew Simon Maccabeus (1 Macc. xvi, 11, 15).

Abul-faraj (Abelpharagias, or Abelpharadach), GREGORY (called also Bar-Hebraus, from his father having been originally a Jew), was the son of Aaron, a physician of Malatia, in Armenia, and was born in 1109. His only father, was a Jacobite. He applied himself to the study of the Syriac and Arabic languages, philosophy, theology, and medicine: in the latter he became a great proficient, and acquired a high reputation among the Moslems. When only twenty-one years of age he was made bishop of Guba by the Jacobite patriarch Ignatius; and in 1247 he was consecrated archbishop of Ctesiphon. He made Marphian, or primate of the Jacobites in the Eust, which dignity he retrenched till his death, in 1266. His works are very numerous; the best known is the Syriac Chronicle, which is largely cited by Gibbon, and is, in fact, a repository of Eastern history. It consists of two parts: 1. The Dynasties—a Civil Chroni-

Abuna (Aboua). See RUMA.

Abuna (our father), the title given by the Abyssinian Christians to their metropolitan. They receive this prelate from the Coptic patriarch of Alexandria. At one time, when the Abyssinians were greatly oppressed, they applied to the pope for help, promising never again to accept their metropolitan from the Coptic patriarch; but this forced submission to Rome did not last long. See ABYSSINIAN CHURCH.

Abyss ("Abyssus," the Greek word means literally "without bottom," but actually "deep"). It is used in the Sept. for the Hebrew tekom (תַּכּוֹמָ), which we find applied either to the ocean (Gen. i, 2; vii, 11) or to the under world (Ps. lxxii, 21; cix, 26).

In the New Testament it is used as a noun to describe Hades, or the place of the dead generally (Rom. x, 7); but more especially Tartarus, or that part of Hades in which the wicked were supposed to be confined (Luke viii, 31; Rev. ix, 11; xiv, 10; xxi, 14, comp. 2 Pet. ii, 4). In the Revelation the authorized version invariably renders it "bottomless pit;" else-where "deep." See PIT.

Most of these uses of the word are explained by reference to some of the cosmological notions which the Hebrews were familiar in common with the ancient nations. It was believed that the abyss, or sea of fathomless waters, encompassed the whole earth. The earth floated on the abyss, of which it covered only a small part. According to the same notion, the earth was founded upon the waters, or, at least, had its foundations in the deep abyss (Ps. cxxv, 2; xxxiii, 6). Under these waters, and at the bottom of the abyss, the wicked were represented as groaning and undergoing the punishment of their sins. There were confined the Rephaim—those old giants who, while living, caused surrounding nations to tremble (Prov. ix, 18; xxix, 16). In the deep regions the sovereigns of Tyre, Babylon, and Egypt are described by the prophets as undergoing the punishment of their cruelty and pride (Jer. xxxvi, 14; Ezek. xxxviii, 10, etc.). This was the "deep" into which the evil spirits, in Luke viii, 31, besought that they might not be cast, and which was evidently dreaded by them. See CREATION; HADES. The notion of such an abyss was by no means confined to the East. It was equally entertained by the Celtic Druids, who held that Amnun (the deep, the low part), the abyss from which the earth arose, was the abode of the evil principle (Gwarchawn), and the place of departed spirits, commonly called Elyas. "The spirit of Elyas, the spirit of antiquity. With them also wandering spirits were called Plant amnun, "the children of the deep" (Davis's Celtic Researches, p. 175; Myth. and Rites of the B. Druids, p. 49). See DEEP.

We notice a few special applications of the word "deep," or abyss, in abysmal circumstances (Dict. s. v.). Isaiah (xxiv, 27) refers to the method by which Cyrus took Babylon, viz., by laying the bed of the Euphrates dry, as mentioned by Xenophon and others. The same event is noticed in similar terms by Jeremiah (l, 38 and li, 36). A parallel passage in relation to Egypt occurs in Isaiah (lxv, 5), where the exhaustion of the country and its resources to furnish the conquerors seems to be pointed out. Rom. x, 7: "Who shall descend into the abyss [Deut. xxx, 13, "beyond the sea"] to bring up Christ again from the dead?" i. e. faith does not require, for our satisfaction, things impracticable, either to see the heavens or to explore the profound recesses of the earth and sea. The abyss sometimes signifies metaphorically grievous afflictions or calamities, in which, as in a sea, men seem ready to be overwhelmed (Ps. xiii, 7; lxix, 20).

Abyssinia. See ABYSSINIAN CHURCH.

Abyssinian Church. Abyssinia is an extensive district of Eastern Africa, between lat. 7° 30' and 15° 40' N., long. 55° and 42° E., with a population of perhaps fifteen millions. Carl Ritter, of Berlin, has shown that the high country of Habab consists of three terraces or distinct table-lands, rising one above
another, and of which the several grades of ascent offer themselves in succession to the traveller as he advances from the shores of the Red Sea (Zuridawde, th. i. 4, 15). The lowest of these levels is the plain and kingdom of Tigré, which formerly contained the kingdom of Axum; the third level is high Abyssinia, or the kingdom of Amhara. This name of Amhara is now given to the whole kingdom, of which Gondar is the capital, and where the Amharic language is spoken, eastward of the Takrazé. Amhara Proper is, however, a mountainous province to the south-east, in the centre of which was Tegulat, the ancient capital of the empire, and at one period the centre of the civilization of Abyssinia. This province is now in the possession of the Gallas, a barbarous people who have overcome all the southern parts of Halbed. The present kingdom of Amhara is the heart of Abyssinia, and the abode of the emperor, or Negash. It contains the upper course of the Nile, the valley of Dembea, and the lake Tanza, near which is the royal city of Gondar, and likewise the high region of Gojam, which Bruce states to be at least two miles above the level of the Red Sea.

I. History.—Christianity is believed to have been introduced, about A.D. 330, by Frumentius, who was ordained bishop of Axum (now Axum, or Tigré) by Athanasius. See Frumentius. As the Alexandrian Church held the Monophysite doctrine, the Abyssinian church is described in this faith, which has maintained itself ever since. From the fifteenth to the sixteenth century little was known in Western Europe about Abyssinia or its Church. The Portuguese sent out by John II having opened a passage into Abyssinia in the sixteenth century, an emissary (Bermudez) was sent to extend the influence and authority of the Roman pontiff, clothed with the title of patriarch of Ethiopia. The Jesuits sent out thirteen of their number in 1555, but the Abyssinians stood so firm to the faith of their ancestors that the Jesuits were recalled by a bull from St. Peter's. Another Jesuit mission was sent out in 1650, and led to twenty years of intrigue, civil war, and slaughter. In December, 1654, the Abyssinian Church formally submitted to the see of Rome; but the people rebelled, and, after several years of struggle and bloodshed, the emperor abandoned the cause of Rome, and the Roman patriarch abandoned Abyssinia in 1655. After this, little or nothing was heard from Axum, until when Bruce visited the country and brought back with him a copy of the Ethiopic Scriptures. In 1809 Mr. Salt explored Abyssinia by order of the British government, and described the nation and its religion as in a ruinous condition. Mr. Salt urged the British Protostants to send missionaries to Abyssinia. Portions of the Bible were translated and published in the Amharic and Tigré languages under the auspices of the British and Foreign Bible Society (Jowett, Christ. Researches, vol. i.) and in 1826 two missionaries (from the Basle Missionary Seminary), viz., Dr. Gobat, now bishop of Jerusalem, and Christian Kugler, were sent out by the Church Missionary Society. Kugler died lying by Mr. Isenberg. He was followed by the Rev. Charles Henry Blumhardt in the beginning of 1837, and by the Rev. John Ludwig Krapf at the close of that year. The Roman Church renewed its missions in 1828, and, by stirring up intrigues, compelled the withdrawal of the missionaries in 1839. The Gallas had already laid the foundation of a reform in the Abyssinian Church. Much had been done also in the way of translations into the Amharic language. Mr. Isenberg carried through the press, after his return to England in 1840, an Amharic spelling-book, 8vo; grammar and dictionary, 4to; Church history, 8vo; Amharic general history, 8vo. Mr. Isenberg had prepared a vocabulary of the Danakil language, which was likewise printed. The mission aimed not only at the Christian population of Soa, but the Galla tribes extensively spread over the southern parts of Africa. To the Galla language, therefore, bilateral to that of the Soa, Mr. Krapf's attention was much given. During Mr. Isenberg's stay in London, the following Galla works, prepared by Mr. Krapf, were printed: Vocabulary, 12mo; Elements of the Galla Language, 12mo; Matthew's Gospel, 12mo; John's Gospel, 12mo.

Recent indications give us better hopes of Abyssinia. In 1840 the Roman Catholic missionaries themselves were expelled. The young king of Shoa requested in that year the return of Dr. Krapf, now engaged in the East African Mission. King Theodore, who now unites under his sceptre the greater part of Abyssinia, has shown himself favorable to the Protestant missionaries. The present Abuna, appointed in 1841, is a pupil of the Church Mission school at Cairo. At the request of both the king and the Abuna the missionaries of the Society of Basle have recommenced their labors for the evangelization of the Abyssinian Church. In 1858 their number was increased to six. In 1859 the king received gladly the vernacular Scripture translated by the London Bible Society and sent them to distribute them. In the same year Negusie, king of Tigré and Sämen, sent an embassy to Rome to announce to the pope his submission to the Roman Church. According to the reports of the Roman Catholic missionaries, 50,000 subjects of the king have entered into communion with him in communion with Rome. See Africa.

II. Doctrines and Usages.—(1.) The Abyssinian creed is, as has been said, Monophysite, or Eutychian; maintaining one nature only in the person of Christ, namely, the divine, in which they consider all the properties of the humanity to be absorbed, in opposition to the Nestorians. In both faith and worship they resemble the Romish Church in many respects; but they do not admit transubstantiation. (2.) They practise the invocation of saints, prayer for the dead, and the veneration of relics; and while they reject the use of images, they adopt a profusion of pictures, and venerate them, they practise circumcision, but apparently not as a religious rite. They keep both the Jewish and the Christian sabbath, and also a great number of holidays. Their clergy and churches are very numerous, the latter richly ornamented; and the number of monastic institutions among them is said to be great. The monks call themselves Bétä or Betä, and have various rules. (3.) The supreme government lies with the patriarch, called Abuna (q. v.), who resides in Gondar. The Abuna receives his investiture from the Coptic patriarch of Alexandria, who is the nominal head of the Ethiopian Church. (4.) They practise an annual abolution, which they term baptism, and which they consider necessary to wash away the defilement of sin. The priests receive the Lord's Supper every day, and always fasting; besides priests and monks, scarcely any but aged persons and children attend the communion. They call the consecration of the element Mekalat. At Gondar the bishop of Gobat, now bishop of Jerusalem, established transubstantiation. In Tigré there are some who believe in it. The wine is mixed with water. They consider fasting essential to religion; consequently their fasts occupy the greater part of the year, about nine months; but these are seldom all observed except by a few monks. The priests may marry, but they are not married; they have received orders. The priesthood is very illiterate, and there is no preaching at all. The Abyssinians prostrate themselves to the saints, and especially to the Virgin; and, like the Copts of Egypt, practice circumcision. When questioned on the subject, they answer that circumcision is for the infant, and that they abstain from the animals forbidden in the Mosaic law, but only because they have a disgust to them; but
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Dr. Gobat observed that, when they spoke upon these subjects without noticing the presence of a stranger, they attached a religious importance to circumcission, and that a priest would not fail to impose a fast or penance on a man who had eaten of a wild boar or a hare without the pretext of illness. In short, their religion was so emphatically in covenant with domestic customs. Their moral condition is very low; facilities of divorce are great, and chastity is a rare virtue; the same man frequently marries several women in succession, and the neglected wives attach themselves to other men. Yet their religion, corrupt as it is, has raised the country to a great height in character to a height not equalled by any African race. Much authentic information as to this interesting Church and people in modern times is to be found in Gobat, Three Years' Residence in Abyssinia: Isenberg and Krapf, Missiary Journals in Abyssinia (London. 1849, 8vo); Marsden, Churches and Sects., vol. i; Newcomb, Cyclopedia of Missions; Ruppell, Reisen in Abyssinien, Frankf. 1847; Veitch, W. D. Notes from a Journal of E. M. Flad, one of Bishop Golat's missionaries in Abyssinia, with a sketch of the Abyssinian Church (London, 1859); Schem. Eccles. Year-book for 1859, p. 225; American Theol. Review, Feb. 1867.

ACACIA. See Shittah-tree.

Acacians, followers of Acacius, Monophysite, bishop of Caesarea. In the Council of Seleucia, A.D. 539, they openly professed their agreement with the pure Arians, maintaining, in opposition to the semi-Arians, that the Son was not of the same substance with the Father, and that even the likeness of the Son to the Father was a likeness of will only, and not of essence. Socrat. Eccl. Hist. iii. 25. See Acacius.

Acacius (surnamed Monophathus, from his having one eye), was the disciple of the semi-Arian, in Palestine, whom he succeeded in the see of Caesarea in 340. He was one of the chiefs of the Arian party, and a man of ability and learning, but unsettled in his theological opinions. He was deposed as an Arian by the Synods of Antioch (A.D. 541) and Seleucia (542). Subsequently he subscribed the Nicene creed, and therefore fell out with the Anomans, with whom he had before acted. He died A.D. 566. St. Jerome (de Scrip. cap. 98) says that he wrote seventy books of commentaries upon Holy Scripture, six on various subjects, and very many treatises, among them his book Adversus Marcionem, a considerable fragment of which is contained in Lib. 1 of Socrates (lib. ii, cap. 44) says that he also wrote a life of his predecessor, Eusebius.—Cave, Hist. Lit. anno 340; Lardner, Works, iii. 583.

Acacius, bishop of Berea, was born about the year 322, in Syria. He embraced the monastic life at an early age under the famous anchorite Asterius. About A.D. 378 he was promoted to the see of Berea by Eunibius of Samosota; and after 381 Flavian sent him to Rome, to obtain for him communion with the Eastern bishops, and to effect the extinction of the schism in the Church of Antioch, in both which designs he succeeded. At the commencement of the 6th century he conspired with Theophilus of Alexandria and others against Chrysostom, and was present in the pseudo-Iconoclastic Synods, where he acted as the apostate Persian bishops, and deposed in the great contest between Cyril and Nestorius, Acacius wrote to Cyril, endeavoring to excite Nestorius, and to show that the dispute was in reality merely verbal. In 481 the Council of Ephe- ses assembled for the decision of this question. Acacius did not attend, but gave his proconsular throne to Eunibius of Caesarea, and addressed a letter to the Oriental bishop, accusing him of Apollinarianism. In 482 he was present in the synod of Berea, held by John, and did all in his power to reconcile Cyril and the Orientals. His death occurred about 490, so that he must have attained the age of 114 years. Of the numerous letters which he wrote, three only, according to Cave, are extant, viz., two Epistles to his Prime Minister, Alexander of Hierapolis; one to Cyril.—Cave, Hist. Lit. anno 480; Theodoret, Hist. Eccles. iv. 27. 125. 126. 127.

Academia, a name given to such philosophers as adopted the doctrines of Plato. They were so called from the Academis, a grove near Athens, where they studied and lectured. The Academis are divided into those of the first academy, who taught the doctrines of Plato in their original purity; those of the second, or middle academy, who differed materially from the first, and inclined to skepticism; and those of the new academy, who pursued probability as the only attainable wisdom. The Academis and Epicureans (qv. v.) were the prevailing philosophical sects at the time of Christ's birth.—Tennemann, Hist. Phil. §§ 127-138.

Ac'atan (Acaris), the father of Johannes, said to be one of those who returned from the Babylonian captivity (1 Esdr. viii, 88); evidently the same with Hakattan (q. v.) of the parallel text (Ezra viii, 12).

Acatholici, not catholic; a name sometimes used by members of the Papal Church to distinguish Protestants, under the arrogant assumption that the word "Catholic" is to be appropriated solely to Romanists. See Catholic.

Ac'cad (Heb. Akkad), "Zūr, fortress; or, according to Simonis Onomast. p. 276, bond, i.e. of conquered nations; Sept. Ακαδήμια [prob. by resolution of the Dagadse, like πεποιθα for πεποίθη, Vulg. Achad], one of the four cities in "the land of Shinar," or Babylonia, which are said to have been built by Nimrod, or, rather, to have been "the beginning of his kingdom" (Gen. x, 10). Eleam (in Animal. xvi, 43) mentions that in the district of Sittacana was a river called Ardages (Ἀρδάγγος), which is so near the name Ar- cad which the Sept. gave to this city, that Bochart was induced to fix Accad upon that river (Philothe, iv, 17). Mr. Loftus (Trans. in Chald. and Susian. p. 95) compares the name of a Hamite tribe emigrating to the plains of Mesopotamia from the shores of the Red Sea, and which he says the cuneiform inscriptions call Akkaddin; but all this appears to be little more than conjecture. In the inscriptions of Sargon the name of Akkadd is applied to the Armenian mountains instead of the vernacular title of Ararat (Bawlinson in Herodotus, i, 247, note). The name of the city is believed to have been discovered in the inscriptions under the form K'uzi Akkadd (ib. 357). It seems that several of the ancient translators found in their Hebrew MSS. Accar (אכאר) instead of Accad (Ephrem Syrus, Pseudo- Jonathan, Targum Hi eros, Jerome, Abulpharag, etc.). Achur was the ancient name of Ninisie (see Michaelis, Spicileg. i, 226); and hence the Targumists give Nisiea or Isinibin (יִסֵּינָב) for Accad, and they continued to be identified by the Jewish literati in the times of Jerome (Onomast. s. v. Accad). But Ninisie is unquestionably too remote northward to be associated with Babol, Erech, and Calneh, "in the land of Shinar," which could not have been far distant from each other. On the supposition that the original name was Akker, Col. Taylor suggests an identification with the remarkable pile of altar-building called Akker-kuf, in Sittacana, and which the Turks know as Acker-..-Nimrud and Akker-i-Babbel (Cheyne's Survey of the Ephrasties, i, 117). The Babylonian Tal- mud might be expected to mention the site, and it occurs accordingly under the name of Aggond. It oc- curs also in the CHALDEAN TRANSLATOR, Moeller, fol. 25, as quoted by Hyde). Akker-kuf is a ruin, consisting of a mass of sun-dried bricks, in the midst of a marsh, situated to the west of the Tigris, about five miles from Baghad (Layard's Babylon, 2d ser. p. 407). The most conspicuous part of this primitive monument is still called by the natives Tel Nimrud,
and Nimrud Tropaei, both designations signifying the hill of Nimrod (see Ker Porter's Travels, ii, 275). It consists of a mound, surmounted by a mass of building which looks like a tower, or an irregular pyramid, according to the point from which it is viewed; it is about 400 feet in circumference at the bottom, and rises to the height of 125 feet above the elevation on which it stands (Ainsworth's Researches in Assyria, p. 175). The mound which seems to form the foundation of the pile is a mass of rubbish, accumulated from the decay of the superincumbent structure (Bonomi's Niniveh, p. 41). In the ruin itself, the layers of sun-dried bricks can be traced very distinctly. They are cemented together by lime or bitumen, and are divided into courses varying from 12 to 20 feet in height, and are separated by layers of reds, as is usual in the more ancient remains of this primitive region (Buckingham, Mesopotamia, ii, 217 sq.). Travellers have been perplexed to make out the use of this remarkable monument, and various strange conjectures have been hazarded. The embankments of canals and reservoirs, and the remnants of brick-work and pottery occupying the place all around, evince that the Tel stood in an important city; and, as its construction announces it to be a Babylonian relic, the greater probability is that it was one of those pyramidal structures erected upon high places, which were consecrated to the heavenly bodies, and served at once as the temples and the observatories of those remote times. Such buildings were common to all Babylonian towns; and those which remain appear to have been constructed more or less on the model of that in the metropolitan city of Babylon.—Kitto, s. v. See Babel.

Acaron (1 Mac. x, 89). See Erkon.

Accomarii. In the early Church there was a class of officers called acolyths, corresponding to the Roman usuraius or petellus, betellus, bethel. In their ordination, the bishop, after informing them as to the duties of their office, placed in the hands of each a candlestick with a lighted taper in it, intimating that it was their duty to light the candles of the church; hence they were sometimes called acaryonit, taper-lighters. Jerome says it was a custom in the Oriental churches to set up lighted tapers when the Gospel was read, as a demonstration of joy; but it does not appear that there was a peculiar order of acolyths for this purpose. The duty in question seems to have been nothing more than lighting the candles at night, when the church was to meet at evening prayer. The Romanists contend that their ceraferiux, taper-bearing a short or doubtful ('common') vowel in the pe- nult. Many apply the same rule to the Greek language; but, as this has a written accent, the custom, still preserved among the modern Greeks, is gradually prevailing, of conforming the spoken to the written tone. In Hebrew the place of the accent is carefully designated in the common or Masoretic text (see R. Jehuda Ibn Balam, Tz'dikim, or the Poetic Accents, in Hebrew, Paris, 1556; reprinted with amendments, Amsterdam, 1858), although the Jews of some nations, disregarding this, pronounce the words with the accent on the penult, after the analogy of modern languages, and as is done by natives in speaking Syriac and Arabic (see J. D. Michaelis, Aa'farangränder der Hebr. Accen- tuation, Hall., 1741; Hirts, Einleit. in d. Hebr. Abteilung, Jena, 1762; Spitzer, Idea Analytica V. T. ex Acctionibus, Lips., 1763; Stern, Grund. der Lehre d. Hebr. Accentuation, Frankf., 1840). In words angli- cized from the Greek the Latin rules are observed for the accent; and in those introduced from the Hebrew, as they have mostly come to us through the Vulgate, the same principle is in the main adhered to, so far as applicable, though with great irregularity and disagre ment among orthoepists, and generally to the utter neglect of the proper Hebrew tone. In reading Scripture and other foreign names, therefore, care should be taken to conform to the practice of the best speakers and readers, rather than to any affected or pedantic standard, however exact in itself (see Worcester's Eng. Dict. 1860, Appendix).

Accept. Acceptable. To accept (properly rup, 'to take pleasure in, or enjoy') To accept is not only to receive, but to receive with pleasure and kindness (Gen. xxxii, 20). It stands opposed to re- ject, which is a direct mode of refusal, and implies a positive sentiment of disapprobation (Jer. vi, 30; vii, 29). To receive is an act of right—we receive what is our own; to accept, is an act of courtesy—we accept what is offered by another. Hence an acceptable time, or accepted time (Psa. ixxi, 12; 2 Cor. vi, 5), signifies
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a favorable opportunity. "No prophet is accepted in his own country" (Luke iv, 24), that is to say, his own countrymen do not value and honor him as they ought. "Neither acceptest thou the person of any" (Luke xxii, 21), the second saying intended to denote the outward appearance in contrast with inward character. See Access.

Acceptance, (1) a term which imports the admission of man into the favor of God. As things are best understood by contrast with their opposites, so acceptance is to be understood from its opposite, rejection, the second saying intended by reference to Jer. vi, 30; vii, 29. To understand aright the Scriptural idea of acceptance with God, we must keep in mind the fact that sin is highly displeasing to God, and is attended by the hiding of his face or the withholding of his favor. Sin causes God to refuse to hold friendly intercourse with man; but the mediation of the Son of God restores this intercourse. Sinners are said to be "accepted in the Beloved" (Eph. i, 6); that is, in Christ. They are no longer held in a state of rejection, but are received with approbation and kindness. It is to be noticed that it is an idea of a positive kind which the word acceptance contains. As the rejection of man is a fact which all believe, so it is the same with the fact of acceptance of which Christ is the author. One who had disgraced himself before his sovereign would be particularly refused any share in the favors of the court. When this breach was repaired, the excluded party would again be favorably received (Ezek.). See Access.

(2) Acceptance (Eph. i, 6), in theology, is nearly synonymous with justification. We mistake the terms of acceptance with God when we trust in, 1, the superiority of our virtues to our vices (Rom. iii, 20; Jas. ii, 20), in a faith in Christ which does not produce good works (Jas. ii, 14); 3, in the atonement; without personal fitness for the grace of sin (Luke xiii, 5); 4, in the hope of future repentance, or conversion on a dying bed (Prov. i, 23-31). See Adoption; Justification.

Acceptors, a name that arose in the second period of the Jansenist controversy in France. The bull Unigenitus (q. v.) of Clement XI, 1718, was accepted by some of the French clergy unconditionally; by others only on condition of its reference to a general council (Ambass. from sin (Luke xiii, 5); 4, in the hope of future repentance, or conversion on a dying bed (Prov. i, 23-31). See Adoption; Justification.

Accepturn, a term in theology, used, with regard to redemption, to denote the acceptance on the part of God of an atonement not really equal to that in place of which it is received, but equivalent, not because of its intrinsic value, but because of God's determination to receive it. The term is borrowed from the commercial law of the Romans, in which it is defined "an acquittance from obligation by word of mouth, of a debtor by a creditor" (Pandecta of Justinian), or "an imaginary payment" (Institutes of Justinian). In the theology of the Middle Ages, the term was first used and the theory developed by Duns Scotus in his controversy with the followers of Thomas Aquinas. He defended the proposition that "every created oblation or offering is worth what God is pleased to accept it for and no more." The doctrine continued to be a subject of dispute between the followers of Duns Scotus and those of Thomas Aquinas throughout the Middle Ages, and still divides the Roman Catholic theologians, as the Popes have never authoritatively settled it. The Lutheran and Calvinistic theologians most aptly adopted the doctrine of a strict satisfaction; but the theory of a relative necessity found eloquent defenders in Hugo Grotius (q. v.), and the Armenian theologians Episcopius (q. v.), Limporich (q. v.), and Curcellaeus (q. v.). See Shedd, History of Doctrines, ii, 347 sqq.

Access (proporaywq, a bringing toward) is the privilege of approaching a superior with freedom. It is distinguished from admittance thus: "We have admittance where we enter; we have access to him whom we address. There can be no access where there is no admittance; but there may be admittance without access. Servants are often here intended to denote the outward appearance in contrast with inward character. See Access.

(1.) Introduction, free admission into the presence of a superior. In the New Testament it signifies the free intercourse which we enjoy with God in the exercise of prayer resulting from our having entered into a state of friendship with him (Rom. vii. 2; Eph. ii. 18; i. 12). It is more than simple admittance; it is such an introduction as leads to future and frequent intercourse. When the veil of the temple was rent at the death of Christ, a new and living way of access to God was opened. Under the law, the high-priest alone had access into the holy of holies. By the death of Christ the middle wall of partition was broken down, and Jew and Gentile have both free access to God; before this, the Gentiles, in the temple-worship, had no nearer access than to the gate of the court of Israel. All the privileges of Christianity are entirely bestowed on all nations, which were not so under the Mosaic law.

(2.) In Roman ecclesiastical usage—_i._ a collection of preparatory prayers, used by the priests before the celebration of the mass; _ii._ in the election of the pope, a transfer of votes from one candidate to another to secure a necessary number is called an access. If a voter wishes to change his vote to another person, he writes on his paper accedó domino, etc.

Ac'cho (Heb. 'Akkò, 'a'kho, from an Arab. root signifying to be hot [see Drummond, Origins, p. 3], referring to the name of the poet, and in the nether world, used by the Phoenicians in the manufacture of glass [Pliny, v. 19; Strabo, xvi, 677]; Sept. 'Arrx, Josephus, Aram. Ant. ix, 14, 2), a town and haven within the nomenclatural territory of the tribe of Asher, which, however, never acquired possession of it (Judg. i, 31). It is, perhaps, likewise mentioned in Micah i, 10 (222, prob. for 222), in Acco; Sept. iv. Arxii, Vulg. lachrymatis. Auth. Vers. "at all" see Henderson, Comment. in Ezra and Neh. (1880, p. 109). The Greek name for it is Arx (Strabo, xvi, 677; Dion. Sich. xix, 93; C. Nep. xiv, 5), but it was eventually better known as Ptolemais (Plin. Hist. Nat., x, 19), which name it received from the first Ptolemy, king of Egypt, by whom it was much improved. By this name it is mentioned in the Apocrypha (1 Macc. xxii, 24; xii, 45, 46; 2 Macc. xiii, 14), in the New Testament (Acts xxii, 7), and by Josephus (Ant. xiii, 12, 2 sqq.). It was also called Colossi Claudii Cesarei, in consequence of its receiving the privileges of a Roman city from the emperor Claudius (Plin. v. 17; xxxxvi, 65). It continued to be called Ptolemais by the Greeks of the lower empire, as well as by Latin authors, while the Orientals adhered to the original designation (see Mishna, Abiadah Zarah, iii, 4; Lightfoot, Hor. Hebr. p. 117), which it still retains in the form Akka. During the Crusades the place was usually known to Europeans by the name of Acre; afterward, from the occupation of the town by the Knights of St. John in 1261, it was known as St. John, and in more modern times, as Acre, or simply Acce. The Romans at a late date appear to have called it also Ptolemeidas (the accusative being transformed into a nominative); at least the name appears in this form in the Pin. Antonia, and Hierodul. The Greeks themselves, although using the name Ptolemais, were evidently aware of the original Heb. 'Akkò, from which it is said by Aramaic to have been Graecized into Acce. Thus, the authors of the Etymologicon Magnum, say, "Acce, a city of Phoenicia, which is now called Ptolemais. Some say that the citadel of Ptolemais was called Acce because Hercules, being bitten by a serpent and there cured, named it so, from dazouo [to heal]." Other ancient authors speak of
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the place by the same name, and some of them allude to the same fable as the origin of the name (Reland, Palest., p. 586, 537). These, however, were evidently but speculations common to the mythology of the Greeks, who were fond of giving Greek terminations as the termination of Greek derivations to foreign terms. See Ptolemais.

This famous harbor-city is situated in N. lat. 32° 55', and E. long. 35° 5', and occupies the north-western point of a commodious bay, called the bay of Acre, the opposite or south-western point of which is formed by the promontory of Mount Carmel. The city lies on a plain which it gives its name to. Inland the plain is broken by hills, which from Tyre southward press close upon the sea-shore, gradually receding, leaving in the immediate neighborhood of Acre a plain of remarkable fertility about six miles broad, and watered by the small river Behes (Nahr Namun), which discharges itself into the sea close under the walls of the town; to the S.E. the still receding heights afford access to the interior in the direction of Sephoris. Accho, thus favorably placed in command of the approaches from the north, both by sea and land, has been justly termed the "key of Palestine." The bay, from the town of Acre to the promontory of Mount Carmel, is three leagues wide. The bay is at the mouth of its harbor enterable by vessels of small burden (Prokesch, p. 146); but there is excellent anchorage on the other side of the bay, before Haifa, which is, in fact, the roadstead of Acre (Turner, ii, 111; G. Robinson, i, 198).

In the time of Strabo Accho was a great city (xvi, p. 867), and it has continued to be a place of importance down to the present time. But after the Turks gained possession of it, Acre so rapidly declined, that the travelers of the sixteenth and seventeenth centuries concur in describing it as much fallen from its former glory, of which, however, traces still remain. The missions of the French and English in Syria (Ranger (la Terre Sainte, 1615, p. 44-45) remarks that the whole place had such a sacked and desolate appearance that little remained worthy of notice except the palace of the grand-master of the Knights Hospitallers and the church of St. Andrew; all the rest was a sad and desolate ruin, pervaded by a pestiferous air which soon throws strangers into dangerous sickness. The emir Pake-ed-din had, however, lately built a commodious hotel for the use of the merchants; for there was still considerable traffic, and vessels were constantly arriving from France, Venice, England, and Holland, laden with oil, cotton, skins, and other goods. The emir had also built a spacious building representing the Porte from the Porte to desist. Roger also fails not to mention the immense stone balls, above a hundred-weight, which were found in the ditches and among the ruins, and which were thrown into the town from machines before the use of cannon. This account is confirmed by other travelers, who add little or nothing to it (Doubdan, Cotovics, Zuzallert, Morison, Nau, D'Arvieux, and others). Morison, however, dwells more on the ancient remains, which consisted of portions of old walls of extraordinary height and thickness, and of fragments of buildings, sacred and secular, which still afforded manifest tokens of the original magnificence of the place. He affirms (ii, 8) that the metropolitan church of St. Andrew was equal to the finest of those he had seen in France and Italy, and that the church of St. John was of the same perfect beauty, as might be seen by the pillars and vaulted roof, half of which still remained. An excellent and satisfactory account of it is given by Naini, v. x, ch. 19), who takes particular notice of the old and strong cellars and vaults on which the houses are built. Maundrell remarks that the town appears to have been encompassed on the land side by a double wall, defended with towers at small distances; and that without the walls were ditches, ramparts, and a kind of bastions faced with hewn stone (Journey, p. 72). Pococke speaks chiefly of the ruins (East, ii, 176 sq.). After the assault given to the prosperity of the place by the measures of Sheik Daher, and afterward of Djazzar Pasha, the descriptions differ (Clarke, Trav., ii, 373).

It is mentioned by Buckingham (i, 116) that, in sinking the foundations of this part of the town wall, the foundations of small buildings were exposed, twenty feet below the present level of the soil, which must have belonged to the earliest ages, and probably formed part of the original Accho. He also thought that traces of Ptolemais might be detected in the shafts of gray and red granite and marble pillars, which rise above the mud; or that the dun in which the emir lived might indicate the site of large doorways, of the Saracenic period; some partial remains might be traced in the inner walls; and he is disposed to refer to that time the now old khan, which, as stated above, was really built by the emir Pake-ed-din. All the Christian ruins mentioned by the travelers already quoted had disappeared. In actual importance, however, the town had much increased. The population in 1819 was computed at 10,000, of whom 8000 were Turks, the rest Christians of various denominations (Connor, in Jowett, i, 425).

Approached from Tyre the city presented a beautiful appearance, from the trees in the inside, which rise above the houses, and extend commonly around it on the outside being planted with orange, lemon, and palm trees. Inside, the streets had the usual narrowness and filth of Turkish towns; the houses solidly built with stone, with flat roofs; the bazaars mean but tolerably well supplied (Turner, ii, 113). The principal objects were the mosque, the pasha's seraglio, the granary, and the arsenal (Irby and Mangles, p. 195). Of the mosque, which was built by Djazzar Pasha, there is a description by Pliny Fisk (Life, p. 337; also G. Robinson, i, 200). The trade was not considerable; the exports consisted chiefly of grain and cotton, the produce of the neighboring plain; and the imports chiefly of rice, coffee, and sugar from Damietta (Turner, ii, 113). As thus described, the city was all but demolished in 1822 by the hands of Ibrahim Pasha; and although considerable pains were taken to restore it, yet, as lately as 1837, it still exhibited a most wretched appearance, with ruined houses and crumbling walls (Lindsay, Letters, ii, 81). It is only important at present as a military post, and all its municipal regulations are according to the laws of war (Thomson, Land and Book, 4, 480).

Ascho continued to belong to the Phoenicians (Strabo, xvi, 890), until the time of Cremona and the Jews, when they were subjugated by the Babylonians (comp. 1 Mac. v, 15). By the latter it was doubtless maintained as a military station against Egypt, as it was afterward by the Persians (Strabo, xvi, p. 877). In the distribution of Alexander's dominions Accho fell to the lot of Ptolemy Soter, who valued the acquisition, and gave it his own name. In the wars that ensued between Syria and Egypt, it was taken by Antiochus the Great (Ptol. v, 62), and attached to his kingdom. When the Maccabees established themselves in Judea, it became the base of operations against them (1 Mac. v, 15, 50). Simon found it occupied by the king of Egypt at that place, and treated with the king of Egypt there (2 Mac. 56); but he did not take it (1 Mac. v, 22). In the endeavor of Demetrius Soter and Alexander Balas to bid highest for the support of Jonathan, the latter gave Ptolemais and the lands around to the temple at Jerusalem (x, 30).

Jonathan was afterward invited to meet Alexander in the king of Egypt at that place, and was treated with the utmost respect (xii, 56); but he at length (B.C. 144) met his death through the treachery of Tryphon (xii, 48-50). On the decay of the Syrian power it was one of the few cities of Judaea which established its independence. Alexander Janu-nes took advantage of the civil war between Anti-chus Philometor and Antiochus Cyzicenus to besiege
Macedonia, as the only maritime city in those parts, except Gaza, which he had not subdued; but the siege was raised by Ptolemy Lathyrus (then king of Cyprus), who got possession of the city (Josephus, Ant. xiii, 12, 2-6), of which he was soon deprived by his mother, Cleopatra (xiii, 12, 2). She probably gave it, along with her daughter Selene, to Seleucus, king of Syria. At least, after his death, Selene held possession of that and some other Phoenician towns, after Tiganes, king of Armenia, had acquired the rest of the kingdom (xiii, 16, 4). But an injudicious attempt to extend her dominions drew upon her the vengeance of that conqueror, who, in 195, issued a strong edict against Ptolemais, and while thus employed received with favor the Jewish embassy which was sent by queen Alexandra, with valuable presents, to seek her friendship (xiii, 16, 4). A few years after, Ptolemais was absorbed, with all the country, into the Roman empire, and the rest of its ancient history is obscure and of little note. It is only mentioned in the New Testament from Paul's having spent a day there on his voyage to Cesarea (Acts xxi, 7). The importance acquired by the last-named city through the mole constructed by Herod, and the safe harbor thus formed, must have had some effect on the prosperity of Ptolemais; but it continued a place of importance, and was the seat of a bishopric in the first ages of the Christian Church. The see was filled sometimes by orthodox and sometimes by Arian bishops; and it has the equivalent distinction of having been the birthplace of the Sabellian heresy (Niepfh. vi, 7). Accho (or Acco as the Latin style is) was an imperial garrison town when the Saracens invaded Syria, and was one of those that held out until Cesarea was taken by Arnu, in A.D. 638 (Mod. Univ. Hist. i. 473) —Kitto, s. v.

The Franks first became masters of it in A.D. 1104, when it was taken by Baldwin, king of Jerusalem. But in A.D. 1187 it was recovered by Salah-ed-din, who retained it till A.D. 1191, when it was retaken by the Christians under Richard Coeur-de-Lion. The Christians kept it till A.D. 1291; and it was the very last place of which they were dispossessed. It had been assigned to the Knights Hospitallers of Jerusalem, who fortified it strongly, and defended it valiantly, till it was at length wrenched from them by the Turk, L开门, sultan of Egypt, who is called Melek Seruf by Christian writers (D'Herbelot, s. v. Acca; Will. Tyr. i. xxiii, c. 6, 7; Vitruvius, cap. 25, 99, 100; Quaresmies, tom. ii, p. 297). Under this dominion it remained till A.D. 1317, when the Mameluke dynasty was overthrown by Selim, and all its territories passed to the Turks (Chronica de Syria, p. 745); Mod. Univ. Hist. b. xvi, c. 10, § 2). After this Acre remained in quiet obscurity till the middle of the last century, when the Arab sheik Daher took it by surprise. Under him the place recovered some of its trade and importance. He was succeeded by the barbarous but able tyrant, Phazzar Pasha, who strengthened the fortifications and improved the town. Under him it rose once more into fame, through the gallant and successful resistance which, under the direction of Sir Sidney Smith, it offered to the arms of Bonaparte. After that the fortifications were further improved, but till it became the strongest place in all Syria. In 1822 the town was besieged for nearly six months by Ibrahim Pasha, during which the Christians were thrown into it, and the buildings were literally beaten to pieces (Hogg's Damascus, p. 160-166). It had by no means recovered from this calamity, when on the 3d of November 1840, it was bombarded by the English fleet till the explosion of the powder-magazine destroyed the garrison and town (Napier's War in Syria). The walls and castles have since been repaired more strongly than ever; but the interior remains in ruins (Thomson, Land and Book, i, 473).

There are several medals of Acco, or Ptolemais, both Greek and Latin. Most of the former have also the Phoenician name of the city, Aк, (see Gesenius, Mon. Phoen. p. 260, 270, pl. 85), and the head of Alexander the Great, apparently in consequence of favors received from that prince, perhaps at the time when he was detained in Syria by the siege of Tyre. From others it appears that the city assumed the privilege of asylum and of sanctity, and that it possessed a temple of Diana. (For the ancient history of Acre, see Reland, Palæst., p. 534-542; for its modern history and appearance, see M'Culloch's Gazetteer, s. v. Acre; comp. Schwarz, Palæst., p. 195; Thomson, Land and Book, i, 477 sq.; Arvieux, i, 241 sq.; Schultz, Deutsches, v, 342 sq.; Niepfh, jewis. iii, 72; Richter, Walpff, p. 67 sq.; Rosenmüller, Alterth., ii, 60 sq.; Wilson, Lands of Bible, ii, 233 sq.; Van de Velde, Narratio, i, 247 sq.; Conybeare and Howson, ii, 231). See PHENICIA.

Accident, a term of philosophy used to express that which is merely adventitious to a substance, and not essential to it; e. g. roundness is an accident of any body, since it is a body all the same, whether it be round or square. In theology this word is used in connection with the Roman doctrine of transubstantiation, which teaches that the accidents of the bread and wine in the holy Eucharist continue to subsist without a subject: "Accidentia autem sine subjecto in eodem [sacramento] subsistunt" (Aquin. Opuscol, p. 57). And the cathedrals of the council of Trent speaks in these terms: "Tertium reatum, quod in hæc sacramento maximum atque mirabile videatur, panis videilet et vini species in hoc sacramento sine aliqua re subjuncta constare" (Par. ii, No. 44). In defence of this doctrine, Roman writers argue thus: If the eucharistic accidents have any subject, that subject must be either (1) the matter of bread, or (2) the surface of the Lord's body, or (3) the air and other corpuscles contained in the pores, etc., of the matter, whatever it is, which, by God's appointment, continue to subsist after the destruction of the matter, so as to produce the same sensations. Now (1) they cannot have the matter of bread for their subject, because that matter no longer subsists, and is changed into the body of Jesus Christ; (2) they cannot have the surface of the Lord's body for their subject, because it is only present in an invisible manner; and (3) the air cannot be the subject of these accidents, because the same accidents, numero, cannot pass from one subject to another; and because, further, the air cannot at the same time be the substance of its own proper attributes and of those of bread (Thomas Aquinas, par. iii, qu. 77, art. i, in corp.). They argue further, that the contrary doctrine, viz., that they are not really the accidents of bread and wine, but only appear such to us, destroys the nature and idea of a sacrament and of transubstant-
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That a sacrament, by its very nature, is essentially a sensible sign, not only in relation to ourselves, but in itself, i.e., in the language of the schools, not only ex parte nostris, but ex parte sui; and that, consequently, if all that there is real and physical in the eucharistic accidents consists in this, that God causes them to produce in us, after consecration, the same sensible effect, the bread did previously the sacrament is no longer a sensible sign, ex parte sui, in itself, but only ex parte nostrī; and, therefore, when God ceases to produce such sensations in us, as, for instance, when the consecrated host is locked up in the pyx, it is no longer a sacrament. They argue also, that if this were not so, they are not, nor are the holy eucharistic accidents, destroys equally the nature of transubstantiation, because (1) transubstantiation is a real conversion of the bread and wine into the body and blood of Jesus Christ. Now, in every conversion there must be something common to both substances remaining the same after the change that it was before, else it would be simply a substitution of one thing for another. As, then, in the holy eucharist, the substances of bread and wine do not remain after consecration, it follows that what does remain is the pure accidents. (2) They who oppose the doctrine of absolute accidents teach that one body differs from another only in the different configuration of its parts; and that wherever there is the same configuration of parts, there is the same body; and wherever there are the same sensations produced, there is also the same arrangement of parts to produce them. If this be so, since, in the holy eucharist, the same sensations are produced after the consecration as before, there must be the same configuration of parts after consecration as before, or the same body; in other words, there is no change, no transubstantiation. — Landon, Eccl. Dictionary, s. v. See Transubstantiation.

ACCLAMATION. (1.) In Roman use, the unanimous concurrence of all the votes in an election for pope or bishop, without previous balloting, is called acclama- tion or quasi-inscription.

(2.) In the ancient Church, the name acclamation was given to shouts of joy, by which the people expressed their approval of the eloquence or doctrine of their preachers. Sometimes in the African Church, when the people could not understand the apocryphal Scripture, or the illustration or confirmation of his argument, the people would join him in repeating the close of it. This was encouraged by the minister, in order that the people might gain a familiar acquaintance with the Holy Scriptures. The acclamations were general, and consisted not only of exclamations, but of clapping the hands, and other indications of assent. It is said that the people applauded the sermons of Chrysostom, by tossing their garments, others by moving their plumes, others laying their hands on their swords, and others waving their handkerchiefs, and crying out, "Thou art worthy of the priesthood! Thou art the true shepherd of the sheep!" Chrysostom often said, when he was in the pulpit, or in preaching; he should try to excite the Greeks of the people rather than their applauses, and let the tears of the hearer be the commendation of the preacher. Many passages in Chrysostom's writings show that he desired the practice to be banished from the Church, because it was abused by vain and ambitious persons, who only preached to gain the applause of their hearers, and even hired men to applaud them. He says, "Many appear in public, and labor hard, and make long sermons, to gain the applause of the people, in which they rejoice as much as if they had gained a kingdom; but, if their sermon ends in silence, they are more mortified about that silence than about the pains of hell. This is the ruin of the Church, that ye seek to hear such sermons as are apt not to move compunction, but pleasure; hearing them as you would hear a musician or singer, with a tinkling sound and composition of words." The practice of giving expression to the voice of the congregation, which is justly considered an essential part of Christian worship, has been usual in almost all the churches of Christendom. There was a sect in Flanders, in the fourteenth century, called Dancers, whose practice it was to seize each other's hands, and to continue dancing till they fell down breathless. The Whippers or Flagellants, the Jumper, the Shakers, have obtained their respective notoriety from a system of absolute sects, adopted in worship.—Bingham, Orig. Eccl. xiv, 27.

ACCO. See ACCIO.

Acoelt, Piaenon, known under the title of Cardinal of Aconon, was born at Florence in 1497, and died there in 1649. Under Leo X he occupied the place of Apostolical Abbreviator, and in 1649 he drew up against Luther the famous bull which condemned 41 propositions of this reformer. While secretary of Clement VII he was appointed cardinal in 1527, and sent to the Emperor Charles V into the Marches of Ancona. Under Paul III he fell into disfavor, and was imprisoned in the castle of San Angelo. He obtained his liberty only upon paying the large sum of 99,000 dollars. He obtained several bishoprics, and left one daughter and two sons. He is the author of a treatise on the rights of the papacy touching the kingdom of Jerusalem. Some of his poems are contained in the first volume of the Corinna illustrum poetarum Itallorum (Florence, 1563, 8vo.).—Hoefner, Biographie Générale, i, 165.

ACCOMMODATION, a technical term in theology, first innocently used by certain mystical interpreters, who maintained that although the sense of holy Scripture is essentially but one, yet that certain passages and the like form the basis of a higher sense, which is the more important than the mere literal expressions exhibited (Walsh, Bibl. Theol. iv, 228). See HYPOSTASIA. From this, however, the term was extended by writers of a Socinian tendency to indicate a certain equivocal character in the language of the sacred writers and speakers. (See Whiteley's Damon Lect., Conybeare's, Lect on Scripture, More's Miletus, Barrow's Remer. ob. d. Lehrart Jean; Forster, Crit. Essays, p. 69; Marsh, in Michaelis's Introduct. i, 473 sq. Express treatises on the subject have been written in Latin by Priansky [Gedan. 1781], Pappelbaum [Stargard. 1783], Weber [Viteb. 1780], Bang [Amst. 1783], Van Huetem [Amst. 1771; 2d ed. Amst. 1778; 3d ed. Viteb. 1781], Kiranen [Amstalden, 1816], Cramer [Havanna, 1792], Ceres [Lips. 1783], Detharding [Got. 1782]; in German, by Zacharia [Bütz. and Wism. 1762], Eckermann, in his Thiel. Beitr. ii, 10 sq.; in French, by Brial [1791], Sens (Halle, 1792), Vogel, in his Aufsätze, ii, 1 sq.; Flatt, in his Versuche, p. 71 sq.; Geiss [Stuttg. 1775], Nachkugel, in Henke's Magaz., v, 109 sq.; Hartmann, in his Blicke [Düsseldorf. 1809], p. 1 sq.; Jahn, in his Nachträge, p. 15 sq.; Crel, in Zobel's Magaz., i, 2, 199-252; Fliehhorn, Allg. Bibl., ii, 947 sq.; comp. Henke's Magaz. ii, 2, 688 sq., also the Journ. f. Prät. xli, 129 sq.; xviii, 1 sq.; and, generally, Davidson's Sacred Hermetica, p. 109 sq., 324 sq., 487 sq.) It is now applied.

1. To explain the application of certain passages of the Old Testament to events in the New to which they have no apparent historical or typical reference. Citations of this description are apparently very frequent throughout the whole New Testament, but especially in the Epistle to the Hebrews. The difficulty of reconciling such seeming misapplica-

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meant that the prophecy or citation from the Old Testament was not designed literally to apply to the event in question, but that the New Testament writer merely adopted it in order to produce a strong impression, by showing a remarkable parallelism between two analogous events which had in themselves no mutual relation. Thus Dr. Adam Clarke, in his Commentary on Jeremiah, i. 17-19, remarks, (as quoted by Mathew, who is ever fond of accommodation, applied these words to the massacre of the children of Bethlehem; that is, they were suitable to that occasion, and therefore be applied them, but they are not a prediction of that event.

There is a catalogue of more than seventy of these accommodated passages adduced by the Rev. T. H. Hone, in support of this theory, in his Introduction (ii, 317, Am. ed. 1835), but it will suffice for our purpose to select the following specimens:

Matt. xiii. 35, cited from Psa. lxxviii. 2. 
vi. 17, Isa. xiii. 4. 
ix. 10, Hos. xi. 1. 
ii. 17, 18, Jer. xxxix. 15. 
iii. 3, Isa. xl. 8.

It will be necessary, for the complete elucidation of the subject, to bear in mind the distinction not only between accommodated passages and such as must be properly understood (as those which are alluded to as proofs), but also between such passages and those which are merely borrowed, and applied by the sacred writers, sometimes in a higher sense than they were used by the original authors. Passages which do not strictly and literally predict future events, but which can be applied to an event recorded in the New Testament by an accidental parity of circumstances, can alone be thus designated. Such accommodated passages therefore, if they exist, can only be considered as descriptive, and not predictive.

The accommodation theory in exegesis has been equally combated by two classes of opponents. Those of the more ancient school consider such mode of application of the Old Testament passages not only as totally irreconcilable with the plain grammatical construction and obvious meaning of the controverted passages which are said to be so applied, but as an unjustifiable artifice, altogether unworthy of a divine teacher. The New Testament, they believe, to be found chiefly among the most modern of the German Rationalists (see Rose's Protestantism in Germany, p. 78), maintain that the sacred writers, having been themselves trained in this erroneous mode of teaching, had mistakenly, but bona fide, interpreted the passages which they had cited from the Old Testament in a sense altogether different from their historical meaning, and thus applied them to the history of the Christian dispensation. Some of these have maintained that the accommodation theory was a mere shift resorted to by commentators who could not otherwise explain the application of Old Testament prophecies in the New Testament consistently with the inspiration of the sacred writers. See Condescension.

2. The word is also used to designate a certain rationalistic theory, viz., that Christ fell in with the popular prejudices and errors of his time; and so accommodated himself to the mental condition of the Jews. The Gnostics seem to have first originated this theory. They asserted that Christ's doctrine could not be fully known from Scripture alone, because the writers of the New Testament condescended to the stage of culture existing at the time (Irenaeus, Ad. Haer. ii. 5). The theory derives all its plausibility from confounding two things essentially different, viz., condescension in the sense just given, and condescension in the sense of the Word dwelling in the flesh. The former was indeed employed by the great Teacher (e.g. in his use of parables); the latter would have been utterly unworthy of him. In this last sense, the theory is one of the most pernicious outgrowths of German rationalism. See Hone, Introd. i, 317, 324; and for the rationalistic view, Seiss, Bib. Herm. 418; Planck, Introd. 145; Neander, Life of Christ, 113, 114.

Accubation. The posture of reclinatura (ανάκεμα, ανακλίνω, "sit at meat," "sit down") on couches at table, which prevailed among the Jews in and before the time of Christ; a custom apparently derived from Persian luxury, but usual among the Romans likewise. The dinner-bed, or triclinium, stood in the middle of the dining-room (itself hence called "triclinium") also, clear of the walls, and formed three sides of a square which enclosed the table. The open end of the square, with the central hollow, allowed the servants to attend and serve the table. In all the existing representations of the dinner-bed it is shown to have been higher than the enclosed table. Among the Romans the usual number of guests on each couch was three, making nine for the three couches—equal to the number of the Muses; but sometimes there were four to each couch. The Greeks went beyond this number (Cic. In Pis. 27); the Jews appear to have had no particular fancy in this matter, and we know that at our Lord's last supper thirteen persons were present. As each guest leaned, during the greater part of the entertainment, on his left elbow, so as to leave the right arm at liberty, and as two or more lay on the same couch, the head of one man was near the breast of the man who lay behind him, and he was, therefore, said to "lie in the bosom of" the other.

This phrase was in use among the Jews (Luke xvi. 22, 28; John i. 18; xii. 22), and occurs in such a manner as to show that to lie next below, or "in the bosom" of the master of the feast, was considered the most favored place; and is shown by the citations of Kypke and Wetstein (on John xiii. 23) to have been usually assigned to near and dear connections. So it was the disciple whom Jesus loved who "reclined upon his breast" at the last supper. See Lord's Supper. Lightfoot and others suppose that as, on that occasion, John lay next below Christ, so Peter, who was also highly favored, lay next above him. This conclusion is founded chiefly on the fact of Peter beckoning to John that he should ask Jesus who was the traitor. But this seems rather to prove the contrary—that Peter was not near enough to speak to Jesus himself. If he had been there, Christ must have lain near his bosom, and he would have been in the best position for whispering to his master, and in the worst for beckoning to John. The circumstance that Christ was able to reach the feet of Judas when he had dipped it, seems to us rather to intimate that he was the one who filled that place. The morsel of favor was likely to be given to one in a favored place; and Judas, the treasurer and almoner of the whole party, might be expected to fill that place. This also ag-
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gratue by contrast the turpitude and treachery of his conduct. See BANQUET. The frame of the dinner-bed was laid with mattresses variously stuffed, and, latterly, was furnished with rich coverings and hangings. Each person was usually provided with a cushion or bolster on which to support the upper part of his person in a somewhat raised position, as the left arm alone could not long without weariness sustain the weight. The lower part of the body being extended diagonally on the bed, with the feet outward, it is at once perceived how easy it was for "the woman that was a sinner" to come behind between the dinner-bed and the wall and anoint the feet of Jesus (Matt. xxvi. 7; Mark xiv. 8). The dinner-beds were so various at different times, in different places, and under different circumstances, that no one description can apply to them all (see Critica Bibliica, ii, 481). Even among the Romans they were at first (after the Punic war) rude form and materials, and covered with mattresses stuffed with rushes or straw; mattresses of hair and wool were introduced at a later period. At first the wooden frames were small, low, and round; and it was not until the time of Augustus that square and ornamental couches came into fashion. In the time of Tiberius the most splendid sort were veneered with costly woods or tortoise-shell, and were covered with valuable embroideries, the richest of which came from Babylon, and cost large sums (Soc. Useful Knowl. Pompeii, ii, 88). The Jews perhaps had all these varieties, though it is not likely that the usage was ever carried to such a pitch of luxury as among the Romans; and it is probable that the mass of the people fed in the ancient manner—seated on stools or on the ground. It appears that couches were often so low that the feet rested on the ground; and that couches or bolsters were in general use. It would also seem, from the mention of two and of three couches, that the arrangement was more usually square than semicircular or round (Lightfoot, Hor. Heb. in John xiii, 25). See DIVAN.

It is utterly improbable that the Jews derived this custom from the Romans, as is constantly alleged. They certainly knew it as existing among the Persians long before it had been adopted by the Romans Confirmation, ii, 84); and the works on Pompeii and Herodias (see Cockburn's Pompeii Illustrated, ii, 5) supply the more recent information. (See Smith's Dict. of Class. Antiq. s. v. Cena, Deipnon, Triclinium.—Kitto, s. v. See EATING.

ACCUSSED (in general designated by some form of καλήτερος, Gr. κατάραφος, to "curse") a term used in two senses. See OATH.

(1.) Anathema (αναθήμα, ch'exem, ανάθιμα), a vow (Num. xxii, 2), by which persons or things were devoted to Jehovah, whose property they became irreversibly and never to be redeemed (sacer, sacrum esto Jehovah; comp. Cesar, Bell. Galli. vii, 17; Tacit. Annal. xiii, 57; Liv. iii, 55; Diod. Sicil. x, 3; see Mayer, De Nomine, Pecuniae, in Ugelini Theor. xxii). Persons thus offered were doomed to death (Lev. xxvi, 29; see Judg. xi, 31 sq.; 1 Sam. xiv, 44). Cattle, land, and other property were appropriated for the use of the temple, i.e. of the caste of the priests (Lev. xxvii, 28; Num. xvii, 14; Ezek. xxiv, 29). Originally such vows were spontaneous on the part of the Israelites (see Num. xxvii, 3), and were first introduced for public sacrifices (capital sentence pronounced against an idolatrous Israelite (Exod. xxv. 20), or against a whole idolatrous city (Deut. xiii, 10 sq.), which was ordered to be destroyed utterly by fire with all that was therein, and the inhabitants and all their cattle to be put to the sword (see Judg. x, 46; xxi, 10, 19; comp. Appian. Pum. 139; Mitridat. 45; Liv. x, 29; see also Strabo, De rerum rerum in loc. Lips. 1730). Essentially identical with this was the anathema against the Canaanish cities, to be executed by the Israelites when they should enter the land (Deut. ii, 34 sq.; iii, 6; Josh. vi, 17 sqq.; x, 28, 35, 37, 40; xi, 11). (In consequence of a vow (Num. xxii, 2 sq.), or upon the express command of Jehovah (Deut. vii, 2; xx, 16 sq.; see 1 Sam. xv, 31), in order that they should be secured against all manner of temptation to enter nearer relations with the idolatrous natives (Deut. xx, 18; see Exod. xxviii, 32 sq.). Such city, therefore, was burned with all things therein, and the inhabitants and their cattle were killed, while all metals and metallic utensils were delivered up to the sanctuary (Josh. vi, 21, 24). At times (when the wants of the army made it desirable?) the cattle was spared, and, like other spoils, divided among the warriors (Josh. viii, 26 sq.; Deut. ii, 34 sq.; iii, 6 sq.). Finally, in some cities merely the living things were destroyed (Josh. x, 29, 30, 32, 37, 39, 40), but the cities themselves were spared. Those who were guilty of any sort of violation of the laws of the anathema were put to death (Josh. vii, 11 sq.; see vi, 18; Deut. xiii, 17; Cesar, Bell. Galli. vii, 17). In the anathema pronounced by a zealous interpreter of the law (Ezra x, 8) against the possession of such Jews as had sold foreign wives and refused to divorce them, the banishment of such persons themselves was comprehended. It does not appear, however, whether their property was destroyed or (as H. Michaelis understood) given to the priests: the latter case would be inconsistent with a strict interpretation of Deut. xiii, 16. See ANASTHMA.

(2.) Different from this is the Ban of the later Jews, mentioned in the New Testament as a sort of ecclesiastical punishment (for heresy), Luke vi, 22 (φαρισαῖοι); John ix, 22; xii, 42; xvi, 2 (δισανακνοούν γίνεται συν τούτου, viz., the exclusion of a Jew from the congregation, and all familiar intercourse with others, by a resolution. "Excommunicated" (ηκομικομική, μενοδόθη) and "excommunication" (ηκομική, ἡδοθῇ) are
ACURED
also frequent terms in the Mishna (Talmud, iii, 8; Middot Katam, iii, 1). Stones were thrown (a mark of dishonesty) over the graves of those who died in communication (Ederyoth, v, 6). The excommunicated person was not permitted to enter the Temple by the common door with others, but was admitted by a separate one (Middot Katam, iii, 1). He was also proscribed from shaving the during the time of his excommunication (Middot Katam, iii, 1; see Selden, Jus Nat. et Gent. iv, 8 sq.). There is mention in the Gemara, as well as in other rabbinical writings, of another sort of excommunication, בקע, ברעמ (the person thus excommunicated was called בקע, ברעמס, muchahram), more severe than the above, בקע. The difference between the two—according to Maimonides—was, [1], that the nidday was valid only for the thirty days following its date, and was pronounced without accusing; but the cherek was always connected with a curse: [2], that cherek could be pronounced only by several, at least ten, members of the congregation; but the nidday even by a single Israelite (e.g. by a rabbi); [3], that the muchahram was excluded from all intercourse with the others; but it was permitted to converse with the memeshah. He was allowed only four cubits, and his household was not subjected even to this restriction. According to the Gemara, the latter was compelled to wear a mourning dress, in order to be distinguished outstandingly from others. Elia Leviita (in Tabb, under בקע) and later rabbis speak of a third and still higher degree of excommunication, בקעת, ברצעה, execution (see Buxtorf, Lex. Talm. col. 289, col. 294, and a number of others), which was delivered up to all sorts of perdition. It does not appear, however, that older Talmudists used this word in a sense different from nidday, [the formula declaration is quoted by Maimonides in the case of the latter, however, is בקעת, ברצעה, let him be in בקעת, ברצעה,] (see Selzn, De Synedr. 1, 7, p. 64 sq; Ugolino, in Pfeiffer's Antiqu. Ebr. iv; Theaurer. p. 1294); or perhaps it was a term for excommunication (see Daza, in Menonach, N. T. Talm. p. 615 sq.), and the hypothesis of Elias seems, in fine, to have been founded upon a whimsical etymology of the word בקעת (q. d. בקעת, there, and בקעת, the death). But it may even be questioned whether nidday and cherek were distinguished from each other in the age of Jesus, or in the first centuries after the destruction of Jerusalem, in the sense attributed to them. In general, it is not improbable that there were even then degrees of excommunication. The formal exclusion from the Hebrew congregation and nationality is mentioned already by Ezra x, 8 (see above). In the passages of John foregoing a minor excommunication is spoken of; while in that of Luke, without doubt, a total exclusion is understood; even if we take merely the דָּרָשׁ in this sense, or (with Luke, Commentar. sit. Ev. Joh. ii, 287) we suppose that there is a gradation in the passage, so that דָּרָשׁ refers to בקעת, גָּוִיס, even גָּוִיס, to בקעת. Many were of the opinion that the highest degree of excommunication, בקעת, according to the classification of Elias Leviita, is to be found in the formula נַעֲנָדֵהֵי הָעֲנָדֵהֵי (Zerubbabel, 1 Cor. v, 8, 5, 1 Tim. 1, 20). But there is no firm historical ground for such explanation, and the above expression should be explained rather from the usual idiomatic language of the apostle Paul, according to which it cannot mean, surely, a mere excommunication, as has been satisfactorily proved by Platt (Fires. ob. d. Br. on die Kor. i, 102 sq), and concurred in by other commentators. See Daza. Finally, it is not less improbable that, in Romans x, 1, q. νὰ δοθῇ οὑς ὁ Χριστός should refer to the Jewish excommunication (as was asserted of late by Tholuck and Racket) see Frisse (in loc.). See EXECUTION.

ACELDAMA
also referred to in the Syro-Chaldais "אכְלֵדָמָא, exeget. καλέονται, field of the blood, as it is explained in the text, ἄγως αἰμαρος, see Critica Biblica, ii, 447), the field purchased with the money for which Judas betrayed Jesus, and which was staked off among the kinsmen of Judas as a place of burial for strangers—that is, of such numerous visitors at Jerusalem as might take during their stay, while attending the festivals (Matt. xxvii, 8; Acts i, 19, the slight discrepancy between these passages has been unduly magnified by Alford, Comment. in loc. post.; see Oehler, Comment. iii, 61, Am. ed.). It was previously a "potter's field." The field now shown as Acedelama lies on the slopes of the hills beyond the valley of Hinnom, south of Mount Zion. This is obviously the spot which Jerome points out (Onomast. s. v. Acdelamach) as lying on the south (Eusebius, on the north) of Zion, and which has since been mentioned though with some variance, by almost every one who has described Jerusalem. Sandys describes it (Relation of a Journey, p. 187), and relates the common story that the Emperor Helena caused 270 ship-loads of its flesh-consuming mould to be taken to Rome, to form the soil of the Campo Santo, to which the same virtue is ascribed. Castel affirms that great quantities of the mouldy soil were removed by divers Christian princes in the time of the Crusades, and to this source assigns the similar sarcophagus properties claimed not only by the Campo Santo at Rome, but by the cemetery of St. Innocents at Paris, by the cemetery at Naples (Le Saint Vénérable de Monceaux, 1603, 150, also Roger, p. 160), and by that of the Campo Santo at Pisa. This plot seems to have been early set apart by the Latins, as well as by the Crusaders, for a place of burial for pilgrims (Jac. de Vitrac, p. 64). The
charnell-house is mentioned by Maundeville (Travels, 1322, p. 175, Bohn's ed.) as belonging to the Knights Hospitallers. Sandys shows that, early in the seventeenth century, it was in the possession of the Armenians. Rogers (La terre sainte, p. 161) states that they bought it for the burial of their own pilgrims, and it is the last of the churches that remain to them. They still possessed it in the time of Maundrell, or, rather, rented it, at a sequin a day, from the Turks. Corpses were still deposited there; and the traveller observes that they were in various stages of decay, from which he conjectures that the grave did not make the quick dispatch with the bodies committed to it which had been reported. "The earth, hereabouts," he observes, "is as chalky substance; the plot of ground was not above thirty yards long by fifteen wide; and a moiety of it was occupied by the church-house, which was twelve yards high" (Journey, p. 196). Richardson (Travels, p. 567) affirms that bodies were thrown in as late as 1818; but Dr. Robinson alleges that it has the appearance of having been for a much longer time abandoned: "The field or plat is not now marked by any boundary to distinguish it from the rest of the hill-side; and the former charnell-house, now a ruin, is all that remains to point out that quick disjunction of the bodies committed to it which had been reported." The "church-house," a ruined square edifice—half built, half excavated—perhaps originally a church (Pauli, Cod. Diplom., IV, 23), but the last conjectures (Schultz, Williams, and Barclay) propose to identify with the tomb of Ananus (Joseph, II, 2, 12, 2). It is said (Kraft, Topogr., p. 193) to contain the graves of several German pilgrims; but the intuition (Ritter, Erdk. XV, 463) that a pottery still exists near this spot does not seem to be borne out by other testimony. (See, on the subject generally, Schlegel, De agro Sambuci, Rheni, 1709, ed. Molitor, 1792; in Menricken, Theatar, p. 222.)—Kitto, s. v. See Potter's Field.

Acephali (i and ecephali), literally, those who have no chief. The term is applied to various classes of persons (see Biedermann, De Acephalii, Freiberg, 1751). 1. To those at the Council of Ephesus who refused to follow either St. Cyril or John of Antioch. 2. To the scribes in the Synagogue who denied, with Eutyches, the distinction of natures in Jesus Christ, and rejected the Council of Chalcedon. About the year 482 the Emperor Zeno endeavored to extinguish these religious dissensions by the publication of an edict of union, called Henoticus. The more moderate of both parties subscribed the decree, but the object was generally unsuccessful. The Monophysites and Henoticus. These Acephali were the recipients of the synod of Ephesus, 526. 3. To bishops exempt from the ecclesiastical jurisdiction of their patriarch. 4. To the Flagellants (q. v.).

Acesius, a Novatian bishop, present at Nicea, in 325, who agreed with the decisions of the council concerning the time for celebrating Easter, and the doctrine of the consubstantiality of the Son, but nevertheless commenced to communicate with other bishops. When the emperor asked of him his reason for so doing, he replied (according to the heresy of Novatian) that he could not communicate with those who had fallen after baptism. "Then, Acesius," answered Constantine, "set up a ladder for yourself, and mount up to heaven alone."—Soc. Eccl. Hist. lib. i, cap. 10; Soz. Eccl. Hist. lib. i, cap. 22.

Achabara (A), a designation of a certain rock (Aχαβάρας φίλτρα) mentioned by Josephus (War, ii, 20, 6) as one of the spots in Upper Galilee fortified by him on the approach of the Romans under Cestius; probably the same place with the Chabara (Kafara) erroneously annexed to the preceding word, see Rendel, Palast., 705, a suggestion followed by Hudson and Havercamp, who write 'Aχαβάρας', mentioned likewise by Josephus (Jos. Ant., xlvii, 37) as a place of naturally great strength. Rendel (p. 542) thinks it is identical with a place called Abbarra (נֶבֶרָה), identified by Haggai with Abbarah, situated between Tiberias and Zepath (Septuaginthis), and perhaps also the residence of the Abbarites (Aχαβαρίας) mentioned in the Gemara (Baba Metzia, xxxiv, 1). But the place named by Haggai would be in Lower Galilee. The cliff in question (associated in both passages of Josephus with Jamnia, or Jannith, and Moreh) appears to have been some eminence of Middle Galilee; probably (as suggested by Schwartz, Palast., p. 186) the Tell Abbarah (Van de Velde, Memoir, p. 263). It lies some two miles south-east of Safed, having a fine spring (Ritter, Erdk. xvi, 675, 771).

Achad (Heb. Achad, one, i. e. v. Acher, d. id.), thought by some to be the name of a heathen deity mentioned in the difficult phrase, Isa. lxvi, 17, יְהֹוֶה וְאִישׁ יְהֹוֶה, after one (of them) in the midst. Sept. καὶ ἐν τῷ ρῆμα ὡς; Vulg. post iunviam inreancus natus, Auth. Vers. behind one (tree) in the midst." According to Gesenius (Commentar, in loc.) the phraseology is susceptible of three interpretations: (a) ""One after another in the midst;"" (b) ""After Achad in the midst;"" or (c) ""After one (or a tree) in the midst. [I. e. a priestess of the temple, with diviner rites] in the midst,"" a rendering which he prefers (comp. Rosenmüller, Scholia in loc.). In favor of the allusion to a heathen deity is only the slender analogy with the name Adad, a Syrian divinity. See HADAD. (See Mill, De Idololo Thyn, in his Dissert. Select. Lugd. Bat. 1748, p. 187-166; Doderlein, Philol. Abhandl. u. d. Gott. Achad, in his Verm. Abhandl. Halle, 1755, p. 217-237.)

Achala (Akaia, derivation uncertain), a region of Greece, which in the restricted sense occupied the north-western portion of the Pelloponnesus, including Corinth and its isthmus (Strabo, vii, p. 438 sq.). By the poets it was often put for the whole of Greece, whence they called Akanthos, Achaen, i.e. Greece. The cities of the narrow slip of country, originally called Achala, were confederated in an ancient league, which was renewed in B.C. 280 for the purpose of resisting the Macedonians. This league subsequently included several of the other Greek states, and became the most powerful political body in Greece; and hence it was natural for the Romans to apply the name of Achala to both the Peloponnesus and the Peloponnesian Greeks, when they took Corinth and destroyed the league in B.C. 146 (Pausan. vii, 16, 10). Under the Romans, Greece was divided into two provinces, Macedonia and Achala, the former of which included Macedonia proper, with Illyricum, Epirus, and Thessaly; and the latter, all that lay southward of the former (Cellar, i, p. 1170, 1022). It is in this latter acceptation that the name of Achala is always employed in the New Testament (Acts viii, 12, 16; xii, 21; Rom. xv, 26; xvi, 25; 1 Cor. vii, 16; 2 Cor. 1, 1, ix, 2, i, 10, 1 Thess. 1, 7, 6). In the division of the provinces by Augustus between the emperor and the senate in B.C. 27, Achala was placed in the imperial province (Sallust, xvi, 20, 90); and, as such, was governed by procurators (Dion. Cass. liti. p. 704). In A.D. 16 Tiberius changed the two into one imperial province under procurators (Tacit. Annal. i, 76); but Claudius restored them to the sena...
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ACHISH

(Achish, Heb. אֲכִישָׁ, perhaps angry; Sept. Α'χίς v. r. Ἄχιςος, a name which, as it is
found applied to two kings of Gath, was perhaps only a general title of royalty, like "Abimelech" (q. v.),
another Philistine kingly name, with which, indeed, it is interchanged in the title of Ps. xxxiv.,

1. A Philistine king of Gath, with whom David sought refuge from Saul (1 Sam. xxii, 1-15).
By this act he incurred imminent danger; for he was recon-
nised and spoken of by the officers of the court as
one whose glory had been won at the cost of the Phi-
listine. Achish told David with alarm that he
feigned himself mad when introduced to the notice
of Achish, who, seeing him "scrabbling upon the
doors of the gate, and letting his spittle fall down upon
his beard," rebuked his people sharply for bringing him
to his presence, asking, "Have I need of madmen,
that ye have brought this fellow to play the madman
in my presence?" Shall this come into my house?"
B.C. 1061. After this David lost no time in quitting the territories of Gath (see Kitto's Daily Bible Illus. in loc.). This prince is elsewhere called
Abimelech (Psa. xxxiv, title), possibly a corruption for "Achish the king" (בֵּית אֵל). David's con-
duct on this occasion has been illustrated by the simi-
lar proceeding of some other great men, who feigned
themselves mad in difficult circumstances—as Ulysses
(Cic. Off. iii, 26; Hygin. f. 95, Schol. ad Lyceophr. 818), the astronomer Meton (Elian, Hist. xiii, 12),
Lucius Brutus (Liv. i, 56; Dion. Hal. iv, 68), and the
See MADDOSH.

The name of the Canaanite king of Ziklag. Achish is given as being the son of Maacah, who, with
two servants of Shimee fled, and thereby oc-
casional their master the journey which cost him
(Achish ii, 39, 40), B.C. cir. 1012. Achish (Ἀχῖς), the Gracized form (1 Esdr. viii, 2; 2 Esdr. i, 1) of the name of Amithu (q. v.),
Achlamah. See AMETHYST.
Achmetha (Heb. אַּחְמֶתָּ, Ezra vi, 2; Sept. Ἀκμήθα, Vulg. Ecbaetana), the Ecbatana
of classical writers (Ῥα Ἰ βάταρα, 2 Mac. ii, 3; Ju-
dith xi, 1; Tob. vi, 9; Josephus, Ant. x, 11, 7; xi, 4,
6; also, in Greek authors, Ἰβάταρα and Ἰβαταρα), a
city in Media. The derivation of the name is dou-
bly (see Ganenius, Thes. Iseb. p. 70); but Major Rawlin-
son (Geogr. Journ., x, 184) has left little question that
the title was applied exclusively to cities having
fortresses for the protection of the royal treasures.
The ancient orthography of this name is traced by Lassen
(Jud. Bibl., iii, 86) in the Sanscrit 악바단, i.e. ἱστατον, ἰστάματα, stable.
In Ezra we learn that, in the reign of Darius Hystaspis, the Jews petitioned that some place be made in the king's treasure-house at Babylon for the decree which Cyrus had made in fa-
vor of the Jews (Ezra vi, 17). Search was accordingly
made in the record-office ("house of the rolls"),
where the treasuries were kept at Babylon (vi, 1); but
it appears not to have been found there, as it was
eventually discovered "at Achmetha, in the palace of
the province of the Medes" (vi, 2). Josephus (Ant.
ii, 11, 7; xi, 4, 6), while retaining the proper name of
Ecbatana, yet (like the Sept., which adds the generic
name πόλις) employs the word βουλία to express the
Chaldee נֵבֶר, בְּרִיתא ("the palace"), which is used as the distinctive epithet of the city (Ezra vi, 2).

In Judith i, 2-4, there is a brief account of Ecbatana, in
which we are told that it was founded by Arphaxad
(Diebold), and that it was one of the Medes, who had
Darius Hystaspis' capital. It was built of hewn stones, and surrounded by a high and thick wall, furnished with wide gates and
strong and lofty towers. Herodotus ascribes its foun-
dation to Dacaces, in obedience to whose com-
mands the Medes erected "that great and strong city,
now known as the name of Achmetha. Where the
walls are built circle within circle, and are so construct-
ed that each inner circle overtops its outer neighbor by
the height of the battlements alone. This was effect-
ced partly by the nature of the ground—a conical hill
and partly by the building itself. The number of the
circles was seven, and within the innermost was the palace of the treasury. The battlements of the first circle were white, of the second black, of the third scarlet, of the fourth blue, of the fifth orange; all these were brilliantly colored with different pigments; but the battlements of the sixth circle were overlaid with silver, and of the seventh with gold. Such were the seven circles and the wall surrounding for Dacace's protection. For the
Dacaces constructed for himself; but he ordered the mass of the Median nation to construct their houses in a circle around the outer wall" (Herodot. i, 88). It is contended by Rawlinson (Geogr. Journ. x, 127) that this story of the seven walls is a fable of Sabean origin—the seven colors mentioned being precisely those employed by the Orientals to denote the seven great heavenly bodies, or the seven climates in which they revolve.

This Ecbatana has been usually identified with the present Hamadan (see Journal of Education, ii, 305), which is still an important town, and the seat of one of the governments into which the Persian king
divided his empire. It is situated in a broad and
east long, 40°, at the extremity of a rich and fertile
plain, on a gradual ascent, at the base of the Elwund mountains, whose higher summits are covered with perpetual snow. Some remnants of ruined walls of great thickness, and also of towers of sun-dried bricks, are still visible. It is a very ancient city more ancient than the present on the same spot. Although still declining, it has a population of about 25,000, and contains excellent and well-supplied bazaars, and numerous khans of rather a superior description—it be-
ging the great centre where the routes of traffic between Persia and Arabia, and Persia and India, converge. Its own manufactures are chiefly in leather. Many Jews reside here, claiming to be descended from those of the captivity who remained in Media. Benjamin of Tudela says that in his time the number was 50,000.
Achmeth.

Balsh David de Beth Hillel (Travels, p. 85-87, Madras, 1839) gives them but 200 families. The latest authority (J. J. Benjamin, Eight Years in Asia and Africa, Hanover, 1839, p. 214) reckons them at 500 families. They are mostly in good circumstances, having fine houses and gardens, and are chiefly traders and goldsmiths. They speak a Turkish of their own. They have two synagogues. They derive the name of the town from "Hamam" and "Jedef," and say that it was given to that foe of Mordecai by King Ahasuerus. In the midst of the city is a tove, which is in their charge, and which is said to be that of Mordecai and Esther lived and were buried there (see Kinnei's Peri, p. 126; Moric's Second Journey, p. 264 sq.; Southgate's Travels, ii, 152 sq.; Buckingham, Assyria, i, 264 sq.; M'Culloch's Geschichte, ii, 271). The door of the town is very small, and consists of a single stone of great thickness, turning on its own pivot from one side. On passing through the little portal, the visitor is introduced into a small arched chamber, in which are seen the graves of several rabbi, some of which may contain the bodies of the first rebuilders of the tove, after the destruction of the original one by Timour. A second door, of very confined dimensions, is at the end of this vestibule, by which the entrance is made into a large apartment on hands and knees, and under the concave stand two sarcophagi, made of very dark wood, curiously and richly carved, with a line of Hebrew inscription running round the upper ledge of each. Other inscriptions, in the same language, are cut on the walls, while one of the most ancient, engraved on a white marble slab, is let into the wall itself. This slab is traditionally alleged to have been preserved from the ruins of the tove destroyed by the Persians, and in the sarcophagi in the same consecrated spot. This last inscription is as follows: "Mordecai, beloved and honored by a king, was great and good. His garments were as those of a sovereign. Ahasuerus covered him with this rich robe, and also placed a golden chain around his neck. The city of Samarkand (or Shushan) rejoiced at his honors, and his high favor from the glory of the Jews." The inscription which encompasses the sarcophagus of Mordecai is to the following effect: "It is said by David, Preserve me, O God! I am now in thy presence. I have cried at the gate of heaven that thou art my God, and what goodliness have I received from thee, O Lord! Those whose bodies are now beneath the earth, when animated by thy mercy, were great; and whatever happiness was bestowed upon them in this world came from thee, O God! Their griefs and sufferings were many at the first, but they became happy, because they always called upon thy name in their miseries. Thou liftest me up, and I become powerful. Thine enemies sought to destroy me in the early times of my life; but the shadow of thy hand was upon me, and covered me as a tent from their wicked purposes.—Mordecai." The following is the inscription carved round the sarcophagi of Esther: "I praise thee, O God, that thou hast created me. I show that my sins are a just punishment, yet I hope for mercy at thy hands; for whenever I call upon thee, thou art with me; thy holy presence secures me from all evil. My heart is at ease, and my fear of thee increases. My life became, through thy goodness, at the last, full of peace. O God! do not that my soul out from thy divine presence. Those whom thou lovest never feel the torments of hell. Lead me, O merciful Father, to the life of life, that I may be filled with the heavenly fruits of Paradise.—Esther" (Ker Porter's Travels, ii, 88 sqq.). See Esther.

Ecbatana, or Hamadan, is not without other local traditions connected with sacred history. On the mountain Orontes, or Elwund, the body of a son of King Solomon is pretended to be buried, but what son it is not mentioned. It is a large square platform, a little raised, formed by manual labor out of the native rock, which is ascended by a few rugged steps, and is forty cubits in diameter. There is no ancient piece of workmanship, but how it came to be connected with a son of the Jewish monarch does not appear. The Jewish natives of Hamadan are credulous as to the reputed story, and it is not unlikely that it was originally a mountain altar to the sun, illustrating what we often read in Scripture respecting the idolatrous sacrificial worship in "high places." The natives believe that certain ravines of the mountain produce a plant which can transform all kinds of metal into gold, and also cure every possible disease. They admit that no one had ever found it, but their belief in its existence is nevertheless unshaken. They also claim to have a fabulous legend respecting the hidden gold of this mountain, which reminds the English reader of the celebrated story of Ali Baba and the Forty Thieves in the Arabian Nights. This stone contains an inscription in cabbalistic characters, unintelligible to every one who has hitherto looked on it; but it is believed that if any person could read the characters aloud an effect would be produced which will shake the mountain to its centre, it being the protecting spell of an immense hidden treasure; and these characters once pronounced, would procure instant admissance from the genii of this subterranea cavern, and the wealth it contains would be laid at the feet of the fortunate invoker of this golden "Seasme!" See Ecbatan.

History mentions another Ecbatana, in Palestine, at the foot of Mount Carmel, toward Ptolemais, where Cambyses died (Herodotus iii, 64; Plin. v, 19). It is not mentioned by this or any similar name in the Hebrew writings. (See Reldan, Palestine, p. 745.)

A'chor (Heb. Akor, או כור, trouble; Sept. Ακώρ, the name of a valley (גֶּש יא, Sept. φοργύς, κόλπος. "Eme) not far from Jericho, given in consequence of the trouble occasioned to the Israelites by the sin of Achan (q. v.). It was strongly fortified (Josh. vii, 24). It was known by the same name in the time of Jerome (Onomast. s. v.). The prophets more than once allude to it typically in predicting the glorious changes under the Messiah, either on account of its proverbial fertility (Isa. lxv, 10) or by way of contrast with the unfortunate entrance of the Israelites near this pass into Canaan on their first approach (Hos. ii, 15). It was situated on the boundary of Judah and Benjamin, between the stone of Ben-Banan and Debir, south of Gilgal (Josh. xv, 7), and was probably the same now called (see Zimmerman's Map) Wady Debir, running into the Dead Sea east of Ain Jehair (Robinson's Researches, ii, 234)." Thrice Thomson (Land and Book, ii, 185) says vaguely that "it runs up from Gilgal toward Bethel;" but this is inconsistent with the above notices of location (comp. Kell, Comment. on Josh. p. 201). See CHERITH.

Ach'sa, a less correct mode (1 Chron. ii, 49) of Anglicizing the name ACHSAH (q. v.).

Ach'sah (Heb. אֲכָשָה, אוֹכָשָה, seat, Sept. Ἄχασ, the daughter of Caleb (and apparently his only daughter, 1 Chron. ii, 49, "Achsa"), whose hand her father offered in marriage to him who should lead the attack on the city of Debir, and take it, B.C. 1612. The prize was won by his nephew Othniel; and as the
ACLOTHY or Acolyte (ακολουθος, follower), the name of an inferior order of clergy or servants. It is not known in the Greek Church, but appears to be of very ancient establishment in the Latin Church, since mention is made of it in the epistles of Cyprian. Their office in the ancient Church was to light the candles and to pour the wine intended to be consecrated into the proper vessels; to wait upon the bishop.
ops and their officers, presenting to them the sacer-
dotal vestments; and to accompany the bishop every-
where, acting as witnesses of his conduct. At present
their duties in the Papal Church are to attend upon the
deacon and sub-deacon at the altar, to wash and dry
the wine and water at mass, to carry the Thurible,
and to light and carry the candles, especially at the chant-
ing of the Gospel. At Rome there are three kinds of
Acolythes: the Acolythes of the palace, palatini, who
wait on the pope; those who serve the churches, sta-
tasini, who are stationed; and regionarii, who
serve with the deacons in the churches in different
quarters of the city. The order of Acolythes is the fourth of the ordinaries ma-
sora, through which a Romish priest must pass.
For a full account of the office and its functions, see Bois-
sasset, Dict. des Rites, i, 87; Bingham, Orig. Eccl. bk.
iii, ch. iii.

Acutius or Acoubis, James, a native of Trent, and
the intimate friend of Francis Beati, a Romanist.
They both quitted Italy on account of their religion,
having both left the communion of the Church of
Rome. Beati, who left first, waited for Acutius at
Basle; this was in the year 1557. Hence they went
together to Zurich, where they parted, and Acutius,
after leaving Strasburg, journeyed into England, where
he was very well received by Queen Mary, who
employed him as an engineer. He was a member of the
Dutch congregation in Austin-Friars, but falling
under the suspicion of "anabaptistical and Arian
principles," proceedings were taken against him before
Grindal, bishop of London, who sentenced him to be
refused the Holy Sacrament, and forbade the Dutch
congregations to receive him. He died in 1566,
according to Niceron. He inclined toward moderation
and principles of toleration in matters of religion.
Arminius styled him "divinum prudentiae ac modera-
tionis lumen." He wrote De Methodo, hoc est, de recto
et justo egeno, and Serenendorum et aliorum saeculae
(svo, Basle, 1558); Strategemata Salomonis (svo, Basle,
1565). Transl. into French, 4to. There is also an Eng-
lish translation of the first four books, London, 1614.
—Richard and Giraud, Bib. Sacr.; New General Bi-

Acosta, Gabriel (afterward Uriel), a Portu-
guese, of Jewish extraction, born at Oporto, and
becoming a Romanist, in 1508. He left Portugal at
the age of twenty-two yrs. he began to entertain doubts
first as to the doctrine of indulgences, and, finally,
as to the truth of Christianity; and being unable to sat-
isfy himself, he returned to the religion of his ances-
tors, became a Jew, retired from Portugal to Amster-
dam, and was circumcised. He soon, however,
became disgusted with the Pharisaism of the Jews of
Amsterdam, and advocated a doctrine like that of the
ancient Sadducees. He wrote in the Portuguese lan-
guage a treatise entitled "The Traditions of the Phar-
sae compared with the written Law" (Amsterdam, 1621),
which so exasperated the Jews that they accused him of
stirring up the Jewish tribunal. His book was
confiscated, he was imprisoned ten days, and fined
three hundred guilders. He was also expelled from the Jewish syna-
gogue. After seven years he submitted to a painful
punishment, and was readmitted, though it does not ap-
pear that he really changed his views. He died, ac-
cording to Fabricius, in 1547, whether by suicide or
not is uncertain. He left an autobiography which fell
into the hands of Limborch, and was reprinted in
1847 (Uriel Acosta's Selfbiographia, Lat. u. Deutsch, Leipzig).
His life afforded Gutzkow the material for a
novel, "The Sadducees in Amsterdam" (1834), and
for a drama, "Uriel Acosta" (Leips. 1847).—Jellinek, Ueber
die Leben und Werke des Uriel Acosta und des Uriel
Acohtes, 2 vols. 8vo.

Acosta, Joseph d', a Spanish Jesuit, born about 1589,
appointed provincial of the Jesuits in Peru, and died
rector of the university of Salamanca, Feb. 15, 1600.
He wrote The Natural and Moral History of the Indians
(Seville, 1590, 4to); a treatise De Christo Revelato Il-
lori novem (Lugub, 1592, 8vo); De Promulgatione Eem-
geli opud Barbaros (Cologne, 1586, 8vo).

Acra (Aspa), a Greek word, signifying a summit or
castrum, in which sense its Hebraized form Chakra
(Acts 15:35) also occurs in the Syriac and Chaldaic (Bux-
torff, Lex. Talm. col. 816). Hence the name of Acra
was applied to the city that stood on the north of
Mount Zion, at Jerusalem, on which a citadel was built by Antiochus
Epiphanes, to command the holy place (1 Mac. iii,
45; iv, 2, 41; vi, 18, 36, 52; ix, 52 sq.; x, 6; xi, 41;
2 Mac. iv, 12, 27, etc.). It thus became, in fact, the
Acropolis of Jerusalem (see Michaelis, in Mac. p. 90
and others). Crome, 'Josephus,' ii, 312, says, "Jos-
phus describes this eminence as semicircularly (see Re-
land, Palest. p. 802); and reports that when Simon
Macabeus had succeeded in expelling the Syrian
garrison, he not only demolished the citadel, but
caseed the hill itself to be levellcd, that no neighbor-
ing site might henceforth be higher than or so high as
that on which the temple stood. The people had suf-
fured so much from the garrison, that they willingly lag-
bored day and night, for three years, in this great work
(Ant. xiii, 6, 6; War, v, 4, 1). At a later period the
palace of Helena, queen of Adiabene, stood on the
site, which still retained the name of Acra, as did also,
probably, the cathedral and the name throughout the
archives (War, vi, 6, 8; see also Deser. Urbis Jer-
solymae, per J. Heydenwn, lib. iii, cap. 2).—Kitto, s. v.
A good deal of controversy has lately arisen as to
the position of this eminence, Dr. Robinson (Bib. Res.
1, 414; new ed. iii, 207-211) strongly contending for
the sloping eminence now occupied by the Church of
the Holy Sepulchre, and others (especially Williams,
Holy City, ii, 25, 49) placing Acra more northward
from the temple. The latter position, in the middle of
the Mohammedan quarter, on the whole, seems best
to accord with the present state of the surface and the
ancient notes of place (see Strong's Harmony and Ex-
p. of the Gospels, Append. ii, p. 4, 5); especially with
Josephus's statements (War, v, 4, 1) respecting the
valley of the Tyropoeon (q. v.). See Jerusalem.
A place by the name of Acræa (Aspa) is mentioned by
Josephus (War ii, 2, 2) as having been taken by
Simon Macabeus, in connection with Gazzara, Joppa,
and Jana; and its site has long been a subject of a
change of reading), while others take the word in the
ordinary sense of tower. The passage is eviden-
antly parallel with 1 Mac. xiv, 7, where Simon is said,
after having taken Gazzara and Bethsura, to have
cleansed "the tower" (aspa); which, by a compar-
ison with chap. xiii, 49, appears to mean no other than
the above fortress in Jerusalem. See BACH.
For the Acura or Acre (Hebraized מנהנום by Ben-
jamin of Tudela) of the Crusades, see ACCIO.

Acrabattine (Ἀκραβαττίνης; Gr. χώρα), the
name of two regions in Palestine.
1. A district or toparchy of Judea, extending
between Shechem (Nablous) and Jericho eastward,
being about 12 miles long (see Reland, Palest. p. 192).
It is mentioned by Josephus (War, ii, 12, 4; 20, 4;
22, 2, iii, 3, 4, 5); and doubts have been raised as to
a town called Acrabite, mentioned by Eusebius
(Onom. s. v. Ακραβατινής; Jerome corruptly "Adorabii,
see Clerici ed. Amst. 1707, p. 17, note 5) as a large
village 9 Roman miles east of Neapolis, on the road
to Jericho; probably the same found by Dr. Robinson
under the name of Acrabat, in his topography, and
described as a considerable town, finely situated on
the slope of a fertile hill, with a mosque (new ed. of
Researches, iii, 296, 297) and a ruined fort (Van de Velde,
Narrativa, ii, 304-307).

2. Another district of Judea toward the southern
end of the Dead Sea, described by the Edersheim
during the captivity (1 Mac. v, 8, Anh. Vers. "Ara-
battine," comp. Joseph. Ant. xil, 8, 1). It is sup-


posed to have taken its name from the Maaler-acrabbim (q.v.) of Num. xxxiv, 4; Josh. xv, 5, which lay in this vicinity. **Acrabim.** See Maaler-acrabbim.

Acre is put by our translators (Isa. v, 10) for גָּדָה, גָּדָה, which properly means a yoke, i. e. as much land as a yoke of oxen can plough in a day. So the Latin jugerum, an acre, from jugum, a yoke. See Measure. In 1 Sam. xiv, 14, the word "acre" is supplied in our translation after פְּקֵשׁ, a furlong, which is omitted (see margin).

Acre. See Acco.

Acrostic (from ἀκρότητι, extremity, and άριστος, verse). The word commonly signifies the beginning of a verse; but it is sometimes taken for the end or close of it. It ordinarily signifies an ode in which the initial letters of the verses in their order spell a certain word or sentence. In this form acrostics do not occur in the Bible. There are certain parts of the poetical compositions of the Old Testament, however, in which the successive verses or lines in the original begin with the letters of the Hebrew alphabet; these may be called alphabetical acrostics. For instance, in Psalm cxix, there are as many stanzas or strophes as there are letters in the alphabet, and each strophe consists of eight double lines, all of which, in each case, begin with that letter of the alphabet corresponding to the place of the strophe in the Psalm—that is, the first eight lines begin each with כ, Aleph, the next eight with ב, Beth, and so on. See Acediastic. Other Psalms have only one verse to each letter, in order, as Psalms xxxv, xxxiv. In others, again, as Psalms cxii, cxxi, each verse is divided into two parts, and these *hemistichs* follow the alphabetical arrangement, like the whole verses of the last mentioned Psalms. The Lamentations of Jeremiah are mostly acrostic, some of the chapters repeating each letter one or more times. The last chapter of Proverbs also has the initial letters of its last twenty-two verses in alphabetical order. See Poetry.

The term Acra is used in ecclesiastical history to describe a certain mode of performing the psalmsody of the ancient Church. A single person, called the precentor, commenced the verse, and the people joined with him at the close. We find also the words ἀγιώτατα and ἀγιώτατα, likewise ἀγίωτατον and ἀγίωτατον, almost synonymous with acrostic, used to describe such practices. They do not always mean the end of a verse, but sometimes what was added at the end of a psalm, or something repeated in the middle of it, e. g. the phrase "for his mercy endureth forever," repeated or chanted by the congregation. The *Gloria Patri* is by some writers called the epode or acroetie, because it was always sung at the end of the psalms (Bingham, Orig. Ecc. i, xiv).

**Act.** Conventicle, see CONVENTICLE.

**Act.** Corporation, "Corporation.

**Act.** Five-Mile, "Five-Mile.

**Act of Faith:** Auto da Fe.

**Act, Test,** "Test.

**Act, Toleration,** "Toleration.

**Acta Martyrum** (Acts of the Martyrs), the title of the record of the lives and actions of martyrs kept in the churches for the edification of the faithful. Whenever a Christian was apprehended, the accusation, defence, and verdict were noted in these Acts. Some of the martyrs also wrote accounts of their own sufferings, or this was done for them by a regular officer of the Church acting as notary, who took down the facts in a proleptic form; and these were reports also full. In the Latin Church we have the 14 hymns of Trudenus (q. v.), entitled *Psalterium et Bibliorum Collectio*, a collection of the psalms designated as *acta martyri* or *martyrium, Comp. Calendaria; Martyrologia; Memoria; Menologium.* The oldest are those referring to the death of St. Ignatius (q. v.), Bishop of Antioch (died 107), and of Polyarpus (q. v.) (died about 165), both of which are given in the 9th and 10th centuries. See also Hefele's editions of the Pater Apostolic. The oldest collection of Acts of the Martyrs was compiled by the Church historian Eusebius, in his two works de Martyribus Palestinae and Synagoge Martyrium. The latter, a martyrology of the Church universal, was lost as early as the end of the sixth century; the former has reached us as an appendix to his *Methophelion* book of the *Chronicon pontificum*. A second large collection of 12 volumes was in existence at Constantinople in the ninth century, and probably formed the basis of the work of Simeon Metaphrastes, de Actis Sanctorum, in the tenth century.

In the Latin Church a catalogue of martyrs, containing the names of martyrs from different countries arranged according to the days on which they were commemorated in the mass, as also the place and the day, but not the details, of their martyrdom, was, at the close of the sixth century, in extensive use. It was, though without good reason, ascribed to Jerome. The particular churches used to add to this general catalogue of martyrs their local calendar, and sometimes an epitome of the life which explains the diversity of the different copies of this work still extant (ed. by Fr. Mar. Florentinius, Lucem, 1668 sq.; d'Achery, Spicileg. ed. Nor. ii, p. 27, according to a manuscript of the French convent Gellou, written about 804) J. B. Sellarius, Act. Sanctorum, June 24, 1896 (copied from a manuscript in the Ulrici's at Augsburg, Corvey, etc.). While this work excludes all historical accounts of the lives of martyrs, giving only their names and the place and day of their martyrdom, there are indications that detailed historical works were also compiled at an early period. A council at Carthage 897 permitted the reading of the *Passiones Martyrum* on the days of their commemorations, besides the reading-lessons from the Scriptures. Pope Gelasius, on the contrary, excludes this kind of literature from ecclesiastical use, on the ground that the names of the authors were unknown, and that infidels, heretics, and unlearned persons (idiotae) had inserted many superfluous and improper things, a conclusive proof of the untrustworthy condition in which this literature, even at that early time, was found. The heads of the monastic orders were in general very urgent in recommending to their monks the reading of the *Gesta Martyrum*, the history of their sufferings. Details in ten cases of works just named, were given as a third class, the so-called *Vita Patrum*, whose object was more literary than edifying, and some of which belong among the most valuable sources of the early Church history. To this class of works belong the very valuable history of Severin, by his disciple Eugippius, the biographies of Columban, Gallus, etc. Collections of accounts of this kind are extant by Palladius (about 450), in his *Historia Lausiacæ* (Aenoussis); by Heracles, in his *Paradisia, s. de Vitæ Patrum*; by Johannes Moschus (died about 620), the author of the lives of the monks, under the title Αιώνιον, Αιώνιον, or Νεόν Παρακάτους. These works are in the Greek Church in the Greek Church under the name of Γενικαί, Κυνοκλαίοι, Ασιανοί, and Παρακάτους. They were followed by Simeon Metaphrastes (q. v.), about 901, of whose biographies of saints we have 122 left, while a much larger number have been erroneously ascribed to him. In the Latin Church we have the 14 hymns of Trudenus (q. v.), entitled *Psalterium et Bibliorum Collectio*, a translation of the *Collationes Patrum*, by Cassian (q. v.); and several historical works of Gregory of Tours (q. v.), as de Miraculis, Vita Patrum, de Gloria Martyrum. The biographical material contained in this class of works was gradually worked into the martyrologies. That is known, however, also to be derived from the same class of works, and often to be independent of other historical works, and to be derived from sources inaccessible to statistical statements; yet a copy of it at the beginning of the ninth century received considerable additions from Florus, a sub-deacon at Lyons. Considered.
See Paul. The identity of the writer of both books is strongly shown by their great similarity in style and idiom, and the usage of particular words and compound forms. (See Tholuck, in the Stud. u. Act. 1839, iii; Klosemann, Vindicatio Lucanae, Gott. 1866.) The only parties in primitive times by whom this book was rejected were certain heretics, such as the Marcionites, the Severians, and the Manicheans, whose objections were entirely of a dogmatical, not of a historical nature (so those of Baur and his school).

At the same time we find Chrysostom complaining that by many in his day it was not so much as known (Hom. i, in Act. s. init.). Perhaps, however, there is some rhetorical exaggeration in this statement; or it may be, as Kuinöel (Proleg. in Acta App. Comment. iv. 5) suggests, that Chrysostom's complaint refers rather to the fact that his book in which his criticism of the books publicly read in the churches (see Salmerson, De libris Actorum auctoriis, in his Opera, vol. xii.)

II. Source of Materials. The writer is for the first time introduced into the narrative in ch. xvi, 11, where he speaks of accompanying Paul to Philippi. He then disappears from the narrative until Paul's return to Philippi, more than two years later, when he is stated that they left that place in company (xx. 6), from which it may be justly inferred that Luke spent the interval in that town. From this time to the close of the period embraced by his narrative he appears as the companion of the apostle. For the materials, therefore, of all he has recorded from ch. xvi, 11, to the close of the narrative, the historian has been, so to say, having drawn upon his own recollection of that of the apostle.

To the latter source also may be confidently traced all he has recorded concerning the earlier events of the apostle's career; and as respects the circumstances recorded in the first twelve chapters of the Acts, and which relate chiefly to the Church at Jerusalem and the apostle Peter, we readily suppose that they were so much matter of general notoriety among the Christians with whom Luke associated, that he needed no assistance from any other merely human source in recording them. Some of the German critics (see Zeller, Die Apostelgesch. nach ihrem Inhalt u. Ursprung kritisch untersucht, Stuttgart, 1854) have labored hard to show that he must have had recourse to written documents, in order to compose those parts of his history which record what did not pass under his own observation, and they have gone the length of supposing the existence of a work in the language of Palestine, under the title of "Acts of Cephas" or his "Preaching" (Nep. xxv. 21-27 or 29-59), of which the apocryphal book of the same title (Παράκλητος Πέτρου or Οἰκογενεία Πέτρος), mentioned by Comenius of Alex- andria (Strom. vii. p. 736) and Origen (Comment. in Joh. p. 298), was an interpolated edition (Heinrichs, Proleg. in Acta App. p. 21; Kuinöel, Proleg. p. 5).

All this, however, is mere ungrounded supposition; and such Hebrew editions, if they at all existed, must have been versions from the Greek (Rieland, Patr. p. 1038). See Peter.

III. Design. A prevalent opinion is that, Luke, having in his Gospel given a history of the life of Christ, intended to follow that up by giving in the Acts a narrative of the establishment and early progress of his religion in the world. That this, however, could not have been his design, is obvious from the very passage of the Gospel which his narrative gives of the state of things in the Church generally during the period through which it extends. As little can we regard this book as designed to record the official history of the Apostles Peter and Paul, for we find many particulars concerning both these apostles mentioned in connection with their preaching, of which Luke takes no notice (comp. 2 Cor. xi.; Gal. i. 27; ii. 11; 1 Pet. v. 18. See also Michaels, Introduction, iii, 328; Hanlein's Ein- leitung, iii, 150.). Heinrichs, Kuinöel, and others are of opinion that no particular design should be ascribed to the evangelist in composing this book beyond that of furnishing his friend Theophilus with a pleasing and instructive history of the events that had come under his own personal notice, either immediately through the testimony of his senses or through the medium of the reports of others; but such a view savors too much of the lax opinions which these writers unhappily entertained regarding the sacred writers to be adopted by us, who regard all the sacred books as designed for the permanent instruction of the Church universal. Much more deserving of notice is the opinion of Hanlein, with which that of Michaelis substantially accords, that "the general design of the author of this book was, by means of his narratives, to set forth the co-operation of God in the diffusion of Christianity, and along with that, the visible, by remarkable facts, the divinity of the apostles and the perfectly equal right of the Gentiles with the Jews to a participation in the blessings of that religion" (Einleitung, iii, 116. Comp. Michaelis, Introduction, iii, 430.). Perhaps we should come still closer to the truth if we think that the design of Luke in writing the Acts was to supply, by a new and suitable instance, an illustration of the power and working of that religion which Jesus had died to establish. In his Gospel he had presented to his readers an exhibition of Christianity as embodied in the person, character, and works of its great founder; and having followed that design in his narrative until Jesus was out of the sight of his disciples into heaven, this second work was written to show how his religion operated when committed to the hands of those by whom it was to be announced "to all nations, beginning at Jerusalem" (Luke xxiv. 47). Hence, as justly stated by Baumgarten, in his work on the Acts, Jesus, as the already exalted king of Zion, appears, on all suitable occasions, as the ruler and judge of supreme resort; the apostles are but his representatives and instruments of working. It is he who appoints the twelfth witness, that takes the place of the fallen apostle (chap. i. 24); he who, having received the promise from the Father, sends down the Holy Spirit with power (chap. ii. 33); he who comes near to turn the people from their iniquities and add them to the membership of his Church (chap. ii. 47; iii. 26); he who works miracles from time to time by the hand of the apostles; who sends Peter to open the door of faith to the Gentiles; who instructs Philip as to the Ethiopian; who arrests Saul in his career of persecution, and makes him a chosen vessel to the Gentiles; in short, who continually appears, presiding over the affairs of his Church, directing his servants in their course, protecting them from the hands of their enemies, and in the midst of much that was adverse, still giving effect to their ministrations, and causing the truth of the gospel to grow and bear fruit. We have therefore in this book, not merely a narrative of facts which fell out at the beginning of the Christian Church, in connection more especially with the apostolicscene of Peter and Paul, but we have, first of all and last, the present, contemporaneous, narrative agency of the Lord Jesus Christ himself, shedding forth the powers of his risen life, and giving shape and form to his spiritual and everlasting kingdom.

IV. Time and Place of Writing. These are still more uncertain. As the history is continued up to the close of Acts, it would be necessary for Luke to have written it before A.D. 60; it was probably, however, composed very soon after, so that we shall not err far if we assign the close of the year 88 as the period of its completion. Still greater uncertainty hangs over the place where Luke composed his work; so that he accompanied Paul to Rome, perhaps it was at that city as at Tarsus, but the suspicion of some, that it was prepared. Had any considerable alteration in Paul's circumstances taken place before the publication
tion, there can be no reason why it should not have been noticed. And on other accounts also this time was by far the most likely for the publication of the book. The arrival in Rome was an important period in the apostle's life; the quiet which succeeded it seemed to promise no immediate determination of his case. 

VI. Synopsis.—This like that of Luke's Gospel, is much parer than that of most other books of the New Testament. The Hebraisms which occasionally occur are almost exclusively to be found in the speeches of others which he has reported. Those speeches are indeed, for the most part, to be regarded rather as summarised from the reports of what the speaker uttered; but as these summaries are given in the speaker's own words, the appearance of Hebraisms in them is as easily accounted for as if the addresses were reported in full. His mode of narrating events is clear, dignified, and lively; and, as Michaelis observes, he "has well supported the character of each person whom he has introduced as delivering a public harangue, and has very faithfully and happily preserved the manner of speaking which was peculiar to each of his orators" (introduction, iii, 332). See Luke. 

VI. Contents.—Commencing with a reference to an account given in a former work of the sayings and doings of Christ before his Passion, its author proceeds to acquaint us successively with the circumstances attending that event, the conduct of the disciples on their return from witnessing it, the outpouring on them of the Holy Spirit according to Christ's promise to them before his crucifixion, and the amazing success which, as a consequence of this, attended the first announcement by them of the doctrine concerning Jesus as the promised Messiah and the Saviour of the world. After following the fates of the mother-church at Jerusalem up to the period when the violent persecution of its members by the rulers of the Jews had broken up their society and scattered them, with the exception of the apostles, throughout the whole of the surrounding region, and after introducing to the notice of the reader the case of a remarkable conversion of one of the most zealous persecutors of the Church, who afterward became one of its most devoted and successful advocates, the narrative takes a wider scope and leads us to view the gradual expansion of the Church by the free admission within its pale of persons directly converted from heathenism, and who had not passed through the preliminary stage of Judaism. The first step toward this more liberal and cosmopolitan order of things having been effected by Peter, to bring the honor of founding the foundation of the Christian Church, both within and without the confines of Judaism, seems, in accordance with our Lord's declaration concerning him (Matt. xvi, 18), to have been reserved, Paul, the recent convert and the destined apostle of the Gentiles, is brought forward as the main actor on the scene. On his course of missionary activity, his successes and his sufferings, the chief interest of the narrative is therefromforward concentrated, until, having followed him to Rome, whether he had been sent as a priest to abide his trial, on his own appeal, at the bar of the emperor himself, the book abruptly closes, leaving us to gather further information from the subsequent history of the Church from other sources.—Kittel, s. v. See Paul. 

VII. History.—While, as Lardner and others have very satisfactorily shown (Lardner's Credibility, Works, i, Bisson, On the Acts; Paley's Horse Paulines; Benson's History of the First Planting of Christianity, i, etc.), the credibility of the events recorded by Luke is fully authenticated both by internal and external evidence, very great obscurity attaches to the chronology of these events (see Davidson's Introduction to the N. T., ii, 34; Alford's Greek Test., ii, Proleg., p. 23 sq.; Meyer, Comment., 5d ed. pt. iii, s. fn.). The following is probably the true order of events in the Acts (see Meth. Quat. Rev., 1856, p. 409 sq.). For further discussion, see Burton, Attempt to ascertain the Chronology of the Acts (London 1830); Anger, De temporum in Acta Apostolorum ratione (Lips. 1834); Grosset, Dissert. ii, 1, etc.; Wortzworth, Greek Test. pt. 2; Wieseler, Chron. d. ap. Zeit (Gott. 1848).
(3.) There is a saying ascribed to Christ in the Epistle of Barnabas, a work at least of the second century: “Let us resist all iniquity, and hate it”; and again, “So they who would see me, and lay hold on my kingdom, must receive me through much suffering and tribulation”; but it is not improbable that these passages contain merely an allusion to some of our Lord’s sayings.

(3.) Clemens Romanus, the third bishop of Rome after St. Peter (or the writer who passes under the name of Clement), in his Second Epistle to the Corinthians, ascribes the following saying to Christ: “Though ye should be united to me in my bosom, and ye should wear the muslin, I will reject you and say, Depart from me, I know not whence ye are, ye workers of iniquity.” This passage seems evidently to be taken from Luke’s gospel, xiii, 25, 26, 27.

There are many similar passages which several eminent writers, such as Grabe, Mill, and Fabricius, have considered as derived from apocryphal gospels, but which seem, with greater probability, to be nothing more than loose quotations from the Scriptures, which were very common among the apostolic Fathers.

There is a saying of Christ’s, cited by Clement in the same epistle, which is found in the apocryphal Gospel of the Egyptians: “The Lord, being asked what his kingdom should concern, replied, ‘What toucheth any of these things do I know not, except it wittieth and the male with the female neither male nor female.’” See Gospels (SPURIOUS).

We may here mention that the genuineness of the Second Epistle of Clement is itself disputed, and is rejected by Eusebius, Jerome, and others; at least Eusebius says of it: “We know not that this is as highly approved of as the former, or that it has been in use with the ancients” (Hist. Eccles. iii, 38, Cruse’s tr. 1842). See Clement.

(4.) Eusebius, in the last chapter of the book just cited, states that Papias, a companion of the apostles, “gives another history of a woman who had been as- sociated with many sins before the Lord, which is also contained in the Gospel according to the Nazarenes.” As this latter work is lost, it is doubtful to what woman the history refers. Some suppose it alludes to the history of the woman taken in adultery; others, to the woman of Samaria. There are two discourses ascribed to Christ preserved in the St. John of Antioch (Herer, v. 35), relating to the doctrine of the Millennium, of which Papias appears to have been the first propagator. Dr. Cave has defended the truth of these traditions, but the discourses themselves are unworthy of our blessed Lord.

(5.) There is a saying ascribed to Christ by Justin Martyr, in his Dialogue with Trypho, which has been supposed by Dr. Cave to have been taken from the Gospel of the Nazarenes. Mr. Jones conceives it to have been an allusion to a passage in the prophet Ezekiel. The same father fuses us with an apocryphal history of Christ’s baptism, in which it is asserted “a five days” (or ten days) after the baptism we acquaint us that Christ worked, when he was on earth, at the trade of a carpenter, making ploughs and yokes for oxen.

(6.) There are some apocryphal sayings of Christ, preserved by Irenæus, but his most remarkable obser- vation is on the picture of him that he was as “forty or even fifteen years.” This he finds partly on absurd inferences drawn from the character of his mission, partly on John vii, 55, and also on what he alleges to have been John’s own testimony delivered to the presbyters of Asia. It is scarcely necessary to refute this false notion, which is in contradiction with all the statements in the gospels. Papias is also an absurd saying attributed to Christ by Athanasius (Legat. pro Christianis, cap. 28).

(7.) There are various sayings ascribed to our Lord by Clemens Alexandrinus and several of the fathers.

One of the most remarkable is, “Be ye skilful money-changers.” This is supposed to have been contained in the Gospel of the Nazarenes. Others think it is an early interpolation into the text of Scripture. Origen and Jerome cite it as a saying of Christ’s.

(8.) In Origen, Contra Celsum, lib. i, is an apocryphal history of our Saviour and his parents, in which it is reproached on Christ that he was born in a poor village, of a poor woman who gained her livelihood by spinning, and was turned off by her husband, a carpenter. Celsus adds that Jesus was obliged by poverty to work as a servant in Egypt, where he learned many powerful arts, and thought that on this account he ought to be despised by God. There was a similar account contained in some apocryphal writers extant in the time of St. Augustine. It was probably a Jewish forgery. Augustine, Epiphanius, and others of the fathers, equally cite sayings and acts of Christ, which they probably met with in the early apocryphal gospels.

(9.) There is a spurious hymn of Christ’s, extant, ascribed to the Priscillanists by St. Augustine. There are also many such acts and sayings to be found in the Koran of Mahomet, and others in the writings of the Mohammedan doctors (see Tolland’s Nazarenes).

(10.) There is a prayer ascribed to our Saviour by the same person, which is printed in Latin and Arabic in the learned Dr. Bassani’s Christian Church, a new edit. of Auxiliana, published at Oxford, in 1600, by Dr. Pococke. It contains a petition for pardon of sin, such as is sufficient to stamp it as a forgery.

(11.) There is a curious letter said to have been written to our Saviour by Agbarus (or Agbarus), king of Edessa, requesting him to come and heal a disease under which he labored. The letter, together with the supposed reply of Christ, are preserved by Eusebius. This learned historian asserts that he obtained the documents, together with the history, from the public registers of the city of Edessa, where they existed in his time in the Syriac language, from which he translated them into Greek. See Abaras.

The letter is also mentioned by Ephraem Syrus, deacon of Edessa, at the close of the fourth century. Jerome refers to them in his comment on Matt. x, and they are mentioned by Pope Gelasius, who rejects them as spurious and apocryphal. They are, however, referred to as genuine by Evagrius and later historians. Among the documents written in the Syriac, of these letters has been maintained by Dr. Parker (in the preface to his Demonstrations of the Law of Nature and the Christian Religion, part ii, § 16, p. 235); by Dr. Cave (in his Historia Literaria, vol. i, p. 23); and by Grabe (in his Speculum Patrum, particularly p. 819).

On the other hand, most writers, including the great majority of Roman Catholic divines, reject them as spurious. Mr. Jones, in his valuable work on the Canonical Authority of the New Testament, although he does not venture to deny that the Acts were contained in the public registers of the city of Edessa, yet gives it, as a probable conjecture, in favor of which he advances some strong objections, drawn from internal evidence, that this whole chapter (viz. the 18th of the first book) in the Ecclesiastical History of Eusebius is itself an interpolation. See Epistles (SPURIOUS).

(32.) The other apocryphal history related by Evagrius, of Oropsocipus, states that Agbarus sent a picture of his picture of Christ to him, as he was not being able to do it by reason of the brightness of Christ’s countenance; our “Saviour took a cloth, and laying it upon his divine and life-giving face, he impressed his likeness on it.” This story of Christ’s picture is related by several, in the Second Council of Nica, and by other ancient writers, one of whom (Leo) asserts that Edessa had four of these images of Christ, not made with hands, worshipped by the people. This is the first of the four likenesses of Christ mentioned by ancient writers. The second is that said to have been stamped on a handkerchief
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by Christ, and given to Veronica, who had followed him to his crucifixion. The third is the statue of Christ, stated by Eusebius to have been erected by the woman whom he had cured of an issue of blood, and which the learned historian acquaints us he saw at Cesarea Philippi (Eusebius, Hist. Eccles. vii, 16).

Sozomen asserts that an image of the emperor Julian took down this statue and erected his own in its place. It is, however, stated by Asterius, a writer of the fourth century, that it was taken away by Maximinus, the predecessor of Constantine. The fourth picture is one which Nicodemus presented to Gamaliel, which was preserved at Berytus, and which having been taken away by the Pisans, there issued out from the side blood and water. This is stated in a spurious treatise concerning the passion and image of Christ, falsely ascribed to Athanasius. Eusebius, the historian, asserts (I. c.) that he had here seen the pictures of Peter, Paul, and of Christ himself; in his time (see also Sozomen, Hist. Eccles. v, 21).

That such relics were actually exhibited is therefore indubitable, but their genuineness is quite another question. They were probably of a piece with the papal miracles and pious frauds of superstitions times.

—Kito, s. v. See Jesus Christ.

ACTS OF THE APOSTLES, SPURIOUS. Of these several copies others are lost, or only fragments of them have come down to us. Of the following we know little more than that they once existed. They are here arranged chronologically:—(1.) The Preaching of Peter, referred to by Origen (in his Commentary on St. John's Gospel, lib. xiv), also referred to by Clemens Alexsandrinus. (2.) The Acts of Peter, supposed by Dr. Cave to be cited by Serapion. (3.) The Acts of Paul and Thecla, mentioned by Tertullian (Lib. de Baptismo, cap. xvii). This is, however, supposed by some to be the same which is found in a Greek MS. in the Bodleian Library, and has been published by Dr. Graebe (in his Specul. Patrum Socul. 1.). (4.) The Doctrine of Peter, cited by Origen ("Procem. in Lib. de Principi."). (5.) The Acts of Paul (id. de Principi, i, 2). (6.) The Preaching of Peter, referred to by St. Cyrilian (Tract. de Non Iterando Baptismo). (7.) The Preaching of Peter and Peter at Rome, cited by Lactantius (De vera Sup. iv, 21). (8.) The Acts of Peter, which refer to the events of Eusebius (Hist. Eccl. vii, 5): "as to that work, however, which is ascribed to him, called the 'Acts' and the 'Gospel according to Peter,' we know nothing of their being handed down as Catholic writings, since neither among the ancient nor the ecclesiastical writers of our own day has there been one that has testified to their having been known to him." (9.) The Acts of Paul (ib.). (10.) The Revelation of Peter (ib.). (11.) The Acts of Andrew and John (ib. cap. 25). "Thus," he says, "we have it in our power to know . . . those books that are adduced by the heretics, under the name of the apostles, such, viz., as compose the gospels of Peter, Thomas, and Matthew, . . . and such as contain the Acts of the Apostles by Andrew and John, and others of which no one of those writers in the ecclesiastical succession has condescended to make any mention in his works; and, indeed, the character of the style itself is very different from that of the apostles, and the sentiments and the purport of these books comprising as it were the subjacent as far as possible from sound orthodoxy, evidently proves they are the fictions of heretical men, whence they are to be ranked not only among the spurious writings, but are to be rejected as altogether absurd and impious." (12.) The Acts of Peter, John, and Thomas (Athanasius, Apologia v, 138). (13.) The Things of the Barbarous the Apostle, mentioned by the pseudo-Dionysius. (14.) The Acts, Preaching, and Revelation of Peter, cited by Jerome (in his Catal. Script. Eccles.). (15.) The Acts of the Apostles by Seleucus (ib. Epist. ad Chrom., etc.). (16.) The Acts of Paul and Thecla (ib. Liber. Script. Eccles.). (17.) The Acts of the Apostles, used by the Ebionites, cited by Epiphanius (Adven- suae Hieros. § 16). (18.) The Acts of Leucius, Leucius, or Leucius, called the Acts of the Apostles (Augustin. Lib. de Fid. c. 88). (19.) The Acts of the Apostles, used by the Manichees. (20.) The Revelations of Thomas, Paul, Stephen, etc. (Gelasii, de Lib. Apost. opus Graeco). (21.) The Apostles' Creed.

To these may be added the genuine Acts of Pilate, appealed to by Tertullian and Justin Martyr, in their Apologies, as being then extant. Tertullian describes them as "the records which were transmitted from Jerusalem to Tiberius concerning Christ." He refers to the same for the proof of our Saviour's miracles.

—Kito, s. v. See Apostles.

The following are the principal spurious Acts still extant:—(1.) The Acts of Paul and Thecla, said to have been written by a disciple of St. Paul, and who (according to Tertullian, De Bap. cap. xvii, and Jerome, De Scrip. cap. vii), when convicted by John the Evangelist of having falsified facts, confessed that he had done so, but through his love for his master Paul. These Acts were rejected as uncanonical by Pope Gelasius. They were printed, together with some that follow, at London (in English) in 1821, 8vo, under the title "Apocryphal New Testament," (see Fabricius, Cod. i, 704). (2.) Acts of Peter. Twelve Apostles, falsely attributed to Aquilas of Babylon. See Abdias. These Acts are said to have been written by him in Hebrew, translated into Greek by Euphranius, and into Latin by Julius Africanus, and were published by Lazius, at Basle, in 1551 (Fabric. ii, 386). It is a work full of the most extravagant fables, and bears internal evidence of having been written after the second century. (3.) Acts of St. Peter, or, as the work is sometimes designated, "Recognitiones abri 10, attributed falsely to Clemens Romanus. (4.) The Acts or Voyages (Periodi) of St. John, mentioned by Ephranius and Augustine, is probably that which we now have as the Acts of St. John among those attributed to Abdias.

There exist also the following (for which see each name in its place):—The Creed of the Apostles; The Epistles of Barnabas, Clement, Ignatius, and Polycarp; The Shepherd of Hermas; The Acts of Pilate (spurious), etc. See Canon of the Acts of the Apostles; The Canon of the Acts of the Apostles; The Canon of the Apostles; The Literature of the Apostles; St. Paul's Epistle to the Laodiceans; St. Paul's Letters to Senecu.

Besides these there are some others still more obscure, for which see Cotelerius's Ecclesiarum Grece Monuments (Paris, 1677-82); Fabricius, Codex Apocryphonum, N. T. (Lips., 1803); History of the Canon of the New Testament (London, 1859); Grabbe's Speculium Patrum (Ox- ford, 1714); Lardner's Credibility, etc.; Jones's New and Just Method of setting the Canonical Authority of the New Testament; Birch's Auctarium (Hafniæ, 1804); Thilo's Acta St. Thomas (Lips. 1823), and Codex Apocryphonatus, N. T. (Lips., 1829). Tischendorf has published the original Greek of the following apocryphal Acts (Acta Apostolorum Apocrypha, Lips. 1841, 8vo), several of which had not before been edited: "Acts of Peter and Paul;" "Acts of Paul and Thecla;" "Acts of Barnabas, by Mark;"" Acts of Philip;" (ed. princeps); "Acts of Andrew;" "Acts of Andrew and Matthew;" "Acts of martyrdom of Matthew" (ed. princeps); "Acts of Thomas;" "Consummation of Thomas" (ed. princeps); "Acts of Bartholomew" (ed. princeps); "Acts of Thaddeus" (ed. princeps); "Acts of John" (ed. princeps). See CANON.

Acts of Pilate. The ancient Romans were scrupu- lously careful to preserve the memory of all remarkable events, which had happened in the city, and this was done either in their "Acts of the Senate" (Acta Senatorum), or in the "Daily Acts of the People" (Acta Diurna Populi), which were diligently made and kept at Rome (see Smith's Dict. of Class. Antiq. s. v. Acta Diurna). In like manner it was customary for the governors of provinces to send to the emperor
an account of remarkable transactions that occurred in the places where they resided, which were preserved as the Acts of their respective governments. Indeed, this would naturally occur in the transmission of their returns of administration (rationes), a copy of which was also preserved in the provincial archives (Cicero, ad Fam. iii. 17; v. 20). In conformity with this usage, Eusebius says, "Our Saviour's resurrection being much talked of throughout Palestine, Pilate informed the emperor of it, as likewise of his miracles, of which he had heard; and that, being raised up after he had been put to death, he was already believed by many to be a god" (Eccles. Hist. lib. ii. 32). These accounts were never published for general perusal, but were deposited among the archives of the empire, where they served as a fund of information to historians. Hence we find, long before the time of Eusebius, that the primitive Christians, in their disputes with the Gentiles, appealed to these Acts of Pilate as to most undoubted testimony. Thus, Justin Martyr, in his first Apology for the Christians, which was presented to the Emperor Antoninus Pius and the senate of Rome, about the year 140, having mentioned the crucifixion of Jesus Christ and some of its attendant circumstances, adds, "And that these things were done, you may know from the Acts of Pilate in the time of our Lord." Afterward, in the same Apology, having noticed some of our Lord's miracles, such as healing diseases and raising the dead, he says, "And that these things were done by him you may know from the Acts made in the time of Pontius Pilate" (Justin Martyr, Apol. i. p. 55, 72, ed. Benedict). Tertullian, in his Apology for Christianity, about the year 200, after speaking of our Saviour's crucifixion and resurrection, and his appearance to the disciples and ascension into heaven in the sight of the same disciples, who were ordained by him to publish the Gospel over the world, thus proceeds: "Of all these things relating to Christ, Pilate himself, in his conscience already a Christian, sent on account to Tiberias, then emperor" (Tertull. Apolog. c. 21). The same writer, in the same treatise, thus relates the proceedings of Tiberius on receiving this information: "There was an ancient decree that no one should be preserved for a day unless he was first approved by the senate. Tiberius, in whose time this religion had its rise, having received from Palestine in Syria an account of such things as manifested the truth of his" (Christ's) "divinity, proposed to the senate that he should be enrolled among the Roman gods, and gave his own prerogative vote in favor of the motion. But the senate rejected it, because the emperor himself had declined the same honor. Nevertheless, the emperor persisted in his opinion, and threatened punishment to the accusers of the Christians. Search your own Commentaries, or public writings; you will there find that Nero was the first who outraged with the imperial sword against this sect, when rising most at Rome" (Tertull. Apol. c. 6). These testimonies of Justin and Tertullian are taken from public apologies for the Christian religion, which were presented either to the emperor and senate of Rome, or to magistrates of public authority and great distinction in the Roman empire. See PILATE.

Açu (rather Acæd, Acothiò by erroneous transcription for Acothirh), Acæb, 1 Esdr. v. 51, the progenitor of the families of the slave-servants (παραπαράθηκοι, i.e. Nethinim), said to have returned from the captivity (1 Esdr. v. 30); evidently the Askor (t. v.) of the parallel texts (Exx. ii. 45, or; rather, ver. 42; comp. Neh. vii. 48, where the name is not fixed).

Acothirh (rather Acothi, Acothirh v. r. Acothirh, Acem; Heb. corrections for Baisboe; another head of the Nethinim that returned from Babylon (1 Esdr. v. 81), evidently the Baxbok (q. v.) of the genuine texts (Exx. ii. 51; Neh. vii. 52).

Acæth. See ACHIRH.

Ad, according to Arabian traditions, was the son of Udh, or Us (the grandson of Shen, Gen. x. 23), and the progenitor of a powerful tribe called the Adites, which settled in Er-Rami, or Sandy Arabia (Abulfeida, Hist. Antiquam. p. 17, ed. Fleischer). Like the other kindred tribes of those early times, the Adites soon abandoned the true worship of God, and set up four idols whom they worshipped: Sekkh, whom they imagined to supply rain; Ihsdhar, who preserved them from all foreign and external dangers; Rasa, who provided them with food; and Salema, who restored them from sickness to health (Sale's Koran, p. 122, note). It is said that God commissioned the prophet Hud or Heber to attempt their reformation, but, remaining obstinate in their idolatry, they were almost all destroyed by a suffocating wind. The few who escaped retired with the prophet Hud to another place. Before this severe punishment they had been visited with a dreadful drought for four years, which killed their cattle, and reduced them to great distress (see D'Herbelot, Bibl. Or. s. v. Houd). They are often mentioned in the Koran, and some writers, on the authority of that work, affirm that they were of gigantic stature. See ARAKIA.

Adad, the Græcized form of the name of the idol Hadad (Josephus, Antiq. viii. 5, 2); also a less correct form of the name of King Hadad (1 Kings xi. 17, original). See HIADAD.

Ada'adah (Heb. Adadah, 'adadah, from the Syr., festrat, or perhaps, by reduplication, boundary; Sept. 'Ača'ē, v. r. 'Apawq, a town in the southern part of the tribe of Judah, mentioned between Dimonah and Kadesh (Josh. xv. 22); probably situated in the portion afterward set off to Simeon (Josh. xix. 1-9). It is possibly the village Gadda mentioned by Eusebius and Jerome (Onomast. s. v. Gadda), being on the western border of Daroms, opposite the Dead Sea. But see GADDIAH. M. de Saulcy believes that he passed some ruins by this name on his way from the southern end of the Dead Sea to Helbon on the high ground after leaving Wady es-Zoweirah (Narrat. i, 390, 430).

Ada'dah (Heb. Adad, 'adad, ornament; Sept. Αδάδα, the name of two women.

1. The first born of the two wives of the Canaan Lamech, and mother of Jabal and Jubal (Gen. iv. 19, 20, 23). B.C. cire. 3600.

2. The first of the three wives of Esaü, being the daughter of Elion the Hillite, and the mother of Eliphaz (Gen. xxxvi. 2, 4, 10, 12, 16). B.C. 1694. She is elsewhere confounded with Basemath (Gen. xxxvi. 34). See ESAU.

Ada'lah (Heb. Adyak, 'adâlah, adorned by Jehoa ihm, once in the prolonged form Ada'as̱a, 'adâlas̱a, 2 Chron. xxiii. 1), the name of several men.

1. (Sept. 'Ača'ē, v. r. 'Ačal.) The son of Ethni and father of Zerah, of the Levitical family of Gershom, in the ancestry of Asaph (1 Chron. vi. 40); apparently the same with Indo, the son of Joah (ver. 21). B.C. cire. 1580. See ASAPH.

2. (Sept. 'Ača'ē, v. r. 'Ačal.) A son of Shimeh, and chief Benjamite resident at Jerusalem before the captivity (1 Chron. viii. 21), B.C. long post 1612.

3. (Sept. 'Ačal, v. r. 'Ačal.) The father of Masseiah, which latter was a "captain of hundred" during the protectorate of Jehohada (2 Chron. xxiii. 1). B.C. ante 877. He is apparently the same as Juda the son of Joseph and father of Simeon, among Christ's maternal ancestry (Luke iii. 60). See GENEALOGY.

4. (Sept. 'Etis̱î, v. r. 'Etis̱al.) The father of Jedidah and maternal grandfather of King Josiah, a native of Boscath (2 Kings xxiii. 1). B.C. ante 646.

5. (Sept. 'Ačal, v. r. 'Ayeal.) A son of Jariel and
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father of Hazalah, of the tribe of Judah (Neh. xi, 5). B.C. considerably ante 536.

6. A priest, son of Jeroham, who held a prominent post in defending the second temple while building (1 Chron. ix, 12. Sept. Αδάνι v. r. Αδάνιa; Neh. xi, 12, Αδάνι). B.C. 516.

"A son of Bani", an Israelite who divorced his Gentile wife after the captivity (Ezra x, 29), B.C. 459.

7. (Sept. Αδάνατ v. r. Αδάνα.) Another of the "sons" of Bani, who did likewise (Ezra x, 89), B.C. 459.

Adalbert. See ADALBERT.

Adalbert, archbishop of Prague, was born of a princely Slavonic family, about the year 950, at Prague. His parents sent him to Magdeburg to enter upon his studies under the archbishop Adalbert, who gave him his own name at confirmation. Upon his return into Bohemia, touched by the death-bed remorse of Dietmar, bishop of Prague, for not having led a life of greater piety and activity, he at once assumed a penitent life, withdrawing himself and giving great alms. In 983 he was elected bishop of Prague with the unanimous consent of the people. He made great efforts to promote the spiritual welfare of his flock, which was in a fearful state of immorality: among the laity polygamy, and among the clergy incontinence were general. Had he been less impatient, he might have accomplished much more than he did. Finding all his labor in vain, he left his see in 989 by permission of Pope John XV, and retired into the monastery of St. Boniface, at Rome. He was, however, constrained to return to his bishopric, which he again quitted for his monastic retreat; and again was on the point of returning to it, when, finding his people set against him, he finally forsook it, in order to preach the Gospel in Prussia, where he suffered martyrdom, April 23, 997 (after making many converts at Dantzig and in Pomerania), at the hands of seven assassins, whose chief was an idol-priest, and who pierced him with seven lances. Since that period Adalbert has been the patron saint of Poland and Bohemia. For a graphic account of him, see Neander, Light in Dark Places, 272. The Martyrologies commemorate him on the 24th of April.—Neander, Ch. Hist. iii, 322; Butler, Lives of the Saints, April 23.

Adalbert, archbishop of Bremen and Hamburg, was descended from a noble Saxton family. He served as subdeacon to archbishop Hermann for several years, and was ordained priest and later appointed archbishop, from Henry III, whom in 1046 he accompanied to Rome. There he barely failed of election to the papal throne. Pope Leo IX, in whose behalf he had spoken in the synod at Mentz in 1049, made him in 1050 his legate in the North. Adalbert intended, with the support of the Emperor Henry, to consecrate the archdiocese of Bremen into a northern patriarchate, which was to be independent of Rome, and embrace the sees of Northern Germany, of Denmark, Sweden, Norway, and England. Henry III compelled the pope, Clement II (one of the three German popes who were in succession elevated to the papal throne by Henry), to recognize Adalbert as his pope. A bull is still extant in which the pope addressed Adalbert with "Vos," while generally the popes addressed every bishop with "Tu." (hence the principle, Popa neminem vominat.) But this was all ended by a bull of Pope Leo IX, recognizing Adalbert as apostolic vicar, but demanding fees for the consecration of a see. During the minority of the Emperor Henry IV he usurped, together with archbishop Hanno of Cologne, the administration of the empire. His ambition and violence made him so obnoxious to the German princes that, in 1066, they forcibly separated him from the emperor; but in 1069 he regained his former power, and kept it until his death, March 16, 1072.—Adam Bremensis, Gesta Han-

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noby, pontif., Lappenberg, Hamburgisches Urim-
undarchiv; Stenzel, Gesch. Deutschlands unter den fran-
sischen Kaiser.

Adalagus, archbishop of Hamburg and Bremen, lived during the reigns of the three emperors Otto (the last of whom died 1002), and enjoyed great influ-
ence in the empire. He held the office of bishop of Hamburg after the victory which Otto I gained over the Danes, he established three episcopal sees in Jutland, viz., Sleswick, Ripen, and Arhusen. He baptized Harol, king of Denmark, and sent missionaries among the northern nations.—Moosheim, Ch. Hist. cent. x, p. 4, ch. i, § 7.

Adalar, a Benedictine monk of Corby, and the companion of Rembertus, or Rheinbertus, whom he succeeded, in 888, in the archiepiscopal chair of Hamburg and Bremen. The archbishop of Cologne claimed supremacy over Cologne, and Pope Formosus cited Adalar to appear at Rome to prove his rights to the archbishopric, but he refused both to attend in person and to send a deputy. The investigation was postponed; and came to a conclusion in 906, when Adalar was placed among the lowest bishops. The archbishopric was restored by a bull of Sergius III, A.D. 906. Adalar established a seminary of priests for the propagation of the Gospel in the North, and died May 9, 906, after holding the see for nineteen years.

Adalhard, abbot of Corbie, born about 753, died in 826. He was a son of Count Bernard, and a relative of Charles Martel. He was one of the first to oppose the pretensions of the nobility, and to preach openly that the laws must be equally obeyed by patrons and commoners. Charles the Bald confirmed to him important missions, and appointed him his delegate at the Council of Rome in 808. After the death of this emperor he fell into disfavor, having been represented by the nobility to Louis the Debonar as an ambitious demagogue. He is commemorated as a saint, Jan. 2. Mabillon failed to publish his ser-
mons. His Statuta Corbiniana Ecclesiae was published, but very incorrectly, by d'Achery. Many other writings of Adalar are still scattered and indelible. Some extracts of his Libellus de Ordine Palatii were given by Hinricum. See Radbert, Vita S. Adalardi abbatis Corbiniensis, i. 1617.—Hoefler, Diog. Generale, i, 218.

Adal'li (Heb. Adal' ly, probably of Arabian origin; Sept. Βορία v. r. Βορία, Vulpg. Adaj), the fifth of the ten sons of Haman slain by the Jews under the royal edict at Shushan (Esth. ix, 6), B.C. 475.

Ad'am (Heb. 'Adam', רד"ב red [see EDOM], hence 'adām, the ground, from the ruggedness of flesh and of clayey soil, see Gesenius, Thes. Heb. p. 24, 25; comp. Josephus, Ant. ii, 1; Jonathan's Targum on Gen. ii, 7; Leusden, Onomat. s. v.; Marek, Hist. Paradisi, ii, 5), the name of a man and a place.

1. The first man, whose creation, fall, and history are detailed by Moses in Gen. ii-v, being in fact the same Hebrew word usually rendered "man" (including woman also, Gen. v, 1, 2), but often used distinctively with the article (ה'Adam, 'ha-Adam", "the man," Sept. and N.T. 'A'dāy, Josephus 'Adayoc, Ant. i, 1, 2), as a proper name (comp. Tobit viii, 5). It seems at first thought somewhat strange that the head of the human family should have received his distinctive name from the affinity which he had, in the lower part of his nature, to the animal kingdom. In that he had been called Adam, as being taken in his bodily part from adamáh, the ground; the more especially as the name was not assumed by man himself, but imposed by God, and imposed in immediate connection with man's destination to bear the image of God: "And God said, Let us make man (Adam) in our image, after our likeness," etc. This apparent incon-
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Grufy has led some, in particular Richers (Die Schöpfungs-, Paradies- und Stadtfurchtercirc, p. 183), to adopt another etymological view—namely, to make Adam a derivative of dammoch (ὑπάρχω, to be, like, to resemble). Delitzsch, however (System der Bibl. Psychologie, p. 49), has objected to this view, both on grammatical and other grounds; and though we do not see the force of his grammatical objection to the derivation in question, yet we think he puts the matter itself rightly, and thereby justifies the received opinion. Man's name is kindled with that of the earth, adamoc, not because of its being his characteristic dignity that God made him after his image, but because of this, that God made after his image one who had been taken from the earth. The likeness to God man has in common with the angels, but that, as the possessor of this likeness, he should be Adam—this is what brought him into union with two worlds—the world of spirit and the world of matter—rendered him the centre and the bond of all that had been made, the fitting toposome of the world in general, and the principle of the world's history. It is precisely his having the image of God in an earthen vessel, that, while made somewhat less than the angels, he occupies a higher position than they in respect to the affairs of this world (Psa. viii. 5; Heb. ii. 5).

1. History.—In the first nine chapters of Genesis there are three distinct histories relating more or less to the life of Adam. The first extends from Gen. i. 2 to Gen. iii. 25, the second from Gen. iv. 2 to Gen. vi. 8, and the third from Gen. vi. 9 to Gen. vii. 10. The word (גנבים וּרְאוֹם) at the commencement of the latter two narratives, which is rendered there and elsewhere generations, may also be rendered history. The style of the second of these records differs very considerably from that of the first. In the first the Deity is designated by the name Elohim; in the second, Elohim, which is usually spoken of as Jehovah Elohim. The object of the first of these narratives is to record the creation; that of the second to give an account of paradise, the original sin of man, and the immediate postery of Adam; the third contains mainly the history of Noah, referring, it would seem, to Adam. and the descendants, predominantly in relation to that patriarch. The mutual influence of the creation of man is in general terms, the two sexes being spoken of together (ch. i. 27) as a unit of species; whereas in the second, or resumptive account, the separate formation of the man and the woman is detailed. This simple consideration reconciles all apparent contradictions between the two narratives. Smith, t. v. See Genesis.

The representation given there is that Adam was absolutely the first man, and was created by the direct agency of God; that this act of creation, including the immediately subsequent creation of Eve, was the last in a series of creative acts which extended through a period of six literal days. See Creation. This Scriptural account is, of course, entirely opposed to the atheistic hypothesis, which denies any definite beginning to the human race, but conceives the successive generations of men to have run on in a kind of infinite series, to which no beginning can be assigned. Such a theory, originally propounded by heathen philosophers, has also been asserted by the most extreme section of infidel writers in Christian times. But the voice of tradition, which, in all the more ancient nations, uniformly points to a comparatively recent period for the origin of the human family, has now received conclusive attestations from learned research and scientific inquiry. Not only have the remains of human art and civilization, the more they have been explored, yielded more convincing evidence of a period not very remote when the human family itself was in infancy, but the languages of the world also, when carefully investigated and compared, as they have of late been, point to a common and not exceeding

ly remote origin. This is the view of Sir William Jones, and, later, of Bunsen also. The same conclusion substantially is reached by Dr. Donaldson, who, after stating what has already been accomplished in this department of learning, expresses his conviction, on the ground alone of the affinities of language, that "investigation is fully confirmed in what we are told by the prophetic oracles that God had made of one blood all nations of men for to dwell on all the face of the earth" (New Crusifix, p. 19). The position is still further confirmed by the results that have been gained in the region of natural science. The most skillful and accomplished naturalists—such as Blumenbach, Pritchard—have established beyond any reasonable doubt the unity of the human family as a species (see particularly Pritchard's History of Man); and those who have prosecuted geological researches, while they have found remains in the different strata of rocks of numberless species of inferior animals, can point to no human petrifications—no human vestiges, that is, but what appear in some comparatively recent and local formations—a proof that man is of too late an origin for his remains to have mingled with those of the exact animal tribes of preceding ages. Science generally can tell of no separate creations for animals of one and the same species, and while the animal history is full of the beginnings and the ends of species, "it exhibits no genealogies of development" (Miller's Testimony of the Rocks, p. 201). That, when created, man must have been formed in full maturity, as Adam is related to have been, was a necessity arising from the very conditions of existence. It has been discovered, by searching into the remains of preceding ages and generations of living creatures, that there has been a manifest progress in the succession of beings on the surface of the earth—a progress in the direction of an increasing resemblance to the existing forms of beings, and in particular to mankind. The contrast between the earlier and the later, the imperfect and the perfect, is not that of direct lineage or parentage, but as if it came in the way merely of natural growth and development. The connection, as Agassiz has said in his Principles of Zoology, "is of a higher and immortal nature; it is to be sought in the view of the Creator in relation to the form of the earth, in allowing it to undergo the successive changes which geology has pointed out, and in creating successively all the different types of animals which have passed away, was to introduce man upon the surface of our globe. Man is the last toward which the natural history has tended from the apes and monkeys of the paleozoic fishes."—Fairbairn, s. v. See Geology.

The Almighty formed Adam out of the dust of the earth, breathed into his nostrils the breath of life, and gave him dominion over all the lower creatures (Gen. i. 26; ii. 7). B.C. 4172. He created him in his own image [see Perfecton], and having pronounced a blessing upon him, placed him in a delightful garden, that he might cultivate it and enjoy its fruits. See Eden. At the same time, however, he gave him the following injunction: "Of the tree of knowledge of good and evil thou shalt not eat; for in the day thou eatest thereof thou shalt surely die." The first recorded exercise of Adam's power and intelligence was his giving names to the beasts of the field and fowls of the air, which the Lord brought before him for this purpose. The examination thus afforded him having shown that it was not good for man to be alone, the Lord caused a deep sleep to fall upon Adam, and while he remained in his slumber, took one of his ribs, and closed up the flesh; and of the rib thus taken from man he made a woman, whom he presented to him when he awoke. See Eve. Adam received her, saying, "This is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man." See Marriage.

This woman, being seduced by the tempter, per-
suaded her husband to eat of the forbidden fruit (comp. Theuer, De Adamo Iapo, dissortum c. Eva cognitac. Jen. 1759). When called to judgment for this transgression before God, Adam blamed his wife, and the woman blamed the serpent-tempter. God punished the tempter by degradation and death [see Serpent?]; the woman blamed the serpent and a sentence of submis-
sion; and the man by a life of labor and toil—of which punishment every day witnesses the fulfillment. See FALL. As their natural passions now became irregular, and their exposure to accidents great, God made a covering of skin for Adam and for his wife. He also expelled them from his garden, and placed around it, where it had been made, and where was to be their future dwelling; placing at the east of the garden a flame, which turned every way, to prevent access to the tree of life (Gen. iii).—Calmet, s. v. See DEATH.

It is not known how long Adam and his wife continued in Paradise: some think many years; others not many days; others not many hours. Shortly after their expulsion Eve brought forth Cain (Gen. iv. 1, 2). Scripture notices but three sons of Adam, Cain, Abel, and Seth (q. v.), but contains an allusion (Gen. v. 4) to "sons and daughters!" no doubt several. He died B.C. 3525, aged 380 (see Drucker, Os Adam wink- kekt. 900 J. alt. geworden, Aurch, 1739). See LONGEVITY.

Such is the simple narrative of the Bible relative to the progenitor of the human race, to which it only remains to add that his faith doubtless recognised in the promise of the woman's seed that should "bruise the serpent's head" the amending merits of the future Redeemer. See MESSIAH. Whatever difficulties we may find in the Scriptural account, we accept it as a literal statement of facts, and shall therefore dismiss the rationalistic theories and speculations to which it has given rise. The results are of the utmost importance to mankind, and the light that the Bible thus sheds upon the origin of the race and the source of human depravity is of inestimable value even in a historical and philosophical point of view. See MAN.

See, generally, Eichhorn's Urgeesch. ed. Gabler (Nürnberg. 1790); Hug, Mose Gesch. (Frankf. und Leipzig, 1790). Attention has been directed to the paradoxes of heathen mythology in the New Berl. Monatsb. (1804, p. 261 sq.); also in his Mythologia, i, 122 sq.; comp. Gesenius, in the Hall, Encycl. i, 358. In the Hindoos sacred books the first human pair are called Meshis and Meshiam (Zeit. f. Aest. n. 23; iii, 64). For the Talmudic fables regarding the creation of Man, see Elbeisenm. Erzbuch. Judench. i. 84-856, 830; ii. 417; Otho, Lex. Rabb. 9 sq. Those of the Koran are found in Sura ii, 90 sq.; vili. 11 sq.; see Hottinger, Hist. Orient. p. 21; comp. D'Herbelot, Bibliothe. Or. s. v. Christian traditions may be seen in Epiph. Harr. xiv. 2 sq.; Augustine, Civ. Deo. xiv. 17; Codrises, Hist. p. 6, 7; see especially Fabriicus Codex Pseudeusgraphus Velt. Test. i, 1 sq. The Vulgate in Josh. xiv. 15, ranks Adam among the Anakim; see Götzte, Quanta fandi statum et fuerit (Lips. 1722); comp. Edzardi, Ad Cod. Aspera Saro, p. 530 sq. See ANTEVILIAN.

II. The question of the unity of the human race, or the descent of the race from a single pair, has given rise to much discussion of late, after it had been thought to be finally settled. It may be stated thus: "Did the Almighty Creator produce only one man and one woman, from whom all other human beings have descended? or did he create several parental pairs, from which all the different races and nations have been derived? The question is usually regarded as equivalent to this: whether or not there is more than one species of men? But we cannot, in strict fairness, admit that the questions are identical. It is hypothetically conceivable that the adorable God might give existence to any number of creatures, which should all possess the properties that characterize identity of species, even without such differences as constitute varieties, or with any degree of those differences. But the admission of the possibility is not a concession of the reality. So great is the evidence in favor of the derivation of the entire mass of human beings from one pair of ascendants, that it has obtained the suffrage of the men most in the interest of the question, a question of comparative anatomy and physiology.

"(1) The animals which render eminent services to man, and peculiarly depend upon his protection, are widely diversified—the horse, the dog, the hog, the domestic fowl. Now of these, the varieties in each species have increased to a degree so great that an observer ignorant of physiological history would scarcely believe them to be of the same species. But man is the most widely diffused of any animal. In the progress of ages and generations, he has natu-
realized himself to every climate, and to modes of life which would produce fatal to an individual man suddenly transferred from a remote point of the field. The alterations produced affect every part of the body, in-
ternal and external, without extinguishing the marks of the specific identity.

"(2) A further and striking evidence is, that when persons of different varieties are conjugally united, the offspring is usually only in two or three generations becom-
comes more prolific, and acquires a higher perfection in physical and mental qualities than was found in either of the parental races. From the deepest African black to the finest Caucasian white, the change runs through imperceptible gradations; and, if a middle hue be assumed, suppose some tint of brown, all the varieties of complexion may be explained upon the principle of divergence influenced by outward circumstances. Mr. Poinsett saw in South America a fine healthy regiment of spotted men, quite peculiar enough to be held by Professor Agassiz a separate race. And why were they not? Simply because they were a known cross-breed between Spaniards and Indians. Changes as great are exhibited by the Magyars of Europe, and by the Ulster Irish, as quoted by Miller. Sir Charles Lyell was of opinion that a climatic change was already perceptible in the negro of our Southern states. Professor Cabell (Testimony of Modern Science, etc. ed. 1867) in his System of Natural History, as well as Professor Cabell shows, they came by an antipodal route from the same Asia. Pursue the investigation, and the clue of history will lead our treasured feet to the Mosaic cradle of man.

"(3) The objection drawn from the improbability that the one race springing from a single locality would migrate from a pesant on a worse region is very completely dispatched. Ample cause, proofs, facts, and authorities are furnished to show that, were mankind now reduced to a single family, only time would be wanting, even without civilization, to over-
spread the earth. European man and European-
American man, as all history agrees, came from Asia. Whence came our aboriginal men? Professor Cabell shows, they came by an antipodal route from the same Asia. Pursue the investigation, and the clue of history will lead our treasured feet to the Mosaic cradle of man.

"(4) Ethnology, or rather Glottology, the grada-
fully perfecting comparison of languages is, of course, our best guide. The unscientific attempt to trace the striking analogies of languages to the mere similarity of human organs, and the still more unscientific attempt of Professor Agassiz to attribute them to a transcendental mental unity in races sprung from different original localities, look like desperation. Meanwhile, comparison is educing wonderful yet rarely
demonstrative laws, and laws are guiding threads converging to unity.

"(3.) Another argument is derived from the real mental unity of the universal human soul. Races differ, indeed, in mental power, as do individuals, widely, even in the same family. But there is the same principle of truth, the same essence, the same intellect, affections, instincts, conscience, sense of superior divine power, and susceptibility of religion. For the European, the Esquimaux, the Hottentot, there is the same power in the cross of Christ.

"(6.) Finally, Geology, with her wonderful demonstration of the recent origin of man, proves the same thing. The known history of fossil man have been failures. Not far back of the period that our best but somewhat hypothetical calculations from Mosaic chronology would assign, Geology fixes the birth of man.

The conclusion may be fairly drawn, in the words of the able translators and illustrators of Baron Cuvier's great work: 'We are fully warranted in concluding, both from the comparison of man with inferior animals, so far as the inferiority will allow of such comparison, and, beyond that, by comparing him with himself, that the great family of mankind loudly proclaim a dependence, at some period or other, from one common origin.'

"Thus, by an investigation totally independent of historical authority, we are brought to the conclusion of the inspired writings, that the Creator ' hath made of one blood all nations of men, for to dwell on all the face of the earth' (Acts xiiii, 28)." The more recent authorities on this question are: Prichard, Researches into the Physiological History of Mankind (London 4 vols. 1849-54); also Natural History of Man (London, 2d ed. 1849); Bachman, Unity of the Human Race (Charleston, 1860; 8vo); Smyth, Unity of the Races (New York, 1858); Johnes, Physiological Proofs of the Unity of the Human Race (London, 1843); Murch. Qu. Rev. July, 1851, p. 345; Jan. 1859, p. 162; Cabell, Testimony of Modern Science to the Unity of Mankind (New York, 1858, 12mo). See also Blumenbach, De gen. hum. Var. Nativa (Gotb. 1778, 8vo); Quattrefages, in Rev. des Deux Mondes, 1861; and the article MAN.

III. The grand character of the same human pair have also formed the subject of much discussion. It will be found, however, that the best conclusions of reason on this point harmonize fully with the brief Scriptural account of the facts as they were. 1. It is evident, upon a little reflection, and the close investigation confirms the conclusion, that the first human pair were created sinless; and, if they were not equivalent to that which all subsequent human beings have had to reach by slow degrees, in growth, experience, observation, imitation, and the instruction of others; that is, of a state of prime maturity, and with an infusão, so to speak, of knowledge and habits, both physical and intellectual, suitable to the place to which man had to occupy in the system of creation, and adequate to his necessities in that place. Had it been otherwise, the new beings could not have preserved their animal existence, nor have held rational converse with each other, nor have paid to their Creator the homage of knowledge and love, adoration and obedience; and reason clearly tells us that the last was the noblest end of existence. The Bible coincides with this dictum of honest reason, expressing these facts in simple and artless language: "And Jehovah God formed the man [Heb. the Adam], dust from the ground [Heb. habuth], and blew into his nostrils the breath of life [Heb. neshamath, life]; and the man became a living soul." (Gen. ii. 7.) Here are two objects of attention, the organic mechanism of the human body, and the vitality with which it was endowed. (c.) The mechanical material, formed (moulded, or arranged, as an artist modeler clay or wax) into the human and all other animal bodies, is called "dust from the ground." This expression conveys, in a general form, the idea of earthly matter, the constituent substance of the ground on which we tread. To say that of this the human and every other animal body was formed, is a position which would be at once the most easily apprehensible to an uncultivated mind, and which yet is the most directly opposite to the highest purpose of the purpose. We now know, from chemical analysis, that the animal body is composed, in the inscrutable manner called organization, of carbon, hydrogen, oxygen, nitrogen, lime, iron, sulphur, and phosphorus. Now all these are mineral substances, which in their various combinations form a very large part of the solid ground.

(b.) The expression in which we have, "...the image of God," sets before us the organic life of the animal frame, that mysterious something which man cannot create nor restore, which baffles the most acute philosophers to search out its nature, and which reason combines with Scripture to refer to the immediate agency of the Almighty—' in him we live, and move, and have our being.'"

2. But the Scripture narrative also declares that "God created man in his own image: in the image of God created he him; male and female created he them" (Gen. i. 27). The image (resemblance, such as shadows bear to the shadow bearer, which is the object), is an expression which breathes at once primitive simplicity and the most recondite wisdom; for what term could the most cultivated and copious language bring forth more suitable to the purpose? It presents to us man as made in a resemblance to the Author of his being, a true resemblance, but faint and shadowy; an outline, faithful according to its capacity, yet infinite, remote from the reality: a distant form of the intelligence, wisdom, power, rectitude, goodness, and dominion of the Adorable Supreme. As to the precise characteristics of excellence in which this image consists, theologians have been much divided. Tertullian (Adv. Marc. ii, 5, 6) placed it in the faculties of the soul, especially in the power of choice between good and evil. Among the fathers generally, and the schoolmen after them, there were many different theories, nor are the later theologians at all more unanimous. Many unnecessary disputes have been avoided by the confession, that the phrase the image of God is a very comprehensive one, and is used in the Bible in more than one sense. Accordingly, the best writers speak of the image of God as twofold, Natural and Moral.

(a.) Natural.—The notion that the original resemblance of man to God must be placed in some one quality of Creation, is destitute of proof either from reason; and we are, in fact, taught that it comprises also what is so far from being essential that it may be both lost and regained. (1.) When God is called "the Father of Spirits," a likeness is suggested between man and God in the spirituality of their nature. This is also implied in the striking argument of St. Paul with the Athenians: "Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device;" plainly referring to the idolatrous statues by which God was represented among heathens. If likenesses to God in man consisted in bodily shape, this could not have been an argument against human representations of the Deity; but it imports, as Howe well expresses it, that "we are to understand that our resemblance to him, as we are his offspring, lies in some higher, more noble, and more excellent thing, of which there can be no figure; as who can tell us to give the figure or image of a thought, or of the mind or thinking power?" In spirituality, and, consequently, immateriality, this image of God in man, then, in the first instance, consists. (2.) The sentiment expressed in Wisdom ii, 23, is an evidence that, in the opinion of the ancient Jews, the image of God in man comprised immortality also.
"For God created man to be immortal, and made him to be an image of his own eternity;" and though other creatures were made capable of immortality, and at least the material human frame, whatever we may think of the case of animals, would have escaped death, if it had entered that hypothesis, admitting the absurdity of the "natural immortality" of the human soul, that essence must have been constituted immortal in a high and peculiar sense, which has ever retained its prerogative of continued duration amid the universal death not only of animals but of all human beings. There appears in the image also a manifest allusion to man's immortality, as being included in the image of God, in the reason which is given in Genesis for the law which inflicts death on murderers: "Whose sheddeth man's blood, by him shall his blood be shed: for in the image of God made he man." The essence of the crime of homicide is not confined here to the putting to death the mere animal part of man; and it must, therefore, lie in the peculiar value of life to an immortal being, accountable in another state for the actions done in this, and whose life ought to be specially guarded for this very reason, that death introduces him into changeless and eternal relations, not to be left in the mercy of human passions. (3.) The intellectual faculties of man form a third feature in his natural likeness to God. Some, indeed (e.g. Philo), have placed the whole likeness in the voice, or rational soul. (4.) The will, or power of choice and volition, is the last of these features, the essence and ineffaceable. Man could not be "not without them."

(b.) Moral.—(1.) There is an express allusion to the moral image of God, in which man was at first created, in Colossians ii, 10: "And have put on the new man, which is renewed in knowledge, after the image of Him that created him," and in Ephesians iv, 24: "And new creature, which is created in righteousness and true holiness." In these passages the apostle represents the change produced in true Christians by the Gospel, as a "renewal of the image of God in man; as a new or second creation in that image;" and he explicitly declares, that that image consists in "knowledge," in "righteousness," and in "true holiness." (2.) This also may be finally argued from the satisfaction with which the historian of the creation represents the Creator as viewing the works of his hands as "very good," which was pronounced with reference to each of them individually, as to the whole: "And God saw every thing that he had made, and, behold, it was very good." But, as to man, this goodness must necessarily imply moral as well as physical qualities. A rational creature, as such, is capable of knowing, loving, serving, and living in communion with the Most Holy One. Adam, at first, did or did not exert this capacity; if he did not, he was not very good—not good at all.

3. On the intellectual and moral endowments of the progenitor of the human race, extravagant views have been taken on both sides. (a.) In knowledge, some have thought him little inferior to the angels; others, as furnished with but the simple elements of science and of language. The truth seems to be that, as to capacity, his intellect must have been vigorous beyond that of any of his fallen descendants; which itself gives us very high views of the strength of his understanding, although we should allow him to have been created "lower than the angels." As to his actual knowledge, that would depend upon the time and opportunity he had to observe the nature and laws of the objects around him; and the degree in which he was favored with revelations from God on moral and religious subjects. The "knowledge" in which the Apostle Paul, in the passage quoted above from Colossians ii, 10, places the "image of God" after which man was created, does not merely imply the faculty of understanding, which is a part of the natural image of God, but that which might be lost, because it is that in which we may be "renovated." It is, therefore, to be understood of the faculty of knowledge in right exercise; and of that willing reception, and firm retaining, and hearty approval of religious truth, in which the essential attribute of morality is always understood in the Scriptures. We may not be disposed to allow, with some, that Adam understood the deep philosophy of nature, and could comprehend and explain the sublime mysteries of religion. The circumstance of his giving names to the animals indicates, in which he was cognizant of a philosophical acquaintance with their qualities and distinguishing habits, although we should allow their names to be still retained in the Hebrew, and to be expressive of their peculiarities as some explorers have stated. Sufficient time appears not to have been afforded him for the study of the properties of animals, as this event took place previous to the formation of Eve; and as for the notion of his acquiring knowledge by intuition, this is contradicted by the revealed fact that angels themselves acquire their knowledge by observation and study, though, no doubt, with great rapidity and certainty. The whole of the new creature, which is "brought" to Adam, and it is probable that he named them under a Divine suggestion. That his understanding was, as to its capacity, deep and large beyond any of his posterity, must follow from the perfection in which he was created; and his acquisition of knowledge would, therefore, be rapid and easy. It was, however, in moral and religious truth, as being of the first concern to him, that we are to suppose the excellency of his knowledge to have consisted. "His reason would be clear, his judgment uncorrupted, and his conscience upright and sensible." The best knowledge would, in him, be placed first, and that of every other thing be made secondary to it, as to its relation to that. The apostle adds to knowledge "righteousness and true holiness;" terms which express, not merely freedom from sin, but positive and active virtue.

Sober as these views of man's primitive state are, it is not, perhaps, possible for us fully to conceive of an unexalted condition even as this. Below this standard it could not fall; and that it implied a glory, and dignity, and moral greatness of a very exalted kind, is made sufficiently apparent from the degree of guilt charged upon Adam when he fell; for the aggravating circumstances of his offence may well be deduced from this sublime contrast. (b.) As to Adam's moral perfection, it has sometimes been fixed at an elevation which renders it exceedingly difficult to conceive how he could fall into sin at all. On the other hand, those who deny the doctrine of our hereditary depravity, delight to represent Adam as little superior in moral perfection and capability to his descendants. But if we attend to the passages of Holy Writ above quoted, we shall be able, on this subject, to ascertain, if not the exact degree of his moral endowments, yet that there is a certain standard below which they cannot be placed. Generally, he was made in the image of God, which we have before observed, is to be understood morally as well as naturally. To whatever extent it went, it necessarily included all which did not resemble God; it was a likeness to God in "righteousness and true holiness," whatever the degree of each might be, and excluded all admixture of unrighteousness and unholiness, in whatever original state, was sinless, both in act and in principle.

4. The rabbis and the Arabsians relate many absurd traditions about Adam's personal beauty,.endowments, etc., and such are still current among the Eastern nations. An account of many of them may be found in Bayle (s. v.).

5. That Adam was a type of Christ is plainly af...
firmed by Paul, who calls him "the figure of him who was to come." Hence our Lord is sometimes called, not inappropriately, the second Adam. This typical relation stands sometimes in similitude, sometimes in contrast. Adam was formed immediately by God, as was the humanity of Christ. In each the nature was spotless, and richly endowed with knowledge and true holiness. Both are seen invested with dominion over the earth and all its creatures; and this may explain the eighth Psalm, where David seems to make the sovereignty of the first man over the whole earth, in its pristine glory, the prophetic symbol of the dominion of Christ over the world restored. Beyond these particulars fancy must not carry us; and the typical contrast must also be limited to that which is stated in Scripture or supported by its allusions. Adam and Christ were each a public person, a federal lead to the whole race of mankind; both were invested with the fountain of sin and death, the other of righteousness and life. By Adam’s transgression "many were made sinners" (Rom. v, 14–19). Through him, "death passed upon all men, because all have sinned" in him. But he thus prefigured that one man, by whose righteousness the free gift comes upon all men to justification of life. The first man condemned all to sin; but all to his posterity; the other is a quickening Spirit, to restore them to newness of life now, and to raise them up at the last day. By the imputation of the first Adam’s sin, and the communication of his fallen, depraved nature, death reigned over those who had not sinned after the similitude of Adam’s transgression; and through the righteousness of the second Adam, and the communication of a divine nature by the Holy Spirit, favor and grace shall much more abound in Christ’s true followers unto eternal life.—Watson, Theol. Dict. s. v.; Hunter, Stac. Biol. p. 8; Williams, Characters of O. T. 1; Kurz, Hist. of Old Cot. 2, 82; Rawlinson, Fall, and Babylon, 2. (Sept. ‘Mab., but most copies omit; Vulg. ‘Amom.) A city at some distance from the Jordan, to which (according to the text, וָעַמְּדָה, in Adam), or beyond which (according to the margin, מָאָמְדָה, "from Adam"), as in our version), the overflow of the waters of that stretch extended in its annual inundation, at the time when the Israelites passed over (Josh. iii, 16). The same is the city called Adamath in the alluvial clay in the vicinity (comp. 1 Kings vii, 45). It has been incorrectly inferred from the above text that the city Adam was located east of the river; whereas it is expressly stated to have been beside (בַּאֲדָם) Zarethan (q. v.), which is known to have been on the west bank, not far from Bethshean (1 Kings iv, 12). It hence appears that the 'heap' or accumulation of waters above the Israelites’ crossing-place, caused by the overflow of the stream, reached back on the shore and many miles up the river, over the secondary banks of the Ghor, on which Zarethan stood, as far as the higher ground on which Adam was located (see Keil, Comment. in loc.) probably the ridge immediately north of Bethshean, which closes the plain of Moab in this direction.

Adam of Bremen, born in Upper Saxony, came to Bremen in 1067, and was made magister scholaram in 1069—hence often named Magister. He died about the year 1076. (See Asmusen, De feminis Adami Bremiensis, Kiliion, 1834.) He wrote the Gea Humanae-synmens ecclesiae pontificum, which is our chief source of information for the Church history of Northern Europe from 808 to 1073; the present work is the best edition. The best edition is that of Lappenberg, in the Monumenta Germaniae (ed. Pertz, tom. vii, p. 266–389); also published separately, "in unus schollarum" (Hannover, 1846). The best treatise on his life, his trustworthiness as a historian, and his sources of information, is the introduction of Lappenberg to his edition. Corrections of some of his statements may be found in N. Comm. Sac. Geot. i, ii, 126 sq.; and in Staphorst, Hist. Eccles. Hamburg.

Adam, Melchior, born in Silesia, obtained about 1600 the headship of a college, and finally a professorship in the University of Heidelberg. His chief works are Vita Germanorum Philosophorum, Theologorum, etc. (Heidelberg, 1578, 2 vols. 8vo), De Hermeneutica Specimen, etc. Theor. (Heidelberg, 1580, 1581, 1582, 3 vols.), and De tractatione Ellae et Thologorum et rerum Principia (Franc. 1618, 8vo), published together, under the title Dignorum laude virorum immortalitatis (Franc. 1658, 5 vols. 8vo, and 1706. fol.)—a great repository, from which compilers of church history and of biographical dictionaries have since drawn their materials. He died March 25, 1622, at Heidelberg.

Adam, Thomas, born at Leeds, 1701, was rector of Wintringham, England, fifty-eight years, and died 1784. He was a sensible and voluminous writer: his ‘Works’ (Lond. 1822, 8 vols. 8vo) contain a Paraphrase on the Romans, Lectures on the Church Catechism, and a number of Sermons. His life, with his Exposition of the Gospels, was published in London in 1837 (2 vols. 8vo).

'Ad'namah (Heb. 'Adamam, אֲדָמָה, ground, as often; Sept. 'A' SYN v. r. 'Adam, Vulg. Edema), a famous city of Naphthali, mentioned between Chinnereth and Ramah (Josh. xix, 36); it probably the same as ADAMI (q. v.) of the same tribe (ver. 38). Schwarz, however (Palest. p. 188), thinks it is the present village Dama, situated, according to him, 5 English miles W. N. W. from Safed; but no such name is given by other travellers.

Adamnanus or Adamnannus, a Scoto-Irish priest and monk, made in 679 abbot of Hy. In 701 he was sent on a mission to Alfred, king of Northumberland, and on his return endeavoured in vain to induce his countrymen to observe Easter after the Roman fashion, which he had learned in England. He then passed over to Ireland, where he persuaded nearly all the people to follow the Roman custom. From Ireland he returned to Hy, and having again tried, but with as little success, to bring his monks round to his newly-adopted views, he died there, aged 89. Sept. 28. 794. He edited a Life of St. Columb, in three books, which is given by Cambra, Acta s. v., (p. 10); and in the new edition (p. 680); also De Locis Terrae Sanctae, lib. 3, published by Serarius, at Ingolstadt, 1619, and at Malbion, in his Sac. Benedicti, part ii, p. 502. He is also said to have written a book, De Pascua Legitimo, and some canonics. See Sir James Ware’s Irish Writers, lib. i, cap. iii, p. 86.—Cave, Hist. Lit. anno 678, lib. i, cap. vi, p. 268.

Adaman, a term vaguely used to describe any very hard stone, and employed in the Ath. Vera. in Ezek. iii, 9; Zech. viii, 12, as the rendering of נַעַמ (shamir), elsewhere (Jer. xvii, 1) rendered DIAMOND (q. v.). ‘A’dama, Esclus. xvi, 16, in some copies.

'Adani (Heb. 'Adami, אֲדָמֵי, redishá; Sept. ‘Adam, Vulg. Adam). A city near the border of Naphthali, mentioned between Zaanaim and Nekeb (Josh. xix, 38). The best interpreters (e. g. Rosenmüller, Keil, in loc.) join this with the following name, Nekeb (נָקֶב), l. q. in the hollow; so the Vulg. que est Necess, but the Sept. distinguishes them, eni Nekob, as if an epithet of the same place; although the Jerusalem Talmud (Megilla, lxx, 1) makes them distinct, and calls the former Damim (דָּמִים), which Schwarz (Palest. p. 181) supposes identical with a ‘village Dami 5 English miles west of the S. W. point of the Sea of Tiberias,’ meaning the ruined site Daniel (Robinson, Researches, iii, 237), falling on the limits of Naphthali. See Tribe. The place appears to be the same elsewhere (Josh. xix, 36), called ADAMI (q. v.), and the enumeration in ver. 36 requires the collection Adamim nekob as one locality. See NEKOB.
ADAMIC Constitution. See COVENANT.

ADAMITE, 1, a sect of heretics in Northern Africa in the second and third centuries. They pretended to the primitive innocence which Adam had before the fall; and, in imitation of his original condition, they appeared naked in their religious assemblies, which they called Paradises. The author of this abominable heresy was a certain Proculus, a disciple of Carpocrates (August. De Haeres. 81). 2. A similar heresy, under the same name, appeared in Bohemia in the fifteenth century. (See Picard, Ceremonies Religieuses, fig. 215.) Their followers were known as Adamites, or Adamites, from whom they were also called Picardists. From France they spread over a large portion of Germany, especially over Bohemia and Moravia. Their chief seat was a fort on an island of the river Lusinice, from whence they frequently set out for plundering and murdering. Ziska suppressed them in 1241. For a long time they seemed to be extinct, but in 1781, when Joseph II issued his patent of toleration, the Adamites came again forward and claimed toleration of their principles and meetings. But when they made known the character of both, the government speedily suppressed them. Adamites, in their extinction was not entirely apparent, and in 1840, after the publication of the edict of toleration, they again showed themselves in public, especially in the district of Chrudim, Bohemia. In five villages they were very numerous, and in one, Stradan, they even succeeded in making many converts. All their members belong to the Czech (Slavonian) nationality, and are mostly mechanics or pedlars. They deny the existence of a personal God, but assume a Supreme Power (Moc) which has created the world, which henceforth exists through itself. Every Adamite claims a spirit who cleanses him from sins. They reject sacraments and worship, but expect a saviour (Mahis) whose appearance they hope the realization of their communist ideas. Their meetings and the public confession of their principles have been again suppressed by the government, but they are known still to exist in secret. (See Beaussie, Sur les Adamites en Boheme, in L’Enfant, Hist. Hum. 1, 304 sq.; Pertz, Script. rer. Austriae, sect. xiv.—Monheim, Ch. Hist. cent. ii. pt. ii. ch. v. § 18; Lardner, Works, viii. 425; Wetzer and Welto, xii. 11 sq.)

ADAMANNUS. See ADAMANNUS.

ADAMS, Eliphalet, an eminent Congregational minister, was born at Dedham, Mass., March 26, 1677, and graduated at Harvard College in 1694. After preaching in various places for ten years without settlement, he was ordained pastor of the church in New London, Conn., February 1, 1700, and died April 17, 1733. He was a man of learning, and was very much interested in the Indians, whose language he had acquired. He published a number of occasional sermons.—Allen, Amer. Biog.; Sprague, Annals, i. 234.

ADAMS, Hannah, was born at Medfield, near Boston, in 1756. She learned Greek and Latin from students who lodged in her father’s house. In 1784 she published a View of all Religions, which went through several editions in America, and was reprinted in England. In her fourth edition she changed the title to Dictionary of Religions. She also published a History of the Jeews (Boston, 1812). Her History of New England appeared in 1790. She died at Brookline, Mass., Nov. 15, 1831.

ADAMS, Jasper, D.D., President of Charleston College, S. C., was born at Medway, Mass., Aug. 27, 1793, graduated at Brown University in 1815, and studied theology at Andover. In 1819 he was made professor of mathematics at Brown University, and was ordained a minister of the Protestant Episcopal Church in 1821. In 1824 he became President of Charleston College, but in 1826 he removed to West Point Academy. In 1828 he moved to Pendleton, S. C., where he died, Oct. 25, 1841. Besides the "Moral Philosophy," he published a number of occasional sermons and addresses.—Sprague, Annals, v. 641.

ADAMS, John, was the only son of Hon. John Adams, of Nova Scotia, and was graduated at Harvard College in 1771. He was pastor in Roxbury, but dismissed, 1780. He died at Cambridge in 1740. He was distinguished for his genius and piety, and is said to have been master of nine languages. A small volume of his poems was published at Boston in 1743.—Allen, Amer. Biog.; Sprague, Annals, i. 350.

ADAMS, Samuel, M.D., a minister of the Methodist Episcopal Church, was born in 1768, and practised medicine till mature years, holding infidel opinions in regard to Christianity. After his conversion, in 1818, he entered the Ohio Conference in 1818 as a travelling minister, and devoted himself to the ministry fifteen years. He died at Beaver, Pa., March 6, 1832.—Minutes of Conferences, ii, 214.

ADAMS, Thomas, a pious and learned English Anglican, of St. Benner’s, London, was appointed for his loyalty, and died before the Restoration. He was a great favourite with Southey, who says that he "had all the oddity and felicity of Fuller’s manner." His Works, chiefly sermons, were published in 1830 (fol. Lond.). His Exposition of St. Peter was reprinted in 1839 (in 2 vols., London).

ADAMS, William, a Methodist Episcopalian minister, was born in Fairford Co., Va., June 29, 1785. Educated in a pious household, he was converted at an early age, and commenced preaching in 1813, in Kentucky, whither his family had removed. His mind, naturally vigorous, was cultivated by assiduous study, and he became one of the most acceptable and useful preachers of the Kentucky Conference, of which he was a member from 1814 to the time of his death. For many years he was secretary of the Conference. He died in 1836.—Minutes of Conferences, ii, 496.

ADAMSON, Patrick, archbishop of St. Andrews and one of the most learned writers of the 16th century, was born at Perth, March 15, 1543. At the age of 28 he fled from home and as private tutor in the household of the Duke of Ossian, escaped death at Bourges at the time of the massacre of the French Protestants. He lived in concealment seven months, during which time he translated into Latin verse the Book of Job, and wrote the tragedy of Herod, also in Latin verse. In 1578 he returned to Scotland, became minister of Paisley, and was soon raised to the archbishopric of St. Andrews, the accepting of which brought him into continual discredit and affliction till his death, in great poverty, Feb. 18, 1592. His Works were printed at London in 1619.

A’dar, the name of a month and also of a place. See also ADAR.

ADAR. See Tse'h. "The large, Eth. iii. 7, 13; viii. 12; ix. 1, 16, 17; xix. 21; Ezra vi. 15; Sept. 'Adar.' The sixth month of the civil and the twelfth of the ecclesiastical year of the Jews (comp. 1 Macc. vii. 49); from the new moon of March to that of April; or, according to the rabbins, from the new moon of February to that of March. The name was first introduced after the introduction of the Macedonian Dystrus (Ã'firoe). (See Michellis, Gram. Arab. p. 25; Suppl. p. 25; Golius, in Loc. ob Alfer. p. 17, 34; Hyde, De relig. et Pers. p. 63.) The chief reason why the names of the first day of the month are given is that these are the days in which there is a rest apart for commemoration: The 7th is a fast for the death of Moses (Deut. xxxiv. 5, 6). In the first century, in time honored and tied to his death by some ancient authorities. Josephus (Ant. iv. 8, 49) states that he died on the first of this month; which
also agrees with Midrash Megillath Esther, cited by Reland (Antiq. Hebr. iv. 10); whereas the Talmudical tracts Kaddishim and Sota take the scene as the day. It is at least certain that the latter was the day on which the fast was observed. On the 9th there was a fast in memory of the contentions (or rather rupture of the celebrated schools of Hillel and Shamai), which happened but a few years before the birth of Christ. The cause of the dispute is obscure (Wolf's Bibliothek. Hebr. ii. 826). The 18th is the so-called "Fast of Esther." Iker observes (Antiq. Hebr. p. 150) that this was not an actual fast, but merely a commemoration of Esther's esteems those days, as is still observed among the Jews on the 18th, and a preparation for the ensuing festival. Nevertheless, as Esther appears, from the date of Haman's edict, and from the course of the narrative, to have fasted in Nisan, Buxtorf adduces from the rabbins the following account of the name of this fast, and of the foundation of its observance in Adar (Syn. Sepher, p. 564); that the Jews assembled together on the 18th, in the time of Esther, and that, after the example of Moses, who fasted when the Israelites were about to engage in battle with the Amalekites, they devoted that day to fasting and prayer, in preparation for the perilous trial which awaited them on the morrow. In this sense the 18th does stand in the most direct relations to the feast of Purim. The 13th was also, "by a common decree," appointed as a festival in memory of the death of Nicanor (2 Macc. xx. 36). The 14th and 15th were devoted to the feast of Purim (Esth. ix. 21). See Purim.

In case the year was an intercalary one, when the month of Adar occurred twice, this feast was first modestly observed in the intercalary Adar, and then celebrated with full splendor in the ensuing Adar. See VEDAR. The former of these two celebrations was then called the lesser, and the latter the great Purim. Home has erroneously stated (Introduction, iii. 177) that these designations apply to the two days of the festival in an ordinary year. For the Scripture lessons of this month, see Otho, Lex. Rabb. p. 8—Kittel, s. v. See CALENDAR; MONTH.

2. (Heb. Addar), "splendor, otherwise thrashing-floor; Sept. 'A'daráh, apparently mistaking the appended ìl for a part of the word; Vulg. Addar) a contracted form (Josh. xv. 8) of the name elsewhere (Num. xxxiv. 4) written HAZAR-ADDAR. See also ARAOTH-ADAR, HAZAR-ADDAR.

ADARCONIM. See DARIC.

ADARGASERIN. See TREASURER.

ADASA (ADASI), a village of Judaea, where Judas the Maccabaeus slew the Assyrian general Nicanor (1 Macc. vii. 40, 46), and where he was himself afterward slain by the generals of Antiochus (Josephus, War i. 1. 6). It was situated, according to Josephus (Ant. xii. 10, 80) and Strabo (Geog. x. 649), near Gophna, but was hardly the HUDÁNAI (q. v.) of the tribe of Judah (Josh. xv. 37). See LAISH.

ADASHIM. See LENTIL.

ADACTUS, an Italian and steward of certain of the royal domains, in a city of Phrygia, the name of which is unknown. He perished during the persecution of Decius, about 250. His memory is celebrated by the Latin church on the 7th of February; by the Greeks, October 3d—Eusebius, Eccl. Hist. viii. 11; Butler, Lives of Saints, Feb. 7.

ADBEEL (Heb. Adbeeł), 'adbeel, prob. miracle of God, the first member being by Syriac for Ḥabar, 'savor; or progeny of God, the first member being Arab. sob. offspring; Sept. Naḥāleḳ [Josephus 'Aḇi-ḏi-ḥoḳ, Ant. i. 12, 4], Vulg. Adbiel), the third name of the twelve sons of Ishmael, and head of an unknown tribe (Gen. xlix. 13; 1 Chron. i. 29).

B.C. post 2061. See ARABIA.

ADDAN (Heb. Adam'an, 'adán; Sept. 'Háwý, an-
other form (Ezra ii, 59) of the name (Neh. vii. 63) ADDAN (q. v.).

ADÁR (Heb. Addar), 'adár, ample or splendid, otherwise [from the Chaldean. Ḥ Dar] threshing-floor; Sept. 'Apôd v. r. 'Addôp, Vulg. Addar), a son of Bela and grandson of Benjamin (1 Chron. vi. 8); elsewhere (Gen. xlv. 21) called AND (q. v.). See also ARAOTH-ADAR, HAZAR-ADAR.

adder, in the general sense of a venomous serpent (see SERPENT), is the rendering in the Authorised Version of the following Hebrew words in certain passages: 'aháš (akahat, perhaps so called from coming and lying in scab), an asp, or other venomous reptile, only found in Ps. exii. 3; ḫÔš (pa than, probably from twisting itself), an equally indefinite term for a viper or venomous serpent, Ps. li. viii. 4; xcl. 13 (elsewhere "asp"); Deut. xxxii. 33; Job xx. 14, 16; Isa. xi. 8; ḫÔbām, 'išpikōm, so called from hissing, a basilisk, or other poisonous serpent, Prov. xxiii. 32 (elsewhere "cockatrice"); Isa. xi. 8; lx. 5; Jer. xviii. 17; like the kindred ḫÔbām, 'isphāhā, Isa. xiv. 29; ḫÔbāp, shēkhiphōn, so called from creeping, apparently an adder, or small speckled venomous snake, occurs only in Gen. xlix. 17. For any, or all of the particular species of serpent, although special traits are given in connection with some of them that enable us to make an approximation toward their identification with those described by modern naturalists. See SNAKE. The terms adder and viper are nearly interchangeable in modern science, the latter being strictly the name given to a genus of snakes having the head covered with scales. See VIPER. The true adders are classed under the sub-genus BERUS, and are of several species, properly distinguished by the granular scales of the head, sometimes with larger scales internosed, and having nostrils of a moderate size. See SERP.

ADÁTH (ADHÁTH, probably for Heb. Adháth, "ornamental, as in Exod. xxxii. 4, etc.), the name of one or two men.

1. An Israelite, several of whose descendants, on returning from Babylon, married heathen women (1 Esdr. ix. 31); for which the parallel text (Ezra x, 30) has more correctly FARATH-MOA'R (q. v.).

2. The son of Adam, the father of Malchiel (I. c., probably Masseah, 2 Chron. xxx. 4) in the maternal ancestry of Christ (Luke ii. 28). B. C. ante 628.

ADISON, Joseph, one of the most eminent of British writers, was the son of Dean Addison, and was born at Milton, May 1, 1672. He was educated at the Charter House and at the colleges of Queen's and Magdalen at Oxford. Of his contributions to general literature we do not speak. In the course of his writings in the Tatler, Spectator, and Guardian, appeared a series of papers, afterward collected, and often reprinted, under the title of "Addison's Evidence of the Christian Religion." In his latter years he projected a paraphrastic version of the Psalms of David, of which he gave a beautiful specimen in his metrical translation of Psalm xxiii: "The Lord my pastor shall prepare," etc. But a long illness prevented the completion of this design. Addison died at Holland House, Kensington, June 17th, 1719. During his lingering decay he sent for a young nobleman of very irreligious life and of loose opinions to attend him; and when the latter, with great tenderness, requested to receive his last injunctions, Mr. Addison told him, "I have sent for you that you may see how a Christian can die." The best edition of his Whole Works is that of Bishop Hurd (Lond. 1711, 6 vols. 8vo).—Jones, Chr. Biog. p. 5.

ADDO (Adho, comp. ADDON), the "father" of the prophet Zechariah (1 Esdr. vi. 3), called in the genuine text (Exod. v, 1) IDDÖ (q. v.).
ADDON

Ad'odon (Heb. "Addon", אָדֹד, "low or lord, or perhaps i.q. 'Ido; Sept. Ἀδῶν), the second of three persons mentioned in Neh. vii, 61, who, on returning from the captivity to Palestine, were unable to "show their father's house or their seed, whether they were of Israel," B.C. 536. This probably means that they were unable to furnish such undeniable legal proof as was required in such cases. And this is in some degree explained by the subsequent (v. 63) mention of priests who were expelled the priesthood because their descent was not found to be genealogically registered. These instances show the importance which was attached to their genealogies by the Jews. See Genealogy. In Ezra ii, 59, he is called Addan, but in 1 Esdr. v, 36, his name is contained in Chara-Athar-Lar. According to others, this is the name of a place in the land of the captivity, like Tel-melah and Tel-haimah, whose son is said to have returned from Babylon (1 Esdr. v, 34); but the genuine text (Ezra ii, 51) has no such name.

A'idden, as it is for Juddan. A priest, after the captivity, who is said to have married a daughter of Bzerzelus, and hence assumed his name (1 Esdr. v, 36); evidence for correction for Barzillai (q.v.) of the genuine text (Ezra ii, 61).

Adelaide, a city and capital of South Australia, which had, in 1855, a population of 20,000 souls and 15 churches. It is the see of a bishop of the Church of England, as well as of a Roman Catholic bishop. The former was established in 1847, and had, in 1859, 80 clergy-men, among whom were 1 dean, 1 archdeacon, and 7 honorary curates. Adelaide also has an Episcopalian literary institution, called St. Peter's Collegiate School. See Clergy List for 1860 (London, 1860, 8vo).

Adalbert (Aldebert or Adalbert), a priest and irregular bishop of the eighth century, who obtained great celebrity from his piety and zeal, and from his strides in ecclesiastical matters with Boniface, the (so-called) "pope of Germany." Our knowledge of him is derived mostly from the account of his adversary, Boniface, who paints him in dark colors; but the truth seems to be that he had much more of the spirit of the Gospel than was usual in his times. He opposed, for instance, pilgrimages to Rome, and advised sinners to "seek relief from the omnipresent God, or from Christ alone." Boniface charged him with having superstitious practices, and he was condemned by the Synod of Soissons, 744.—Neander, Ch. Hist. iii, 56; Mosheim, Ch. Hist. cent. viii, pt. ii, ch. v, § 2.

Aelem or Adelheim. See Aldhelm.

Adedatus, Pope, a Roman by birth, who obtained great celebrity from his piety and zeal, and from his strides in ecclesiastical matters with Boniface, the (so-called) "pope of Germany." Our knowledge of him is derived mostly from the account of his adversary, Boniface, who paints him in dark colors; but the truth seems to be that he had much more of the spirit of the Gospel than was usual in his times. He opposed, for instance, pilgrimages to Rome, and advised sinners to "seek relief from the omnipresent God, or from Christ alone." Boniface charged him with having superstitious practices, and he was condemned by the Synod of Soissons, 744.—Neander, Ch. Hist. iii, 56; Mosheim, Ch. Hist. cent. viii, pt. ii, ch. v, § 2.

A'der (Heb. E'der, אֶדֶר, in pause A'der, אֶדֶר, a flock, i.q. Eder; Sept. Ζέβη ντ ζ Τέβη, a chief Benjamite, "son of Beriah, resident at Jerusalem (1 Chron. viii, 19), B.C. ante 588.

Adesenari, or Impannati, a sect in the 10th century, who believed in the real presence of Christ in the Eucharist, but not in the full Roman dogma on that subject. The name is derived from the Latin word A'des, "to be present." They held the so-called doctrine of impantation, scit., "non adesce in Eucharistia Humanae seu Carneum Christi Corpus sumptum ex B. Virginis Matre sed Corpus panaceum assumptum a Verbo." See Impantation.

Adabans (Αἰδαβάν, sc. χώρα, probably from the river Zab or Dhib), the principal of the six provinces of Assyria. See Adanas. Nat. v, 12 and Ammianus (xxiii, 6, § 20) comprehended the whole of Assyria under this name, which, however, properly denoted only the province which was watered by the rivers Diab and Adab, or the Great and Little Zab (Dhib), which flow into the Tigris below Nineveh (Mosul), from the north-east. The queen of this region, and the queen her Isates, as Phoenicians convert to Judaism, are very often named by Josephus (Ant. xx, 2, 4; War, ii, 16, 19; v, 4, 6, 11).

Adiaphora (ἀδιάφορα), things indifferent. In ethics the term has been applied to actions neither expressly commanded nor prohibited by the moral law, which may or may not be done. The question whether such actions are possible, is affirmed by the Stoics, and, among the Scholastics, by Dun Scotus, but denied by Thomas Aquinas. At the time of the Reformation it gave rise to the Adiaphoristic Controversy (q.v.). The Pietists of the 17th and 18th centuries and the philosophers Wolf and Fichte rejected it. Modern writers on ethics generally agree with Schleiermacher, who (in his History of Dogma, 1841) shows that this distinction can and ought to exist in state law, but cannot in the court of conscience. See, generally, Schmid, Adiaphora, wissenschaftlich und historisch untersucht (Leips. 1809).

Adiaphoristic Controversies. I. A dispute which arose in 1546 among the Lutheran reformers. The Augsburg Confession (q.v.) gave great offence to the Lutherans, as well as to the pope, Melancthon, Camerarius, Bugenhagen, and other divines were summoned by the Elector Maurice of Saxony to consider how far the Interim might be adopted in Germany. They decided that in "things indifferent" (in rebus adiaphorosis) the emperor might be obeyed; and they prepared the "Leipsic Interim," as a formula concordatis, and rule, especially, for the churches of Saxony. While it professed to yield no point of protestant faith, it admitted the use of some of the Roman ceremonies, e. g. confirmation, use of candles, gowns, holidays, etc., matters which Melanchthon considered adiaphoros. The controversy arose when the Elector and his opponents (and justly) with Romanizing, not merely in things indifferent, but also in matters of faith; e. g. with granting that the pope is head of the Church, even though not jure divino; allowing that there are seven sacraments; admitting the use of extreme unction, and of other ceremonies. The controversy was continued with great bitterness until the adoption of the Augsburg Formula Concordis, 1555; but the topics of the Interim afforded matter for internecine strife among the Protestant theologians long after. See, generally, Schmid, Controversia de Adiaphoros (Jen. 1857).—Mosheim, Ch. Hist. cent. xvi, § 8, pt. ii, ch. 1; Planck, Geschichte der Protestant. Theol. i, p. 151-248; iii, p. 801-804, adiaph. on second Adiaphor. Controversy; Hase, Ch. Hist. § 348, 351. Compare Flacius; Interim; Melancthon; SYNERGETIC CONTROVERSY.

II. A second controversy, called "Adiaphorist," arose among the Pietists and their opponents. The former urged an abandonment of such secular amusements as dancing, playing (especially at cards), joining, visiting theatres, etc. See Pietism.

A'dida (Ἀδίδα, Josephus also v. 'A'dia or Α'diā, probably of Heb. origin; Vulg. Adda), a fortified town in the tribe of Judah (1 Macce. xii, 38), which Simon Maccabaeus set up "in Sephelia" (iv τυ Σεφηλία) and made it strong with bolts and bars. Eusebius (Porph. v. 11) ascribes to this the ear of wheat handled in his time to the open country about Fleutberopolis (see Reland, Palæst. p. 187). This A'dida is probably the "Adda over against the plain," where Simon
Maccabees encamped to dispute the entrance into Judea of Tryphon, who had treacherously seized on Jonathan at Polemarchus (1 Macc. xiii, 13). Josephus (Ant. xiii, 6, 4) adds that this Addis was upon a hill, before which lay the plains of Judea. It is scarcely (see Rendel, Palaest. p. 546) the same as Adikaim (Jos. xv, 36), but may be the ancient A'datka (A'datuza of Eusebius, Onomast. s. v. 'A'datuza) and the modern Edikam (Schwarz, Palaest. p. 102), near Gaza. See ADITHAIM. It was apparently here that Aretas defeated Alexander (Josephus, Ant. xiii, 15, 2). Lightfoot, however, contrasts the scene of the meeting in the description of Josephus and Josephus into four or five different towns (see Chorog. Decad. § 8). Another place of the name of Addis, mentioned by Josephus (War, iv, 9, 1) as having been garrisoned by Vespasian, is thought to be Tell a Cord (Geogr. Ant. p. 388) to have been near Jericho; but Rendel (Palaest. p. 546) argues that it was precisely in the opposite direction from Jerusalem, perhaps identical with the Haddin (q. v.) of Ezra ii, 89. — Kitto.

A'diel (Heb. 'Adiel, בֶּיתָבֶּם, ornament of God), the name of three men.

1. (Sept. 'A'diel v. r. 'O'diel.) The father of Azmaveth, which latter was treasurer under David and Solomon (1 Chron. xxvii, 25). B.C. ante 1024.

2. (Sept. 'Edia v. r. 'Ediel.) One of the family before the Levites of Simon, who seem to have deserted the aborigines of Gedor (1 Chron. iv, 36), B.C. cir. 711.

3. (Sept. 'Adiel.) A priest, son of Jahaziah and father of Maaiah, who last one was most active in reconstructing the Temple after the captivity (1 Chron. ix, 12). B.C. ante 586.

A'din (Heb. 'Adin, בֶּיתָבֶּם, eminence, as in Isa. xxi, 8; Sept. 'Adin, 'A'din, 'A'din, 'A'din, 'A'din, the head of one of the Israelitish families, of which a large number (454, according to Ezra ii, 15, but 655, according to Neh. vii, 20)—the discrepancy being occasioned by an error in the hunderds, and the including or excluding (of himself) returned from Babylon with Zerubbabel (B.C. 536) and fifty more (with Ebed the son of Jonathan) under Ezra (B.C. 459, Ezra viii, 6). He appears to have been the same with one of those who subscribed the religious covenant with Nehemiah (Neh. xvi, 16, B.C. cir. 410). His name occurs in the parallel passages of the Apocrypha ('A'din, 1 Esdr. v, 14; 'A'din, 1 Esdr. vi, 32).

A'dinos (Heb. 'Adinos, בֶּיתָנָבֶּד, delectate; Sept. 'A'dinos), son of Shibza, a Reubenite, captain of thirty of his tribe, and second of the sixtenth of the thirty-three thousand warriors of David (1 Chron. xi, 42). B.C. 1045.

A'dino (Heb. 'Adino, בֶּיתָנּוּד, perhaps for וֹעַדִּינָו, i. q. Adino; Sept. 'A'dinos, Vulg. 'Cenitunum'), a name that occurs in the common version of 2 Sam. xxiii, 8, as one of the mighty men of King David. Instead of the confused translation, "The Tachmonite that sat at the seat, chief among the captains; the same [was] Adino," the margin renders the words translated "the same [was] Adino the Eznite" by the brandishing of his spear [fall]." It is clear that these words are not proper names, although their grammatical construction is not very easy. The meaning, according to the above view, omitting the words supplied in the common version, would be, "Joshebassibeth the Tachmonite, chief of the three, he brandished it, his spear, against," etc. This seems the best mode of disposing of this difficult passage, which others resolve by supposing some corruption in the text. See EXNITE.

A'dinu (אַדִּינָו), one of the Levites who interpreted the law as read by Ezra (1 Esdr. ix, 48); evidently a corruption of Jamin (q. v.) of the genuine text (Neh. viii, 7).

Adite. See AD.

Aditha'mon ( Heb. Aditha'mon, בֶּיתָבֶּד, double prey or double ornament; Sept. 'A'dathiazi, but some copies omit; Vulg. Adikaim), a town in the plain of Judah, mentioned between Sharon and Gederah (Josh. xv, 36). Eusebius (Onomast. s. v.) mentions two places of the name of Aditha (A'datho, Jerome, Aditha and Adia), one near Gaza, and the other near Diopolis (Lydia); the former being commonly supposed to be the same with Adithaim, and the latter with Hadid; and probably corresponding respectively to the two places called Adida (q. v.) by Josephus. Schwarz (Palaest. p. 102) accordingly thinks that Adithaim is represented by the modern village Edikam, 5 Eng. miles East of Gaza (correctly Edikam, Aedikam, Rosearia, ii, 570 sqq.) —but this is too far from the associated localities of the same group [see TIBE], which require a position not far from Menevia, a village with traces of antiquity, about 5 miles south of Ekrion (Van de Velde, Memoir, p. 114).

Adjuration (the verb is expressed by בַּשְׁסַד, alak,' in Hiph., to cause to swear, as rendered in 1 Kings viii, 31; 2 Chron. vi, 22; also בַּשָּׁב, shoba, in Hiph., to make swear, or charge with an oath, as often rendered; Gr. ἀνακυρίζω, to bind by oath), a solemn act or appeal, whereby one man, usually a person vested with natural or official authority, imposes upon another the obligation of speaking or acting as if under the solemnity of an oath (1 Sam. xiv, 24; Josh. vi, 26; 1 Kings xxii, 16; 2 Chron. xviii, 15). See SWEAR.

(1.) A striking example of this occurs in the N. T., where the high-priest calls upon Christ, in the presence of the Sanhedrim, to declare who he is (Matt. xxvi, 63; Mark v, 7; see Acts xix, 13; comp. 1 Thess. v, 27). An oath, although thus imposed upon one without his consent, was not only solemn, but binding in the highest degree; and when connected with a question, an answer appears to have been compulsory, and, if false, chargeable with perjury. Thus our Saviour, who had previously disavowed or declined to reply to the charges brought against him, now could not avoid an answer. The impropriety, however, of thus extorting truth must be evident; and in the case of Christ it was an outrage against the commonest principle of judicial fairness, by which a prisoner in power may be put in a position to inculpate himself. But the hierarchy, having failed to elicit any reliable evidence that would condemn Jesus, at last resorted to this base method of compelling him to declare his Messiahship, with a view to convict him upon his own testimony. See JESUS.

(2.) The term also occurs (Acts xxiv, 9) in reference to the expulsion of demons. See EXORCISM.

(3.) In the Roman Church, an act by means of which the name of God, or some other holy thing, is made use of, in order to induce any one to do what is required of him. An adjuration is said to be express when the majesty of God, or any one of his attributes, is interposed as the purpose, as adiuro te per Deum virum; implicit, when not the majesty of God, but any one of his more marked productions is made use of, as adiuro te per Evangelium Christi. See OATH.

A'dlai (Heb. 'A'dlay, בֶּיתָבֶּה, just; Sept. 'A'dai v. r.
ADMAH | ADONI-BEZEK

ADMAH (Heb. 'Admāh, 'āḏāmāh, "properly earth; Sept. 'Aḏāmāh, but 'Aḏāma in Hos.") one of the five cities in the valley of Siddim (Gen. x, 19), which had a king of its own (Gen. xiv, 2, 8). It was destroyed along with Sodom and Gomorrah (Gen. xix, 24; Deut. xxix, 23; Hos. xi, 8). Near the south-west end of the Dead Sea, M. De Saulcy passed through a place marked as the effect of volcanic action called et Thamah, where his guides assured him were ruins of a city anciently overthrown by the Almighty (Narrativa, i, 425); but its identification with Admah needs corroboration. Reland (Palaest. p. 845) is inclined to infer, from the constant order of the names, that it was situated between Sodom and Zeboim; but even these sites are so uncertain that we can only conjecture the locality of Admah somewhere near the middle of the southern end of the Dead Sea. See Sodom.

ADMAH (Heb. 'Admāha, 'āḏāmāḥa, prob. from Persic thma, "the Highest," and ta-da, "given;") i. q. Theodore; Sept. 'Aḏāmāḥa, but most copies omit; Vulg. Admahata), the third named of the seven princes or courtiers of Xerxes (Esth. i, 14), B.C. 483.

ADMAH a town, according to the Pentinger Table, on the route from Damascus to Palmyra; located by Ritter (Erdrk. xvii, 1457) at Kureish, but, according to Van de Velde (Memoir, p. 282), to be found at the present Jabb-Adim, between Yabrud (Jebruda) and Sitibaya.

ADMISSION, (1) a term in use among English and Scotch Presbyterians, to denote the service and act by which a minister is publicly introduced into a new charge. (2) In the Church of England, when the bishop accepts a candidate presented for a benefice as sufficient, he is said to admit him. The canon and common law allow the bishop twenty-eight days after presentation, during which to examine him and inquire into his life and doctrine. A bishop may refuse to admit the candidate presented on account of perjury, schism, heresy, or any other crime on account of which he might be deprived. Bastardy, without a dispensation, is a just cause of refusal, but not so the fact of the person presented being the son of the last incumbent of the cure, and the canon, saving sedet patre non habiendo in England; still, if the bishop refuse on this account, and the patron thereupon present another, the former nominee has no remedy. When the bishop refuses to admit he is bound, within a reasonable period, to send notice to the lay patron in person.

ADMONIT. See REDDY.

ADMONITION, an act of discipline much used in the ancient Church: the first step toward the recovery or expulsion of delinquents. In case of private offences it was performed, according to the evangelical rule, privately; in case of public offence, openly before the Church. If either of these sufficed for the recovery of the fallen person, all further proceedings in a way of censure ceased; if they did not, recourse was then had to excommunication (Tit. iii, 10; 1 Thess. v, 14; Eph. iii, 4; Matt. iii, 18). Bingham, Orig. Eccl. bk. xvi, ch. ii, § 6. It is still exercised in the Methodist Episcopal Church (Discipline of M. E. Church, pt. iii, ch. i, § 5).

ADMONITIONISTS, a name given by the High Church party, Cartwright and other Puritans in the reign of Queen Elizabeth, who sent in two "Admonitions to the Parliament," 1571, in which were set forth the abuses of the hierarchy and the grievances under which non-subscribing Protestants labored (Neal, Hist. of Puritans, i, 188).

ADNA (Heb. 'Adnā, 'āḏānā, pleasant; Sept. 'Elvēi, but in Neb. 'Morāḏī, the name apparently of two men.

1. A chief-priest, son of Harim, and contemporary with Joelakim (Neb. xii, 15), B.C. cir. 500.

2. An Israelite of the sons (i.e. inhabitants) of Phath-mosh, who divorced the Gentile wife married by him after the captivity (Ezra x, 30), B.C. 445.

ADNAM (Heb. 'Adnām, 'āḏānām, i. q. 'Adnā, the name of two men.

1. A wall-nich of the tribe of Manasseh, which joined David at Ziklag (1 Chron. xii, 20, where the text has erroneously 'āḏānāh, 'Sept. 'Elvēi, Vulg. Edun), B.C. 1054.

2. (Sept. Edwāy, Vulg. Ednās.) A Judahite, and principal general under Jehoshaphat, with a force of 300,000 (7 men) (2 Chron. xvii, 14), B.C. cir. 908.

ADO, St., archbishop of Vienne, France, born about 800, made archbishop in 860, and noted for his zeal in reforming the morals of the people and in enforcing Church discipline. He died 873. His memory is celebrated by the Roman Church on Dec. 16. His principal works are a Martyrologium (Paris, 1648, fol.; also, with notes, ed. Georgius, Rome, 1745, 4to) and a Brevarium Chronicorum de 6 Mundis Etatibus (Basil, 1568; also in Bibl. Max. Patr. 16, 768).

ADOAN (Heb. 'Adnāy, 'āḏānāy, prob. my master, in the plural form for the sake of intensity; see Gesenius, Thes. Heb. p. 822; Sept. Kīnāv, Vulg. Domina, Auth. Vers. Lord, 'not in small capitals; but 'Adunay, 'with that term has just a translation of Jehovah), a term employed in the Hebrew Scriptures by way of eminence to God, especially in the Pentateuch always where he is submissively or reverently addressed in his character of sovereign; frequently with other titles added. See Jahvah.

The simple form 'yōḇ, Adon (either with or without suffixes), is spoken of an owner or possessor in general, e.g. "property" (1 Kings xvi, 21), of slaves (Gen. xxiv, 14, 27; xxix, 2, 7), hence, of kings, as rulers over their subjects (Isa. xxxvi, 15), and of husbands, as lords of their wives (Gen. xviii, 12); also of God, as proprietor of the world (Josh. iii, 18; Exod. xxii, 17; Psa. xxvii, 7). It is also used of a ruler or governor (Gen. xiv, 6) and of a title of address given to a person by a father (Gen. xli, 50), a brother (Num. xii, 11), a royal consort (1 Kings i, 17, 18), and especially kings or nobles (2 Sam. xiv, 9; 1 Kings iii, 17). The plural is employed in a similar manner. The distinctive form, Adonai, never has the article; it is another applied by God to himself (Gen. xi, 18), and elsewhere, may have "Jehovah," Isa. viii, 7; where, however, the expression may be only the prophet's; a circumstance that may have arisen from the superlativeness of the Jews, who always point the sacred name Jehovah with its vowels, and even substitute for it that name in reading, so that in some cases it appears to have supplanted it. Elated with this success, he ventured at the head of the confederate Canaanites and Perizites, to attack the army of the tribes of Judah and Simeon, after the death of Joshua; but was himself defeated, captured, and served in the same manner as he had treated his.
ADONICAM

own captives—a fate which his conscience compelled him to acknowledge as a retributive retribution for his inhumanity. He died of these wounds at Jerusalem, whither he was taken, B.C. cir. 1590. (See Kitto's Daily Bible Illustr. in loc.; and comp. E. Allan, Var. Hist. ii, 9.)

Adoni'cam (1 Esdr. viii, 39). See ADONIKAM.

Adoni'jah (Heb. *Adoniyahu*), גַּדְוָה יְהֵעַ, my lord is Jehovah, otherwise lord (i. e. worshipper, comp. Ab.) of Jehovah, also in the prolonged form *Adoniyahu ha-yiyyaw*, יְהֵעַ לִי, 1 Kings i, 8, 17, 24, 25, 41-51; ii, 13-24; 2 Chron. xviii, 8; Sept. *Adowia*; but in 2 Sam. iii, 4; 1 Chron. iii, 2, *Adowia*; in Neh. x, 16, *Adowia v. r. 'Aavāv, 'Aavīv*), the name of three men. See also TOADONIKAM.

1. The fourth son of David, and his second by Hag- gith; born while his father reigned over Judah only (2 Sam. iii, 4). B.C. cir. 1050. According to Oriental customs, Adonijah might have considered his claim superior to that of his eldest brother Amnon, who was born while his father was in a private station; but not to that of Absalom, who was not only his elder brother, but the son of his father's preferred queen, and of royal descent on the side of his mother. When, however, Amnon and Absalom were both dead, he became, by order of birth, the heir-apparent to the throne. But this order had been set aside in favor of Solomon, who was born while his father was king of all Israel. Understandably, then, Adonijah, called Adonijah or Adonijam (q. v.), Adonijam, son of Solomon (q. v.), also took the same means of showing that he was disposed to relinquish the claim of primogeniture which now devolved upon him (comp. Josephus, Ant. vii, 14, 4). But it does not appear to have been his wish to trouble his father as Absalom had done; for he waited till David appeared at the point of death, when he called around him a number of influential men, whom he had previously gained over, and caused himself to be proclaimed king. In all likelihood, if Absalom had waited till a similar opportunity, Joab and Abiathar would have given him their support; but his premature and unmaternal attempt to dehrone his father disgraced these friends of David. This danger was avoided by Adonijah; but his plot was, notwithstanding, defeated by the prompt measures taken by David, who, at the instance of Nathan and Bethsheba, directed Solomon to be at once proclaimed king, with solemn coronation by Zadok, and admitted to the real exercise of the power of King Solomon. Adonijah had all been lost, and fled to the altar (see ASYRIA), which he refused to leave without a promise of pardon from King Solomon. This he received, but was warned that any further attempt of the same kind would be fatal to him (1 Kings i, 5-53), B.C. cir. 1015. Accordingly, when, some time after the death of David, Adonijah covertly endeavored to reproduce his claim through a marriage with Abishag (q. v.), the virgin widow of his father, his design was at once penetrated by the king, by whose order he was instantly put to death (1 Kings ii, 18-25), B.C. cir. 1012. See SOLOMON.

Far from looking upon this as 'the most flagrant act of disloyalty since David's death at Saul's command' (Newman, Hebrew Monarchy, ch. iv), we must consider that the clemency of Solomon, in sparing Adonijah till he thus again revealed a treasonable purpose, stands in remarkable contrast with the almost universal practice of Eastern sovereigns. Any one of these, situated like Solomon, would have easily secured his throne by putting all his brothers to death, whereas we have no reason to think that any of David's sons suffered except the open pretender Adonijah, though all seem to have opposed Solomon's claims; and if his execution be thought an act of sedition, we must remember that we cannot expect to find so many cases on record as actually occur within the years before Christ came, and that it is hard for us, in this nineteenth century, altogether to realize the position of an Oriental king in that remote age. (See

Niemeyer, Charakterist. iv, 489 sq.; Kitto, Daily Bible Illustr. in loc.;—Kitto, s. v.; Smith, s. v.

2. One of the Levites sent by Jehoshaphat to assist in teaching the law to the inhabitants of Judah (2 Chron. xvii, 8), B.C. 909.

3. A chief Israelite after the captivity (Neh. x, 16); probably the same elsewhere (Ezra ii, 18; viii, 18; Neh. vii, 18) called ADONIKAM (q. v.).

Adon'ikam (many Adon'ikam) (Heb. *Adonikam*), אֲדֹנֵי-קָם, probably, whom the Lord sets up; Sept. *Adowia*, one, whose retainers, to the number of 666, returned to Jerusalem when Zerubbabel (Ezra xii, 18), besides himself (Neh. vii, 18), and stood before later (B.C. 459) his three immediate descendants, with 60 male followers (Ezra xii, 18). In the Apocryphal text (1 Esdr. viii, 89) his name is once Anglicized ADONIKAM (אֲדֹנֵי-קָם) comp. ADONIKAM, 1 Esdr. vi, 14. He appears (from the identity of the associated names) to have been the ADONICAM who joined in the religious covenant of Nehemiah (Neh. vi, 16), B.C. 410.

Adon'i'am (Heb. *Adoniram*), אַדֹנֵי-רָם, lord of height, i. e. high lord; Sept. *Adowia*, a person mentioned as receiver-general of the importes [see Tax] in the reigns of David (1 Kings v, 6, where he is said to have been the son of Abda; 2 Sam. xx, 24, where he is called ADORAM, by contraction), Solomon (1 Kings iv, 14), and Rehoboam (1 Kings xii, 18, where he is called ADONIKAM, for his father's sake). He is called HADAROM, q. v., for an extended term (B.C. 1014-0753), during which he had rendered himself, as well as the tribute itself, so odious to the people (comp. 1 Kings xii, 4), in sustaining the immense public works of Solomon (q. v.), that, when Rehoboam rashly sent him to enforce the collection of the taxes, the exasperated populace rose against him, and stoned him to death, as a signal for the revolt under Jeroboam I (1 Kings, xii, 18).

Adon'is (אַדֹנִיס, prob. from a Phoenician form of the Heb. *'adon*, lord), was, according to Apollopidorus (iii, 14, 8), the son of Cinyrus and Medane, or, according to other accounts (Hesiod and Panyasis in Apoll. ut sup. 14), of Phoenix and Alciphisoba, or of an Assyrian king, Theias, by his own daughter, Smyrna, who was changed into a myrrh-tree (σμύρνα) in endeavoring to deflowering to her father's rage at having incest. The beauty of the youth made him a favorite with Venus, with whom he was permitted to spend a portion of each year after his death, which occurred from a wound with a wild boar in the chase. (See Smith's Dict. of Class. Biog. and Mythol. s. v.)

This event was celebrated by a yearly festival, originally by the Syrians, who called a river near which the fatal accident occurred (Reland, Palest. p. 269) by his name (Robinson's Researches, new ed. iii, 606), and thence by all the nations around the Mediterranean. See Bruns, Beiträge zur, p. 576 sq.; Fickenseher, Erklär. d. Myth. Adonis (Gotth., 1862); Grotius, Ueb. d. Fest des Adonis, in his Antiquar. Verzeich. (Lemberg, 1800), p. 88 sq.; Mönichsen, De Adonis Phoenicum (Hafn. 1702); Maurer, De Adonis et the mass (Erlang. 1782).

The Vulc. gives Adonis as a rendering for Thammuz or Thammuz (אַדֹנִיס; Sept. *θαμμοῦζ*), a Syrian deity, for whom the Hebrew idolatresses were accustomed to hold an annual lustration (Ezek. viii, 14). This idol was doubtless the same with the Phoenician Adon or Adonis, and the feast itself such as they celebrated.

Silvestre de Sacy thinks that the name Tammuz was of foreign origin, and probably Egyptian, as well as the god by whom it was borne. In fact, it would probably not be difficult to identify him with Osiris, from whose worship he must have derived his name. A similar feast held in honor of Tammuz was solstitial, and commenced with the new moon of July, in the month also called Tammuz. It consisted of two parts, the one
consecrated to lamentation, and the other to joy; in the
days of grief they mourned the disappearance of the
god, and in the days of gladness celebrated his
discovery and return. Adonis or Tammuz appears to
have been a sort of incarnation of the sun, regarded
principal as in the case of Jove, and the same concept, as in the case of Jove, with the apparent vicissitudes in its celestial position, and with respect to the terrestrial met-
amorphoses produced, under its influence, upon vegeta-
tion in advancing to maturity. (See Lucian, De Dea
Syrta, § vili, 19; Selden, De Dile Syria, ii, 81; Creuzer,
Symbolik, iv, 3.) See TAMMuz.

Adonists. Critics who maintain that the Hebrew
points ordinarily annexed to the consonants of the
word Jehovah are not the natural points belonging to
that word, but to the words Adonat (q. v.) and Elohim; and that they are applied to the consonants of the ineff-
able name Jehovah, to warn the readers that, instead of the word Jehovah, which the Jews were forbidd to pronounce, they are always to read Adonai. They are opposed to Jehovahists, who maintain the opposite view. See JAHVIST.

Adon1'-se-dak (Heb., Adon1'-Te-dek, p'se-v'g, lord of justice, i. e., just lord; Sept. "Adon1'-is'ke, r. "Adoni'shek, Vulg. Adoni'sedek), the Canaanitish king of Jerusalem when the Israelites invaded Palestine (Josh. x, i, 3), B.C. 1618. After Jericho and Ai were taken, and the Gibeonites had succeeded in forming a treaty with the Israelites, Adonizedek was the first to raise himself from the stupor which had fallen on the Canaanites (Josh. i, 9-11), and he induced the other Amoritish kings of Hebron—Jarmuth, Lachish, and Eglon—to join him in a conspiracy against the en-
emy. They did not, however, march directly against the invaders, but went and besieged the Gibeonites, to punish them for the discouraging example which their success and the common cause had afforded. Josh-
ua no sooner heard of this than he marched all night from Gilgal to the relief of his allies; and falling un-
expectedly upon the besiegers, soon put them to utter rout. The pursuit was long, and was signalized by Joshua's famous command to the sun and moon, as well as by a tremendous hail-storm, which greatly distresed the fugitive Amorites. See JOSHUA. The five kings took refuge in a cave, but were observed, and by Joshua's order the mouth of it was closed with large stones, and a guard set over it, until the pursuit was over. When the pursuers returned, the cave was opened, and the kings brought chiefl y to their feet upon the necks of the pro-
strate monarchs—an ancient mark of triumph, of which the monuments of Persia and Egypt still afford illus-
trations. See TRIUMPH. They were then slain, and their bodies hung on trees until the evening, when (comp. Deut. xx, 25) they were taken down and cast into the cave, the mouth of which was filled up with large stones, which remained long after (Josh. x, 1-27). The severe treatment of these kings by Joshua has been censured and defended with equal disregard of the real circumstances, which are, that the war was avowedly of extermination, no quarter being giv-
en excepted on either side; and that the war-usages of the Jews were neither worse nor better than those of the people with whom they fought, who would most cer-
tainly have treated Joshua and the other Hebrew chiefs in the same manner had they fallen into their hands. (Simeon's Works, ii, 592.—Kittel. See CANAANIT.

Adoplianists or Adoptivi, a sect which orig-
nated with Felix, bishop of Urgel, in Spain. They taught that Jesus Christ, as to his human nature, was not the natural, but merely the adopted Son of God, whence they were called Adoptivi or Adoptiani. This error was brought before the Council of Narbonne in 791; but it does not appear that Felix, who was present, was then condemned, as was the case at Ratibon in the following year, at Frankfort in 794, and at Urgel in 799. The Adoptian doctrine had existed before in the East, but this development of it in Spain seems to have been aboriginal there, though it is not impossible that Felix may have been influenced by some of the writings of Theodores of Mopsuestia (q. v.). By the use of the term Adoptio this school wished to mark the distinction of proper and improper in refer-
ence to the Son. They made use of the illustration that, as a son cannot have two fathers, but may have one by birth and the other by adoption, so the distinction must be made between his proper sonship and his adoption by adoption. Thus, they regarded as the important point the different relation in which Christ is called the Son of God according to his divine or his human nature. The former relation marked something founded in the nature from which the second results from choice and good pleasure (electione, placito); and the name Son of God was given to him only in consequence of his connection with God (munificat), and hence the expressions for this distinction, secundum naturam and secundum adoptiorem. The sect is fully treated by Walch, Historiae Adopti Nari
nae, Bollandist, 4, 14; and see Neander, History of Dog-
mas, 337, 432, 442 (transl. by Ryland, Lond., 1834, 2
vols. 12mo). Neander, Ch. Hist. iii, 156, 175; Hass.
Ch. Hist. § 169; Mosh. Ch. Hist. bk. iii, c. vii, pt. ii,
chap. v, § 3. See ELIPANDUS; FELIX. Adoption (Adoptio, s.v.), Rom. viii, 15, 23; i.x: 4; Gal. iv, 6; Eph. i, 5), the placing as a son of one who is the proper son of another, not naturally.

I. Literal. The practice of adoption had its origin in the natural desire for male offspring, the operation of which is less marked in those countries where the equi-
alizing influences of high civilization lessen the pecu-
lar privileges of the paternal character, and where the security and the well-observed laws by which estates descend and property is transmitted withdraw one of the principal inducements to the practice, but was peculiarly prevalent in the patriarchal period. The law of Moses, by settling the relations of families and the rules of descent, and by formally establishing the Levirate law, has left this mode of operation almost obliterated. The allusions in the New Testa-
ment are mostly to practices of adoption which then existed, but not confined to the Romans. In the East the practice has always been common, especially among the Semitic races, although the additional and peculiar stimulus which the Hebrews derived from the hope of giving birth to the Messiah was inapplicable to cases of adoption. But, as the arrangements of soci-
ety became more complicated, some restrictions were imposed upon the power of adoption, and certain pub-
lic forms were made necessary to legalize the act:
precisely what these were, are different ages, among the Jews, and it is difficult to gather from the anal-
ogous practices of other Eastern nations. For the
practice had ceased to be common among the Jews by the time the sources of information became more open; and the culpable facility of divorces in later times re-
dered unnecessary those adoptions which might have arisen, and in earlier times did arise, from the stigma of infantile and his adopted name, and his care for the infant deer. The case of Esther affords the only example of the adoption of a female; for the Jews certainly were not behind any Oriental nation in the feeling expressed in the Chinese proverb, "He is happiest in daughters who has only sons" (Mém. sur les Chinois, x, 140).

1. The first instances of adoption which occur in
Scripture are less the acts of men than of women, who,
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being themselves barren, give their female slaves to their husbands, with the view of adopting the children they may bear. Thus Sarah gave her handmaid Hagar to Abraham; and the son who was born, Ishmael, appears to have been considered as her son as well as Abraham's until Ishmael's (Gen. xxx, 3); on which his other wife, Leah, although she had sons of her own, yet fearing that she had left off bearing, claimed the right of giving her handmaid Zilpah to Jacob, that she might thus increase their number. Sarah was made up his handmaid Bilhah to her husband (Gen. xxx, 9-15).

In this way the child was the son of the husband, and, the mother being the property of the wife, the progeny must be her property also; and the act of more particular appropriation seems to have been that, at the time of birth, the handmaid brought forth her child "upon the knees of the adoptive mother" (Gen. xxx, 3).

In this case the vicarious bearing of the handmaid for the mistress was as complete as possible; and the sons were regarded as fully equal in right of heritage with those by the legitimate wife. This privilege could not, however, be conferred by the adoption of the child, nor by the receipt of the child, but only by the actual reception of the child by the husband. Sarah's case proves that a mistress retained her power, as such, over a female slave whom she had thus vicariously employed, and over the progeny of that slave, even though by her own husband (Gen. xxi, 10).

Still earlier Abraham appears to have adopted a house-born slave, his faithful and devoted steward Eliezer, as a son (Gen. xv, 2)—a practice still very common in the East. A boy is often purchased young, adopted by his master, brought up in his faith, and educated as his son; or if the owner has a daughter, he adopts him through a marriage with that daughter, so that the slave becomes the husband of the master's daughter, as he would have been if the child had been born to him. House-born slaves are usually preferred, as these have never had any home but their master's house, are considered members of his family, and are generally the most faithful of his adherents.

This practice was very common among the Romans, and is more than once referred to by Paul (Rom. viii, 19; 1 Cor. vi. 13), as signifying the transition from the condition of a slave to that of a son, and the privilege of applying the tender name of "father" to the former "master," affording a beautiful illustration of the change which takes place from the bondage of the law to the freedom and privileges of the Christian system.

As in most cases the adopted son was considered dead to the family from which he sprang, the separation of natural ties and connections was avoided by this preference of slaves, who were mostly foreigners or of foreign descent. For the same reason the Chinese make their adoptions from children in the hospitals who have been abandoned by their parents (Mem. sur les Chinois, vi, 328). The Tartars prefer to adopt their near relatives—nephews or cousins, or, failing them, a Tartar of their own banner (ib. iv, 136). In like manner Jacob adopted his own grandsons Ephram and Manasseh to be counted as his sons (Gen. xlvii. 12, 13). This practice is peculiar to China, whereas Joseph himself could only have one share of his father's heritage along with his brothers, the adoption of his two sons enabled Jacob, through them, to bestow two portions upon his favorite son. The adoption of Moses by Pharaoh's daughter (Exod. ii, 10- 14) is an instance of this sort of adoption, but it differs from what has just been stated respecting the adoption of outcast children by the Chinese.

A man who had only a daughter often married her to a freed slave, and the children were counted as those of the woman's father, or the husband himself is adopted as a son. Thus Sheshan, of the tribe of Judah, gave his daughter to Jarba, an Egyptian slave (whom, as the Targum premies, he no doubt liberated on that occasion): the posterity of the marriage are not, however, reckoned to Jarba, the husband of the woman, but to her father, Sheshan, and as his descendants they take their heritage and station in Israel (1 Chron. ii, 44). So Machir (Genesis x, 27) gave his daughter in marriage to Hezron, of the tribe of Judah. She gave birth to Segub, who was the father of Jair (q. v.). This Jair possessed twenty-three cities in the land of Gilead, which came to him in right of his grandmother, the daughter of Machir; and he acquired other towns in the same quarter, which are mentioned in the enumeration of cities or villages (1 Chron. ii. 21-24; Josh. xiiiii, 9; 1 Kings iv, 18). Now this Jair, though of the tribe of Judah by his grandfather, is, in Num. xxxii, 41, counted as of Manasseh, because through his grandmother he inherited the property, and was the linear representative of Machir, the son of Manasseh. This case illustrates the difference between the pedigree of Christ as given by Matthew and that in Luke—the former being the pedigree through Joseph, his supposed father, and the latter through his mother, Mary. This opinion [see Genealogies] supposes that Mary was the daughter of Hel, and that Joseph is called the son (Luke iii, 25) because he was adopted by Hel when he had his daughter, who was an heiress, as has been presumed from the fact of her going to Bethlehem to be registered when in the last stage of pregnancy. Her heirship, however, is not essential to this relation, and her journey may rather have been in order to continue under the protection of her husband during such a period of suspicion.

By the time of Christ the Jews had, through various channels, become well acquainted with the more remarkable customs of the Greeks and Romans, as is apparent particularly from the epistles of Paul. In John vii, 51, to the Jews he says, "I am he that shall be free indeed," is supposed by Grotiuss and other commentators to refer to a custom in some of the cities of Greece and elsewhere, called ἀλελοθησία, whereby the son and heir was permitted to adopt brothers and admit them to the same rights which he himself enjoyed. But it seems more likely that the reference was to the more familiar Roman custom, by which the son, after his father's death, often made free such as were born slaves in his house (Theophil. Antecensor, "Institut. Imp. Justinian. i, 1, 22). In Rom. viii, 23, παρθένος ἀπελευθερώμενος, "anxiously waiting for the adoption," the former word appears to be used in a sense differing from that which it later came to have, to signify the consummation of the act there mentioned, in which point of view it is conceived to apply to the twofold ceremony among the Romans. The one was the private act between the parties; and if the person to be adopted was not already the slave of the adopter, this private transaction involved the purchase of him from his parents when practicable. In this manner Caius and Lucius were purchased from their father Agrrippa before their adoption by Augustus. The other was the public acknowledgement of that act on the part of the adopter, when the adopted person was solemnly avowed and declared to be his son. The peculiar force in which the adoption of such an allusion in an epistle to the Romans must be very evident. In Gal. iv, 5, 6, there is a very clear allusion to the privilege of adopted slaves to address their former master by the endearing title of Aboza, or father. Selden has shown that slaves were not allowed to use this word in addressing the owner of the family to which they belonged, nor the corresponding title of Mama, mother, when speaking to the mistress of it (De Succ. in Bona Defunct. secund. Hdr. c. iv.)—Kitto, s. v.

2. The Roman custom of adoption, by which a person, not having children of his own, might adopt as his son one born of other parents, was a formal act, effected either by the process named adoptatio, when
The person to be adopted was independent of his parent, or by *adopțio*, specifically so called, when in the power of his parent. The effect of it was that the adopted child was entitled to the name and *auctoritas* of his new father, and his beneficent laws; while the son, on his part, was entitled to the property of that dignity. The law told Shem, captain of the temple, that he would deprive him of his honorable station, and substitute Elias, son of Hilkiah (Isa. xxii. 21): "I will clothe him with thy robe, saith the Lord, and strengthen him with thy girdle, and I will commit thy government into his hand." And Paul in several places, as Christians "put on the Lord Jesus; that they put on the new man," to denote their adoption as sons of God (Rom. xiii. 14; Gal. iii. 27; Ephes. iv. 24; Col. iii. 10; comp. John i. 12; 1 John iii. 2). See *Son.* When Jonathan made a covenant with David, he stripped himself of his girdle and his robe and put them on his friend (1 Sam. xviii. 8).—Taylor's Calf. *v.*

1. **Figurative.—** Adoption in a theological sense is that act of God's grace by which, upon our being justified by faith in Christ, we are received into the family of God, and entitled to the inheritance of heaven.

2. In the New Testament, adoption appears too much a distinct act of God, as involved in, and necessarily flowing from, our justification; so that at least the one always implies the other. Nor is there any good ground to suppose that in the New Testament the term adoption is used with special reference to the civil adoption of Roman citizens, as they are called. The heathens, and, therefore, these formalities are illustrative only so far as they confirm the usages among the Jews likewise. The apostles, in using the term, appear rather to have had before them the simple view, that our sins had deprived us of our sonship, the favor of God, and the right to the inheritance of eternal life; that when we return to God, and reconcile ourselves to him, our forfeited privileges were not only restored, but greatly heightened through the paternal kindness of God. They could scarcely be forgetful of the affecting parable of the prodigal son; and it is under the same view that Paul quotes from the Old Testament, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi. 18).

(1.) Adoption, then, is that act by which we are, in a real sense, were adopted into the family of God and heirs of his eternal glory. "If children, then heirs, heirs of God and joint heirs with Christ" (Rom. viii. 17); where it is to be remarked that it is not in our own right, nor in the right of any work done in us, or which we ourselves do, though it should be an evangelical work, that we become heirs; but jointly with Christ, and in his right.

(2.) To this state belong, freedom from a servile spirit, for we are not servants, but sons; the special love and care of God, our heavenly Father; a filial confidence in him; free access to him at all times and in all circumstances; a title to the heavenly inheritance; and the assurance and witness of the Holy Spirit to our adoption, which is the foundation of all the comfort we can derive from those privileges, as it is the only means by which we can know that they are ours.

(3.) The last-mentioned great privilege of adoption merits special attention. It consists in the inward conviction and knowledge of that, and the assurance of believers, from which flows a comfortable persuasion or conviction of our present acceptance with God, and the hope of our future and eternal glory. This is taught in several passages of Scripture:

[1.] Rom. viii. 15, 16; "For ye have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba, Father. The spirit it
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self-bear witness in our spirit that we are the children of God." In this passage it is to be remarked (a) That the Holy Spirit takes away "fear," a servile dread of God as offended. (b) That the "Spirit of God" here mentioned is not the personified spirit or genius of the Gospel, as some would have it, but "the Spirit of Christ," of himself; and hence he is called (Gal. iv. 6) "the Spirit of his Son," which cannot mean the genius of the Gospel. (c) That he inspires a filial confidence in God, as our Father, which is opposed to "the fear" produced by the "spirit of bondage." (d) That he excites this filial confidence, and makes us call God our Father, by witness-bearing testimony with our spirit, "that we are the children of God." [2] Gal. iv. 4-6. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons; and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Here, also, are to be noted. (a) The means of our redemption from under (the curse of) the law, the incarnation and sufferings of Christ. (b) That the adoption of sons follows upon our actual redemption from the curse of the law, in other words, upon our pardon. (c) That upon our being pardoned, the "Spirit of the Son" is "sent forth into our hearts," producing the same effect as that mentioned in the Epistle to the Romans, viz., filial confidence in God, "crying, Abba, Father." [3] To these texts are to be added all those passages, so numerous in the New Testament, which express the confidence and the joy of Christians, their friendship with God, their confident access to him as their own, their entire union and delight in proceeding with him in spirit. (See Watson, Institutes, ii. 263; Dwight, Theology, vol. ii.) 2. In the early fathers, adoption seems to have been regarded as the effect of baptism. The Romanist theologians generally do not treat of adoption as a separate theological topic, nor, indeed, does their system admit it. According to the old Lutheran theology (Apol. iv. 140; Form. Conc. iv. 631; Gessner, 112; Heuser, 128) adoption is to be understood at the same time with regeneration and justification, justification giving to the sinner the right of adoption, and regeneration putting him in possession and enjoyment of this right. The certainty of one's adoption, and of the inheritance warranted by it, are counted among the graces of the new birth. Pietism (q. v.) caused an exaggeration of the Lutheran theology to that of the Reformed Church, which, from the beginning, had distinguished more strictly between regeneration and adoption. The expressions of the Reformed theologians differed, however, greatly. Usually they represented adoption as the effect or as the fruit of justification. Sometimes, however, as co-ordinate, but always as subsequent to regeneration. Rationalism (q. v.) threw aside the biblical conception of adoption as well as that of regeneration. Breitnieder explains it as the firm hope of a moral man for everlasting bliss after this life. Schleiermacher speaks of adoption as a constitutive element of justification, but explains it, on the whole, as identical with the putting on of a new man, and regards it as a phase in the phenomenology of the Christian consciousness. Lange (Christliche Dogmatik, § 97) regards the new birth as the transformation of the individual life into a divine human life, and finds it in the union of justification and faith. Addition, as the result of the new birth, appears to him as a substantial relation with God and an individualized image of God according to his image in Christ. Güter, in Herzog's Real-Encyclopädie, thinks that the words of the Bible conceal treasures which theological science has not yet fully succeeded in bringing to light, and that adoption must be brought into an organic connection not only with justification, but with the new birth - the latter not to be taken merely in a psychological, but in a deeper mystical sense. See Assurance; Children of God.

Adoptivi. See Adoptianists.

Adō'ra (1 Macc. xiii, 20). See Adoraim.

Adō'ra'im (Heb. Adō'rā'îm, אֲדוֹרָאִים, two mounds or dellcings; Sept. Άδωραία v. r. Άδωραία), a town, doubtless in the south-west of Judah, since it is enumerated along with Hebron and Marreshah as one of the cities fortified by Rehoboam (1 Chron. xi, 9). Under the name of Adōra it is apparently mentioned in the Apocrypha (Άδωρα, 1 Macc. xiii, 20), and also often by Josephus (Άδωρα or Άδωρα, Ant. viii, 10, 1; xiii, 6, 5; 15, 4; War, i, 2, 6; 8, 4), who usually connects it with Maraesa, as cities of the later Idumaea (see Rendel, Palæst. p. 547). It was captured by Titus at the same time with Maraesa, and rebuilt by Gabinius (Joseph. Ant. xiii, 9, 1; xiv, 5, 3). Dr. Robinson discovered the site under the name of Dura, a large village without ruins, five miles W. by S. from Hebron, on the eastern slope of a cultivated hill, with olive-groves and fields of grain all around (Rees's Nat. Hist., ii, 25; comp. Schwartz, Palæst. p. 110). Dura.

Adō'ram (Heb. A'dō'râm', אֲדוֹרָם, a contracted form of A'dō'ria'm; Sept. Άδωραϊα v. r. Άδωραϊα), the officer in charge of the tribute under Solomon and Rehoboam (2 Sam. xx, 24; 1 Kings xii, 18); elsewhere (1 Kings iv, 6) called Adō'nīram (q. v.).

Adoration, an act of worship to a superior being; strictly due to God alone, but performed to other objects also, whether idols or men. The word "adorer" may be derived from (mem) ad os (mutter), or the custom of kissing the hand in token of respect. The Greek term προσευχή implies the prostration of the body as a sign of reverence. See Worship.

1. The Hebrew forms of adoration or worship were various; putting off the shoes, standing, bowing, kneeling, prostration, and kissing (Exod. iii, 5; Josh. v, 15; Psa. ii, 12; Gen. xii, 40-43; xiii, 26-28; Dan. ii, 46; Matt. xxvii, 9; Luke vii, 38; Rev. xix, 20). See Attitudes. In this last sense the term (in its Latin signification as above) is descriptive of an act of worship alluded to in Scripture: "If I had held the sun when it shined, or the moon, walking in brightness; and if the bread of Joy had blessed my mouth; or if my mouth had kissed my hand; this also were an iniquity to be punished by the judge" (Job xxxi, 26-29); a passage which clearly intimates that kissing the hand was considered an overt act of worship in the East (see Kiesling, in the Mincul. Lips. Nov. ix, 355 sq.). See Astrology. So Minutius Felix (De Sacris, cap. 2, ad 66) observes that Socrates observed the statue of Serapis, "according to the custom of the superstitious vulgar, he moved his hand to his mouth, and kissed it with his lips." The same

Kissing the hand to superiors. From the sculptures of Persepolis and Thebes.

Act was used as a mark of respect in the presence of kings and persons high in office or station. Or rather, perhaps, the hand was not merely kissed and then withdrawn from the mouth, but held continuously before or upon the mouth, to which allusion is made in such texts as Judg. xvii, 10; Job xxii, 5; xxix, 9;
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acts of this adoration we find offered even by priests to the pope, and Gregory XIII claims this act of homage as a duty.

Adoration properly is paid only to the pope when placed on a throne, and in which posture, as a further degree of worship, alone are admitted to kiss his feet. The people are afterward admitted to do the like at St. Peter's church; the ceremony is described at large by Gulicciardini.

4. In the Roman worship it is said that "to adore the cross, the saints, relics, and images, is to prostrate one's self on the ground, and touching the forehead until the forehead touched the ground. The various expressions in Hebrew referring to this custom appear to have their specific meaning: thus נָפָל (naphal), † to fall down, הַנְּפָרָה (kara'), to bend, קָמִיתוּ (kamitoh), bending the knee; קָדָדָא (kadad), to stop, קָיָדָא, the inclination of the head and body; and, lastly, עֲקֵדַה (akhadah), to bow, προσκυνεῖν, complete prostration; the term עַלָּדָא (agal), to prostrate one's self, Isa. xiv. 15, 17, 19; xvi. 6, was introduced at a late period as appropriate to the worship paid to idols by the Babylonians and other Eastern nations (Dan. iii. 5, 6). Such prostration was usual in the worship of the Persians (G. xcvii. 16, xxviii. 6); but it was by no means exclusively used for that purpose. It was the formal mode of receiving visitors (Gen. xviii. 2), of doing obeisance to one of superior station (2 Sam. xiv. 4), and of showing respect to equals (1 Kings ii. 19). Occasionally it was repeated three times (1 Sam. xx. 41), and even seven times (Gen. xxxiii. 3). It was accompanied by such acts as a kiss (Exod. xvii. 2), laying hold of the knees or feet of the person to whom the adoration was paid (Matt. xxviii. 9), and kissing the ground on which he stood (Ps. lxxxix. 5; Mic. vii. 17). Similar adoration was paid to the heathen Roman emperors (Acts xvi. 18) by the people, the act of prostration was omitted, and the act consisted simply in kissing the hand to the object of reverence (as above) in the manner practised by the Romans (Plin. xxxviii. 5; see Smith's Dict. of Class. Antiq. s. v. Adoratio), or in kissing the statue itself (Hos. iii. 2). The same customs prevailed at the time of our Saviour's ministry, as appears not only from the numerous occasions on which they were put in practice toward himself, but also from the parable of the unmerciful servant (Matt. xxviii. 26), and from Cornelius's reverence to Peter (Acts x. 25), in which case it was objected to by the apostle, as implying a higher degree of reverence than was extended to any other person from a Roman, to whom it was not usual.—Smith, s. v.

2. The adoration performed to the Roman and Greek emperors consisted in bowing or kneeling at the prince's feet, laying hold of his purple robe, and then bringing the hand to the lips. Some attribute the origin of this practice to Constantine. Bare kneeling before the emperor to deliver a petition was also called adoration. It is particularly said of Diocletian that he had gams fastened to his shoes, that divine honors might be more willingly paid him by kissing his feet. And this mode of adoration was continued till the last age of the heathen church. The practice of adoration may be said to be still subsisting in England in the custom of kissing the king's or queen's hand.

3. Adoration is also used in the court of Rome in the ceremony of kissing the pope's feet. It is not certain at what period this practice was introduced into the Church; but it was probably borrowed from the East, and accompanied the temporal power. Baronius pretends that examples of this homage to the popes occur so early as the year 204. These prelates, finding a vehement disposition in the people to fall down before them and kiss their feet, procured crucifixes to be fastened on their slippers, by which means the adoration intended for the pope's person is supposed to be transferred to Christ. Divers
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See Sennacherib. Moses Chorænæus (p. 69) calls him
Aderomolus; so, also, Abydenus (in Euseb. Chron. Arm., i, 30), who makes him the son and murderer of Nergal, Sennacherib's immediate successor (see Hitz., Begriff d. Kritik, p. 194 sq.); while, according to Alexander Polyhistor (in Euseb. Chron. Arm., i, 48), Sennacherib was assassinated by his own command, according to Col. Rawlinson (Outlines of Assyrian History, also in the Lond. Athenæum, March 18 and April 15, 1854) thinks he has deciphered the names of two Assyrian kings called Adramelech, one about 800 and the other 15 years anterior to Sennacherib; but neither of them can be the one referred to in Scripture.

ADRAMYTTEUM (Ἀδραμυττεῖον or Αδραμυττοῦν [also Αδραμύττος, see Poppo's Theser., ii, 441 sq.], and Αδραμυττίους, Plin. v, 82), in the N. T. only in the adj. 'Ἀδραμυττῆνη, Αδραμυττητός', a city of Asia Minor, on the coast of Mysia, (Ἑλλία, according to Mela, i, 18), and at the head of an extensive bay (Sinus Adramyttæns) facing the island of Lesbos and at the foot of Mount Ida. See MYTILENE. Strabo (xiii, p. 806) and Herodotus (vii, 42) make it an Athenian colony (comp. Pausan. iv, 27, 5; Xenoph. Anab. vii, 8, 8; Livy, xxxvii, 19). Stephanus Byzantinus follows Aristotéles, and mentions Adramys, the brother of Cresus, as its founder (hence the name). This last is more probably the true account, except that an adjacent district bore the name of Lydia. According, however, to Eustathius and other commentators, the place existed before the Trojan war, and was no other than the Pedasus of Homer (Plin. v, 38). Thucydides (v, 1; viii, 108) also mentions a settlement made here by those inhabitants of Delos who had been expelled by the Athenians, B.C. 422. The city became a place of importance under the kings of Pergamus, and continued so in the time of the Roman power, although it suffered severely during the war with Mithridates (Strabo, 605). Under the Romans it was the seat of the Conventus Juridicus for the province of Asia (q. v.), i.e. the court-town of the district (Pliny, v, 22). It is mentioned in Scripture only (Acts xxvii, 2) from the fact that the ship in which Paul embarked at Caesarea as a prisoner on his way to Italy, belonged to Adramyttæum (σκόλον Ἀδραμυττητοῦν Ρ. Ἀδραμυττῆνην, see Wetstein in loc.). It was rare to find a vessel going direct from Palestine to Italy. The usual course, therefore, was to embark in some ship bound to one of the ports of Asia Minor, and there go on board a vessel sailing for Italy. This was the course taken by the centurion who had charge of Paul. Ships of Adramyttæum must have been frequent on this coast, for it was a place of considerable traffic. It lay on the great Roman road between Amos, Troas, and the Hellespont on one side, and Pergamus, Ephesus, and Miletus on the other, and was connected by similar roads with the interior of the country. The ship of Adramyttæum took them to Myra, in Lycia, and here they embarked in an Asian vessel bound for Italy (see Conybeare and Howitt's Life of St. Paul, iii, 219), accompanied by a powerful squadron of Roman war-vessels (Hammond, Grotius, Witsius, etc.) strongly suppose that Adramyttæum (see Tzschucke, ad Med. i, 7, 2) in Africa (Plin. v, 8; Ptol. iv, 8; Appian, Syr. xxxiii, 47; comp. Shaw, Trans. p. 96 sq.) was the port to which the ship belonged. Adramyttæum is still called Edromid or Adramati (Fellows, Asia Minor, p. 52; comp. Pococke, Trans. ii, 11, 16). It is built on a hill, contains about 1000 houses, and is still a place of some commerce (Turner, Tour, iii, 265). The general appearance of the place, however, is poor, the houses being meanly built, and inhabited principally by Greek fishermen (Büsching, Erdbesch. v, 91). From medals struck in this town, it appears that it celebrated the worship of Castor and Pollux (Acts xxvii, 11), as also that of Jupiter and Minerva (whose effigies appear in the preceding cut).

A'dria, or A'driatic Sea (Ἀδριατικὴ ἀκρωτηρῖα, Acts xxvii, 27), the modern Gulf of Venice (Forbiger, Alte Geogr. ii, 36 sq.). It derives its name from the city Adria, in Cisalpine Gaul, on the river Po, now called Atri. The name Adriatic is now confined to the gulf lying between Italy on one side and the coasts of Dalmatia and Albania on the other (comp. Pliny, iii, 16, 29). But in Paul's time it extended to all that part of the Mediterranean between Crete and Sicily (Smith's Dict. of Class. Geogr. s. v.). Thus Ptolemy (iii, 16) says that Sicily was bounded on the east by the Adriatic, and that Crete was bounded by the Adriatic on the west; and Strabo (ii, p. 185; vii, p. 488) says that the Ionian Gulf was a part of what was in his time called the Adriatic Sea (comp. Eustath. ad Dionys. Perig. p. 163, 168, ed. Bernhardy; Josephus, Life, 3). This obviates the necessity of finding the island of Melita (q. v.) on which the ship was shipwrecked, on the Adriatic gulf (Hackett's Comment. in loc.). See Stirr-wreck. On the modern navigation, see M'Culloch's Gazetteer, s. v.

A'drian, Emperor. See Hadrian.

A'drian, abbot of the monastery of Neridan, near Naples. Pope Vitalian selected him to fill the vacant see of Canterbury, but he refused, and induced the pope to select Theodore instead, promising that he would accompany him. Theodore was consecrated in 668; and upon their arrival in England, after a very long journey, Adrian was made abbot of the monastery of St. Augustine at Canterbury. By their united efforts the Church in England was brought into strict conformity with that of Rome. He died January 9th, 708.—Bede, Hist. Ecc. iv, 1; Hook, Antiquities, i, 66.

A'driano, Pope, elected in the room of Stephen III, Feb. 9th, 772. He was a man of large mental endowments and great perseverance, and all his powers were studiously devoted to the enlargement of the papal power. Charlemagne, after defeating Desiderius and destroying the power of the Longobards in Italy in 774, went to Rome, where Adrian received him with high honors, and, by the seating him in the chair of St. Peter, conceded to him the name of king of Italy and patriarch of Rome. Charlemagne, in turn, confirmed the grants made by Pepin to the Roman See, and added also Ancona and Benevento. In a letter to Charle-magne, Adrian flatters him with the title of noster Christianissimus Constantiæ. Charlemagne visited Rome again in 787, when Adrian christened his son Pepin. In the same period, upon the invitation of the Emperor Irene of Constantinople, Adrian sent legates to the second Ecumenical Synod of Nice, by which image-worship was sanctioned. See Nicæ. In 794 he sent legates to the synod of Frankfort, which was presided over by Charlemagne, and condemned the Adoptanists (q. v.), but also image-worship, although he showed a desire for reconciliation. Adrian, in a charter of the king (Mag. Car. viii, III, 1), had declared, "Si quis sanctas imaginés Domini nostrí Jesu Christi et ejus genetrix atque omnium sanctorum secundum St. Pòtrum doctrinam venerari noluerit, anathema sit." Adrian wrote against the theological opinions of Felix of Urgel, and through his endeavors the Gregorian chant and rite were introduced into Spain at Metz, and subsequently in other churches of the empire. His fame is tarnished (see Rudolph, De Codicis Conmonium quum Adrimonis I Carolo Magno dedit, Erod. 1777) by the use which he made of the Pseudo-Isidorean Decretals (q. v.). He died Dec. 25, 795, having occupied the see twenty-three years. In spite of his
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dispute with Charlemagne about image-worship, and also of the fact that he attempted a reply to the "Caroline books" (q. v.) in his Libellus responsorius ad Carolum Magnus pro Synodo Ne. II, it is certain that Charlemagne was greatly distressed by his death. His Inpsoge SS. Literarum may be found in the Critici Sacri, 4th ed., Hofr, Biographia Sacra, n. v.; Herzog, Real-Encyclopädie, v. 447.

II. Pope, a native of Rome, elected Dec. 14th, 867, at the age of seventy-five, having twice before refused the pontificate. His term of office was almost wholly occupied in disputes with Lothaire, Charles the Bald, and the Greek Church. In the war of Charles the Bald against Louis II, Adrian declared in favor of the latter, and threatened every one with the "censure of the apostolic vengeance" (apostolice uinum censuram) who should dare to invade the country "contrary to the divine and the apostolic will." This papal interference in secular affairs was, however, sternly opposed by Archbishop Hincmar (q. v.) of Rheims. In letters to Charles the Bald and the synod of Dunicaum (873), which was presided over by Bishop Hincheim, notwithstanding his appeal to the pope, Adrian put forth the claim that bishops should be only deposed by the pope, not by particular synods. Charles the Bald renounced, however, so energetically against this claim, that Adrian endeavored to gain his object by flatteries. Among others, Adrian was made, according to 4th V, n. 373, 41, 448, to act as arbiter between the Patriarch Photius of Constantinople and his opponent Ignatius. Adrian deposed Photius in a synod at Rome, and he sent delegates to the synod of Constantinople (869), which repeated the sentence against Photius. During the pontificate of Adrian a synod was held at Rome which prohibited the marriage of priests. In the year 1164, December 4, he was elected pope, and received the felicitations of Henry II of England, whose ambassadors were accompanied by the monks of St. Alban's, whom he mildly rebuked for having rejected him from their society in his youth on account of his ignorance. In the following year he placed under an interdict the city of Rome, because the followers of Arnold of Brescia had wounded a cardinal. The Romans were compelled to expel Arnold, who fell into the hands of Frederic Barbarossa, and the latter was prevailed upon by the pope to deliver Arnold over to him. Adrian then met the emperor at Lutri, and compelled him to hold his stirrup. Frederic abandoned the pope to Rome, and was crowned emperor (1156). Adrian also communicated King William of Sicily as a usurper of church property, raised his subjects against him, and put himself at the head of an army against the king. The latter finally had to consent to receive his kingdom as a papal fief. A letter of Adrian's to the emper

or and the German bishops, in which he stated that he had conferred the crown upon the emperor, and that the emperor had received benefits from him, led to a new conflict between him and the emperor, in which the German bishops generally sided with the latter. Adrian, however, in his defense of the actions of the imperial commissioners who were sent to administer justice at Rome without his participation; he maintained that the patrimony of the Church should be exempt from paying foderum, or feudal tribute to the emperor; and, lastly, he claimed the restitution of the lands and revenues of Countess Matilda, of Tusc, of Beaufort, and even the duchy of Sardinia. Thus arose that spirit of bitter hostility between the popes and the house of Hohenstaufen, which lasted until the utter extinction of the latter. The pope was on the point of excommunicating the emperor when he died, September 1, 1159, so poor that he commended the support of his mother to the church of Canterbury. He transferred the pontifical see first to Orvieto, and afterward to Anagni, where he resided until his death. He was the founder of the penney tributum to the papal chair in Ireland. He was also the author of dispensations concerning the accumulation of ecclesiastical benefices, and the residence-duty of the bishop. He died at Rheims, and was buried at St. Andrew, near Parma, and at Canterbury. In the latter capacity he held a synod in the church of St. Paul at London in 1268, where the Thirty-six Constitutions, known as those of Othothen, were published. On the 12th of July, 1276, he was elected pope, but was carried off by a sudden illness on the 18th of August in the same year, before his consecration.—Biog. Univ. 1.; London, Eccles. Dictionary, i, 110.

VI. Pope, born at Utrecht, in 1459, of very humble parents, who could not afford to educate him. He was placed, however, in one of the charitable foundations at Louvain, and was soon distinguished for piety and diligence in study. He was professor of theology, and subsequently chancellor of the university of Louvain. In 1482, he was appointed bishop of St. Rufus, near Arras, where he had preached, and was ever after his friend, and sided in raising him to the papal chair (Rosch, Jts over Paus Adrianus VI, Utrecht, 1896; Höfner, Die deutschen Päpste). He had, in 1517, been created cardinal by Leo X, and on his death Adrian was elected pope, January 9, 1522, at a time when all Germany was in the flame of the Lutheran Reformation. Adrian set himself reform of the clergy, and to put down the Reformation. In his letter to the Diet of Nuremberg, 1522, in which he urged that Luther should be cut off as Huss and Jerome had been, he still admitted that Luther's charges against the corruptions of the Church were just. "Confess, Adrian," they cried to the pope, "that God hath permitted this schism and this persecution for the sins of mankind, and above all for those of the priests and prelates of the Church.... For we know that many scandalous things have been done in this holy see, abuses of spiritual matters, and excessive ordinances and decrees which have emanated from it," etc. He always refused to advance his own relations to any dignity in the Church. After filling the papal chair during twenty months, he died, September 14, 1529. He was greatly hated by the Romans, whom his dislike to all luxuries and vain expenses offended. In December, 1516, when the death of Ferrold, the Catholic was considered to be immi-
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ADULLAM

ADULLAM (Heb. Adullam), גַּלְּעָד, prob. justice of the people; Sept. Ὅδοιῷα, Odolam; and so in the Apocrypha, 2 Macc. xii, 38, and Josephus, Ant. viii, 10, 1; but Adullam, Ἀδουλλαμή, in Ant. vi. 12, 8, an old city (Gen. xxxviii, 1, 12, 20) in the plain country of the tribe of Judah (Josh. xv, 52), and one of the royal cities of the Canaanites (Josh. xii, 15). It was one of the towns which Rehoboam fortified (2 Chron. xi, 7, Micah i, 15), and is mentioned after the captivity (Neh. xi, 80; 2 Macc. xii, 38). Eusebius and Jerome (Onom. s. v.) state that it existed in their time as a large village, ten miles to the east of Elathopolis, by which (unless, as Reland thinks, Palestine, p. 547, they confound it with Eglon) they probably mean north-east (Keil, Comment, in loc. Josh.; Schwar. Palestine, p. 87), possibly at el-Khir, near Tumattal (comp. Gen. xxxviii, 12); or perhaps (see Tholuck, Dr. W. Wimmer, p. 150) called Beth Ul (Van de Velde, Memoir, p. 582). It is evident that Adullam was one of the cities of "the valley" or plain between the hill country of Judah and the sea; and from its place in the lists of names (especially 2 Chron. xi, 8), it appears to have been not very far from the Philistine city of Gath.

This circumstance would seem to show that the cave of Adullam (2 Sam. xxiii, 18; 1 Chron. xi, 15), to which David withdrew immediately from Gath (1 Sam. xxii, 1), was near the city of that name (see Stanley, Palestine, p. 254, note). But there is no passage of Scripture which connects the city and the cave, and it is certainly not in a plain that one would look for a cave capable of affording a secure retreat to 400 men; nor has any such cave been found in that quarter. It is therefore far from improbable that the cave of Adullam was in the mountainous wilderness in the east of Judah toward the Dead Sea, where such caves occur, and where the western names (as Carmel) are sometimes repeated. Accordingly, we suspect that in this very region the name Dhuliam, belonging to a tribe of Arabs who encamp here for pasturage, but properly belong to a more western district around Beer-sheba (Robinson's Researches, ii, 475), and whose predatory character well befits the ancient notoriety of the spot (De Saulcy's Narrative, i, 484, 485) is the same nomadic habit which has transferred the name of the city to the cave in former times likewise. This view is favored by the fact that the usual haunts of David were in this quarter (1 Chron. xi, 15); whence he moved into the land of Moab, which was quite contiguous, whereas he must have crossed the whole breadth of the land, if the cave of Adullam had been near the city of that name. Tradition (William of Tyre, De Bello Sacro, xvi, 6) fixes the cave on the borders of the Dead Sea, about six miles south-east of Bethlehem, in the side of a deep ravine (Wady Khureitum) which passes below the Frank mountain on the south (Robinson's Researches, i, 175). It is an immense cave, with a central cavern, the mouth of which can be approached only on foot along the side of the cliff. It is a cliff, and Mangles, who visited it without being aware that it was the reputed cave of Adullam, state that it "runs in by a long, winding, narrow passage, with small chambers or cavities on either side. We were soon come to a large chamber with natural arches of great height; from this last there were numerous passages, leading in all directions, occasionally joined by others at right angles, and forming a perfect labyrinth, which our guides as
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sured us had never been perfectly explored, the people being afraid of losing themselves. The passages are generally four feet high by three feet wide, and were all on a level with each other. There were a few petrifications where we were; nevertheless the grotto was perfectly clean, and the air pure and good” (Trave-

cis, p. 440, 441). It seems probable that David, as a

native, must have been well acquainted with this remarkable spot, and had probably often “availed himself of its shelter when out with his father’s flocks.” Dr. Thomson, who explored it to some extent, thinks that it corresponds to the Biblical ac-

count of David’s fastness (Land and Book, ii, 427). Others (as in the instance of the caves in the question was one of the numerous excavations found in the soft lime-stone hills along the eastern edge of the “plain” of Judah, particularly those at Deir Dub-

ban (Van de Velde, Narrative, ii, 156, 157); but these are evidently artificial, being apparently enlargements of naturally small crevices for the purpose of magazines of grain (Robinson, Researches, ii, 852, 855, 393, 396).—Kitto, s. v. See CAVE (of ADULLAM); ODOLLAM.

ADULTERATE (Heb. ADULLAM, עדלמה, Sept. “Oδολλαμίτης,” probably an inhabitant of the city called ADULLAM (Gen. xxxiii, 1, 12, 20).

ADULTERATE. Baptism. See BAPTISM.

ADULTERY (some form of the verb אָדָל, הָאָדָל, possibly) commonly denotes the sexual intercourse of a married woman with any other man than her hus-

band, or of a married man with any other woman than his wife. See MARRIAGE.

1. Nature of the Crime. Among the Hebrews, as in other Oriental nations, adultery was the act whereby any married man was exposed to the risk of having a spurious offspring imposed upon him. An adulterer was, therefore, any man who had illicit intercourse with a married or betrothed woman; and an adulteress was a betrothed or married woman who had intercourse with any other man than her hus-

band. An intercourse between a married man and an unmarried woman was simply fornication—a great sin, but not, like adultery, involving the contingency of polluting a descent, of turning aside an inheritance, or of imposing upon a man a charge which did not belong to him. The law which was thus to the social wrong, against which society protected itself by much severer penalties than attended an unchaste act not involving the same contingencies.

This Oriental limitation of adultery is intimately connected with the existence of polygamy. If a Jew was betrothed to a woman who was the concubine, or his slave, he was guilty of unchastity, but committed no offence which gave a wife reason to complain that her legal rights had been infringed. If, however, the woman with whom he was associated was the wife of another, he was guilty of adultery—not by in-

fringing his own marriage covenant, but by causing a social wrong, which was thus already existing between this woman and her husband (Michaelis, Monatliches Recht, a. 259; Jahn’s Archäologie, Th. i, b. 2, § 183). See POLYGAMY.

2. Roman. It seems that the Roman law made the same important distinction with the Hebrew between the infidelity of the husband and of the wife, by de-

fining adultery to be the violation of another man’s bed (violatio iuris alieni); so that the infidelity of the husband could not constitute the offence. The more ancient laws of Rome, which were very severe against the offence of the wife, were allent as that of the husband (Smith’s Dict. of Class. Antiq.). See WIFE.

3. Spiritual. Adultery, in the symbolic language of the Old Testament, means idolatry and apostasy from the worship of the true God (Jer. ii, 23; Ezek. xvi, 32; xxiii, 87; also Rev. ii, 22). Hence an adul-

teres meant an apostate Church or city, particularly “the daughter of Jerusalem,” or the Jewish Church and people (Isa. i, 21; Jer. iii, 6, 8; 9; Ezek. xvi, 22; xxiii, 7). This figure resulted from the primary one, which describes the connection between God and his separated people as a marriage between him and them (Jer. ii, 2; iii, 14; xiii, 27; xxxi, 82; Hos. vii, 5).

By an application of the same figure, “an adulterous generation” (Matt. xxi, 39; xvi, 4; Mark viii, 38) means a faithless and impious generation. See FORNICATION.

11. Trial of Adultery. The Mosaic trial of the sus-

pected wife by the bitter water, called the water of jealousy (Num. v, 11-31)—the only ordeal in use among the Israelites, or sanctioned by their law—is to be regarded as an attempt to mitigate and bring under legal control an old custom which could not be ex-
tincted by legislation. The object of the trial was not intended to limit the application of this test. (1) By prescribing certain facts presumptive of guilt, to be established on oath by two witnesses, or a preponder-

ating but not conclusive testimony to the fact of the woman’s adultery. (2) By technical rules of evi-

dence which made proof of those presumptive facts dif-

cult (see the Talmudic tract Sotah, v, 2-5). (3) By exem-

pting certain large classes of women (all, indeed, except a pure Israelite married to a pure Israelite, and some even of them) from the liability. (4) By providing that the trial could only be before the great Sanhedrin (Sotah, i, 4). (5) By restricting it with a certain humiliation and infamy, which still harmonized with the spirit of the whole or-

deal as recorded in Num. v; but, (6) above all, by the conventional and even mercenary light in which the nuptial contract was latterly regarded. (See Sin-

cou, Works, ii, 1.)

When adultery ceased to be capital, as no doubt it did, and divorce became a matter of more convenience, it would be absurd to suppose that this trial was con-

tinued; and when adultery became common, as the Jews themselves confess, it would have been impious to expect the miracle which it supposed. If ever the Sanhedrin were driven by force of circumstances to adopt this trial, no doubt every effort was used, nay, was prescribed (Sotah, i, 5, 6), to overawe the culprit and induce confession. Nay, even if she submitted to the trial, and was really guilty, some rabbi held that the effect on her might be suspended for years through the merit of some good deed (Sotah, iii, 4-6). Be-

sides, it is argued that the verdict of the trial was irrevocable, so that the man was likely to feel the public exposure of his sus-

picious oaths and repulsive. Divorce was a ready and quiet remedy; and the only question was, whethe-

r the divorce should carry the dowry and the property which she had brought, which was decided by the still prevalent custom (Sotah, vi, 1; Gemara, Ketuboth, vii, 6; Ugodino, Uxor Hev. c. vii). If the husband were incapable, through derangement, imprisonment, etc., of acting on his own behalf in the matter, the Sanhedrin proceed-

ed in his name as concerned the dowry, but not as con-

cerned the trial by the water of jealousy (Sotah, iv, 6).

12. Jealousy. This ordeal was probably of the kind which we still find in Western Africa, the trial by red water, as it is called, although varying among different nations in minute particulars, and a comparison of the two may suggest the real points of the evil which the law on Moses (Ex. xxii, 16) prescribed for the woman which it was calculated to secure. This ordeal is in some tribes confined to the case of adultery, but in others it is used in all crimes. In Africa the drink, in cases of proper ordeal, is poisonous, and calculated to produce the effects which the oath impregnates; whereas in the “water of jealousy,” however unpleasant, which it was calculated to secure.
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draught, and attended by such awful imprecations, was believed to be visitable with immediate death from heaven. On the Gold Coast the ordinary oath-drink (not poisonous) is used as a confirmation of all oaths, not only oaths of purgation, but of accusation, or even of obligation. In all cases it is accompanied with an imposition, that if the oath be really perjured, they shall speak untruly, or do not perform the terms of their obligation; and it is firmly believed that no one who is perjured under this form of oath will live an hour (Villaut; Bosman). Doubtless the impression with respect to this mere oath-drink is derived from observation of the case supposed to possess the act of perjury in solemn form; and the popular opinion regards such an oath as of so solemn a nature that perjury is sure to bring down immediate punishment. The red water, as an ordeal, is confined to crimes of the worst class. These are murder, adultery, witchcraft. Perhaps this arises less from choice than from the fact that such crimes are not only the highest, but are the least capable of that direct proof for which the ordeal is intended as a substitute. A party is accused: if he denies the crime, he is required to drink the red water, and, on refusing, is deemed guilty of the offence. The trial is so much dreaded that innocent persons often confess themselves guilty, and cut off their hands to save their lives. The immediate effect is supposed to result less from the water itself than from the terrible oath with which it is drunk. So the person who drinks the red water invokes the fiend to destroy him if he is really guilty of the offence with which he is charged. The drink is made by an infusion in water of pieces of a certain tree or of herbs, and, if rightly prepared, the only chance of escape is the rejection of it by the stomach, in which case the party is deemed innocent, as he also is if, being retained, it has no sensible effect, which can only be the case when the priests, who have the management of the matter, are influenced by private considerations or by reference to the probabilities of the case, to prepare the draught with a view to acquittal. The imprecations upon the accused if he be guilty are repeated in an awful manner by the priests, and the effect is watched very keenly. If the party seems affected by the draught, like one intoxicated, and be not able to stand, he is brought unharmed, undoubtedly guilty, and is slain on the spot; or else he is left to the operation of the poisonous draught, which causes the body to swell and burst, and occasions death. (Barbot, p. 126; Bosman, p. 148; Artus, in De Bry, vi, 62; Villaut, p. 191; Corry's Windward Islands, pp. 148, 149; London, No. xxvii; Davis's Journal, p. 24.) See Poison.

Traces of a similar ancient custom may be produced from other quarters. Hesiod (Theogon, 755-95) reports that when a falsehood had been told by any of the gods, Jupiter was wont to send Iris to bring some water out of the river Styx in a golden vessel; upon this an oath was taken, and if the god aforesaid falsely remained for a whole year without life or motion. There was an ancient temple in Sicily, in which there were two very deep basins, called Delli, always full of hot and sulphurous water, but never running over. Here the more solemn oaths were taken; and perjuries were immediately punished most severely (Diod. Sic. xi, 67). This is also mentioned by Aristotle, Silius Italicus, Virgil, and Macrobius; and from the first it would seem that the oath was written upon a ticket and cast into the water. The ticket floated if the oath was true, and sunk if it was false. In the latter case an oracle was followed by an acclaimation, as an act of divine vengeance (q. v.). See Oath.

The trial for suspected adultery by the bitter water amounted to this, that a woman suspected of adultery by her husband was allowed to repel the charge by a public oath of purgation, which oath was designingly made so solemn in itself, and was attended by such awful circumstances, that it was in the highest degree unlikely that it would be dared by any woman not supported by the consciousness of innocence. And the fact that no instance of the actual application of this ordeal occurs in Scripture affords some countenance to the assertion of the Jewish writers, that the trial was so much dreaded by the women that those who were really guilty, yet thought it such a confession; and that thus the trial itself early fell into disuse. And if this mode of trial was only tolerated by Moses, the ultimate neglect of it must have been desired and intended by him. In later times, indeed, it was disputed in the Jewish schools, whether the trial could be placed on the act of perjury, for the extremity, or whether it was not lawful for him to convocate and pardon her act, if he were so inclined. There were some who held that he was bound by his duty to prosecute, while others maintained that it was left to his pleasure (Sotah, xvi, 2). From the same source we learn, that this form of trial was finally abrogated about forty years before the destruction of Jerusalem (see Wagensen's Sota, containing a copious commentary, with full illustrations of this subject, from rabbinical sources, Altendorf, 1674). The reason assigned is, that the men themselves were at that time generally adulterous, and that God would not fulfil the sanctuary of the imprecation in the case of adultery, while the husband was guilty of the same crime (John viii, 1-8). See Ordeal.

III. Penalties of Adultery.—1. Jewish.—By excluding from the name and punishment of adultery the offence which did not involve the enormous wrong of imposing upon a man a suppositional offspring, in a nation where the succession to landed property went entirely by birth, so that a father could not by his testament alienate it from any one who was regarded as his son, the law was enabled, with less severity than if the inferior offence had been included, to punish the crime with death. It is still so punished wherever the practice of polygamy has similarly operated in limiting the crime—not, perhaps, that the law expressly assigns that punishment, but it recognises the right of the injured party to inflict it, and, in fact, leaves it, in a great degree, in his hands. Now death was the punishment of adultery before the time of Moses, and, if he had wished it, his punishment, his law would have been inoperative, for private vengeance, sanctioned by usage, would still have inflicted death. But by adopting it into the law, those restrictions were imposed upon its operation which necessarily arise when the calm inquiry of public justice is substituted for the arbitrary and violent act of an excited hand. Thus death would be less frequently inflicted; and that this effect followed seems to be implied in the fact that the whole Biblical history offers no example of capital punishment for the crime. Indeed, Lightfoot goes farther, and remarks, "I do not remember that I have anywhere, in the Jewish Pannistext, with an example of a woman punished for adultery by death. There is mention (in the Talmud, Sanhed, 242) of the daughter of a certain priest burned for committing fornication in her father's house; but she was not married" (Hor. Heb. ad Matt. xix, 8). Eventually, divorce superseded all other punishment. There are, indeed, some grounds for thinking that the thing had happened before the time of Christ, and we throw it out as a matter of inquiry, whether the Scribes and Pharisees, in attempting to entrap Christ in the matter of the woman taken in adultery (see infra), did not intend to put him between the alternatives of either declaring for the law that already existed, or of making the woman an oblique, but which the law was supposed to command, or of giving his sanction to the apparent infraction of the law, which the substitution of divorce involved (John viii, 1-11). In Matt. v, 22, Christ seems to assume that the practice of divorce for adultery already existed. In later times it certainly did; and Jews who were averse to part with
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their adulterous wives were compelled to put them away (Maimon. in Gerushin, c. ii). In the passage just referred to our Lord does not appear to render divorce for adultery even in case of adultery; he only permits it in that case alone, by forbidding it in every other. See DIVORCE.

In the law which assigns the punishment of death to adultery (Lev. xx, 10), the mode in which that punishment should be inflicted is not specified, because it was known from custom, or, as the Talmudists contend, but stoning, as we may learn from various passages of Scripture (e.g. Ezek. xvi, 38, 40; John viii, 5); and as, in fact, Moses himself testifies, if we compare Exod. xxxi, 14; xxxv, 2, with Num. xv, 35, 36. If the adulteress was a slave, the guilty parties were both scourged with a leathern whip, the number of lades not exceeding forty. In this instance the adulterer, in addition to the scourging, was subject to the further penalty of bringing a trespas offering (a ram) to the door of the tabernacle, to be offered in his behalf by the priest (Lev. xix, 20-22). Those who wish to enter into the reasons of this distinction in favor of the slave may consult Michaelis (Moasachex Rechel, art. 294). We only observe that the Moslem law, derived from old Arabian usage, only inflicts upon a slave, for this and other crimes, half the punishment incurred by a free person.—Kitto, s. v.

See SLAVERY.

The system of inheritances, on which the policy of Moslem law was based, was threatened by the doubtful offspring caused by this crime, and this secured popular sympathy on the side of morality until a far advanced stage of corruption was reached. Yet, from stoning being made the penalty, we may suppose that the exclusion of private revenge was intended. It is probable that, when that territorial basis of polity passed away—as it did after the captivity—and when, owing to Gentile example, the marriage tie became a looser bond of union, public feeling in regard to adultery changed, and the penalty of death was seldom or never inflicted. Thus, in the case of the woman brought under our Lord's notice (John viii), it is likely that no one then thought of stoning her, in fact, but there remained the written law ready for the purpose of the caviller. It is likely, also, that a divorce in which the adulteress lost her dower [see Dowry], and rights of maintenance, etc. (Gemara, Ketuboth, cap. vii, 6), was the usual remedy suggested to avoid scandal and commiseration for crime. The word תמא אכזבון ("make a public example," Matt. i, 19) probably means to bring to the case before the local Sanhedrim, which was the usual course [see Trial], but which Joseph did not propose to take, preferring repudiation (Buxtorf, De Spona, et Divort. iii, 1-4), because that could be managed privately (לידת).—Smith, s. v.

2. Rom.—As the Roman civil law defined adultery to be "the violation of another man's bed," the husband's incontinence could not constitute the offence. The punishment was left to the discretion of the courts. The penalty for the old law, could be put to death. The most usual mode of taking revenge against the man offending was by mutilating, castrating, or cutting off the nose or ears. The punishment assigned by the lex Julia de adulteris, instituted by Augustus, was banishment, or a heavy fine. It was decreed by Antoninus, that to satisfy the anger of the husband, the husband who brought it must be innocent himself. The offence was not capital until made so by Constantine, in imitation of the Jewish law. Under Marcinus, adulterers were burnt at the stake. Under Constantius and Constans they were burnt, or sewed up in their skin and thrown into the sea. The punishment was mitigated, under Leo and Marcinus, to perpetual banishment or cutting off the nose; and, under Justinian, the wife was only to be scourged, lose her dower, and be shut up in a monastery; or, at the expiration of two years, the husband might take her back again; if he refused, she was shaven, and made a nun. By Théodoricus the shocking practice of public construction, which, however, was soon abolished.

3. Other ancient Nations.—The punishment of cutting off the nose brings to mind the passage in which the prophet Ezekiel (xxiii, 25) after, in the name of the Lord, inquiring of certain cities, says: "And, lo, a courtier (i.e. eunuch) with the Assyrians and Chaldeans, threatens the punishment, "they shall take away thy nose and thy ears," which Jerome states was actually the punishment of adultery in those nations. One or both of these mutilations, most generally that of the nose, were also inflicted by other nations, as the Persians and Egyptians, and even the Romans; but we suspect that among the former, as with the latter, it was less a judicial punishment than a summary infliction by the aggrieved party (Ez. vi, 496). It would also seem that these mutilations were more usually inflicted on the male than the female adulterer. In Egypt, according to the Moslem law, the female punishment, and the man was beaten terribly with rods (Diod. Sic. i, 89, 90). The respect with which the conjugal union was treated in that country in the earliest times is manifested in the history of Abraham (Gen. xxii, 10). See HAREM.

The law is not out of the eyes of the adulterers. In Crete, adulterers were covered with wool as an emblem of their effeminacy, and carried in that dress to the magistrate's house, where a fine was imposed on them, and they were deprived of all their privileges and their share in public business. See PUNISHMENT.

4. Modern.—Among savage nations at the present day the penalties of adultery are generally severe. The Mohammedan code pronounces it a capital offence. It is one of the three crimes which the prophet directs to be expiated by the blood of a Musulman. In some parts of India it is said that any woman may prostitute herself for an elephant, and it is reputed so small a thing to have been rated so high. Adultery is stated to be extremely frequent in Ceylon, although punishable with death. Among the Japanese and some other nations it is punishable only in the woman. On the contrary, in the Marian Islands, the woman is not punishable, but the man is, and the wife and her relations waste his lands, burn him out of his house, and deprive him of all he owns; but if the husband be chicken-hearted, the adultery is not capital; parents will even make a contract with the future husbands of their daughters to allow them the indulgence.

In Portugal an adulteress was condemned to the flames; but the sentence was seldom executed. By the ancient laws of France this crime was punishable with death. Before the Revolution the adulteress was usually condemned to a convent, where the husband could visit her during two years, and take her back if he saw fit. If he did not choose to receive her again by the expiration of this time, her hair was shaven, she took on the habit, and was consecrated to the convent; but the sentence of banishment or confinement was not a capital punishment. In Spain there is no such punishment. In Poland, previous to the establishment of Christianity, the criminal was carried to the market-place, and there fastened by the testicles with a nail; a razor was laid within his reach, and he had the option to execute justice on himself or
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remain where he was and die. The Saxons consigned the adulteress to the flames, and over her ashes erect- ed a stone pillar on which her pardon was inscribed. King Edmund the Saxon ordered adultery to be pun- ished in the same manner as homicide; and Canute the Dane ordered that the man should be banished, and the woman have her ears and nose cut off. In the time of Henry I it was punished with the loss of the eyes and genitals. Adultery is in England con- sidered as a spiritual offence, cognizable by the spirit- ual courts, where it is punished by fine and penance. The common law allows the party aggrieved only an action and damages. In the United States the pun- ishment of adultery has varied materially at different times, and differs according to the statutes of the sev- eral States. Adultery is, moreover, very seldom pun- ished criminally in the United States.

5. Ecclesiastical.—Constantine qualified adultery as a sacriilege which was to be punished with death. His successors went farther, and placed it on a level with patricide. But the definition of adultery remained, in general, confined to the infidelity of the wife and her accomplice, and for some time the Church did not succeed in establishing with the Romanic nations the conviction that the infidelity of either party de- served an equal punishment. This principle was, on the other hand, carried through in the codes of most of the Christian Germanic States. The penalty was in all cases very severe, and, if there were aggravating circumstances, death. Later, especially since the eighteenth century, the penalty was reduced in all legislations to imprisonment. The canon law pun- ished both adulterer and adulteress with excommuni- cation, and a clergyman who was an accomplice with imprisonment for life. Protestant churches, which are not impeded in the exercise of their juris- diction by a connection with the state, generally ex- clude persons guilty of adultery from church member- ship; while state churches are mostly prevented, in this case as in others, from taking any measures. See DUCALOGUE.

According to the canons of the Roman Church a clerk guilty of adultery was punishable by deposition and perpetual imprisonment in a monastery. Since the Reformation clerks have been deprived of their benefits for the sin of adultery. (See Stillingfleet, Ecc. Cases, p. 92.) See CELEBACY.

IV. Adulteress in the Gospel.—A remarkable exam- ple under the Jewish law in cases of this offence occurs in the account of the "woman taken in adultery" (yevv in me'min kyllymim), given by one of the evan- gelists (John vii, 52, to viii, 11), from which some have supposed that a woman of high rank was com- modeled her act as venial—a view that is readily sub- stituted by Paley (Moral Philosophy, vol. i). It is true, great doubt exists as to the genuineness of the entire passage (see the dissertations of Detmers, Vindiciae aevi uria, etc., Frankf. ad V. 1732; Staudlin, Pericopae de adulterio verba et sententiarum defensio, Goting. 1806, as it is omit- ined in very many of the early MSS. and versions, and greatly corrupted in others (see Tischendorf, 7th ed. in loc.), and rejected by numerous critics of note; yet, as it is retained in some good texts and editions, and as its presence cannot be explained by ascetic or moralist aberrations, since it is not only without a trace of the rigor of the law, but appears as an attempt to adapt the doctrine as to involve serious difficulty in its adjust- ment to the ethics of all who could have been the au- thors of the interpolation), it seems to present strong

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claims to being true history, if not entitled to its place in the evangelical narrative (see Tregelles, Account of the Text of the N.T. p. 298). The arguments and advocates on both sides in Kuenkel, Com- ment. in loc. See John.

From this narrative, many have supposed that the woman's accusers were themselves guilty of the crime (at that time very common, Mark viii, 38; comp. Matt. xix, 10) which they alleged against her; and as it was not just to receive the accusations of those who are guilty of the evil of which they accuse others, our Lord dismissed them with the most obvious propriety. But it seems enough to suppose that the consciences of these witnesses accused them of such crimes as re- strained their hands from punishing the adulterers, who, perhaps, was guilty, in this instance, of a less enormous sin than they were conscious of, though of another kind. It may be, too, that their malevolent design to entrap our Lord was appealed to by him, and was no slight cause of their confusion, if they wished to found a charge which might affect his life. Their intended murder was worse than the woman's adultery; and if they had their way, she would have been punished, as the woman had suffered some violence. See STONING.


Adum'mim (Heb. Adum'mim, עָדּוֹמָים, the red ones; Sept. Ἀλκατιοῦς), a place on the border between Judah and Benjamin (see Ta'amria), and near the ascending road between Gilgal (and also Jericho) and Jerusalem, "on the south side of the river torrent" (Josh. xv, 7; xvii, 17), which is the position still occupied by the road leading up from Jericho and the Jordan valley to Jerusalem (Robinson, Researches, ii, 280), on the south side of the gorge of the Sorek. See MALEK-ADUMMIM. Several commentators take the name to mean the place of blood (Heb. בְּד), and follow Jerome, who finds the place in the dangerous or moun- tainous part of the road between Jerusalem and Jeri- cho (in his time called corruptly Maledomim; in Greek, Αλκατιοῦς; in Latin, Ascensus rufforum sine rotamenti), and supposed that it was so called from the frequent effusion of blood by the robbers, by whose hands it was much frequented. On see Keil, Con. i, 362. It gives the name to the color of the rocks; these, however, are of limestone. It is possibly a date of some importance far more remote, and is rather derived from some tribe of "red men" [see EDOM] of the earliest inhabitants of the country (see Stanley, Palestine, p. 416 note), doubtless themselves bandits likewise. Indeed, the character of the road was so notorious, that Christ lays the scene of the parable of the good Samaritan (Luke x) upon it; and Jerome informs us that Adummin or Adummmim was believed to be the place where the traveller (taken as a real person) "fell among thieves." But adds that it was not a large vil- lage, but at that time a large, and that a fort and garrison was maintained here for the safeguard of travellers (Onomast. a. v. Adummmim, and in Egypt. Palaus). The travellers of the sixteenth and
twentieth centuries noticed the ruins of a castle, and sup-
posed it the same as that mentioned by Jerome (Zual-
Iart, iv. 30); but the judicious Nau (Voyage Nouveau de
la Terre-Sainte, p. 349) perceived that this castle be-
toned to the time of the Crusades. Not far from this
northwest, called the "khan" (le Khan du Samaritain),
in the belief that it was the "inn" to which the Samaritans
brought their wounded traveller. The travellers of the present century men-
tion the spot and neighborhood nearly in the same
terms as those of older date; and describe the ruins as
those of a "khan." (Hamm, 1913). They still all represent the road as still infested by robbers, from
whom some of them (as Sr F. Henniker) have not
escaped without danger. The place thus indicated is
about two thirds the distance from Jerusalem towards
Jericho. Dr. Robinson probably means the same by
the ruined Khan Nua, not (as other a little south of it)
on the way between Jerusalem and Jericho (Researches,
ii, 122); and Schwarz speaks of seeing "a very high,
rocky hill composed entirely of pyrites, called by the
Arabs Tell Adum, six English miles E.E. of Jerusa-
lem" (Pales. p. 50), apparently the ruined locality,
Kalud ed-Dem, observed by Schultz (Bitter, Erdk. xvi,
492) (a ruin on the descent of the mountain from
Van de Velde, Memoir, p. 292, and Map).—Kitto, s. v.

Advent (Lat. adventus, sc. Redemtoris), signifies the
coming of our Saviour. The name is applied to the
season (four weeks in the Roman, Lutheran, and
English Churches, six weeks in the Greek Church)
preceding Christmas. The origin of this festival as a
Church ordinance is not clear. The first notice of it
is such as found in the synod of Lerida (A.D. 524),
at which marriages were interdicted from the begin-
ing of Advent until Christmas. Casarius of Arles
(A.D. 542) has two sermons on Advent, fully imply-
ing its ecclesiastical celebration at that time. The
four Sundays of Advent, as observed in the Romish
Church and the Church of England, were probably in-
troduced into the calendar by Gregory the Great.
It was common from an early period to speak of the com-
ing of Christ as fourfold: his "first coming in the
flesh," his coming at the hour of death to receive his
faithful followers (according to the expressions used
by St. John), his coming at the feast of Jerusalem
(Matt. xxiv, 30), and at the day of judgment. Ac-
cording to this fourfold view of the Advent, the "gos-
pels" were chosen for the four Sundays, as was settled
in the Western Church by the Homiliarum of Charle-
magne. The festival of Advent is intended to accord
in the minds of mankind with and to celebrate that
once called upon to prepare themselves for the person-
al coming of Christ, so, according to the idea that the
ecclesiastical year should represent the life of the
founder of the Church, Christians are exhorting during
this festival to look for a spiritual advent of Christ.
The time of the year, when the shortening days are
fastening toward the solstice—which almost coincides
with the festival of the Nativity—is thought to har-
monize with the strain of sentiment proper during Ad-
vent. In opposition, possibly, to heathen festivals,
observed by ancient Romans and Germans, which took
place at the same season, the Roman Church ordained
this period as a season of mortification. Advent was sup-
posed to come "in Christ's name" (i.e. of the Saviour's),
and a month of fasting should be kept as a time of
penitence, according to the words of Christ, "Re-
pent, for the kingdom of heaven is at hand." During
these weeks, therefore, public amusements, marriage
festivities, and dancing are prohibited, fasts are ap-
pointed, and sombre garments used in religious cere-
monies. The Protestant Church is free from public recreations and celebrations of marriage
during Advent, but fasting is not enjoined. The
Church of England and Protestant Episcopal Church
observe Advent, but do not prescribe fasts. Advent
begins on the first Sunday after November 26, i.e. the
Sunday nearest St. Andrew's Day. In the sixth cen-
tury, the Eastern and Western Churches (following
the Nestorians) made Advent the beginning of the
Church year instead of Easter. (See Bingham, Orig.
Eccl. bk. xxii, ch. i, § 4; Procter, On Common Prayer,
p. 268.) See Christmas.
On the general subject of the appropriateness of the
time of Advent, see khan; le Khan du Samaritain; in the belief that it was the
"inn" to which the Samaritans brought the wounded
traveller. The travellers of the present century men-
tion the spot and neighborhood nearly in the same
terms as those of older date; and describe the ruins as
those of a "khan." (Hamm, 1913). They still all represent the road as still infested by robbers, from
whom some of them (as Sr F. Henniker) have not
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about two thirds the distance from Jerusalem towards
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rocky hill composed entirely of pyrites, called by the
Arabs Tell Adum, six English miles E.E. of Jerusa-
lem" (Pales. p. 50), apparently the ruined locality,
Kalud ed-Dem, observed by Schultz (Bitter, Erdk. xvi,
492) (a ruin on the descent of the mountain from
Van de Velde, Memoir, p. 292, and Map).—Kitto, s. v.

Advent, second. See Millennium.

Adventists, the name of a recent sect of Millen-
arians, which owes its origin to William Miller, from
whom they are frequently called Millerites. About
1830 Miller began to teach that the "second Advent"
of scriptural times arrived, and that the time was
found disciples; among whom was Joshua V. Himes, a member of the "Disciples of Christ" (q. v.), who had a great
deal of energy and prophesying spirit. He commenced a journal called The Signs of the Times, and, later, the Advent
Herald, to disseminate the doctrines of the sect.
Millerites became chiefly the possessors of the old
belief; and, at the time appointed, it is said that thousands were out all night, waiting, in anxiety, for
"the coming of the Lord," according to the prediction of the leaders of the sect. They were disappointed,
of course, but many still gave credit to new predic-
tions, fixing the time at new periods. At these suc-
ceeding times arrived, the predictions still failed, and
many of the believers fell off. There is still in exist-
ence, however, a sect bearing the name Adventists,
who look for the "coming of the Lord," but who do not
fix dates as definitely as Miller. Miller and Himes
used to do. A large camp-meeting of Adventists has
for many years been annually held at Williamstown.
As to doctrine, they differ from the Evangelical Churches generally only in their peculiar belief in the
personal coming of Christ, and his bodily reign with
the saints on the earth. They have no regular creed
or form of discipline. It is a common belief among
them that the wicked will be annihilated. Their numbers are estimated at 20,000. See Millen-
arians.—American Christian Recorder, p. 21.

Adversary, in Heb. properly הָעָלָם, Satan (i.e.
Satan, as it signifies, when with the article), an oppo-
nent, e. g. in war, a foe (1 Kings v, 18; xi, 14; xxiii,
25; 1 Sam. xxix, 4), in the forum, a plaintiff (Pla-
cix, 6; comp. Zech. iii, 1, 2), or generally a resister (2 Sam. xix, 29), as one that holds the way (Num.
xxii, 23; comp. ver. 8). In Greek properly δι-
τέωμαι, one who speaks against us, e. g. in a suit, the
complainant (Matt. v, 25; Luke xii, 50); or, generally,
an enemy (Luke xviii, 8), specially, the Devil (1 Pet. v,
8). See Accuser.

Advocate (Ἀποστάλλων, PARACLETE), one who
pleads the cause of another; also one who exerts,
defends, or brings before the tribunal. Papias says
that the first advocate was sent with a certain prophe-
ciation given to the Holy Spirit by Christ (John xiv,
16; xv, 26; xvi, 7) [see CONFIRMER], and to Christ
himself by an apostle (1 John ii, 1; see also Rom.
vi, 34; Heb. vi, 25).

In the forensic sense, advocates or pleaders were not
knew. The apostle uses the term "Philetai" (Acts
under the dominion of the Romans, and were obliged to
transact their law affairs after the Roman manner.
Being then little conversant with the Roman law
and with the forms of the jurists, it was necessary for
them, in pleading a cause before the Roman magis-
trates, to obtain the assistance of a Roman lawyer or
advocate who was well versed in the Greek and Latin
languages (Otii Spicil. Crim. p. 225). In all the Ro-
man provinces such men were found who devoted their
time and labor to the pleading of causes and the transac-
ting of other legal business in the provincial
courts (Lamprid. Vit. Alex. Ser. c. 44). It also ap-
ppears (Cic. pro Cule. c. 80) that many Roman youths
who had devoted themselves to forensic business were
used to repair to the provinces with the consuls and pra-
tors, in order, by managing the causes of the provin-
cials, to fit themselves for more important ones at
home. Such an advocate was Tertullius, whom the Jew
employed to accuse Paul before Felix (Acts xxiv. 1). It
though "Pyrrho, now, in the Temple of Jerusael, 
which were accessible to the priests alone, especially
the sanctuary, or "holy place," and still more to the
"holy of holies," or inmost chamber. Ecclesiastical
writers also employ it metaphorically to denote the re-
cesses of the heart or spiritual nature, and sometimes
to designate the deepest mysteries of divine truth. See
AGION.

Aedesius. See ETHIOPIAN CHURCH.

Aedĭnas (Aeding, for Elias), one of the "sons" of
Ela, who divorced his Gentile wife (1 Estd. ix. 27),
evidently the ELIAH (q. v.) of the genuine text (Eras
x. 28).

Epigdius, an eminent prelate, was born at Rome,
A.D. 1247, of the illustrious race of Colonna, and
carefully educated under Thomas Aquinas and Bonaven-
tura. He became in 1287 Augustinian. In 1295
Philipp the Bold brought him to Paris to be tutor to his
son. He afterward taught philosophy and theology
for many years in the university of Paris with so great
fame that he was styled doctor fundamentis, theologi-
orum primum. He was a very voluminous writer, but
many of his writings remain in MSS. Among those
published are : De Peccato Originali (printed at Ox-
ford, 4to, 1470); Questions Metaphysica (Venice, 1501);
Lucubraciones de P. Lombardi Sententiae (Basel, 1823).
In 1299 he was made general of his Augustinian order;
and in 1296 bishop of Bourges. He died Sept. 22, 1316.—
Mose-
heim, Ch. Hist. cent. xii, pt. ii, ch. ii, § 44. See CONOLLA.

Egypt. See EGYPT.

Eth. See ETHION.

Elfric, ARCHBISHOP of CANTERBURY, consecrated
in 996, died in 1066, was a scholar to whom we are
indebted for much of our present knowledge of Anglo-
Saxon literature. He wrote a Treatise of the Old and
New Testaments in Saxon ; also a Paschal Homily in
Latin and Saxon; in the latter of which he declares
himself against the papal doctrine of transubstantia-
tion. Many of his works exist, it is said, in MS., and
some few have been published, one in Saxon, viz.
Tract. de V. et N. Testamento; and others in Latin, viz.
the Paschal Homily. Also two letters, one to Wal-
finus, bishop of Sherborne or Salisbury; the other to
Wulfstanus, archbishop of York, on the same subject,
printed at London in 1566, 1625, and 1656. There is,
moreover, in the collection of Cottons (Huntington i, 256.
and Lolle, i, 1003), a letter of this拱hispope to Wulf-
finus, containing a sort of ritual for priests.—Cave,
Hist. Lit. anno 980.—Landon, Eccl. Dict. s. v.

Elfric, partly contemporary with the last, and
with him, apparently, educated by Ethelwold, who was
at the time abbot of Abingdon. On the removal of
Ethelwold to the see of Winchester in 993, Elfric
succeeded him at Abingdon. He died in 1006, and
was buried at Abingdon. By many he is believed to
have been the same with the last-mentioned Elfric, and
the question is involved in extreme obscurity; it is most
probable, however, that they were different persons.
The reader will find much on this subject in Cave
(Annos 980).—Landon, Eccl. Dict. s. v.

Elia Capitollina. See JERUSALEM.

El'nos (Alvising, a different form for the classical
Æneas, a paralytic of Lydda, cured by Peter (Acts xix, 33, 34), A.D. 32.

Æneas, Galæus, a sophist and disciple of Hierocles, converted to Christianity about the year 487. He testifies that he heard the African confessors, whose tormentors were the judges of Rome, say, that when the saints had, used to cut out, speak. He wrote the Dialogue called Theophrastus, de Animalium Immortalitate et Corporis Resurrectione, which was printed at Basle, 1516; and has since appeared both in Greek and Latin, in different editions, with the version of Wolius and the Notes of Gaspard Barthius. It is given to Cave, Bibl. Marc. Paris, 1754. It is also in Galland, 627.—Cave, Hist. Lit. anno 487; Landon, Encyc. Dict. s. v.

Æneas, bishop of Paris (943-877). About the year 863, taking part in the controversy with Photius, he wrote a treatise entitled Liber adversus Officinum Graecorum, which is given by D'Achery, Spicil. i, 118.

—Cave, Hist. Lit. anno 859; Dupin, Encyc. Script. c. ix; Neander, Ch. Hist. iii, 367.

Æneas Sylvius. See Pius II.

Ænon (Aiowt, from Chald. ַּיַּו, Ezanah, fountain; Buxtorf, Lex. Talm. col. 1001), the name of a place near Salim, where John baptized (John iii, 23); the reason given, "because there was much water (PÉaira rólla, many waters) there," would suggest that he baptized at the springs from which the place took its name. Eusebius (Onomast. s. v.) places it eight miles to the south of Sebaste (Bethsean), and fifty-three north-east of Jerusalem; and it was evidently (comp. John iii, 26 with i, 23) on the west side of the Jordan (contrary to Kuiñoï and Lampe in loc.; after Zorn, De Ænome, in his Opusc. ii, 71-94; also in Ugolini Theastr. viii), but not necessarily in Judaea (as Wieseler, Chronol. Synop. p. 240). See the curious speculations of Lightfoot (Hist. Chrem. i, 2, 3; 4). Dr. Robinson's most careful search, on his second visit (new ed. of Researches, iii, 333), failed to discover any trace of either name or remains in the locality indicated by Eusebius; but a Salim has been found by him to the east of and close to Nablus, where there are two very copious springs (ib. ii, 279; iii, 298).

This position agrees with the requirements of Gen. xxxiii, 18. See Shalem. In favor of its distance from the Jordan is the consideration that, if close by the river, the evangelist would hardly have drawn attention to the "much water" there. Dr. Barclay is disposed to locate Arnon and Wady Farah, a secluded valley, five miles to the N.E. of Jerusalem, running into the great Wady Fawar immediately above Jericho; but only the grounds for this identification are the copious springs and pools with which W. Farah abounds, and also the presence of the name Selam of Selcam, the appellation of another valley close by (City of the Great King, p. 558-570).—Smith. See Salim.

Ænon (aiow, ai age), originally, the life or duration of any person or thing. In the system of Gnosticism we find the term used to signify spiritual beings who emanated from the Deity, and who presided over the various periods of the history of the world. See Gnostics.

Æphraem, Johannes, originally named Irbæch, was born in 490, in the province of Brandenburg, and studied at Wittenberg, where he imbibed the principles of the Reformers. In 1592 he was appointed pastor at Hamburg, and for many years he contributed to further the cause of the Reformation by preaching, writing, and travelling. He took part against Melanchthon in the Anti-Lutheran controversy (q. v.), but was very moderate and kind in his views and statements. He wrote a work de Purgatorio, and died May 13, 1558. —Adami, Vita Theol.

Æra, a series of years used for chronological purposes, dating from some well-known event. See Epoch.

I. The ancient Jews made use of several eras in their computations: 1. From Gen. vii, 11, and vii, 13, it appears that they reckoned from the lives of the patriarchs, or other illustrious persons. 2. From their departure out of Egypt, and the first institution of their polity (Exod. xix, 1; Num. i, 1; xxxii, 38; 1 Kings vi, 1). 3. After the destruction of the temple (1 Kings ix, 10; 2 Chron. viii, 1), and from the reigns of the kings of Judah and Israel. 4. From the commencement of the Babylonian captivity (Ezék. i, 1; xxxiii, 21; xl, 1), and, perhaps, also from their return, and the dedication of the second temple. In course of time, and after the adoption of the years of the Seleucids, which, in the books of Maccabees is called the Æra of the Greeks, and the Alexandrian Æra; it began from the year whenSeleucus Nicarnattained the sovereg power; that is, about 312 years before the birth of Jesus Christ. This era continued in general use among the Orientals, with the exception of the Mohammedans, who employed it, together with their own era, from the flight of Mohammed. The Jews had no other epoch until A.D. 1040, when, being expelled from Asia by the caliphs, they began to date from the Creation, though still without entirely dropping the Æra of the Seleucids. 6. They were accustomed to count their years from the time of their return, and from the year when their princes began to reign. Thus, in 1 Kings xv, 1; Isa. xxxvi, 1; and Jer. i, 2, 8, we have traces of their anciently computing according to the years of their kings; and, in later times (1 Macc., xiii, 42; xiv, 27), according to the years of the Asmonean princes. Of this era a table of computations we have in Matt. ii, 1; Luke i, 5; and iii, 1. 7. Ever since the compilation of the Talmud, the Jews have reckoned their years from the creation of the world, which they fix at B.C. 5761. (See Reland, Antiq. Hebr.; Schlesin Compend. Arch. Heb.; Jahn, Arch. Bibli.) See Chronology.

II. The ancient Britannia used the following eras: 1. The Æra of the First Olympiad is placed in the year of the world 3228, before the Visigothic Æra 776. 2. The taking of Troy by the Greeks, in the year of the world 2820, and B.C. 1184. 3. The voyage undertaken for the purpose of bringing away the golden fleece, in the year of the world 1265. 4. The foundation of Rome, in B.C. 753. 5. The Æra of the Byzantines, in B.C. 477. 6. The Æra of Alexander the Great, or his last victory over Darius, B.C. 380. 7. The Julian Æra, from B.C. 45. 8. In a great part of India, the Æra of Sushanwas, from A.D. 78. 9. In the later part of the Christian era, in the Æra of the Byzantine Æra, D.C. 284. 10. Among the Mohammedans, the Hegira, from A.D. 622. 11. Among the modern Persians, the Æra of Yazdegird, from A.D. 632. See Age.

III. The Christians for a long time had no era of their own, but followed those in common use in the several countries. 1. In the western part of the Roman empire the Consular Æra remained in use until the sixth century after Christ. Frequently also, the years were counted from the accession of an emperor to the throne. 2. The Æra Dioecletiana, beginning with the accession of Diocletian to the throne (284), came into use first, and became very common in Egypt. The Christians who used it gave to it the name Æra Martyrum, on account of the great number of those who suffered martyrdom under the reign of that emperor. It is still used by the Abyssinians and Copts. 3. In the days of Constantine the custom arose to count the years according to Indiction. A cycle of indiction is a period of fifteen years, and the first year of the first cycle is generally considered to correspond with the year of the Christian Æra. The use of the Æra was very common in the Middle Ages. 4. The Æra Hispanicus was in use in Spain from the 5th until the 14th century, when it gave way to the Dionysian Æra. It begins with the year 38 B.C., i.e. the year following the conquest of Spain by Augustus. 5. The Æra of the Seleucids, or Macedonian Æra, begins, according
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to the computation generally followed, with September 1, B.C. 312, the epoch of the first conquests of Seleucus Nicator in Syria. It is still used in the church year of the Syrian Christians. 6. The Era of Antioch, which was adopted to commemorate the victory of Caesar on the plains of Pharsalus, begins with Sept. 1, B.C. 49, according to the computation of the Greeks, but 11 months later according to that of the Syrians. It is followed by Evagrius in his Ecclesiastical History.

7. The Era of the Armenians begins with the year A.D. 552, in which the Armenians, at the council of Tiboen, separated from the mass of the Eastern Church by rejecting the council of Chalcedon. 8. The Era of Constantinople, or Byzantine Era, begins with the creation of the world, which it fixes 5508 years before the Christian Era. It is still in use among the Albanians, Servians, and modern Greeks.

9. The most common era among Christians is the Dionysian Era (Era Dionysiana), so called after Dionysius Exiguus (q. v.), who proposed it in the sixth century. It counts the years from the birth, or rather the conception of Christ, designating the January of the year in the December of which Christ was born, as the January of the first year post Christum. Christ, according to this calculation, was born in the year 5502 of the era. 10. The German pope incurred censure (i.e. the conception). As the first year post Christum, Dionysius assumes the year 754 from the foundation of Rome, an opinion which has long ago been shown to be incorrect. See NATIVITY. The Dionysian Era was adopted in Rome as early as the middle of the 6th century. The first public transaction which was dated according to it is the Concordium Germanum, a. 742; and the first sovereign who used it was Charlemagne. In the 11th century it was adopted by the popes, since which time its use in the Western Church has been universal.

AETNA, a city noted in the Antonine Itinerary on the way from Damascus to Scythopolis (Bethshean); identified, from an inscription found in its extensive ruins, with the biblical Abila, in the territory of the Amalekites, ed. Koehler, p. 97, now Sunaim, a large Moslem village in the district of Jedur (Ritter, Erdk. xy, 812—317). See AETNAHOTHE-KARNAIM.

AETURIA, a sect which arose about the middle of the fourth century, being the followers of Aetius (different from Arianus and Aetius), a monk and a presbyter of Asia in Pontus, A. D. 355—400. He is charged by Epiphanius, with being an Arian, without just ground. The real cause, perhaps, of the accusation against him was his attempt to reform the Church, by maintaining that a presbyter or elder differ not in order and degree from a bishop; and by rejecting prayers for the dead, with certain fasts and festivals then superstitiously observed. Epiphanius attributes the zeal of Aetius to his being disappointed of the bishopric of Sebastia, which was conferred on his friend Eustathius; but the statements of Epiphanius are evidently colored by his personal prejudice against Aetius. His followers were driven from the churches and out of all the towns and villages, and were obliged to assemble in the woods and open defiles. There was still existing at the time of Augustine. — Epiphanius, Adv. Haece, iv.; Næsander, Ch. Hist. ii, 342, 343; Bingham, b. xvi, ch. 5; Lardner, Works, iv. 179; Walch, Hist. d. Ketzer, iii. 261.

AETUS. See AETRUS.

ETHIOPIA. See ETHIOPIA.

AETUS, a branch of Arrians, from Aetius of Aegina, the most eloquent and learned of the Lacedaemonians. On the name of Aetius, who, after being servant to a grammarian, of whom he learned grammar and logic, was ordained deacon, and at last bishop, by Eudoxus, patriarch of Constantinople (about A.D. 356). He wrote about 300 theological treatises, one of which has been preserved by Epiphanius, who reports that he held that the son was of a nature inferior to the Father (τινός, και οὐκ ἵναι, καὶ αὐξόμενος τοῦ γεγονός καὶ εἰρημένος); that the Holy Spirit was but a creature, made by the Father and the Son before all other creatures. Socrates (Ch. Hist. ii, 83) says that, though his "doctrines were strange to those of the Church, and the abstruseness of his arguments, which they could not comprehend, they pronounced him a heretic." He was said to be well versed in the Aristotelian logic. His doctrine and his disciples were condemned by the Council of Seleucia, A.D. 359. He died about A.D. 367. See Theodore, Ch. Hist. iv, 4; Næsander, Ch. Hist. ii, 399, 405; Cave, Hist. Lit. anno 359; Lardner, Works, iii, 584; Walch, Hist. d. Ketzer, ii, 660. See ANOMIANS.

AETIUS. See AETRUS.

AFFECTION, in a philosophical sense, refers to the manner in which we are affected by any thing for a continuance, whether painful or pleasant; but in the most common sense it may be defined to be a settled bent of mind toward a particular being or thing. It holds a middle place between disposition on the one hand and passion on the other. It is distinguishable from disposition, which, being a branch of one's nature originally, must exist before there can be any opportunity to exert it upon any particular object; whereas affection can never be original, because, having a special relation to a particular object, is cannot exist without the object has once been presented. It is also distinguishable from passion, which, depending on the real or ideal presence of its object, vanishes with its object; whereas affection is a lasting connection, and, like other connections, subsists even when we do not think of the object. See Disposition and Passion. The affections, as they respect religious, may be defined to be the "vigorous and sensible exercises of the inclination and will of the soul toward religious objects." Whatever extremes Stoics or enthusiasts have run into, it is evident that the exercise of the affections is essential to the existence of true religion. It is true, indeed, "that all affectionate devotion is not wise and rational; but it is no less true that all wise and rational devotion must be affectionate." The affections are the springs of action: they belong to our nature, so that, with the highest perceptions of truth and religion, we should be inactive without them. They have considerable influence on men in the common concerns of life, much more if they should operate in those important objects that relate to the Divine Being, the immortality of the soul, and the happiness or misery of a future state! The religion of the most eminent saints has always consisted in the exercise of holy affections. Jesus Christ himself affords us an example of the most lively and vigorous affections; and we have every reason to believe that the employment of heaven consists in the exercise of them. In addition to all which, the Scriptures of truth teach us that religion is nothing if it occupy not the affections (Deut. vi, 4, 5; xxx, 6; Rom. xii, 11; 1 Cor. xiii, 12; xxvii, 14).

A distinction, however, must be made between what may be merely natural and what is truly spiritual. The affections may be excited in a natural way under ordinances by a natural impression (Ezek. xxxiii, 32), by a natural sympathy, or by the natural temperament of our constitution. It is no sign that our affections are spiritual because they are raised very high, produce great effects on the body, excite us to be very zealous in externals, to be always conversing about ourselves, etc. These things are often found in those who are mere professors of religion (Matt. vii, 21, 22).

Now, in order to ascertain whether our affections are excited in the most perfect manner, it is necessary whether that which moves our affections be truly spiritual; whether our consciences be alarmed, and our hearts impressed; whether the judgment be enlightened, and we have a perception of the moral excellency of divine things; and, lastly, whether our af-
sections have a holy tendency, and produce the happy effects of obedience to God, humility in ourselves, and justice to our fellow-creatures. Consult Lord Kaimes' "Elements of Criticism," ii, 517; Edwards "On the Affections," Pike and Hayward's "Cases of Conscience," Watts' "Use and Abuse of the Passions;" M'Paurin's "Essay," § 5 and 6, where this subject is ably handled; Jeremy Taylor's "Works," ii, 114, 164; Buck.

Affendofulo, Caleb, a Jewish rabbi, who flourished at Adrianople, Belgrade, and Constantinople in the present century. The name Affendofulo is a compound of the Turkish effendi and the Greek παθός (son). He wrote a commentary on the Song of Solomon and Psalm cxix, with introductions and epilogues to each section, referring sometimes to the divergence of the Karaites from the Rabbins (Vienna, 1830, 4to), besides two other works of a polemical character.—See Fürst, "Bibliotheca Judsica," i, 20, 21.

Affinity (designated in Hebrew by some form of the verb נָתַן, chathan, 'to give in marriage') is relation by marriage, as distinguished from consanguinity, which is relationship by blood.

1. Marriages between persons thus related, in various degrees, which previous usage, in different conditions of life, had allowed, were forbidden by the law of Moses. These degrees are enumerated in Lev. xxviii, 7 sq. The examples before the law are those of Cain and Abel, who, as the necessity of the case required, married their own sisters. Abraham married Sarah, the daughter of his father by another wife; and Jacob married the two sisters Leah and Rachel. In the first instance, and even in the second, there was an obvious consanguinity, and only the last offered a previous relationship of affinity merely. So also, in the prohibition of the law, a consanguinity can be traced in what are usually set down as degrees of affinity merely. The degrees of real affinity interdicted are, that a man shall not (nor a woman in the corresponding relations) marry, (1), his father's widow (not his own mother); (2), the daughter of his father's wife by another husband; (3), the widow of his paternal uncle; (4), nor his brother's widow if he has left children by her; but, if not, he was bound to marry her if she has children to his deceased brother. See Levirate Law. The other restrictions are connected with the condition of polygamy, and they prohibit a man from having, (1), a mother and her daughter for wives at the same time, (2), or two sisters for wives at the same time. These prohibitions, although founded in the natural condition of society, and connected with the peculiarities of the Levitical marriage law, have been imported wholesale into our canon law. The fitness of this is doubted by many; but as, apart from any moral or sanitary questions, the prohibited marriages are such as few would, in the present condition of Occidental society, desire to contract, and such as would be deemed repugnant to good taste and correct manners, there is little real matter of regret in this adoption of the Levitical law.

Indeed the objections have arisen chiefly from a misunderstanding of the last of the above prohibitions, which, under permitted polygamy, forbade a man to have two sisters at once.—An injunction which has been construed under the Christian law, which allows but one wife, to apply equally to the case of a man marrying the sister of a deceased wife. The law itself is rendered in our version, "Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, and to bring her to shame in her lifetime" (Lev. xxviii, 18). Clear as this seems, it is still clearer to both Gesenius and others, we take the word נָתַן, natan, rendered to give, to mean to rival, as in the Sept., Arabic, and Vulgate. The Targum of Jonathan, the Mishna, and the celebrated Jewish commentators Jarchi and Ben Ger-

son, are satisfied that two sisters at once are intended; and there seems an obvious design to prevent the occurrence of such unseemly jealousies and contentions between sister-wives as emblazoned the life of the patriarch Jacob. The more reconcile sense has been extracted, with rather ungentle violence to the principles of Hebrew construction, by making 'vex her' the antecedent of 'in her lifetime,' instead of 'take her sister to her, in her lifetime.' Under this view it is explained that the married sister should not be 'vexed' in her lifetime by the prospect that her sister might succeed her. It may be safely said that such an idea would never have occurred in the East, where unmarried sisters are far more rarely than in Europe brought into such acquaintance with the husband of the married sister as to give occasion for such ' vexation' or 'rivalry' as this.

Yet this view of the matter, which is completely exploded among sound Biblical critics, has received the sanction of several Christian councils (Concil. Ilber. can. 61; Aurat. can. 17; Auzer. can. 30), and is perhaps not calculated to do much harm, except under peculiar circumstances, and except as it may prove a snare to some sincere but weak-minded believers. It may be remarked that, in these codes of law which most resemble that of the Jewish, the general subject, no prohibition of the marriage of two sisters in succession can be found. (See Westhead, "Marriage Code of Israel," London, 1850; Critici Sac. Theol. Nov. i, 379.)—Kitto, s. v. See Marriage.

2. The substance of the Levitical law is adopted in England, and may be found in the "table of degrees which no persons may not marry, which was set forth by Archbishop Parker in 1563, and was confirmed by can. xxix of the synod of London, 1604. See Incest.

3. According to the Roman canon law, affinity arises from marriage or from an unlawful intercourse between a man and his brother's wife, and the blood relation of the other party; but in either case it is necessary that the zuplal sit completa (S. Thomas, 4to, dist. 41, qu. 1, art. 1). Persons related to each other may contract affinity, as the husband with the relations of his wife, without the relations of the parties becoming bound together by any affinity; e.g., two brothers may marry two sisters, a father and his son may marry a mother and her daughter. The impediment of affinity, arising from marriage consummated, extends canonically, as in natural relationship, to the fourth degree included. The impediment of affinity arising ex coitu illicito only extends to the second degree (Concil. Trid. sess. 21, de reform.)

It is ruled in the church that the pope cannot dispense in the first degree of affinity in the direct line, but he can in the indirect; thus he can grant a dispensation to a man to marry his brother's widow. See Consanguinity.

Affirmative (Gr. ἀπαντάω, ἀπαντήσω, etc.). Among the Jews the formula of assent or affirmation was παντί, παντί, παντί, thou hast said, or thou hast rightly said. It is stated by Aryda and others that this is the prevailing mode in which a person expresses assent at this day, in asking a question, especially when he does not wish to assert anything in express terms. This explains the answer of our Saviour to the high-priest Caiaphas (Matt. xxvi, 64), when he was asked whether he was the Christ, the son of God (see also Matt. xxvi, 25, and comp. John xviii, 57).

In the Talmud it is thus stated: 'A Talmudist asked, 'Is Rabbi dead?'' He answered, 'Ye have said: on which they rent their clothes'—taking it for granted from this answer that it was so (Jerusalem Talmud, Kilaim, xxiii, 2).—All readers even of translations are familiar with a frequent elegance of the Scriptures, or rather of the Hebrew language, in using an affirmative to express a negative thought. The affirmative sense is rendered more emphatic: sometimes the negative, first, as Ps. cxviii, 17, 'I shall not die, but
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live," etc.; sometimes the affirmative first, as asa,
xxxi., i. "Thou shalt die, and not live." In John
ii, 20, there is a remarkable instance of emphasis pro-
duced by a negative being placed between two affirm-
atives, "And he confessed, and denied not, but con-
fessed, I am not the Christ." —Kitto. See OATH.

AFFRE, DENIS AUGUSTE, a French prelate, was born
at St. Remo (Aveyron), Sept. 27, 1738. He became
in 1811 professor of philosophy at the first union, hav-
ing been, in 1816, ordained priest, in 1818 was made
professor of theology at the seminary of St. Sulpice in
Paris; in 1821, vicar-general of the diocese of Luxon;
in 1823, vicar-general at Amiens; in 1854, canon and
honorary vicar-general of Paris. In 1859 he was ap-
pointed coadjutor of the bishop of Strasbourg, but, be-
fore entering upon his episcopal duties at Strasbourg,
he was, after the death of Archbishop Quelen, of Paris,
appointed one of the three vicars capitular of the dio-
cese, and in 1840 appointed by Louis Philippe archi-
bishop of Paris. He had several conflicts with the
government of Louis Philippe, especially upon the enunciation of the Church and social state.

During the insurrection of 1848, he climbed upon a
barrack in the Place de la Bastille, carrying a green
bough in his hand, as a messenger of peace, and wish-
ed to persuade the insurgents to lay down their arms.
He had scarcely uttered a few words when the insur-
genents and the troops commenced firing again, and he fell, mortally wounded by a musket ball, coming ap-
parently from a window above. He was carried by the
insurgents into the house of a priest, and the next day
was removed to his palace, where he died, June 27,
1848. On the 28th of June the National Assembly
passed the following resolution: "The National As-
sembly considers it its duty to protest against the sentence
of religious gratitude and of profound grief which all
hearts have felt at the saintly and heroic death of the
archbishop of Paris." His writings include Traité de
l'administration des Paroisses (1827); Traité des écoles
primaires (1826); Traité des appels comme d'alibis; Su-
prême temporelle du Pape (1829, in the Gallican in-
terest); Propriétés des biens ecclésiastiques; Essai sur les
Histoires Egyptiennes (1834, maintaining the insuffi-
ciency of the system of Champollion to explain the
biographical); Introduction philosopique et à l'étude du
Christianisme. See biographies of Archbishop Affre by
Henry de Riancy, and Abbé Cruice (subsequently
bishop of Marseilles).

AFGHANISTAN, a country of Asia. Its area is esti-
minated at 225,000 square miles, and its population at
about 4,000,000, most of whom are Mohammedans, be-
 longing partly to the Soonito and partly to the Shitte
sects. Hindus, Christians, and Jews are tolerated.
There are besides two Indian sects, which have adhe-
 rents in the Suts, who hold pantheistic views, and
the Mullah Fakirs, who are freethinkers. The clergy
(Mullahs) are, at the same time, also teachers.
Schools, in which reading and the Mohammedan re-
ligion are taught, are found in almost every village.
The Presbyterian Mission in Northern India has di-
rected its attention also to the neighboring Afghans,
and established, in 1866, the first church among them.
Their missionary, the Rev. Isidor Löwenthal (q. v.),
took up his residence at Peschawur, and en-
tered at once with ardor upon his work. Having
acquired the difficult language of the Afghans, the
Pushtoo, he translated and published in it the New
Testament. The first native convert was baptized by
him in 1859. —Pierier, News of the Churches, 1869.
See ASIA.

AFRA, martyr of Augusta Vindellicorum (Aug-
burg), is reported to have been originally a common
prostitute, but Retberg (Kirch. Deutschlands, i., 144)
denies it. When the persecution in the time of Dio-
ecletan and Maximianus Herculis occurred Augsburg,
Afra was seized and carried before Galus the judge, as
a Christian; when Galus could by no means prevail
upon her to deny the faith, he condemned her to be
burned alive, which sentence was speedily executed
(7th of August, 304) upon her, continually, during
her agony in the flames, glorifying and blessing God.
Her festival is kept on the 5th of August.—Butler,
Lives of Saints, 227.

AFRICA, one of the four principal divisions of the
globe, and the third in magnitude. The origin of its
name is uncertain. Its general form is triangular, the
northern part being the base, and the southern ex-
tremity the vertex. Its length may be reckoned about
70 degrees of latitude, or 4990 miles, and its greatest
breadth something more than 4090 miles.

Until the late researches of Livingston and Barth,
its interior was almost unknown.

Only very rough estimates can be made of the pop-
ulation of Africa. They vary from 50,000,000 to
200,000,000 and more. Most of the recent discoveries
indicate, however, the existence of a dense population
in the interior of Africa, and favor the highest esti-
mates of the aggregate population. The natives are
partly negroes, comprising the negroes proper, the
Cafres, Betchuanas, Foolaas, Fellataas, Hotentotos,
Bushmen, etc.; partly Caucasians, among whom be-
long the Copts, Egyptians, Arabs, Egyptians, Egi-
pians, Nubians, etc. Malays are to be found in Madagas-
car, and numerous Europeans have settled in the Eu-
ropean colonies.

Until the beginning of the present century a very
large portion of Africa was yet entirely unknown to
the civilized world. The Arabs, who had extended
their rule in Africa in the 7th century, conquered the
whole of the northern coast, and became acquainted
with the western coast as far as the Senegal, and the
eastern coast nearly as far as the Cape of Good Hope.
For a better knowledge of the western coast we are
indebted to the Portuguese, who, after the expulsion of
the Moors from their country, pursued them to
Africa, and gradually advanced southward on the west-
ern coast. Steadily pushing forward, they cir-
sumnavigated, in 1497, under Vasco de Gama, the Cape
of Good Hope, and soon after explored the south-east-
ern shore. The Portuguese were soon followed by
English, Dutch, and French explorers (since 1600), who
depended more or less directly on them, and con-
tributed to a better knowledge of the entire coast. But
the interior still remained an unknown land; and even
the bold travellers who were sent out by the African
Society of London (established in 1788) could not
overcome the immense obstacles, and many of them,
the Ledyard, Hunt, Houghton, Mungo Park, Horne-
mann, and Röntgen, lost their lives.

Since the beginning of the present century the explo-
trations into the interior of Africa have grown rapidly
in number and in importance. The progress of the
French rule in Algeria and in Senegambia, the increased
prosperity of the English colonies, the success of the nu-
merous missionary societies, many of whose missionaries,
as Livingstone, Moffat, Knoblecher, Krupf, and Isen-
berg, belong among the chief explorers of the interior,
the construction of the Suez Canal, and the efforts
made by European governments and the Geographical
Societies of London, Paris, Berlin, etc., have given a
wonderful impulse to the exploration of the interior.
Important discoveries have quickly succeeded each
other; and quite recently (1862) even the great prob-
lem of many centuries, the discovery of the sources of
the Nile, has been successfully solved by Captains
Grant and Speke. All these discoveries and explora-
tions have an important bearing upon the prospects
of Christianity, and draw us a better idea of the relative
importance of the religious views of the natives, of their habits
and their languages, and thus teach the missionaries
and the missionary societies what they have to over-
come.

The political divisions of Africa are much more nu-
merous than those of any other of the grand divisions
of the earth's surface. On the north we have the empire of Morocco, the French province of Algeria, the pashaliks of Tunis, Tripoli, and Barca, and the oasis of Fez, dependencies of the Turkish empire; Egypt, a viceroyalty of the Turkish empire, though in a state of quasi independency. On the east, Nubia and Korzofan, dependencies of Egypt; the empire of Abyssinia, recently enlarged by the subjection of a number of savage tribes; the countries bordering on the Gulf of Aden and the Indian Ocean, and stretching south-westward for more than 1000 miles. The names of the principal countries are Adel, Ajan, Berber, Zanguebar, and Mozambique, the coast of which is Portuguese. The coast of Mozambique is the populous island of Madagascar. In South Africa Great Britain has several important colonies. Cape Colony is the oldest of these, and occupies the southern portion of the continent; above it, on the south-east, are Caffarria, Natal, and the Zulu country; west of these, and separated from them by the Kalambo Mountains, are the Orange River and Transvaal republics, composed mostly of Dutch settlers and their Hottentot or Bechuana dependents. On the west coast, north of the Orange River, and extending about 800 miles into the interior, is the Hottentot country; and lying between this and the Transvaal republics is the Portuguese colony of Natal. South of the Orange River, a country is Lower Guineas, a country composed of numerous chiefdoms and some Portuguese colonies. Among the best known of these chiefdoms are Angola, Congo, and Loango. Between this and the eastern coast lies a vast tract, varying in width from ten to twenty-eight degrees of longitude, and extending from nearly ten degrees above to sixteen degrees below the equator, almost wholly unexplored by Europeans. Upper Guineas, long known as the slave coast, is occupied by several native states, the largest being the kingdom of Dahomey. North of these is that region known formerly as Soudan and Nigritia, composed of numerous and constantly changing states (Borno, Timbuctoo, etc.), part of them Mohammedan, and part pagan. Turning again northward, we find the republic of Liberia and the British colony of Sierra Leone, both settled in great part by free negroes. Lying between this and the Great Desert is the country of the Tuaregs, the larger part of which is already become a dependency of France. England has a settlement, Bathurst, at the mouth of the Gambia. The Great Desert, which extends eastward from this country to the confines of Egypt and Nubia, is inhabited by tribes of Arab, or half Arab origin.

AFRICA was colonized principally by Ham, or his descendants; hence it is called the "land of Ham" in several of the Psalms. See Ham. Mizzrain peopled Egypt (Gen. x, 6, 13, 14), and the Pathrusim, the Naphtuchim, the Calschum, and the Ludim, peopled other parts; but the situations they occupied are not now known distinctly. It is thought that many of the Canaanites, when expelled by Joshua, retired into Africa; and the Mohammedans believe that the Amalekites, who dwelt in ancient times in the neighborhood of Mecca, were forced from thence by the kings descended from Zoram. —Pococke, Spec. Hist. Arab. See CANANITE.

The necessary information relative to those places in Africa which are spoken of in Scripture will be found under their respective names, Abyssinia, Alex- andria, Egypt, Ethiopia, Libya, Cyrene, etc.

II. Early Christian Church in Africa. —The continent of Africa, in the ancient Church, contained: 1. The Exarchate of Africa Proper; this contained, in Africa Proconsularis, fourteen dioceses, which numbered fifteen; in Mauritania, eighteen; in Tripoli, five. A list of these is given, from the Notitia of Leo, by Bingham (Orig. Ecd. bk. ix. ch. vii.; see also ch. ii. § 5).

2. The Patriarchate of Alexandria, called also the Egyptian Patriarchate. It comprehended Libya, Pen- tapolis, Egypt, from Tripolis to the Red Sea, and Abyssinia, and contained more than a hundred Episco- pal sees. Thus the whole of the north of Africa was, in the early ages, Christian. In the fifth cen- tury the Vandals, who were Arians, founded an em- pire there. The worst enemies, however, of the Church in Africa were the Greeks, or Oriental Arabs, who, in the seventh and eighth centuries overran the coun- try, and almost entirely extinguished the light of Christianity. The ancient sees which still remain are filled by Coptic prelates [see Coptic], the chief of whom is the patriarch of Alexandria, and dependent upon him is the abuna, or patriarch of the Abyssinians. To the north of the Soudan we know not, the situation is entirely lost, owing to the change wrought in the names of places by the Arabs. Little, then, can be said of the geography, and as little of the chronology, of these bishoprics; for, as to the former, all that we know is the provinces in which they were situated; as to the latter, we have no proofs of the most ancient before the third century, and of very few later than the seventh. —Bingham, Orig. Ecd. ix. 7. See Abyssinia; Alexandria; Ethiopia; Carthage.

III. The Roman Catholic Church. —The circumnavig- ation of Africa in the fifteenth century led to con- quests which opened the way to the establishment of Roman Catholic missions. In Western Africa the population of several entire kingdoms [see Angola; Congo], and of a large number of islands, became, at least nominally, connected with the Roman Church. In Eastern Africa, Mozambique and the islands Bourbon and Mauritius were the principal missionary fields. In Northern Africa several bishoprics were established in the Spanish possessions. The establishment of the French dominion in several parts of Western and Northern Africa, especially in Algeria, likewise enlarged greatly the territory of the Roman Catholic Church and improved its prospects. Also in the Eng- lish possessions a considerable Roman Catholic popu- lation gradually gathered, especially among the Irish immigrants. Great efforts were also made by the Roman missionaries to effect a union of the Copts and Abyssinians with their Church, but without much per- manent success [see Copts; Abyssinia]. Repeatedly Roman missionaries penetrated farther into the interior, but no great results have as yet been obtained. In 1859 there was, outside of the possessions of Christian nations and of Tunis, Tripoli, and Egypt, only one vicariate apostolic for the Gallas.

IV. The Protestant Mission. —Protestantism got a firm footing in Africa after the beginning of the seventeenth century, in the possessions of the Dutch, English, and Danes. The foundation of another Protestant state was laid in 1623 by the establishment of the negro republic Liberia, whose growth and progressive influence is entirely under the control of Protestant Chris- tianity. See Liberia. The missionary operations among the natives were commenced in South Africa, in 1797, by the Moravians. Their early operations, however, were greatly embarrassed by the Dutch colonial gov- ernment, and, for fifty years (1744 to 1792), entirely interrupted. During all this time nothing was done for the conversion of the pagans. The London Mis- sionary Society established its first mission in 1795, the Wesleyan Missionary Society in 1814. In 1820 a mission was established by the Glasgow Missionary Society, a union of members of the Established Church of Scotland and Dissenters. In 1828 this union was dissolved, the members of the Established Church re- taining the name of the Glasgow Missionary Society, and the members of the Dissenting faith the name of the Glasgow African Missionary Society. After the division in the Church of Scotland in 1845, the Glasgow Missionary Society became merged in the foreign mission scheme of the Free Church of Scot- land. The Glasgow African Missionary Society trans-
fered its operations, in 1847, to the care of the United Presbyterian Church. The first missionaries of the Paris Evangelical Missionary Society came to Africa in 1822, and commenced, in 1830, their present mission among the Bechuana. The American Board resolved in 1834 on a mission among the Zulus, which was commenced in 1835. The Rhenish Missionary Society sent to Africa, in 1829, four graduates of their Mission Seminary at Barmen. Most of the flourishing stations founded by it are within the limits of the territory of the Dutch Boers. The operations of the Berlin Society commenced in 1833; those of the Norwegian Missionary Society, near Port Natal, in 1853. In West Africa the first efforts to introduce the Gospel were singularly disastrous. Attempts made by the Moravians in 1736, and by several English societies since 1755, had soon to be relinquished as hopeless. A permanent settlement was effected by the Church Missionary Society in 1804, which has been very successful, and is still extending its operations on every side. A bishop for Sierra Leone was consecrated in 1851. The English Baptist Missionary Society established in 1841 a flourishing mission at the island of Fernando Po, but it was almost entirely suppressed in 1858 by a new Spanish governor. The missions of the Wesleyan Missionary Society of England commenced as early as 1796, but until 1811 there was only one missionary. They have since become the most flourishing among all the Protestant missions in West Africa. The missions of the American Baptist Missionary Union, in Liberia and among the Basas, commenced in 1821; those of the (American)
Africa

Presbyterian Board, in Liberia, in 1832; of the American Board, at Cape Palmas, in 1834; of the Methodist Episcopal Church, in Liberia, in 1833; of the Southern Baptist Convention of America, in Liberia and Yoruba, in 1855; of the American Missionary Association in the Sherbro country, in 1842; of the Bashi Missionary Society, at the Gold Coast, in 1828; of the Protestant Episcopal Church of America, at Cape Palmas, in 1886. A new interest in the missions of Western Africa was awakened in England by the return of Dr. Livingstone, and an enlargement of the missionary operations resolute upon. In Eastern Africa, the island of Madagascar was visited in 1819 by missionaries of the London Missionary Society, and a large number of the natives were converted to Christianity. But the premature death of King Radama in 1828 put a stop to the progress of Christianity, and, in 1856, the mission schools were closed and the missionaries driven from the island. The persecution lasted until the death of Radama's widow, Ranavalona, and the accession to the throne of Radama II in 1861, under whom Christianity was again tolerated, and began to make new progress. The assassination of Radama II, in 1863, had no influence on the legal condition of the Christians, who, in 1864, were supposed to number about 7000. See Madagascar. In Abyssinia, German missionaries of the Basel society have labored in behalf of Protestantism since 1880, without, however, achieving any permanent result. See Abyssinia. Egypt has some flourishing churches, schools, and benevolent institutions for the Protestant residents of foreign countries, and the United Presbyterians of America sustain there a prosperous mission. See Egypt.

V. Ecclesiastical Statistics.—The entire population of the Cape Verde, St. Thomas, and Prince's Islands (Portuguese), of the Spanish Presidios and Guinea Islands, and of the French island of Bourbon, belong to the Roman Catholic Church. The same is the case with a majority of the population of the English island of Mauritius and of the European population in Algeria. In Angola and Benguela the Portuguese claim dominion over 637,000, in Mozambique, over 200,000 subjects; but with the decline of the Portuguese power also, the connection of the natives with the Roman Church has to a great extent ceased. Angola had, in 1857, only 6 priests, Mozambique only 3. See also Egypt and Abyssinia. The Roman Church had, in 1839, a total of the Portuguese possessions, 2 in the French, 1 in the English, 2 in the Spanish; and 12 vicarates apostolic, viz., 2 in Egypt (1 Latin and 1 Copt), 1 in Tunisia, 1 in Abyssinia, 1 for the country of the Gallas, 2 for the Cape of Good Hope, 1 for the two Guineas, 1 for Sierra Leone, 1 for Madagascar, 1 for Natal. See Algeria.

The African missions of the Roman Church are mostly supported by the General Missionary Society for the Propagation of Faith. There are, besides, special missionary societies for Africa in France and Austria. The Church of England had, in 1844, the following dioceses: Capetown, Grahamstown, Sierra Leone, St. Thomas, Zanzibar, Zambesi, Zambesi, and Niger, the last three of which are outside of the British possessions. These bishoprics constitute the "Ecclesiastical Province of South Africa," with the Bishop of Capetown as metropolitan. The Wesleyan Methodists, in 1854, had 6 missionary districts (Cape of Good Hope, Grahamstown, Natal, Sierra Leone, Gambia, and the Gold Coast), 75 chapels, 204 chaplains and assistants, 1500 places, 95 missionaries and assistant missionaries, 17,055 members, 18,059 scholars in schools, and 76,453 attendants on public worship. The missions of the Methodist Episcopal Church in Western Africa are organized into an Annual Conference, which, in 1864, had 200 preachers, 1531 members, 142 probationers, 96 local preachers, 98 native members, 20 schools, 1334 scholars, and 19 churches.

The statistics of the other missionary societies were given by the Journal of Missions, in 1859, as follows:

<table>
<thead>
<tr>
<th>Missionary Society</th>
<th>Protestant</th>
<th>Catholic</th>
<th>Total</th>
<th>Total Protestant and Catholic</th>
</tr>
</thead>
<tbody>
<tr>
<td>American Board</td>
<td>19</td>
<td>22</td>
<td>39</td>
<td>200</td>
</tr>
<tr>
<td>Free Church (including Missionary Societies)</td>
<td>6</td>
<td>19</td>
<td>25</td>
<td>267</td>
</tr>
<tr>
<td>Episcopal Board</td>
<td>10</td>
<td>10</td>
<td>20</td>
<td>290</td>
</tr>
<tr>
<td>Southern Baptist</td>
<td>92</td>
<td>92</td>
<td>184</td>
<td>1,185</td>
</tr>
<tr>
<td>Amer. Missionary</td>
<td>6</td>
<td>3</td>
<td>9</td>
<td>65</td>
</tr>
<tr>
<td>Total</td>
<td>95</td>
<td>58</td>
<td>153</td>
<td>2,034</td>
</tr>
<tr>
<td>European</td>
<td></td>
<td></td>
<td>6</td>
<td>214</td>
</tr>
<tr>
<td>London Missionary</td>
<td></td>
<td></td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Baptist Missionary</td>
<td></td>
<td></td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>Church of Scotland</td>
<td></td>
<td></td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Free Church of Scotland</td>
<td>6</td>
<td>6</td>
<td>12</td>
<td>120</td>
</tr>
<tr>
<td>United Free of Scotland</td>
<td>8</td>
<td>8</td>
<td>16</td>
<td>160</td>
</tr>
<tr>
<td>Moravians</td>
<td>92</td>
<td>34</td>
<td>126</td>
<td>1,126</td>
</tr>
<tr>
<td>Basel Missionary</td>
<td>11</td>
<td>9</td>
<td>20</td>
<td>100</td>
</tr>
<tr>
<td>Thelma Missionary</td>
<td>10</td>
<td>10</td>
<td>20</td>
<td>200</td>
</tr>
<tr>
<td>French Evangelical Missionary Society</td>
<td></td>
<td>71</td>
<td>71</td>
<td>710</td>
</tr>
<tr>
<td>Berlin Missionary</td>
<td>10</td>
<td>10</td>
<td>20</td>
<td>200</td>
</tr>
<tr>
<td>Norwegian Mission</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>North German Mission</td>
<td></td>
<td>50</td>
<td>59</td>
<td>590</td>
</tr>
<tr>
<td>Total of Europeans</td>
<td></td>
<td></td>
<td>160</td>
<td>1,290</td>
</tr>
<tr>
<td>Grand total</td>
<td>195</td>
<td>130</td>
<td>325</td>
<td>3,214</td>
</tr>
</tbody>
</table>

Other Christian denominations are found only in Egypt and Abyssinia (q. v.). Jews are numerous in all Northern Africa, especially in Morocco, where, before the persecution in 1869, they counted over 300,000 souls. Mohammedanism prevails in Egypt, Tunisia, Tripolis, Algeria, Morocco, Fez, and also throughout Soudan. Dioderri estimated this part of the population at about 100 million souls. The rest are pagans. The following table, taken from Schem's Ecclesiastical Year-book for 1859, presents the statistics of the Roman Catholic, Protestant, and Christian population in the various portions of Africa:

<table>
<thead>
<tr>
<th>Country</th>
<th>Roman Catholics</th>
<th>Protestant</th>
<th>Christian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cap of Good Hope</td>
<td>10,000</td>
<td>250,000</td>
<td>260,000</td>
</tr>
<tr>
<td>Other English Possessions</td>
<td>375,000</td>
<td>400,000</td>
<td>775,000</td>
</tr>
<tr>
<td>French</td>
<td>150,000</td>
<td>150,000</td>
<td>300,000</td>
</tr>
<tr>
<td>Portuguese</td>
<td>420,000</td>
<td>420,000</td>
<td>840,000</td>
</tr>
<tr>
<td>Spanish</td>
<td>120,000</td>
<td>120,000</td>
<td>240,000</td>
</tr>
<tr>
<td>Angola, Benguela, Mozambique</td>
<td>715,000</td>
<td>715,000</td>
<td>715,000</td>
</tr>
<tr>
<td>Algeria (1857)</td>
<td>100,000</td>
<td>100,000</td>
<td>200,000</td>
</tr>
<tr>
<td>Egypt</td>
<td>1,250,000</td>
<td>1,250,000</td>
<td>2,500,000</td>
</tr>
<tr>
<td>Abyssinia</td>
<td>30,000</td>
<td>30,000</td>
<td>60,000</td>
</tr>
<tr>
<td>Liberia</td>
<td>750,000</td>
<td>750,000</td>
<td>1,500,000</td>
</tr>
<tr>
<td>Morocco and Fez</td>
<td>80,000</td>
<td>80,000</td>
<td>160,000</td>
</tr>
<tr>
<td>Tunisia and Tripolis</td>
<td>10,000</td>
<td>10,000</td>
<td>20,000</td>
</tr>
<tr>
<td>Total</td>
<td>1,061,500</td>
<td>270,000</td>
<td>1,331,500</td>
</tr>
</tbody>
</table>

See Newcomb, Cyclopedia of Missions.

VI. Literature.—The religious aspects of the subject are treated in the following works: Sanchez, Hist. Ecles. Africanae (Madrid, 1784); Morelli, Africa Cristiana (Brescia, 1816, 1820); Münzer, Primor- dita Ecles. Africanae (Hafn, 1829); Lischer, De patrum Africarum moribus (Rosthitz, 1712); Kellogg, North-Afr. Missionists Bible (in the Deutsche Mission), v. 254, etc.; von Gerlach, Gesch. d. Ausbreitung d. Christenth. in Säd-Afrikas (Berlin, 1832). The most recent geographical information is contained in Livingstone's Travels in S. Africa (Lond. 1857, N. Y. 1858); Zambesi (Lond. and N. Y. 1867-1859); Barth's Travels in N. and Cent. Africa (Lond. and N. Y. 1867-1859); Trench's Travels in Eastern Africa (Lond. and N. Y. 1867); Burton, Lake Regions of Cent. Africa (Lond. and N. Y. 1869); Anderson, Lake Nyami (Lond. and N. Y. 1856); Baldwin, South Africa (Lond. and N. Y. 1863); Cumming, Hunter's Life in Africa (Lond. and N. Y. 1859); Willson, Western Africa (N. Y. 1855); De Guilla, Equatoria Afr. (N. Y. 1861); Moffat, Adventures in South Africa (Lond. and N. Y. 1865).
AFRICAN M. E. CHURCH

African Methodist Episcopal Church, a body of Christians composed entirely of colored people in the United States and Canada.

I. History.—The early Methodists labored zealously for the welfare of the Africans, both slaves and free, in the United States. Multitudes of them became Christians, in the fellowship of the Methodist Episcopal Church (q. v.), which, at its General Conference of 1864, organized two new conferences, consisting exclusively of colored members. In 1816, a number of these Methodists, believing that they could be freed and more useful in a separate communion, called a convention in Philadelphia, in April of that year. This was the "African Methodist Episcopal Church." The Rev. Richard Allen (q. v.) was elected first bishop, and was ordained by five presbyters. He served until his death in 1831. In 1828 the Rev. M. Brown was also elected bishop. In 1838 the Rev. E. Waters was ordained bishop. The growth of the Church has been steady, and many of its preachers have been men of ability. It had, in 1858, 8 conferences: Baltimore, Philadelphia, New York, Ohio, Indiana, New England, Missouri. In 1856 the Canada Conference was organized as a separate body. The civil war which broke out in the United States in 1861, and the gradual destruction of slavery, greatly enlarged the territory of this Church and added to its membership. In May, 1864, the quadrennial General Conference of the Church was held at Philadelphia, simultaneously with the General Conferences of the Methodist Episcopal Church and of the African Methodist Episcopal Zion Church. The General Conference was called by a deputation from the General Conference of the Methodist Episcopal Church, and, to reciprocate this act of fraternal sentiment, appointed in its turn a committee, consisting of five members, to visit the latter body. A committee was also appointed to muster, with a similar committee appointed by the African Methodist Episcopal Zion Church, a plan of union of these two denominations, to be laid before the next General Conferences of both.

On June 14, 1864, twenty-five delegates of this Church met, with an equal number of the African Methodist Episcopal Zion Church, at Philadelphia, to consider the terms upon which the two bodies would unite. The session of the joint convention was entirely harmonious. All the arrangements for the consummation of a union were perfected, and all were satisfied that at the next meeting of the General Conferences of the two Churches in 1868 the union would be effected.

On May 15, 1865, Bishop Payne reorganized the South Carolina Annual Conference of the A. M. E. Church. This Church was first established in Charleston forty years ago. Among those concerned in the movement was Morris Brown, the second bishop of the connection. The church then founded existed in poverty for six years, worshiping in a house erected by themselves, when the African M. E. Church as a separate organization was overthrown, and ever since, until the breaking out of the rebellion, the colored people were compelled to worship with the whites, and were brought under the pastoral care of the white pastors. Upon the change, Charleston, Bishop Payne, a native city, and, the laws of South Carolina to the contrary notwithstanding, reorganized an Annual Conference.

II. Doctrines.—The doctrines are the same as those of the Methodist Episcopal Church (q. v.).

III. Government.—The bishops preside in the conferences, and when they are styled "Right Reverend." The General Conference is composed of travelling preachers of two years' standing, and of local preachers delegated by the Annual Conference, in the ratio of one to every five travelling preachers. Its sessions are quadrennial. The Annual Conference consists of all the travelling preachers in full connection, and of all local preachers who have been licensed a certain period, and can pass a satisfactory examination. In other respects the government resembles that of the M. E. Church.

IV. Statistics.—From the reports made at the General Conference of 1864 on the constitution of the Church, it appears that in that year the real estate and church property was estimated at about $2,000,000, located in the New England States, the North-western States, in Delaware, Maryland, Virginia, Kentucky, Missouri, Kansas, Arkansas, Tennessee, Mississippi, Louisiana, South Carolina, and California. The membership of the connection was about 50,000; the number of those attending the Church, 300,000; local preachers, 1000; travelling preachers, 500; ordained ministers, 200; and 8 bishops. Missions had been established in nearly all of the states above named, and the number of missionaries was about 20. The Church had about 1200 day-schools, and 1000 teachers of color, educated at the various institutions of learning in the United States and Canada. Sunday schools had been established in connection with nearly all of the meeting-houses. They were attended by about 200,000 children, and some 200,000 volumes of Sunday-school books were used. The highest literary institution of the denomination is Wilberforce University, which is under the control of the General Conference, and located three miles north of Xenia, Green County, Ohio. It had, in 1864, about 100 students. There are also seminaries at Baltimore, Columbus (O.), Alleghany, and Pittsburg. The school near Columbus has a farm of 172 acres. There are two religious papers, the Christian Recorder, a weekly, issued by the Book Concern at Philadelphia, and the Repository.

African Methodist Episcopal Zion Church, a religious denomination composed entirely of colored Methodists, organized Oct. 25, 1820.

I. History.—This denomination originated in the secession, in 1820, of the Zion congregation of African Methodists, in the city of New York, from the Methodist Episcopal Church. The congregation assigned as the cause of its separation some resolutions passed by the General Conference of the Methodist Episcopal Church, in 1820, concerning church government. Zion congregation was soon joined by several other congregations, and in 1821 the first Annual Conference was held in the city of New York, which was attended by 22 ministers, and reported the number of members connected with Conference as by 1007. Seven or eight years successively an Annual Conference was convened, each of which appointed its president. At the Annual Conference of 1838, the Rev. Christopher Rush was elected permanent superintendent for four years. In 1847 the denomination had 2 general superintendents, 4 annual conferences (New York, Philadelphia, Boston, and Baltimore), 75 travelling ministers, from 150 to 200 local preachers and exhorters, 5000 lay members, 50 churches, and many congregations without churches, in 11 states of the Union, the District of Columbia, and Nova Scotia. The General Conference of 1864, held at Philadelphia, declared in favor of a union with the African Methodist Episcopal Church (q. v.).

II. Doctrines.—The doctrines are the same as those of the Methodist Episcopal Church (q. v.).

III. Government.—The highest functionsaries of the Church are general superintendents, who are elected to their office every four years by the suffrage of the members of the General Conference. They may be re-elected at the expiration of their terms. The General Conference meets every four years, and is composed of all the travelling ministers of the connection. The Annual Conference is composed of all the travelling ministers of a district. See Rev. Christopher Rush's Hist. of the African Methodist Church (M. Y.).
AFRICANUS, JULIUS (called by Suidas Sextus Julius), was an intimate friend of Origen, an eminent Christian chronicler, and flourished about the year 225. Having been attracted by the fame of Justin the Martyr, a celebrated philosopher, and pupil of Origen, he came to Alexandria to study with him, but he seems to have lived chiefly at Nicopolis (the ancient Emmaus), in Palestine, and to have exerted himself for its restoration; for which purpose, in 220, he made a visit to Antoninus Heliogabalus, to obtain from him permission that the walls of the ruined city should be rebuilt. According to one writer (Hebedjæus, Cat. Cc. Chald. xv, 18), he was bishop of Nicopolis. He died about 232. Africanus wrote a chronological work in five sections under the title of Pentatablos—a sort of universal history, composed to prove the antiquity of true religion and the novelty of paganism. Fragments of this chronological work are extant in the works of Eusebius, Syncellus, Malala, Theophanes, Cedrenus, and in the "Chronicon Paschale." The "Pentatablos" commences with the creation, B.C. 5499, and closes with A.D. 221. The chronology of Africanus places the birth of Christ three years before the commencement of the Christian era. But under the reign of Domitian and the first ten years were taken from the number which had elapsed, and thus the computation of the Church of Alexandria and Antioch were reconciled. According to Fabricius (Bibl. Gr. ed. nova, vii, 9), there exists at Paris a manuscript containing an abstract of the "Pentatablos." Scaliger has borrowed, in his edition of Eusebius, the chronology of Africanus extant in "Ges. Syncellii Chronographia ad Aedem ad Diocletianum, a Jac. Goar." (Gr. et Lat., Paris, 1652, fol.). Africanus wrote a learned letter to Origen, in which he disputes the authenticity of the apocryphal history of Susannah (Bustle, Gr. and Lat. 1674, 4to). A great part of another letter of Africanus to Aristides, reconciling the disagreement between the genealogies of Christ in Matthew and Luke, is extant in Eusebius (bk. vi, ch. xxxi).

It is believed that Africanus was still a pagan when he wrote his work entitled Caesari (Kios, a girdle of Venus), in which he treated of agriculture, medicine, physics, and especially the military art. Hebedjæus, in his catalogue of Chaldean works, mentions a commentary on the N. T. by Africanus, bishop of Emmaus. Finally, a translation of the work of Abdis of Babylon, entitled Historia certaminium apostolici, has been attributed to him, but probably he had nothing to do with it. The fact of a man so learned and intelligent as the chronicler Africanus being a Christian, refutes the error of those who think that all Christians in the first centuries of our era were illiterate. The criticism of Africanus upon the apocryphal books seem to attest that he did not receive the canonical writings of the New Testament without previous examination; and, from his manner of reconciling the different genealogies of Christ, it appears certain that he recognised the authenticity of the Gospels in which they occur.—Cave, Hist. Lit. ann. 220; Lardner, Works, ii, 457.

Afternoon (Αφρον, ἀφρόν, noeth ha-gom, the dry's declining, Judg. xix. 8, as in the margin). Hebrews, in conformity with the Mosaic law, reckoned the day from evening to evening, and divided it into six unequal parts.

1. The break of day.
2. The morning, or sunrise.
3. The heat of the day. It begins about nine o'clock (Gen. xviii. 1, 1 Sam. xi, 11).
4. Midday.
5. The cool of the day, literally the wind of the day, from the fact that in Eastern countries a wind commences blowing regularly for a few hours before sunset, and continues till evening.
6. The evening. See Day.

A'g'abas (Ἀγαβᾶς, prob. i. q. Agabal), one of the temple servants, whose "sons" returned from Babylon (1 Esdr. v. 80), evidently the Hagob (q. v.) of the genuine text (Esr. ii, 46).

Ag'abas (Hagobas), a fortress near Jerusalem, which, finding it, its governor, restored to Aristobulus, the son of Alexander Jannaeus (Joseph, Ant. xiii. 24, 20). The place cannot well be identified on account of the various readings (see Hudson's ed. i. 602, note), one of which (Ῥαβδαρ) even seems to identify it with Gath-batha (q. v.). It was perhaps the eminence of Gibr'ar (q. v.).

Ag'abas (Hagobas; either from the Heb. ḥgôb, a locust [which even occurs as a proper name, Ezra ii, 40], or ḥgôb, to love; Simon. Onom. N. T. 15, and Wolf, Crit. ii, 1157), the name of a "prophet," supposed to have been one of the seventy disciples of Christ (Walch, De Agabo Vate, Jen. 1759, and in his Diss. ad Act. Ap. ii, 131 sq.). He, with others, came from Judea to Antioch, while Paul and Barnabas (A.D. 49) were there, and announced an approaching famine, which actually occurred that year (Acts xi, 27, 28). Some writers suppose that the famine was general, but it is not probable that all the provinces in Judaea and the reign of Claudius (see Joseph. Ant. xiii. 24, 30). It may be understood that the large terms of the original (ולından יתיכוים) apply not to the whole world, nor even to the whole Roman empire, but, as in Luke i, 1, to Judea only. Statements respecting four famines, which occurred in the reign of Claudius (Onom. N. T. 15, and Wolf, Crit. ii, 1157), are produced by the commentators who support this view (Weisselv. Observ. i. 9, p. 28); and as all the countries put together would not make up a tenth part of the whole Roman empire, they think it plain that the words must be understood to apply to that famine which, in the fourth year of Claudius (Suetonius, Claud. 18), overspread Palestine (see Kunîlî, Comment. in loc.). The poor Jews, in general, were then relieved by the queen of Adiabene, who sent to purchase corn in Egypt for them (Josephus, Ant. xx, 2, 6; 5, 5); and for the relief of the Christians in that country contributions were raised by the brethren at Antioch, and conveyed to Jerusalem by Paul and Barnabas (Acts xi, 29, 30). Many years after this, Agabus met Paul at Caesarea, and warned him of the sufferings which awaited him if he prosecuted his journey to Jerusalem (Acts xx. 10-12), A.D. 55. (See Conybeare and Howson's St. Paul, i, 227; ii, 233; Baumgarten, Apostolic, ii. 17). The Greek Church asserts that he suffered martyrdom at Antioch, and holds his festival on the 8th of March (Eichhorn, Bibl. d. bibl. Lit. i, 22, 23; vi, 20).—Kitt, s. v. A'g'ag (Heb. ἀγαγ, ἀγαγ, perhaps, flame; from an Arab. root, in 1 Sam. always written ἀγάγ; Sept. ἀγάγ, but ἀγαγ in Num.), the name of two kings of the Amalekites, and probably a common name of all their kings (Hengstenberg, Pennit. ii, 307), like Pharaoh in Egypt, and Achish or Abimelech among the Philistines. See also AGAOTHE.

A king apparently of one of the hostile neighboring nations, at the time of the Exode (B.C. 1618), referred to by Balaam (Num. xxiv, 7) in a manner implying that the king of the Amalekites was, then at least, a greater monarch, and his people a greater people, than is commonly imagined. See AMALEKITE.

2. A king of the Amalekites, who was spared by Saul, contrary to the solemn vow of devotion to destruction (see ANATHEMA) whereby the nation, as such, had of old precluded itself from giving any quarter to that people (Exod. xvii. 14; Num. xiv. 45). Hence it is supposed that the name Saul, in the form of Saul, ordered Agag to be brought forth. He came "pleasantly," desiring secure the life which the king had spared. But the prophet ordered him to be cut in pieces; and the expression which he employed—"As thy sword hath made women childless, so shall thy mother be childless among women"—indicates that,
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apart from the obligations of the vow, some such example of retributive justice was intended as had been exercised in the case of Adamiboez; and, in other words, that Agag had made himself infamous by the same treatment of some prisoners of distinction (probably Israelites) as he now received from Samuel (see 1 Kings, 1:10; 1 Samuel, 21:25). This unusual mode in which his death was inflicted strongly supports this conclusion (1 Samuel, 15:6-38). B.C. cir. 1050. Kito, v. See SAMUEL.

Agagite [other AGABJ] (Heb. Agag), "2Kgs, Sept. Beryqace, Mac. Mait., Vulg. Agagite"); the name of the nation to which Haman (q. v.) belonged (Esther, 1:10; 1:15; IX, 3, 5; Ex. 24). Josephus explains it as meaning Amalekite (Am. xvi, 6, 5). See Agag.

Agalla or Agallim. See Enqlam.

Agam. See Reed.

Agapé, plural Agare (ἡ ἀγάπη, ἄγαπη), the Greek term for love, used by ecclesiastical writers (most frequently in the plural) to signify the social meal of the primitive Christians, which generally accompanied the Eucharist. The New Testament does not appear to give it the sense of a divine command; it seems to be attributable to the spirit of a religion which is a bond of brotherly union and concord among its professors. It was not a mere social dinner.

1. Much learned research has been spent in tracing the origin of this custom; but, though considerable obscurity may rest on the details, the general historical connection is tolerably obvious. It is true that the ἱεραμοί and ἱεραμώται, and other similar institutions of Greece and Rome, presented some points of resemblance which facilitated both the adoption and the abuse of the Agape by the Gentiles converts of Christianity; but we cannot consider them as the direct models of the latter. If we reflect on the profound impression which the transactions of "the night on which the Lord was betrayed" (1 Cor. xi, 23) must have made on the minds of the apostles, nothing can be conceived more natural, or in closer accordance with the genius of the new dispensation, than a wish to perpetuate the commemoration of his death in connection with their social meal (Neander, Leben Jesu, p. 643; Planning of the Christian Church, i, 27). The profound celebration in which the Eucharist had impressed a sacredness on the repeat of which it formed a part (comp. Matt. xxvi, 26; Mark xiv, 22, with Luke xxii, 20; 1 Cor. xi, 25); and when to this consideration we add the ardent faith and love of the now converts on the one hand, and the loss of property with the dissipation of old convictions and attachments on the other, which must have heightened the feeling of brotherhood, we need not look farther to account for the institution of the Agape, at once a symbol of Christian love and a striking exemplification of its benevolent energy. However soon its purity was soiled, at first it was not undeserving of the eulogy pronounced by Chrysostom, "A love weak and of common use, for it was a supporter of love, a solace of poverty, a moderator of wealth, and a discipline of humility."

Thus the common meal and the Eucharist formed together one whole, and were conjointly denominated Lord's Supper (Δίδυμον τοῦ κυρίου, Δίδυμον εὐαγγελίων) and feast of love (ἡ ἀγάπη, ἡ ἀγαπή). The breaking of bread (ἀρτιὰν ἀρτίαν, Acts ii, 46; κληρικὴν ἀρτίαν, Acts ii, 42; κληρονομικὴν ἀρτίαν, Acts xx, 7). We find the term ἀγαπή thus applied once, at least, in the New Testament (Jude 12). "The promise of good things to come, feasts of charity (ἐν πλούσια πάσιν ἐκκλησία, Acts ii, 46)." The reading in 2 Pet. ii, 18, is of doubtful authority: "Spots and blemishes, living luxuriously in their Agape (ἐν πλούσιας πάσις ἐκκλησίας);") but the common reading is ἐν ἀγαπαῖς ἀγαπησῶν, "in their own deceivings."

The phrase δίδυμαν ὑπὸν ὑπὸν was early employed in the sense of celebrating the Eucharist; thus in the epistle of Ignatius to the church at Smyrna, § viii. In § vii ὑπὸν ὑπὸ appears to refer more especially to the Agape.

By ecclesiastical writers several synonyms are used for the Agape, such as συμφώσις (Balasmon, ad Con. Chrest. cap. xxvii; Concilium, epist. vi, 18; Const. Lact. in ps. 110, κοιναί ἱεραμοίς, κοινά συμφωνίαν (Chrysostom); διιναὶ κοιναὶ (Eccumenus); συνφωνία και συμφωνία (Zonaras).

Though the Agape usually succeeded the Eucharist, yet they are not alluded to in Justin Martyr's description of the latter (Apol. i, § 65, 67); while Tertullian, on the contrary, in his account of the Agape, makes no distinct mention of the Eucharist. The Eucharist was of course of our Cura," he says, "may be gathered from its name, which is the Greek term for love (ἀγάπη). However much it may cost us, it is real gain to incur such expense in the cause of piety; for we aid the poor by this refreshment; we do not sit down to it till we have first tasted of prudence to God; we eat to satisfy our hunger; we drink no more than bettis the thermometer; we feast as those who recollect that they are to spend the night in devotion; we converse as those who know that the Lord is an ear-witness. After water for washing hands, and lights have been brought in, every one is required to sing something to the Scripture praise of God, either from the Scriptures themselves, or from their own thoughts; by this means, if any one has indulged in excess, he is corrected. The feast is closed with prayer." Contributions or obligations of provisions and money were made on these occasions, and the surplus was placed in the hands of the presiding elder (ὁ πρωτοεραστής, compare 1 Tim., x, 17, ὁ πρωτεραστής πρεσβύτερος), by whom it was applied to the relief of orphans and widows, the sick and destitute, prisoners and strangers (Justin, Apol. i, 67).

Allusions to the εὐαγγελικὴν ἀγάπην are to be met with in heathen writers. Thus Pliny, in his celebrated epistle to the Emperor Trajan, after describing the meeting of the Christians for worship, represents them as assembling again at a later hour, "ad caputem cibium, promiscuum tamen et innominatum." By the phrase "cibum promiscuum" (Augustine remarks) we are not to understand merely food partaken in common with others, but common food, such as is usually eaten; the term intimates that the meal was rendered wholesome and lawful, not consisting, for example, of human flesh (for, among other odious imputations, that of cannibalism had been cast upon the Christians, which, to prejudiced minds, might derive some apparent support from a misinterpretation of our Lord's language in John vi, 53. "Unless ye eat the flesh and drink the blood of the Son of man," nor of herbs prepared with incantations and magical rites. Lucian also, in his account of the philosopher Peregrinus, tells us that, when imprisoned on the charge of being a Christian, he was visited by his brethren in the faith, who brought with them εὐαγγελικήν τοῦρα, which is generically used to mean the provisions which were reserved for the absent members of the church at the celebration of the Lord's Supper. Gesner remarks on this expression, "Agape, offerente magnoque aliq. quod una commensuram; kine toula, non ad taurum."
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prisoners. The kiss of charity was given, and the ceremony concluded with prayer (Rom. xvi, 16; 1 Cor. xvi, 20; 1 Thess. v, 26; 1 Pet. v, 14).

3. Their Decline.—From the passages in the Epistles of Jude and Peter, already quoted, and more particularly from the language of Paul in I Cor. xi, it appears that at a very early period the Agape was perverted from its original design; the rich frequently prac-
tised a selfish indulgence, to the neglect of their poorer brethren: έκαστος τούτων διαπραμαν έκ των κερος των προσωπών (1 Cor. xi, 21); i.e. the rich feasted on the provisions they brought, without waiting for the poorer members, or granting them a portion of their abundance. Their superiors supposed they had the Grecian mode of entertainment called διαπρας από σπώρα (see Xenophon's Memorabilia, iii, 14; Neander's Planing of the Christian Church, i, 292). On account of these and similar irregularities, and probably in part to cludge the notice of their persecutors, the Christians, about the middle of the second century, frequently celebrated the Eucharist by itself and before daybreak (ante Lucia consulisinsi) (Tertullian, De Cor. Milites, § 8). From Pliny's Epiaste it also appears that the Agape were suspected by the Roman authorities of belonging to the class of Heterius (trajectories), unions or secret societies, which were often employed for political purposes, and as such were denounced by the imperial edicts; for he says (referring to the "cum promiscus," etc.) "quod pressum facere dei salutem post cuncta meum, quocumque mundum facta tua Heterius esse veretur." (Plin. Ep. 66. 96. al. 97.) At a still later period the Agape were subjected to strict regulation by various councils. Thus by the 280th canons of the Council of Laodicea it was forbidden to hold them in churches. At the Council of Cartage (A.D. 387) it was ordered (can. 29) that none should partake of the Eucharist unless they had previously abstained from food; but it is added, "excepto uno die anniversario, quo cerni dominus celebratur." This excep-
tion favors the supposition that the Agape were originally held in close imitation of the Last Supper, i.e. before, instead of after, the Eucharist. The same prohibition was repeated in the sixth, seventh, and ninth centuries, at the Council of Orleans (can. 12), A.D. 533; in the Trullan Council at Constantin-
ople (A.D. 553) and in the Council at Aix-Chapelle, A.D. 816. Yet these regulations were not intended to set aside the Agape altogether. In the Council of Gangra, in Paphlagonia (about A.D. 860), a curse was denounced on whoever despised the partakers of the Agape or refused to join in them. When Christianity was introduced among the Anglo-Saxons by St. Gregory the Great, St. Augustine of Canterbury, in his De Caelo et Mundi, advised the celebration of the Agape, in booths formed of the branches of trees, at the consecration of churches.

Few vestiges of this ancient usage can now be traced. In some few churches, however, may still be found what seem to be remnants of the old practice; thus it is usual, in every church in Rouen, on Easter-day, after mass, to distribute to the faithful, in the nave of the church, an Agape, in the shape of a cake and a cup of wine. It appears that it was used to be done on all great festivals; for we read in the life of Ansbertus, archbishop of Rouen, that he gave an Agape to the people in his church "after communion, on solemn days, and in the church, walled up at table especially upon the poor." Dr. King suggests, that the Benediction of the Loaves, observed in the Greek Church, is a remnant of the ancient Agape. Suicer says that it is yet the custom in that Church on Easter-day, after the cele-
bration of the holy mysteries, for the people to join together in the church, and this distribution ponis benedicti et nisi, he also seems to consider a vestige of the Agape. But the primitive love-feast, under a simpler and more expressly religious form, is retained in modern times by the Moravians and the Methodists. See LOVE-FEAST. Similar meetings are held in Scot-
land by the followers of Mr. Robert Sandeman (q. v.).

and by a branch of them in Danbury, Conn.—Suicer, Theology, 26; Gieseler, Ch. Hist., i, 59, 104, 269; Larder, Works, viii, 380; Coleman, Anecd. Christiandæ, ch. xxii, § 13; Bingham, Orig. Eccles. xv, 8; Disciplices of the M. E. Church, pt. ii. Beside these Mystagogic Agapes, three other kinds are mentioned by ecclesiastical writers: (1) Agape natalitium, held in commemoration of the martyrs (Theo-
doret, Euseb. Vitr. viii, 298, 924, ed. Scholz); (2) Agape communiates, or marriage-feasts (Greg. Naz. Epist. i, 14); (3) Agape funeralea, funeral-feasts (Greg. Naz. Comp. x.,) probably similar to the mystagor of newscel in the Greeks.—Kitto, s. v.

For further details, see Reseensius. De Agape Suiex Epistola (Havbn. 1600); Oldenpo, De Agape (Helmut. 1656); Cabassutius, De Agape, in his Noticia ecc. histor. (Lugd. 1680), p. 81 sq.; Hoornbeck, De Agape, pct. in his Miscell. Sacier (Ultrr. 1698), p. 867; Schar-
thesius, De Agape, in his Miscell. Sacier (Ultrr. 1698), p. 867; Same, De Vett. Christ. Agapia (Reg. 1701); Muratori, De Agapi subbasis (Patau. 1709); Böhmer, De Christ. capriulua cubum, in his Dissert. juric. eolic. (Lip. 1711), p. 233; Hanzchel, De Agape, in his Disserti. (Lip. 1729); Schilge, De Agape, in his Disserti. (Lip. 1730); Schultes, in his Disserti. vett. Jedocr. (Gotri. 1761); Bohn, D. Liebeschm. d. ersten Christen (Erf 1762); Frühau, De Agapi (Littau, 1784); Drescher, De vett. Christ. Agiap (Gia. 1824); August, Hamb. d. Christi-
lichen Archiv. i, 1. 2; 1 Neander, Church Hist. i, 285; ii, 325; Bruno, Cenom. Apost. et Claus. (Cobl. 1689); Barlow, in Enq. dd. ceble, Wcrg. Gott. 1700; Wett. d. ersten Christen (Jena, 1819); Mölin, De vett. Christianorum Agapia (Lip. 1780); Sahmen, id. (Reg. 1701); Stollberg, id. (Vitae, 1834, and in Menethn. Thes. ii, 800 sq.); Duquet, Des anciennes Agapes (Par. 1743); Fronto, De sacrarum veterum, in his Disserti. (Eec. p. 488-488; Hilpert, De Agapia (Hamb. 1810); Veeit, id. (Rosc. 1812); Ullrich, id. (Marb. 1698); Sandelli, De Christianorum, synagii (Venet. 1770); Sonnag, Feria cereales Christiani (Altdorf 1704); Bender, De conorionis Hebraeae, eucharistiae (Bren. 1704). See FEAST.

Agape (di'ya-prai-ri), beloved, used in the primitive Church as a title of saints. In the early ages of the Church this title was given to virgins who dwelt with monks and others professing celibacy, and in later times to virgins, who were called virgins by sect. This intercourse, however pure and holy it may have been at first, soon occasioned great scandal in the Church, and at length became the cause of such evils that it was synodically condemned (Lateran Council, 1139). It seems that the name Agapi (di'ya-prai-ri) was given to men who passed the same kind of life with desceousness and other women. The 6th Novell (cap. vi) forbids deconesse to have with them such men, with whom they dwell as with their brothers or relations.—Epiphanius, Hær. 43; Mosheim, Comm. ii, 138. See SUBINTEBDUCTE.

For special treatises on this class of persons see Guglielmus (Reg. 1722); Muratori, De Simplicitate et Agapietia, in his Annec. gr. p. 218-230; an anonymous treatise, De commercio cum Mulieribus subintroducit (Dresd. 1748); Quistorp, Agrapiae et Simonopetri (Vitae, 1708); Larroquorius, De Mulieribus Clericorum surnoxognos (Vitae, 1708).

Agapetus I, pope, son of Gordianus, a priest, by birth a Roman; succeeded John II in the papacy, April 21st (26th, Cave), 535. Theodorus, the king of the Visigoths, performed at the conquests of Belis-
arius, obliged Agapetus to proceed to Constantinople to sue for peace from the Emperor Justinian. This the pope was unable to obtain; but he signalized his zeal for relief by refusing to communicate with Athinnaeus, the Euthyian, then patriarch of Constantinople. The emperor endeavored to compel Agapetus to receive him into communion, but he resolutely persisted in his
refusal. Induced by this bold conduct to look more closely into the question, Justinian became convinced of the error that had been committed in elevating Anthimus to the patriarchal see, and by his order a council was held at Constantinople in 536, in which Agapetus presided, where Anthimus was deposed, and Menas elected in his stead, and consecrated and installed as bishop of the pope. Agapetus died at Constantinople in that same year, on the 22d day of April, after having held the see eleven months and three weeks, according to the most probable opinion. His body was carried to Rome, and buried in the church of St. Peter, in the Vatican, September 29th, on which day a festival is marked in the Roman Martyrology. Five of his epistles remain, viz., one to Justinian, two to Cassarius, bishop of Arles, and two to Reparatus, bishop of Carthage. The epistle to Anthimus, given together with these in the collections of Councils, is spurious. He was succeeded by Silvester. — *Biog. Univ.* vol. 1; Baronius, A.D. 535, 536; *Cave, Hist. Lit.* ann. 535.

**Agapetus II**, pope, A.D. 946, was a Roman by birth, and was chosen, like his predecessor, by the faction of Alberic. The first action of the pope was to establish his political rule over the churches of the empire. For this purpose he sent Marinus, bishop of Bormano, in Tuscania, as a legate to the Emperor Otto I., to suppress the synod. This council, composed of French and German prelates, was held at Ingelheim, in the church of St. Remi, on the 7th of June, 948, in the presence of Kings Otto and Louis. Marinus presided over it. Notwithstanding the opposition of the synod, the legate re-established in his episcopal dignity Anthimus, the former bishop of Bormano, who had been removed from his see by Hugo, count of Paris.

In order to break down the powerful house of Marozia in Italy, Agapetus favored the claims of Otto to the imperial dignity, and was about to summon him to Rome, when the pope himself died, A.D. 955. His successor, John XII., placed the crown of Charlemagne on Otto's head. — Baronius, *Annal. 551; Mosheim, Ch. Hist. cent. x, pt. ii, ch. ii.

**Agars** (*Ayap*), a Grecianized form (Gal. iv, 24, 25) of the name **Hagar** (q. v.).

**Agard, Horace**, an esteemed Methodist Episcopal minister, entered the itinerancy in the Genesee Conference in 1819. In 1821 he was ordained deacon, and in 1823 elder. In 1826 he was made presiding elder of the Genesee Conference district, which office he held seven years, and then was transferred to Berkshire district. He filled the various posts to which he was called with great credit and success. In 1838 he was supernumerary. His later years were clouded by nervous disease, which abated, so as to leave his mind clear and happy, a few days before his death in 1850.— *Minutes of Conference*, iv, 498; Peck, *Early Methodism*, p. 457.

**Agarene** (οικίον *Ayap*), a Grecianized form (Baruch iii, 25) of the name **Hagarine** (q. v.).

**Agate**, *σκέλος*, signifying unknown; *Sept. σκέλος*, *Vulg. scelus*), a precious, or rather ornamental stone, which was one of those in the breastplate (see *Brannum Vet. Sacred. Heb.* ii, 15) of the high-priest (Exod. xxvii, 19; xxxix, 12). The word *agate*, indeed, occurs in Isa. lv, 12, and Ezek. xxvii, 6, in our translation; but in the original the word is *yatsar*, *bedad*. See *Rutyc*.

Theophrastus describes the agate as an "elegant stone, which took its name from the river Achates (now the Drillo, in the Val di Noto), in Sicily, and was sold at a great price" (58). But it must have been known long before in the East, and, in fact, there are few countries in which agate of some quality or other is not produced. The finest are those of India; they are plentiful, and sometimes fine, in Italy, Spain, and Germany. We have no evidence that agates were found in Palestine. Those used in the desert were doubtless brought from Egypt. Pliny says that those found in the neighborhood of Thebes were usually red veined with white. He adds that these, as well as most other agates, were deemed to be effective against scorpions, and gives some curious accounts of the pictorial delineations which the variegations of agates occasionally assumed. Agate is one of the numerous modifications of form under which silica presents itself, almost in a state of purity, forming 96 per cent. of the entire mineral. The silicious particles are not so arranged as to produce the transparency of rock crystal, but a semi-pellucid, sometimes almost opaque substance, with a resinous or waxy fracture, and the various shades of color arise from minute quantities of iron. The same stone sometimes contains parts of different degrees of translucency, and of various shades of color; and the endless combinations of these produce the beautiful and singular internal forms, from which, together with the high polish they are capable of receiving, agates acquire their value as precious stones. Agates are usually found in detached rounded nodules in that variety of the trap rocks called amygdaloid or mandelstein, and occasionally in other rocks. Some of the most marvellous specimens on record were probably merely fancied, and possibly some were the work of art, as it is known that agates may be artificially stained. From what we learn that the ancient works were less valued than they had been in more ancient times (*Hist. Nat.* xxxvii, 10). The varieties of the agate are numerous, and are now, as in the time of Pliny, arranged according to the color of their ground. The Scripture text shows the early use of this stone for engraving pictures, and the antique art of decorating vessels with exquisite beauty, are still preserved in the cabinets of the curious. (For a further account of the modern agate, see the *Penny Cyclopaedia*, s. v. — Kitto, s. v. See *Gem*.

**Agatha**, a female Christian martyr, born at Palermo, in the third century. Quintianus, the pagan governor of Sicily (A.D. 261), captivated with her charms, and incensed by her rejection of his illicit overtures, tortured her in the most brutal manner. By his order she was first scourged with rods, then burnt with red-hot irons and cruelly torn with sharp hooks; after which she was laid upon a bed of live coals mingled with glass. She died in prison February 5, A.D. 261. The story of Agatha, which was a favorite with the people, given by the Bollandists, is suspected of corruption. — Tillemont, iii, 209; Butler, *Lives of Saints*, Feb. 5.

**Agatho**, Pope, surnamed Thaumaturgus, on account of his pretended gift of working miracles. He was a native of Palermo, in Sicily. On the 22d of June, 678, he was elected pope on the death of Donus. He is remembered mainly for his efforts against the Monothelite heresy. Chiefly by his instrumentality the 6th and last Ecumenical Council was assembled in 680 at Constantinople against these opinions, to which he sent four legates; and at that council the doctrine sanctioned by Pope Honorius was denounced by Pope Agatho—infallibility against infallibility. He died January 9th, 682.

His legates against the Monothelites are preserved in the records of the 6th council (Hardouin, *Concilia*, tom. iii).

**Agathopolis**, a diocesan town of Palestine referred to in the records of the Council of Chalcedon, probably for "Asoptopolis" (Reland, *Palaest.* p. 550) or *Ashqod* (q. v.).

**Age** (represented by several Heb. and Gr. words), sometimes signifies an indefinite period; at others, it is used for: 1. A generation (q. v.) of the human race, or thirty years; 2. As the latter end of red years; 3. The maturity of life (John ix, 21); 4. The latter end of life (Job xi, 17). See *Eon*.

**Old Age.** The strong desire of a protracted life, and the marked respect with which aged persons were treated among the Jews, are very often indicated in the Scriptures. The most striking instance which
Job can give of the respect in which he was once held, is that even old men stood up as he passed them in the streets (Job xxxix, 8), the force of which is illustrated by the injunction in the law, "Before the hoary head shalt stand up, and shalt reverence the aged" (Lev. xix, 30). Similar injunctions are repeated in the Apocrypha so as to show the deportment expected from young men toward their seniors in company. Thus, in describing a feast, the author of Ecclesiasticus (xxxii, 8, 7) says, "Speak thou that art the elder, for it becometh thee. Speak, young man, if there be need of thee, and yet scarcely when thou art wise asked." See ELEODER. The attitude of old age is constantly promised or described as a blessing (Gen. xv, 15; Job v, 26), and communities are represented as highly favored in which old people abound (Isa. lxv, 20; Zech. viii, 4, 9), while premature death is denounced as the greatest of calamities to individuals, and to the families to which they belong (1 Sam. ii, 32); the aged are constantly supposed to excel in understanding and judgment (Job xii, 20; xv, 10; xxxii, 9; 1 Kings xxi, 6, 8), and the meekness of the Chaldeans is expressed by their having "no compasion" upon the "old man, or him who stoooped for age" (9 Chroniclers, i, 17). The strong desire to attain old age was necessarily in some degree connected with or resembled the respect paid to aged persons; for people would scarcely desire to be old, were the aged neglected or regarded with mere sufferance. See OLD. Attention to age was very general in ancient times; and is still observed in all such conditions of society as those through which the Israelites passed. Among the Egyptians, the young men rose before the aged, and always yielded to them the first place (Herod. ii, 80). The youth of Sparta did the same, and were silent—or, as the Hebrews would say, laid their hand upon their mouth— whenever the aged were present. At Athens, in other Greek states, old men were treated with corresponding respect. In China deference for the aged, and the honors and distinctions awarded to them, form a capital point in the government (Mem. sur les Chinois, i, 450); and among the Moslems of Western Asia, whose usages offer so many analogies to those of the Hebrews, the same regard for seniority is strongly shown. Among the Arabs, it is very seldom that a youth can be permitted to eat with men (Lane, Arabi an Nights, c. xi, note 26). While the Turks, age, even between brothers, is the object of marked deference (Urquhart, Spirit of the East, ii, 471).—Kittel, s. v

AGE: AGGÆUS

Ages, A.D. 140, or the marriage which may be contracted or religious vows made. The canonists agree that men may contract marriage at fourteen years of age, and women at twelve. Until the contracting parties are each twenty-one years of age, no marriage can be legally contracted without the consent of the parents or guardians of the party which is a minor.

Ages, Canonical, i.e. proper for receiving orders. In the Latin Church it is forbidden to give the tonsure to any one unless he be seven years of age, and have been confirmed (Conc. Trid. sess. xxiii, cap. 4). The proper age for conferring the four minor orders is left to the discretion of the bishop; but it is forbidden to promote any one to the rank of subdeacon under twenty-two years of age, to that of deacon under twenty-three, and to that of priest unless in his twentyfifth year (Ibid. cap. 12). A bishop must be at least in his twenty-seventh year, or, more properly, thirty-

In the Church of England a deacon may be admitted to the priesthood at the expiration of one year from the time of receiving deacon's orders, and not before, i.e. at twenty-four years of age at the earliest; and it is to be noted that the stat. 15 Eliz. 12 declares all dispensations to the contrary to be absolutely void in law. The preface to the ordination service declares that every man, to be consecrated bishop, must be full thirty years of age.

Ages of the World. The time preceding the birth of our Saviour has been generally divided into six ages: 1. From the beginning of the world to the Deluge; 2. From the Deluge to the birth of Abraham; 3. From the birth of Abraham to the birth of Isaac; 4. From the birth of Isaac to the death of Jacob; 5. From the death of Jacob to the birth of Jesus Christ; 6. From the birth of Jesus Christ to the birth of our Lord. See CHRONOLOGY.

### Table: Ages of the World

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<th>Age</th>
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<tr>
<td>1</td>
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<td>2</td>
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<td>Post-Isaac</td>
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<td>4</td>
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### Jewish and Hebrew Literature

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### Languages

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### Aggæus (Agæus)

Agæus (Heb. Ag‘ã, N. T. Aga‘, Sept. Ἀγαῖος), a Hararite, father of Shammah, which latter was one of David's chief warriors (2 Sam. xxiii, 11). B.C. ante 1046.

### Agellus

Agellus, or Agellii, ANTONIO, an Italian bishop, was born at Sorrento in 1532. An account of him will be found in the letters of Peter Morin (Paris, 1787). He was remarkable for his extensive knowledge of languages. He died at Avignon, 1608. His works are: 1. A Commentary on the Psalms and Canticles (Rome, 1606, fol.); 2. A Commentary on the Book of Lamentations, taken from the Greek writers and translated (Rome, 1583, 4to); 3. A Commentary on the Book of Proverbs (Verona, 1609, fol.); 4. A Commentary on Tobit (Antwerp, 1627, 8vo).

He was employed by Gregory XIII upon the beautiful Greek edition of the Tsuchapt, published at Rome, and was a member of the institution of persons called Scholasticati, who were charged with the office of superintending the printing establishment of the Vatican. Landon, Eccles. Dict. s. v.

### Agenda (Lat. things to be done)

Agenda (Lat. things to be done), among ecclesiastical writers of the ancient Church, denotes (1), divine service in general; (2), the mass in particular. We meet with agenda matutina and vesperina—morning and evening prayers; agenda diei—the office of the day, whether fast or feast day; agenda mortuorum—the service of the dead. It is also applied to church-books, compiled by the authority, presided over by a priest, to be observed by the ministers and people in the ceremonies and devotions of the Church. In this sense agenda occurs for the first time in a work of Johannes de Janua, about 1287. The name was especially used to designate a book containing the formule of prayer and official duties to be observed by the priests in their several ecclesiastical functions. It was generally adopted in the Lutheran Church of Germany, in which it is still in use, while in the Roman Church it has been, since the 16th century, supplanted by the term ritual (q. v.). For the history of the Lutheran Agendas, see Liturgy.

### Aggeus (Agyios)

Aggeus (Agyios), the Graceful form (1 Eadri. vi, 1; vii, 2; 2 Eadri. i, 40) of the name of the prophet Haggai (q. v.).
Agier, Pierre Jean, a French jurist, was born at Paris, December 28th, 1748, of a Jansenist family. When forty years old he commenced the study of Hebrew, and gave translations of the Old and New Testaments and the prophecies (principally on the four gospels). In 1789 he appeared his Vues sur la réformation des lois civiles, suivies d'un plan et d'une classification de ces lois (Paris, 2 vols. 8vo), followed by his Pascuus nouvellement traduit en Français sur l'Hebreu, etc. (Paris, 1800, 3 vols. 8vo); Paulus ad Hebraicos veritates translati, etc. (Paris, 1818, 1 vol. 16mo); Vues sur le second amincissement de Jésus-Christ (Paris, 1818, 1 vol. 8vo); Prophecies concernant Jésus-Christ et l'Église, éparses dans les Livres saints (Paris, 1819, 8vo); Les Prophecies nouvellement traduites de l'Hebreu, avec des explications et des notes critiques (Paris, 1820-1822, 9 vols. 8vo); Commentaire sur les Apocalypses (Paris, 1823, 2 vols. 8vo).

In all these works the Jansenist doctrines are strongly upheld. It is said of him that Napoleon, on seeing him once, said, "Voilà un magistrat!" He died at Paris September 22d, 1823. — Mahul, Annuaire nérologique (Paris, 1823).

Agion, or rather Hagion (Ἠγίων or Ἡγίων ἁγίων, the saints, the most holy place). See Temple. A name recently given to a certain street in the heart of the city, which was appropriated to the clergy. See ADYTON.

Agonion. See RUSH.

Agna, saint and martyr. The acts of her martyrdom which have come down to us as written by Ambrose are spurious, and nothing further is known of her history than what Prudentius relates in the 14th Hymn, περί αὐτῆς, and Ambrose in lib. i, de Virgibus, which amounts to this: Agna, at the early age of twelve or thirteen, having made profession of the Christian faith at Rome, was put to the torment to induce her to retract, in vain, and the judge ordered her to be conveyed to a house of ill fame, hoping that fear for her chastity might force her to recant. But God preserved his servant in this trial; for, according to the tradition, the first man who cast his eyes upon her was struck with blindness, and fell nearly dead at her feet! Nevertheless the sainty story adds that she was immediately delivered of every sickness, and was beheaded, according to Ruinart, in 304, or, according to Bollandus, in the preceding century. Augustine, in his 23d Sermon, declares that he made that discourse on the anniversary of the passion of St. Agna, St. Rusticus, and St. Eulogius, viz., Jan. 21st, on which day the festival is celebrated by the Latin, Greek, and English Churches. Many churches are strongly for the honor of possessing her remains.—Butler, Lives of Saints, Jan. 21.

Agonistes (from ἀγονίοις, to be ignorant of), a sect which appeared about A.D. 370, adopting the opinions of Theophrastus of Cappadocia. They questioned the omniscience of God, alleging that He knew things past only by memory, and things future only by uncertain prophecy. As a result, many of them died, and the mythol. letic and supernaturalist tendencies of the Christian sect, which in the sixth century followed Themistius, descem of Alexandria. They maintained that Christ was ignorant of many things, and particularly of the day of judgment (see Colbe, Agonietismus, Giss. 1654). Eulogius, patriarch of Alexandria, ascribes this opinion to the Christian Origen, and some other bishop of Alexandria; the serpent, who cited, in vindication of their opinion, Mark xiii, 22: "Of that day and that hour knoweth no man, neither the angels which are in heaven, neither the Son, but the Father."—Baronius, A.D. 536; Mohheim, Ch. Hist. cent. vi, pt. ii, ch. v, § 9; Walch, Hist. der Kirchengesch., vol. i, 1811.

Agunas Dei (Lat. Lamb of God). (1.) A hymn generally supposed to have been introduced into the Roman Mass service by Pope Sergius I in 688. It is more probable that before his time it had been sung by the clergy alone, and he only required 'the laity to join. The hymn is founded on John i, 29, with the words Agnas Dei, but it ends at the close of the mass. For a full account of the hymn and its varieties, see Pascal, Liturg. Cathol. p. 51.

(II.) A cake of wax used in the Romish Church, stamped with the figure of a lamb supporting the banner of the cross. These cakes, being consecrated by the pope, hung on a cross on Tuesday after Easter in the first and seventh years of pontificate, are given by the Roman Catholics to possess great virtues. They cover them with a piece of stuff cut in the form of a heart, and carry them very devoutly in their processions. From selling these Agni Dei to some, and presenting them to others, the Romish clergy and religious officers derive considerable pecuniary advantage. The practice of blessing the Agnas Dei took its rise about the 7th or 8th, according to others, about the 14th century. Though the efficacy of an Agnas Dei has not been declared by Romish Councils, the belief in its virtues has been strongly and universally established in the Church of Rome. Pope Urban V sent to John Paleologus, emperor of the East, a number of these cakes, made in fine paper, on which were written verses explaining all its properties. These verses declare that the Agnas is formed of balm and wax mixed with chrism, and that being consecrated by mystical words, it possesses the power of removing thunder and dispersing storms. Women, with child and a sick man, expect delivery, of preventing shipwreck, taking away a storm, repelling the devil, increasing riches, and securing against fire. See LAMB.

Agobard (Agobertus, Agobaldus, or Agobaudus), archbishop of Lyons, was born in 779, but whether in France or Spain is uncertain. He was appointed coadjutor of Leiradus, the archbishop of Lyons, who was the very far advanced in years; and in 816 the archbishop retired into the monastery of Soissons, having appointed Agobard his successor in the episcopal chair. Agobard was driven from his see by Louis-le-Debonnaire for having taken an active share in deposing him in the assembly of bishops, held at Compiègne in 838. When peace was restored between Louis and his son, Lothaire and Pepin, Agobard recovered his see. He died at Saintonge, June 6th, 840. He was considered a man of much genius, and of no small learning in theological questions. He held liberal views with regard to inspiration. He wrote against the Adoptionists, against Ordeix by his works in verse, and against the Nestoreans. (See Hendershausen, De Agobardii vita et scriptis, Giss. 1831.) His works have been preserved to us by a singular accident. Papyrus Massenus, happening to enter the shop of a bookbinder at Lyons, as the latter was on the point of tearing up a MS. which he held in his hands, asked permission to look at it first, which he did, and, receiving its value, he rescued it from its impending destruction, and shortly after published it. The MS. itself is preserved in the Bibliothèque du Roi at Paris. His works were edited Paris, 1606, and again by Baluez (2 vols. 8vo, Paris, 1665), and by Masson (Paris, 1600). They may also be found in Bib. Med. Patr. tom. xiv.

Agonistae, a branch of the Donatists who spread
AGONIZANTS 104 AGONY

themselves through Africa to preach the opinions of Donatus, and committed many crimes under pretext of doing justice to such poor martyrs, they exposed themselves to the greatest dangers, and sometimes even killed themselves. They were forcibly suppressed under Emperor Constant, but existed till the inroad of the Vandals. See DONATISTS.

Agonists (Confraternity of the), a society of Brothers of Charity established at Rome (and elsewhere, as at Lima in South America), whose chief duty is that of prayer for persons condemned to death by the law. On the eve of an execution they give notice of it to several nurseries, and on the day on which the criminal is to suffer they cause a great number of masses to be said for him. Another confraternity under the same name exists at death-beds generally.

Agony (ag'own), a word generally denoting contest, and especially the contests by wrestling, etc., in the public games; whence it is applied metaphorically to a severe struggle or conflict with pain and suffering (Robinson's Lex. of the N. T. s. v.). Agony is the actual struggle with present evil, and is thus distinguished from temptation, which arises from reflection on evil that is past (Crabb's Eng. Synonymes, s. v.). In the New Testament the term is only used by Luke (xx, 44) to describe the fearful struggle which our Lord sustained in the garden of Gethsemane (q. v.). The circumstances of this mysterious transaction are reported in Matt. xxvi. 36-46 and Mark xiv. 32-42, and referred to by Luke xx, 38-48; Heb. v, 7, 8. Luke alone notices the agony, the bloody sweat, and the appearance of an angel from heaven strengthening him. Matthew and Mark alone record the change which appeared in his countenance and manner, the complaint which he uttered of the overpowering sorrows of his soul, and his repetition of the same prayer. See BLOODY SWEAT. All agree that he prayed for the removal of what he called "this cup," and are careful to note that he qualified this earnest petition by a preference of his Father's will to his own; the question is, what does he mean by "this cup?" Duddridge and others think that he means the instant agony of the torture he then actually endured. But Dr. Mayer (of York, Pa.) argues (in the Am. Bibl. Repos. April 1841, p. 294-317), from John xviii, 11, that the cup respecting which he prayed was one that was then before him, which he had not yet taken up to drink, and which he desired, if possible, that he should remove. It could, therefore, be no other than the death which the Father had appointed for him—the death of the cross—with all the attending circumstances which aggravated its horror; that scene of woe which began with his arrest in the garden, and was consummated by his death on Calvary. Jesus had long been familiar with this prospect, and had looked to it as the appointed termination of his ministry (Matt. xvi, 21; xvii, 9-12; xx. 17, 19, 28; Mark x, 32-34; John x, 18; xii, 32, 33). But when he looked forward to this destination, as the hour approached, a chill of horror sometimes came over him, and found expression in external signs of distress (compare p. 27; comp. Luke xii, 36-40). But on no occasion did he exhibit any very striking evidence of perplexity or anguish. He was usually calm and collected; and if at any time he gave utterance to feelings of distress and horror, he still preserved his self-possession, and quickly checked the desire which nature felt for the relief of such a death. It is, therefore, hardly to be supposed that the approach of his sufferings, awful as they were, apart from every thing else, could alone have wrought so great a change in the mind of Jesus and in his whole demeanor, as soon as he had entered the garden. It is manifest that something more than the cross was now before him, that he saw the issue of his sufferings laid before him. Thus the patient, feeling the approach of imminent death, looks, not to the element of torture, but to some other element that comes into view. Dr. Mayer says: "I have no hesitation in believing that he was here put upon the trial of his obedience. It was the purpose of God to subject the obedience of Jesus to a severe ordeal, in order thereby to test him as an object of more perfect and illustrious virtue; and for this end he permitted him to be assailed by the fiercest temptation to disobey his will and to refuse the appointed cup. In pursuance of this purpose, the mind of Jesus was led to pass under a dark cloud, his views lost their clearness, the Father's will was shrouded in obscurity, the cross appeared in toto horror, and nature was left to indulge her feelings, and to put forth her reluctance." See JESUS (CHRIST).

Dr. Mayer admits that the sacred writers have not explained what that was, which was connected in the mind of Jesus with the death of the cross, which at this time excited in him so distressing a fear. "Pious and holy men have looked calmly upon death in its most ghastly forms. But the pious and holy man has not had a world's salvation laid upon him; he has not been required to be absolutely perfect before God; he has known that, if he sinned, there was an advocate and a ransom for him. But nothing of this consolation could be presented to the mind of Jesus. He knew that he must die, as he had lived, without sin; but if the extremity of suffering should so far prevail as to provoke him into impatience or murmuring, or into a desire for revenge, this would be sin; and if he sinned, all would be lost, for there was no other Saviour. In such considerations may probably be found the reason why motives and fears and objections and griefs and longings, and the deepening of that dreadful night."—Kitto, s. v.

This, however, is not entirely satisfactory. Doubtless there was much of this obscurcation of our Saviour's mind [see CRUCIFIXION]; but it would appear to have had reference to another point, and one connected with his condition and circumstances at the time, rather than any one of those which belong to the apostle's inspired remark in Heb. v, 7, has not been sufficiently attended to by interpreters, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto Him that was able to save him from death, and was heard in that [i. e. as to what] was asked." We are here distinctly informed, respecting this agony of Christ, that he was delivered from the object of dread, whatever it was; but this was not true in any sense of his future passion, which he suffered, and could not consistently have been expected to have avoided, in its full extent. The best of men is but a shadow of the great and perfect Saviour; and some relief was administered to him on the spot: "Thero appeared an angel unto him from heaven strengthening him" (Luke xxii, 43). The strength imparted appears to have been physical, thus, as the passage in Hebrews intimates, saving him from the death which would otherwise have instantly supervened from the force of his emotions. This death Jesus was anxious to avoid just at that time; his work was not yet done, and the "cup" of sacrifice atonement would have been premature. His heavenly Father, in answer to his prayer, removed it for the time from his lips, by miraculously sustaining his bodily powers, and his mind, soon recovered its former state of equanimity. The emotions themselves under which he labored were evidently the same as those that oppressed him while hanging on the cross, and on other occasions in a less degree, namely, a peculiar sense of abandonment by God. This distress and perplexity cannot be attributed to a mere disorganization of the body, ever having found its place in the mind of any on account of the crucifixion. Neither can they well be attributed (as above) to any uncertainty as to whether he had thus far fulfilled the will of God, for his mind was deeply impressed with the future necessity to fulfill it as perfectly, without a gratuitous contradiction of all his former experience.
and statements, and assigning him a degree of faith unworthy of his character. The position thus assigned him is incompatible with every thing hitherto in his history. Some other explanation must be sought. The story of his death is indicated in his history, only upon the cross. "My God, my God, why hast Thou forsaken me?" seems to betray the secret ingredient that gave the stoning cu its poignant bitterness. This appears to have been the consciousness of enduring the frown of God in the place of sinful man; without which sense of the divine displeasure, by a temporary without the moral sense of the moral wrongs experienced by the Redeemer, although in others' behalf, the full penalty of transgression could not have been paid. See Atonement. Jesus must suffer (in character) what the sinner would have suffered, and this with the concentrated intensity of a world's infinite guilt. The sacrifice of his human body could only have redeemed man's body; his soul's beclouded anguish alone could represent the sentence passed upon men's souls. This view very essentially agrees with that taken by Oldshausen (Comment. in loc.).

See Porner, De redore Chr. scapae (Gen. 1665); Beuren, id. (ib. 1677); "Christus d. adornos animas J. C. (Hamburg. 1664); F-f., "Naissance et vie de l'Christe en korou (Rem. 1706); Hekel, Iter Christi trans Cedron (Cygn. 1676); Hoffman, Jesu enarratione ante mortem (Lips. 1689); Koopken, De Servatora dolente (Rost. 1729); Knackwitz, De Sponsa animi doloribus (Rost. 1716); Lange, De Christi anguis, (Lips. 1666); Nitzsche, De horte Gethsemane (Viteb. 1736); Vedius, De agonia Christi, in his Disput, Theol. ii, 725 sq., Wulffen, Christus agonizans (Tubing. 1668); Ziebich, in hist. Scriptorum Geronii pio (Viteb. 1744); Zorn, Opusc. ii, 520 sq., 300 sq.; Buddensieg, Math. (in loc.) enarrationes et defenses (Lips. 1818); Gurlitt, Explication (in loc.) Math. (Magdeburg. 1800); Schuster, in Ezech. Buch. II, 1012 sq. Haarmann, De precatione ", pro avertendo calice (Hal. 1778); Kraft, De Ch. calicem decemprante (Erlang. 1770); Neuhoff, De precatione Ch. Gethsemanitica (Altenb. 1769); Quenouil, De deprecatione calici Christi (Viteb. 1768, and in inken Thes. dipp. ii, 234 sq.); Sceppellifur, Christus in Gethsemane precans (Essal. 1748); Schmid, De Ch. calicem passionis decemprante (Lips. 1713); Nehring, De precatione Ch. pro avertendo calice (Hal. 1725); Cyprian, De vulneris Chriti (Helmst. 1698, 1716, also in his Pent. Diss. ii); Gabler, Uber d. Engel der Jesum præstati habens (in his Theol. jurn. xii, 109 sq.); Hilbich, De angelo humilis Christi (Augsb. 1707); Ch. Ap. de Ch. mortif. angelii Ch. confortationi (Lips. 1747); Pries, Mocha confortationis amplique illustrata (Rost. 1754); Ross, Chr. in horto Geth. officiazimus (Rudolphip. 1744); Carpoz, Spicilegium, ad verba (in loc.) Luc. (Helmst. 1784); Bosuet, Sélection sur l'Agonie de J. C. (in his Oeuvres, xiv, 246); Moore, The Nature and Causes of the Agony in the Garden (Lond. 1757); Mayer, De confortatione amplique agonatica Jesu (Viteb. 1674, 1735).


Agrarian Regulations. See Land.

Agreda, Maria de, abbess of the Franciscan convent of the Immaculate Conception of Agreda, in Aragon. She was born April 24, 1602, of rich and pious parents. Her mother, influenced by some dream or supposed vision, conceived it to be her duty to found a convent of the Immaculate Conception; and when her husband died, she, in 1619, began to build the new monastery on the site of their own house. Subsequently, the father assumed the franciscan habit, as his two sons had done previously, and Maria, with her mother and younger sister, took the veil in the new monastery. She was elected superior, by dispensation, at twenty-five years of age. She believed herself commanded from heaven to write the life of the Virgin, but seems to have resisted the impression for ten years, for it was not till 1637 that she commenced it. When it was finished she burned it, by direction of her temporary confessor, but her ordinary confessor immediately directed her to write it again. She finished it in 1660. She died May 24, 1666. As soon as the book appeared it was justly condemned by the censors in Spain, Portugal, Rome, and Germany, and by the Faculty of the Theology at Paris (the Sorbonne), in 1696. The title of the book, which is written in Spanish, is filled with statements which are not only without foundation, but that is immoral, is "The Mystical City of God." (Mística Ciudad de Dios, Perpigan, 1696, 4 vols. Antwerp, 1692, 3 vols. and oft.; French translat. by Crozet, Marseilles, 1696, 3 vols.). Eusèbe Amort, theologian of Cardinal Lercari, declares that the book was inserted in the Index at Rome in 1710, but that subsequently, during the pontificate of Benedict XIII, there appeared a decree permitting it to be read. Nevertheless, he asserts that he saw in the hands of Nicolas Ridolphe, then the secretary of the congregation of the Index, another and later decree, annulling the first, and declaring that it had been surreptitiously obtained. "At first," says Amort, "I wondered why this latter decree of Benedict XIII had not been published; but my surprise ceased when I found that they had already commenced the process of the beatification of the venerable Maria de Agreda!" See Amort, De revelinandis, etc., Augsburg, 1744, and, on the other side, a long article by J. Gueranger, Benedictine of Solesmes, in Univers., 1859.

Agricolà, Francòs, canon and curate of Redingè, and afterward of Sittarden, in the duchy of Jülich, celebrated for his erudition. He died in 1621, leaving the following works: 1. Libri quatuor Ex. alicicorum Demonstraticum (Cologne, 1578); 2. Loc. præcipuis S. Scip. de Sacerdotis Institutione et Officio (Lugd. 1587).

Agricolà, Johannes (called Mogiiter Ilebus), said to be the founder of the sect of Antiromans (q. v.), born April 20th, 1492, at Eisleben, in Upper Saxony. His real name was Schneider or Schneider, which he Latinized, according to the custom of the time. He studied philosophy and theology at Wittenberg, where he was distinguished for his learning and virtue, and taught in the university for several years. At Eisleben he became distinguished as a preacher. In 1528 he was present at the diet of Speyer, at the synod of Saxony and the count of Mansfeld; he also subscribed the confession of Augsburg, although he subsequently differed from it in many things. In 1538 he began to preach "against the Law," and, for a time, Antinomianism appeared likely to spread; but Luther opposed the new error with so much force that the sect was suppressed in his infancy; and Agricolà, at least in form, renounced his heresy (see Nitzsche, De Antinomismo Jo. Agricola, Viteb. 1804). Having retired to Berlin, he became preacher to the elector of Brandenburg, in 1540. In 1537 he signed the Articles of Smalcald, excepting, however, the additional article on the doctrine of the papacy. In 1548 he received the appointment of bishop of Julius Plungius (Phog), bishop of Nuremberg, and Michael Helden, titular bishop of Sidon, he composed the celebrated Interim of Charles V. He endeavored, in vain, to appease the Adiaphoristic controversy (q. v.), and, at Berlin, September 22d, 1566. His works are: 1. Comment. in Ezech. Luc. Act. et Psal. (Witten. 1552); 2. Comment. in Ezech. (Witten. 1552); 3. A Collection and Explication of three hundred German Proverbs (Magdeburg, 1526). The best edition, Wittenberg, 1592, contains seven hundred and fifty proverbs; 4. Comment. in Ep. Pauli ad Tumum (Hague, 1550); 5. Refutation of Thomas Maner's Explication of Paul's xil: 6. Antinomica, with its Refutation by Luther (Witten. 1598); 7. Antinomica Theses;
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9. Historia Passionis et Mortis Christi (Strab. 1548);
10. Epistola de Agricolis Echett. (Wittenb. 1618); 11. The History of Agriculture, by J. Franklin (London, 1783); 12. AGRICULTURE, art or profession of cultivating the soil. See FARM; TILLAGE.

I. History.—The antiquity of agriculture is indicated in the history of Cain and Abel, when it tells us that the former was a "tiller of the ground," and brought some of his fruits of his labor as an offering to God (Gen. iv, 2, 3), and that part of the ultimate curse upon him was, "When thou tillest the ground, it shall not henceforth yield to thee her strength" (iv, 12). Of the actual state of agriculture before the Deluge we know nothing. See ANTEDELUVIAN.

II. Weather, etc.—As the nature of the seasons lies at the root of all agricultural operations, it should be noticed that the variations of sunshine and rain, which with us extend throughout the year, are in Palestine and Egypt limited to the summer and the winter. During all the rest of the year the sky is almost uniformly cloudless, and rain very rarely falls. The autumnal rains usually commence at the latter end of October or beginning of November, not suddenly, but by degrees, which gives opportunity to the husbandman to sow his wheat and barley. The rains continue during November and December, but afterward they occur at longer intervals, and rain is rare after March, and almost never occurs as late as May. The cold of winter is not severe; and as the ground is never frozen, the labors of the husbandman are not entirely interrupted. Snow falls in different parts of the country, but it lies only on the ground in winter. In the plains and valleys the heat of summer is oppressive, but not in the more elevated tracts. In these high grounds the nights are cool, often with heavy dew. The total absence of rain in summer soon destroys the verdure of the fields, and gives to the general landscape, even in the high country, an aspect of drought and barrenness. No green thing remains but the foliage of the scattered fruit-trees, and occasional vineyards and fields of millet. In autumn the whole land becomes dry and parched, the cisterns are nearly empty, and all nature, animate and inanimate, looks forward with longing for the return of the rainy season. The harvest is usually earlier in the valley than in the plains of the Jordan and of the seacoast. The barley harvest is about a fortnight earlier than that of wheat. In the plain of the Jordan the wheat harvest is early in May; in the plains of the coast and of Edreelon, it is toward the latter end of that month, and in the hills not until June. The general vintage is in September, but the first grapes ripen in July; and from that time the towns are well supplied with this fruit.—Robinson, Biblical Researches, ii, 96-100. See PALESTINE.

The Jewish calendar (q.v.), as fixed by the three great festivals, turned on the seasons of green, ripe, and fully-gathered produce. The former season was backward, or, owing to the imperfections of a non-astronomical reckoning, seemed to be so, a month was intercalated. This rude system was further refined long after mental progress and foreign intercourse placed a correct calendar within their power; so that not only was the notice of a month, i.e., second or intercalated Adar, on account of the corns being not on the same, and the barley not forward enough for the Abib (green sheaf), was sent to the Jews of Babylon and Egypt (Ugol. de Re Rust., v, 22) early in the season. See TIME. The year, ordinarily consisting of twelve months, was divided into six agricultural periods, as follows (Mishna, Tosephta Tamid, ch. i)
were heated with such things as dung and hay (Ezek. iv, 12, 15; Mal. iv, 18); and, in any case of sacrifice on an emergency, some, as we should think, unused supply of copper is constantly mentioned for the wood.

(1) Sowing Time.

Tith, latter half.

[Beginning about the autumnal equinox.]

Early rain due.

Kislev, latter half.

Toebeth.

Sebat, former half.

(2) Unripe Time.

Adar, latter half.

Nisan, former half.

(3) Cold Season.

[Beginning about vernal equinox.]

Barley green. Passover.

Iar.

Stran, former half.

Wheat ripe. Pentecost.

(4) Harvest Time.

Nisan, latter half.

Tammuz.

Ah, former half.

(5) Summer.

(6) Slictly Season.

Ah, latter half.

Flit.

Thus, the former months from mid Tishri to mid Nisan were mainly occupied with the processes of cultivation, and the rest with the gathering of the fruits. Rain was commonly expected soon after the autumnal equinox, or mid Tishri; and if by the first of Kislev none had fallen, a fast was proclaimed (Mishna, Tract. ch. i).

The common Scriptural expressions of the "early" and the "latter rain" (Deut. xi, 14; Jer. v, 24; Hos. vi, 3; Zech. xi, 1; Isai. vii, 7) are scarcely confirmed by modern experience, the season of rains being unbroken (Robinson, i, 41, 429; iii, 96), though perhaps the fall is more strongly marked at the beginning and the end of it. The consternation caused by the failure of the former rain is depicted in Joel i, 19; and this prophet seems to promise that and the latter rain together "in the first month," I. e. Nisan (li, 28). See Rain.

It's plenty of water from natural sources made Canaan a contrast to rainless Egypt (Deut. viii, 7; xi, 8-12). Nor was the peculiar Egyptian method of horticulture adopted, as in Deut. xi, 10 unknown, though less prevalent in Palestine. That peculiarity seems to have consisted in making in the fields square shallow beds, like our salt-pans, surrounded by a raised border of earth to keep in the water, which was then turned from one square to another by pushing aside the mud, to open one and close the next, with the foot. Robinson, however, describes it as a different process, to which he thinks this passage refers (Rob. i, 547; ii, 351; ii, 21), as still in use likewise in Palestine. There irrigation (including under the term all appliances for making the water available) was as essential as drainage in our region; and for this the large extent of rocky surface, easily excavated for cisterns and ducts, was most useful. Even the plain of Jericho is watered not by canals from the Jordan, since the river lies below the land, but by rills converging from the mountains. In these features of the country lay its expansive resources to meet the wants of a multiplying population. The lightness of agricultural labor in the plains set free an abundance of hands for the task of terracing and watering, and the result gave the highest stimulus to industry. See Irrigation.

III. Soil, etc.—The Israelites probably found in Canaan a fair proportion of woodland, which their necessities, owing to the discouragement of commerce, must have been most useful (Josh. xxiii, 10). But even in early times timber seems to have been far less used for building material than among Western nations; the Israelites were not skilful hewers, and imported both the timber and the workmen (1 Kings v, 6, 8). No store of wood-fuel seems to have been kept; ovens were heated with such things as dung and hay (Ezek. iv, 12, 15; Mal. iv, 18); and, in any case of sacrifice on an emergency, some, as we should think, unused supply of copper is constantly mentioned for the wood.

(1) Sowing Time.

Tishri, latter half.

[Beginning about the autumnal equinox.]

Early rain due.

Kislev, latter half.

Toebeth.

Sebat, former half.

(2) Unripe Time.

Adar, latter half.

Nisan, former half.

(3) Cold Season.

[Beginning about vernal equinox.]

Barley green. Passover.

Iar.

Stran, former half.

Wheat ripe. Pentecost.

(4) Harvest Time.

Nisan, latter half.

Tammuz.

Ah, former half.

(5) Summer.

(6) Slictly Season.
crease of population and the clearance of trees, must have taken place before the period of the N. T. A further change, caused by the decrease of skilled agricultural labor, e. g. in irrigation and terrace-making, has since ensued. Not only this, but the great variety of elevation and local climate as well as a small compass of country necessitates a partial and guarded application of general remarks (Robinson, i, 567, 568, 564; iii, 595; Stanley, Palestine, p. 122-126). Yet wherever industry is secure, the soil still asserts its old fertility. The Hauran (Peræa) is as fertile as Damascus, and its bread enjoys the highest reputation. The black and fat, but light soil at Gaza, is said to hold so much moisture as to be very fertile with little rain. Here, as in the neighborhood of Beyrut, is a vast olive-ground, and the very sand of the shore is said to be fertile if watered. See WATER.

IV. Crops and Fields.—Under the term δασός, dagon, which we translate "grain" and "corn," the Hebrews comprehended almost every object of field culture. Syria, including Palestine, was regarded by the ancients as one of the first countries for corn (Pliny, Hist. Nat. xviii, 7). Wheat was abundant and excellent; and there is still one bearded sort, the ear of which is three times as heavy, and contains twice as many grains as our common English wheat (Irby and Mangles, p. 472). Barley was also much cultivated, not only for bread, but because it was the only kind of corn which was given to beasts; for oats and rye do not grow in warm climates. Hay was not in use; and therefore the barley was mixed with chopped straw to form the food of cattle (Gen. xxiv, 25, 32; Judg. xix, 19, etc.). Other kinds of field culture were millet, spelt, various species of beans and peas, pepperwort, cummin, cucumbers, melons, flax, and perhaps cotton. Many other articles might be mentioned as being now cultivated in Palestine; but, as their names do not occur in Scripture, it is difficult to know whether they were grown there in ancient times or not. The cereal crops of constant mention are wheat and barley, and more rarely rye and millet (?). Of the two former, together with the vine, olive, and fig, the use of irrigation, the plough and the harrow, mention is found in the book of Job (xxx, 40; xv, 30; xxv, 6; xxix, 9, 10; xxxi, 10). Two kinds of cummin, the black variety, "fēchah," (Is. xxviii, 27), and such podded plants as beans and lentils, may be named among the staple produce. To these, later writers add a great variety of garden plants, e.g. kidney-beans, peas, lettuce, endive, leek, garlic, onion, melon, cucumber, cabbage, etc. (Mishna, Kilaim, i, 2). The produce which formed Jacob's present was of such kinds as would keep, and had kept during the famine (Gen. xlii, 11). The ancient Hebrews had little notion of green or root crops grown for fodder, nor was the long summer drought suitable for them. Barley supplied food both to man and beast, and the plant called in Ezek. iv, 9 "millet," כנף, dockam (the hooko dockus of Linna according to Gesenius, Heb. Lex. s. v.), was grazed while green, and its ripe grain made into bread. In the later period of more advanced irrigation the כנה, tīlam, "fenugreek" (Buttfort, Lex. Talm. col. 2601), occurs (Mishna, Maaseeroth, i), also the כנף, shach'ath, a clover, apparently, given cut (Mishna, Peah, v, 5).

Mowing (12, γρ., Am. vi, 1; Ps. lxxii, 6) and hay-making were familiar processes, but the latter had no express word; כנה, caret, standing both for grass and hay, a token of a hot climate, where the grass may become hay as it stands. The yield of the land, besides fruit from trees, was technically distinguished as כנה, bekash, produce, including apparently all cereal plants, כנה, kimiyoth, pod-fruits (nearly equivalent to the Latin legumen), and כנה, sarmey' gëna, garden seeds (Buttfort, ib. col. 698), while the simple word seeds (כנה, zarmim) was used also generically for all seed, including all else which was liable to tithe, for which purpose the distinction seems to have existed. (See Otho, Lex. Rabl. p. 17 sq.). See BOTANY.

The rotation of crops, familiar to the Egyptians (Wilkinson, ii, p. 4), can hardly have been unknown to the Hebrews. Sowing a field with divers seeds was forbidden (Deut. xxii, 9), and minute directions are given by the rabbis for arranging a seeded surface with great variety, yet avoiding the juxtaposition of heterogenea. Some of these arrangements are shown in the annexed drawings (from Surenhusius's Mischne,

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![Biblical Forms of Planting](image)

...Three furrows' interval was the prescribed margin (Kilaim, ii, 6). The blank spaces represent such margins, often tapering to save ground. In a vineyard wide spaces were often left between the vines, for whose roots a radius of four cubits was allowed, and the rest of the space cropped; so herb-gardens stood in the midst of vineyards (Peah, v, 5). Similar arrangements were observed in the case of a field of grain with olives about and amidst it.

Anciently, as now, in Palestine and the East the arable lands were not divided into fields by fences, as in most countries. The ripening products therefore presented an expanse of culture unbroken, although perhaps variegated, in a large view, by the difference of the products grown. The boundaries of lands were therefore marked by stones as landmarks, which, even in patriarchal times, it was deemed a heinous wrong to remove (Job xxiv, 2); and the law pronounced a curse upon those who, without authority, disturbed them (Deut. xix, 14; xxvii, 17). The walls and hedges which are occasionally mentioned in Scripture...
belonged to orchards, gardens, and vineyards. See Garden. Fields and doors were not commonly enclosed; vineyards mostly were, with a tower and other buildings (Num. xxii, 24; Isa. lxix, 18; Isa. vi, 5). Banks of mud from ditches were also used. See Wall.

With regard to occupancy, a tenant might pay a fixed moneyed rent (Cant. vii, 11)—in which case he was called "

Modern Syrian Ploughing.

was like the Egyptian, and the process of ploughing like that called scarificatio by the Romans ("Syria tenui sulco arat," Plin. xviii, 47), one yoke of oxen mostly sufficient to draw it. Mountains and rough places were hoed (Isa. vii, 5; Maimon. ad Mishn. vi, 2). The breaking up of new land was performed, as with the Romans, in "early spring" (were now). Such new ground and fallows, the use of which latter was familiar to the Jews (Jer. iv, 3; Hos. x, 12), were cleared of stones and of thorns (Isa. v, 2; Gemara Hierosol. ad loc.) early in the year, sowing or gathering from "among thorns" being a proverb for slovenly husbandry (Job v, 5; Prov. xxviii, 30, 31; Robinson, ii, 127). Virgin land was ploughed a second time. The proper words are "

Ancient Egyptians Hoeing and Sowing the Land, and tilling Trees.

V. Agricultural Operations and Implements.—Of late years much light has been thrown upon the agricultural operations and implements of ancient times, by the discovery of various representations on the sculptured monuments and painted tombs of Egypt, and (to some degree) of Assyria. As these agree surprisingly with the notices in the Bible, and, indeed, differ little from what we still find employed in Syria and Egypt, it is very safe to receive them as guides on the present subject (see also Gores's Assyria, p. 560).

1. Ploughing has always been a light and superficial operation in the East. At first, the ground was opened with pointed sticks; then a kind of hoe was employed; and this, in many parts of the world, is still used as a substitute for the plough. But the plough was known in Egypt and Syria before the Hebrews became cultivators (Job i, 14). At first it was little

rooted of the late crop being so far decayed as to serve

Oriental Hoeing. From the Egyptian monuments.
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for manure (Fellows, Asia Minor, p. 72). Where the soil was heavier, the ploughing was best done dry ("dum sicca tellure licet," Virg. Georg. i, 214); and there generally, the hoeing (arratia, ἄρατιον, idior, dressing), and even the livario, or ridging, of Roman husbandry, performed with fasces attached to the sides of the share, might be useful (see Smith's Dict. of Class. Antig. s. v. Aratrum). But the more formal routine of heavy western soils must not be made the standard of such a naturally fine tillth as that of Palestine generally (comp. Columella, ii, 12). During the rains, if not too heavy, or between their two periods, would be the best time for these operations; thus 70 days before the passover was the time prescribed for sowing for the "wheat-sheaf," and, probably, therefore, for that of barley generally. The plough was drawn by oxen, which were sometimes urged by a scourge (Isa. x, 26; Sahum iii, 2), but oftener by a long staff, furnished at one end with a flat piece of metal for clearing the plough, and at the other with a spike for goading the oxen. This ox-rod (q. v.) might easily be used as a spear (Judg. iii, 31; 1 Sam. xiii, 21). Sometimes men followed the plough with hoes to break the clods (Isa. xxviii, 24); but in later times a kind of harrow was employed, which appears to have been then, as now, merely a thick block of wood, pressed down by a weight, or by a man sitting on it, and drawn over the ploughed field. See Plough.

2. Sowing.—The ground, having been ploughed as soon as the autumnal rains had mollified the soil, was fit, by the end of October, to receive the seed; and the sowing of wheat continued, in different situations, through November into December. Barley was not generally sown till January and February. The seed appears to have been sown and harrowed at the same time, although sometimes it was ploughed in by a cross furrow. See Sowing.

Occasionally, however, the sowing was by patches only in well-manured spots, a process called "םֶתָנָה, memanah", variegating like a leopard, from its spotted appearance, as represented in the accompanying drawing by Surenhusius (i, 46) to illustrate the Mishna.

3. Ploughing in the Seed.—The Egyptian paintings illustrate the Scriptures by showing that in those soils which needed no previous preparation by the hoe (for breaking the clods) the sower followed the plough, holding in the left hand a basket of seed, which he scattered with the right hand, while another person filled a fresh basket. We also see that the mode of sowing was what we call "broadcast," in which the seed is thrown loosely over the field (Matt. xiii, 3-8). In Egypt, when the levels were low, and the water had continued long upon the land, they often dispensed with the plough altogether; and probably, like the present inhabitants, broke up the ground with hoes, or simply dragged the moist mud with bushes after the seed had been thrown upon the surface. To this cultivation without ploughing Moses probably alludes (Deut. xi, 10), when he tells the Hebrews that the land to which they were going was not like the land of Egypt, where they "sowed their seed, and watered it with their foot, as a garden of herbs." It seems, however, that even in Syria, in sandy soils, they sow without ploughing, and then plough down the seed (Russell's N. H. of Aleppo, i, 78, etc.). It does not appear that any instrument resembling our harrow was known; the word "שָׂדָד, sadad", rendered to harrow, in Job xxxix, 10, means literally to break the clods, and is so rendered in Isa. xxviii, 24; Hos. x, 11; and for this purpose the means used have been already indicated. The passage in Job, however, is important. It shows that this breaking of the clods was not always by the hand, but that some kind of instrument was drawn by an animal over the ploughed field, most probably the rough log which is still in use. See Harrow. The readiest way of brushing over the soil is by means of a bundle composed simply of dry bushes. In highly-irrigated spots the seed was sown by clavus (Isa. xxxii, 20) as in Egypt by goats (Wilkinson, i, p. 39, 2d ser.).

4. Harvest.—The custom of watching ripening crops and threshing-shocks against theft or damage (Robinson, i, 460; li, 18, 83, 99) is probably ancient. Thus Boaz slept on the floor (Ruth iii, 4, 7). Barley ripened a week or two before wheat; and, as fine harvest weather was certain (Prov. xxxvi, 1; 1 Sam. xii, 17; Amos iv, 7), the crop chiefly varied with the quantity
Ancient Egyptians Treading in the Grain.

Goats trampling in the grain, when sown in the field, after the water had subsided; 6 is sprinkling the reed from the basket he holds in his left hand, the others are driving the goats over the ground. The hieroglyphic word above, Sd, or Sd, signifies "tillage," and is followed by the demonstrative sign, a plough.

of timely rain. The period of harvest must always have differed according to elevation, aspect, etc. (Robinson, i, 450, 551). The proportion of harvest gathered to seed sown was often vast, a hundred-fold is mentioned, but in such a way as to signify that it was a limit rarely attained (Gen. xxvi, 12; Matt. xiii, 8).

Among the Israelites, with all other people, the harvest was a season of joy, and such is more than once alluded to in Scripture (Psa. cxxxvi, 5; Isa. ix, 17). See Harvest.

Reaping.—In the most ancient times the corn was plucked up by the roots, which continued to be the practice with particular kinds of grain after the sickle was known. In Egypt, at this day, barley and "door-

Palestine, by the consideration pointed out by Russell (N. H. of Aleppo, i, 74), who states that "wheat, as well as barley in general, does not grow half as high as in Britain; and is therefore, like other grain, not reaped with the sickle, but plucked up by the roots with the hand. In other parts of the country, where the corn grows ranker, the sickle is used." When the sickle was used, the wheat was either cropped off under the ear or cut close to the ground. In the former case, the straw was afterward plucked up for use; in the latter, the stubble was left and burned on the ground for manure. As the Egyptians needed not such manure, and were economical of straw, they generally followed the former method; while the Israelites, whose lands derived benefit from the burned stubble, used the latter, although the practice of cutting off the ears was also known to them (Job xxiv, 24). Cropping the ears short, the Egyptians did not generally bind them into sheaves, but removed them in baskets. Sometimes, however, they bound them into sheaves; and such as they plucked up were bound into single long sheaves. The Israelites ap-
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Reaping—4000, while the other had more resemblance in its shape to a scythe, and some of the Egyptian examples appear to have been toothed. This last is probably the same as the Hebrew maggāl, which is indeed rendered by scytch in the margin of Jer. 1, 16. See Sickle.

The reapers were the owners and their children, men-servants and women-servants, and day-laborers (Ruth ii, 4, 6, 21, 23; John iv, 36; James v, 4). Refreshments were provided for them, especially drink, of which the gleaners were allowed to partake (Ruth ii, 9). So in the Egyptian harvest-scenes (as above depicted), we perceive a provision of water in skins, hung against trees or in jars upon stands, with the reapers drinking, and gleaners applying to share the draught. Among the Israelites, gleaning was one of the stated provisions for the poor; and for their benefit the corners of the field were left unreeaped, and the reapers might not return for a second crop. The gleaners, however, were to obtain in the first place express permission of the proprietor or his steward (Lev. xix, 9, 10; Deut. xxiv, 19; Ruth ii, 2, 7). See Reaping; Gleaning.

6. Threshing.—Formerly the sheaves were conveyed from the field to the threshing-floor in carts; but now they are borne, generally, on the backs of camels and asses. The threshing-floor is a level plot of ground, of a circular shape, generally about fifty feet in diameter, prepared for use by beating down the earth till a hard floor is formed (Judg. vi, 5). Such floors were probably permanent, and became well-known spots (Gen. i, 10, 11; 2 Sam. xxiv, 16, 18). Sometimes several of these floors are contiguous to each other. The sheaves are spread out upon them; and the grain is trodden out by oxen, cows, and young cattle, arranged usually five abreast, and driven in a circle, or rather in all directions, over the floor. This was the common mode in the Bible times; and Moses forbids that the oxen thus employed should be muzzled to prevent them from treading the corn (Deut. xxv, 4; Isa. xxviii, 28). See Muzzle.

Flails, or sticks, were only used in threshing small quantities, or for the lighter kinds of grain (Ruth ii, 17; Isa. xxviii, 27). There were, however, some kinds of threshing instruments, such as are still used in Egypt and Palestine. One of them is composed of two thick planks, fastened together side by side, and


Jewish Grain-field, with the Sheaves in Heaps of various Kinds.

With regard to sickles, there appear to have been two kinds, indicated by the different names בָּשָׁלִּים, chermesh, and מַגָּל, maggal; and as the former occurs only in the Pentateuch (Deut. vi, 5; xxiii, 20), and the latter only in the Prophets (Jer. ii, 16; Joel i, 17), it would seem that the one was the earlier and the other the later instrument. But as we observe two very different kinds of sickles in use among the Egyptians, not only at the same time, but in the same field, it may have been so with the Jews also. The figures of these Egyptian sickles probably mark the difference between them. One was very much like our common
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bent upward in front. Sharp fragments of stone are fixed into holes bored in the bottom. This machine is drawn over the corn by oxen—a man or boy sometimes sitting on it to increase the weight. It not only separates the grain, but cuts the straw and makes it fit for fodder (2 Kings xxxii, 7). This is, most probably, the הַכָּרַע, 'kara'ot, or "corn-drill," which is mentioned in Scripture (Isa. xxviii, 27; xli, 15; Amos i, 3; rendered "threshing instrument"), and would seem to have been sometimes furnished with iron points instead of stones. The Bible also notices a machine called a שִׁנִּיה, morag' (2 Sam. xxiv, 22; 1 Chron. xxi, 23; Isa. xli, 15), which is unquestionably seen in Palestine; but is more used in some parts of Syria, and is common in Egypt. It is a sort of frame of wood, in which are inserted three wooden rollers armed with iron teeth, etc. It bears a sort of seat or chair, in which the driver sits to give the benefit of his weight. It is generally drawn over the corn by two oxen, and separates the grain, and breaks up the straw even more effectually than the drag. In all these processes, the corn is occasionally turned by a fork, and, when sufficiently threshed, is thrown up by the same fork against the wind to separate the grain, which is then gathered up and winnowed. barley was sometimes soaked and then parched before treading out, which got rid of the pellele of the grain. (See further the Antiquitates Titratae, Ugozlini, xxix.) See THRESHING.

7. Winnowing was generally accomplished by repeating the process of tossing up the grain against the wind with a fork (Jer. iv, 11, 12), by which the broken straw and chaff were dispersed, while the grain fell to the ground. After this it underwent a still further purification, by being tossed up with wooden scoops or short-handed shovels, such as we see in Egyptian paintings (Isa. xxx, 24). See WINNOWING.

The "shovel" and "fan" (respectively נֵפֶשׁ, nefas, and נִמֵּר, nimrer, "straw," Isa. xxx, 24, but their precise

Modern Egyptian Norag, or Threshing-machine.

the same which bears in Arabic the name of morag (Wilkinson, ii, 190). It appears to have been similar to the Roman tristulum and the pleostellum Punicum (Var. de R. R. i, 52). This machine is not now often

The taking up ears to the centre; 2. The driver; 3. Winnowing with wooden shovels. Though the custom of treading out the grain was general, the expression "thresh" or "beat," in the song of the threshers, showed that the Egyptians originally threshed with the fall or stick.

difference is very doubtful) indicate a conspicuous part of ancient husbandry (Psa. xxxv, 5; Job xxi, 18; Isa. xvii, 13), and important, owing to the slovenly threshing. Evening was the favorite time (Ruth iii, 7), when there was mostly a breeze. The makhe (scatterer, prob. = רַכָּת, Matt. iii, 12; Hom. Iliad, xviii, 50) was perhaps a broad shovel which threw the grain up against the wind; while the rakath (blacker) may have been a fork (still used in Palestine for the same purpose) or a broad basket, in which it was tossed. The heap of produce customarily rendered in rent was sometimes so large as to cover the rakath (Misbaha. Bara Mezah, ix, 2): this favors the latter view. And the rakath (blacker) may also have been a fork (still used in Palestine for the same purpose) or a broad basket, in which it was tossed.

Agrippa (Apgripa, a frequent Roman name, signif. unknown [see Smith’s Dict. of Class. Biog. s. v.]), the name of two of the members of the Hero- dian family (q. v.).

1. Grandson of Herod the Great, and son of Aristobulus and Berenice (Josephus, Ant. xvii, 1, 2; War, i, 28, 1). After various fortunes in Egypt and Judea (Josephus, Ant. xviii, 6; War, ii, 9, 5), be received from Caligula, soon after his accession, the original territories of Philip (Batanea, Trachonitis, and Auranitica) and the tetrarchy of Lyctanias, with the title of king (Josephus, Ant. xviii, 6, 10; Wars, ii, 9; Philo, Opp. ii, 520). Returning to Palestine in the second year of Caligula (Josephus, Ant. xviii, 6, 11), A.D. 38, he was soon afterward invested likewise with the tetrarchy of the banished Antipas (Galilee and Perea), and finally by Claudius (to whom he had rendered important services at Rome during the changes of succession, Josephus, Ant. xix, 4; Wars, ii, 11) also with Samaria and Judea (Josephus, Ant.

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AGrippa, Marcus Vipsanius, born at Rome of an obscure family B.C. 63, and educated in company with Octavius, afterward Augustus, by whom he was appointed to various responsible positions, which he filled with honor (Smith's Dict. of Class. Ant. a. v.). At the close of B.C. 17 he visited Jerusalem, and at the invitation of Herod the Great, and conferred many privileges upon the Jews of Palestine (Josephus, Ant. xvi, 2) as well as in Ionia (Ant. xii, 2, 1-4) and other provinces (Ant. xvi, 6, 4-7). He died, however, without a successor, as B.C. 9, by the death of his imperial patron. (Dio Cass. lib. 46-54; Liv. Epit. 117-137; Appian, Bell. Civ. lib. 5; Suet. Octar.; Tran- sen, Hist. Untersuchung u. M. Vip. Agrippa, Altona, 1836.) See Ascurres.

Agrippa, Fountius, probably the son of a Roman of the same name (Tacitus, Ann. ii, 30, 86), was procurator of Asia Proconsularis in A.D. 67, and was recalled by Vespasian, who placed him over Moesia, A.D. 70 (Tacit. Hist. iii, 46). He was shortly afterward killed in battle with the Sarmatians (Josephus, War, vii, 4, 8).

Agrippa, Heinrich Cornelius, was born at Cologne Sept. 14, 1486. He first followed the profession of arms, and served in the armies of Italy seven years with credit. Subsequently he took the degrees of doctor in law and medicine, and in 1509 had the chair of Professor of Sacred Literature at Dole, in Franche-Comté. After passing over into England on some secret mission, he took up his abode at Cologne, where he delivered some theological lectures called Quodlibeta. These were widely read, and were highly approved by the so-called secret arts, and he belonged to a society for the promotion of them. In 1509-10 he wrote his treatise De Occulta Philosophia, which was kept in MS. until 1581. But now he appears to have returned to his first profession of arms, and served again with the Emperor Maximilian I, until he was called to the Council of Pisa, in 1511, by the cardinal of St. Croix. In 1515 he taught theology at Turin and Pavia, where he explained Mercurius Triumphantus. After his wife's death in 1519 he wandered about for the following twelve years from place to place, and eventually, in 1535, he went to France, where he was imprisoned for having written against Louisa of Savoy, the mother of Francis I. As soon as he was set at liberty he proceeded to Grenoble, where he died in the same year, 1535. It has been said that he became a Calvinist or Lutheran, but without foundation. Many authors accuse him of dealing in magic; and Paul Jovius, Delrio, and others speak harshly of him. He was styled the Triumvirates of his time, because he was learned in theology, medicine, and law.

Agrippa was a man of quick intellect and of varied knowledge: in many respects he was far in advance of his age. His Oeconomia Philosophia is a system of visionary and monarchical views of world and political philosophy, as he terms it, and the key of all the secrets of nature, is represented under the three forms of natural, celestial, and religious or ceremonial, agreeably to the threefold division of the corporeal, celestial, and intellectual worlds. He there enumerates, with a superabundance of scientific classifications, the hidden powers which the Creator has assigned to the different objects of the creation, through the agency of the Spirit of the World. It was natural that Agrippa should become a partisan of Raymond Lulli (q. v.), and he accordingly wrote a commentary on his Ars Magna. Nevertheless his caprice sometimes inclined him to opinions incorrectly the reverse; and at such a mood he composed his cynical treatise, as he terms it, De Inseritutio et Vanitatis Scientiarum. This work, which had great reputation in its day, occasionally presents us admirable remarks on the imperfections and defects of scientific pursuits. It contains also some severe reproofs of the superstitions of Agrippa's sect of craftsmanship. He insisted on the Bible as the only rule of faith, and taught the necessity of a moral change through the Holy Spirit. Still he remained a Romanist to the end. Agrippa and his follower, John Weir, were of service to philosophy by opposing the belief in witchcraft. A full account of Agrippa is given in Meiners' Lives of Eminent Men, vol. i. His writings are collected...
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ed in Opera H. C. Agrippa (Lond. 1560, 2 vols. 8vo); and a translation of the treatise De Incertitudine, etc., under the title The Vanity of Arts and Sciences, appeared in London (1684, 8vo). See also Morley, Life of C. Agrippa (Lond. 2 vols. 1856); Tenenmann, Hist. Phil. ii. 289; Ritter, Geschichte d. Phil. ix.

Agrippia. See ANTHEDON.

Agrippius, a bishop of Carthage in the 5th century. He maintained, in opposition to Bishop Stephen of Carthage, that apostates had to be banished anew. His adherents were called AGrippinians.

Agoge, a disease of the fever kind, in which a cold shivering fit is succeeded by a hot one; in the Heb. תְּנֵה, kaddach atah, a kindling, a burning or inflammatory fever (Lev. xxvi, 16; Dout. xxviii, 22). See DISEASE.

Agurte, José Sanz de, a Spanish prelate, was born at Logroño, March 24, 1630, assumed the habit of the order of St. Benedict, and in 1668 took the degree of doctor at Salamanca, where he was chosen professor. He was afterward inquisitor, and in 1668 Innocent XI gave him the cardinal's hat as a return for the book which he had written against Gallicanism (q.v.). He was a man of acquisitions, but strongly biased in favor of ultramontane views. He died at Rome on May 15, 1677. He had written three folios on philosophy, and in 1675 a work on Aristotole's Morals. His Treatise on the Virtues and Vices appeared in 1677; in this work he followed the principles of probability, which he abandoned in 1679. During the following two years he put forth at Salamanca his Theologiae Amalge, which he afterward printed at Rome, in three vols. fol. In 1688 he published his Defence of the Chair of St. Peter against the Declaration of the Gallican Clergy; but another work, entitled De Libertatibus Eccl. Galliarum, is incorrectly attributed to him, having been written by M. Charlas, a priest of the diocese of Pamiers, who composed it at Rome. He is, however, perhaps best known by his Collection of the Councils of Spain (Rome, 1693-4), in which he inserted many original dissertations, some of which are attempts to defend the false decrees attributed to the early popes.

A'gur (Heb. Agor, אָגוּר, gathered), the author of the sayings contained in Prov. xxx, which the inscription describes as composed of the precepts delivered by "Agor, the son of Jakeh," to his friends (Isaiah 13, 1). Some writers have interpreted the name as an appellative, but differ as to its signification (Genesius, Thee. Heb. p. 22). The Vulg. has "Verba Congregantis filii Vomentia." Most of the rabbins and fathers think that Solomon himself is designated under this name, which they render collecter, i.e. holder of a congregation (comp. Eccles. xii, 19); and if the word is to be understood as an appellative, it may be as well to look for its meaning in the Syriac, where, according to Bar Bahul (in Castell. Lex.), agor means qui sapientia studia se applicat, a sense that aptly designates Solomon. Most copies of the Sept. omit the chapter ascribed to Aigor, as well as the first nine verses of the following chapter, but insert verses 1-14 of this chap. between verses 23 and 24 of chap. xxiv. That version renders the present verse thus: Toceh eti me lexov yev, fofidshet, eti lemyov avoet yamova. Tovi lemy o avom tois puvintov oth, eti panov. Son, fear my words, eti reccetin panov. With pienuess. Tell the man to those that believe God, and I cease. Winer (Revised s. v.) argues that by Agor must be designated some otherwise unknown Israelite, since he is designated as the son of Jakeh (אתויהש), a rarer form for "etio," and not Solomon, who, even in Eccles. (l. 1), is styled by his proper patronymic, "the son of David" (see viroth, Edw. v, 1970). See JAEGER. This argument, however, especially the latter part of it, is not of much force, since Solomon is elsewhere designated in Prov. by a symbolical name, in connection with his parentage (xxx, 1). See LEMUEL. Prof. Stuart (Comment. in loc.) understands by Agor the son of a queen of Massa, a place which he locates near the head of the eastern fork of the Red Sea, and supposes to have been peopled by a Jewish colony. See MASSA. Agor. See SWALLOW.

Agniani or Agyniand (from εὐ and γινω, a woman), a sect belonging to the seventh century, and chiefly distinguished by their condemmation of marriage, and of the use of certain meats.

Ah (Heb. Ach, אָח, or Achi, אֹחֵי, brother of) occurs as the former part of many Heb. proper names, with a signification of relationship or property, similar to that contained in An- (q. v.) or Ami-, father (Genesis, Thes. i, p. 64, e.g. the names following; and likewise applied to females, e.g. Ahoiam; comp. Ahoiam; indeed in some cases they are nearly interchangeable, e.g. Ahibimlech, Ahimelech.

A'hab (Heb. Ahab, אָהָב, father's brother; Sept. Ἀχαβ, Josephus Αχαβος), the name of two men.

1. The son of Omri, and the eighth king of Israel, who reigned twenty-one years (current, B.C. 915-896, the preceding year apparently as viceroy in his father's old capital, Jezreel), the last of the two great lines of Israelite kings. Ahab was one of the most powerful monarchs, although not without occasional good feelings and dispositions (Kitts's Daily Bible Illustr. in loc.). Many of the evils of his reign may be ascribed to the close connection which he formed with the Phoenicians (Ewald, Jer. Gesch. iii, 189 sqq.). There had long been a beneficial commerce between the Phoenicians and the Israelites, and the relations arising thence were very close in the times of David and Solomon. This connection appears to have been continued by the nearer kingdom of Israel, but to have been nearly, if not quite, abandoned by that of Judah. The wife of Ahab was Jezebel (q. v.), the daughter of Ethbaal, king of Tyre, who had been priest of Astarte, but had usurped the throne of his brother Phalle (comp. Josephus, Ant. viii, 18, 2, with Apion, i, 18). She was a woman of a decided and energetic character, and soon acquired such influence over her husband that he sanctioned the introduction of the Phoenician sect into Israel, and they were intended as symbols of Jehova. But now the king built a temple at Samaria, and erected for Ahab and the Phoenician god Baal. A multitude of the priests and prophets of Baal were maintained. Idolatry became the predominant religion; and Jehovah, with the golden calves as symbolical representations of him, were viewed with no more reverence than Baal and his image. But a man suited to this emergency was raised up in the person of Elijah, who boldly opposed the regal authority, and succeeded in retaining many of his countrymen in the worship of the true God.—Kitto, s. v. See ELIJAH.

The history of King Ahab is given in detail in the sacred narrative, 1 Kings xvi.-xxii (see Obbabit, Gesch. d. Hebrae. Ahsen Ahab, 1784, 1785, 1786, 1787). One of his chief tastes was for splendid architecture, which he showed by building an ivory house and several cities, and also by ordering the restoration and fortification of Jericho, which seems to have belonged to Israel, and not to Judah, as it is said to have been rebuilt in the days of Ahab rather than in the time of the contemporary king of Judah, Jehoshaphat (2 Kings x, 29). But the place in which he chiefly indulged this passion was the beautiful city of Jezreel (now Zenin), in the plain of Esdraelon, which he adorned with a palace and park for his own residence, though Samaria remained the capital of his kingdom. Desiring to add
to his pleasure-grounds there the vineyard of his neighbor Naboth, he proposed to buy it and give land in exchange for it; and when this was refused by Naboth, Benhadad declared war against him. Benhadad said, on the grounds that the vineyard was "the inheritance of his father" (Lev. xxv, 23), a false accusation of blasphemy was brought against him, and not only was he himself stoned to death, but his sons also; as we learn from 2 Kings ix, 26. Elijah, already the great vindicator of religion, now appeared as the scourge of meanness and lawlessness, and declared that the entire extirpation of Ahab's house was the penalty appointed for his long course of wickedness, now crowned by this atrocious crime. The execution, however, of this sentence was delayed in consequence of Ahab's deep repentance. (See Niemeyer, Charakt. v, 102). See NABOTH.

We read of three campaigns which Ahab undertook against Benhadad II, king of Damascus, two defensive and one offensive. See BENHADAD. In the first, Benhadad laid siege to Samaria, and Ahab, encouraged by the patriotic counsels of God's prophets, who, next to the truth religion, valued most deeply the independence of his chosen people, made a sudden attack on him, and obtained a splendid victory. He was banqueting in his tent with his 82 vassal kings. The Syrians were totally routed, and fled to Damascus. Next year Benhadad, believing that his failure was owing to some peculiar power which the God of Israel exercised over the hills, invaded Israel by way of Aphek, on the east of Jordan. Yet Ahab's victory was so complete that Benhadad himself fell into his hands, but was released (contrary to the will of God as announced by a prophet) on condition of restoring all the cities of Israel which he had held, and making "streets" for Ahab in Damascus; that is, admitting into his capital permanent Hebrew commissioners, in an independent position, with special dwellings for themselves and their retinues, to watch over the commercial and political interests of Ahab and his subjects. This was apparently in retaliation for a similar privilege exacted by Benhadad's predecessor from Omri in respect to Samaria. After this great success Ahab enjoyed peace for three years, and it is difficult to account exactly for the third outbreak of hostilities, which in Kings is briefly attributed to an attack made by Ahab on Ramoth in Gilead on the east of Jordan, in conjunction with Jehoshaphat, king of Judah, whom he then claimed as belonging to Israel. But if Ramoth was one of the cities which Benhadad agreed to restore to Ahab, it is difficult to see how he could then enforce the fulfilment of the treaty? From this difficulty and the extreme bitterness shown by Benhadad against Ahab personally (1 Kings xxii, 31), it seems probable that this was not the case (or at all events that the Syrians did not so understand the treaty), but that Ahab, now strengthened by Jehoshaphat, who must have felt keenly the paramount importance of crippling the power of Syria, originated the war by assaulting Ramoth without any immediate provocation. In any case, God's blessing did not rest on the expedition, and Ahab was told by the prophet Micaiah that it would end in his assassination. Yet Ahab, who was the prophet's master, deferred to his advice and went to Ramoth with a large army. For giving this warning Micaiah was imprisoned; but Ahab was so far roused by it as to take the precaution of disarming himself, as not to offer a conspicuous mark to the archers of Benhadad. But he was slain by a "certain man who drew a bow at a venture," and, though stayed up in his chariot for a time, yet he died toward evening, and his army dispersed. When he was brought to be buried in Samaria, the dogs licked up his blood as a servant was washing his chariot; a partial fulfilment of Elijah's prediction (1 Kings xi, 19), which was more literally accomplished in the case of his successor Elisha: Josephus, however, substitutes Ezechiel for Samaria in the former passage (Ant. viii, 15, 6). See ISRAEL, KINGDOM OP.

2. A false prophet who deceived the Israelites at Babylon, and was threatened by Jeremiah, who foretold that he should be put to death by the king of Babylon in the presence of those whom he had beguiled; and that in following times it should become a common malediction to say, "The Lord make thee like Ahab and Zedekiah, whom the king of Babylon roasted in the fire" (Jer. xxix, 21, 22), B.C. 594. The rebukes, followed by several expositions, believe that this Ahab and his associate Zedekiah were the two riders who were seen riding against the chariot and life of Susanna, as related in the Apocrypha; but their punishment appears to have been by stoning (Penz, De suppillio Achaeh, etc. Lp. 1786). See SUSANNA.

Ahab. See ACAD.

Ahalim and Ahaloth. See ALEC.

Ahara (Heb. Achraach, Αχραάχ), surn. after the brother; Sept. Αχράας, the third son of Benjamin (1 Chron. viii, 1), elsewhere called Ein (Gen. xlvii, 21), AHIRAM (Num. xxvi, 80), and AHER (1 Chron. vii, 12). See AHIRAM.

Aharhel (Heb. Acharchel, Αχραχκηλ, abbr. born behind the breastwork; Sept. αθραχκηλ Προξεσθενης, a son of Harum, whose families are named as among the lineage of Coz, a descendant of Judah (1 Chron. iv, 8). B.C. post 1612. See HARUM.

Ahassu (Heb. Achassay, Αχασσαγις, prob. a prolonged form of Ahaz; Sept. omitts, Vulg. Ahaza), a grandson of Immer and grandfather of Amashai (Neh. xi, 13). Gessenius thinks him the same as JAHZERAH (q. v.), who is made the great-grandson of Immer in 1 Chron. ix, 12.

Ahassuab (Heb. Achasabay, Αχασσαβαγις, prob. the Hebrew form of Xerxes; Tobit xiv, 15, Αχασσαβος), the name, or rather the title, of three or four Median and Persian monarchs in the Bible. See MEDIA; PERSIA. The true native orthography of the name Xerxes, long a subject of dispute (Simonis Lex. V. T. p. 598; Jahn, Einleit. in A. T. p. 299; Pott, Eynmol. Forsch. i, 65; Hyde, Rel. Vet. Pers. p. 40), has recently been brought to light from the cuneiform inscriptions (Glaenzer, in Heeren's Ideen, i, 2, pl. 4), where it is written kahhakaru (Niesbuer, ii, p. 24), or Khasuru (Lassar, Keilshcr. p. 23), which seems to correspond to the modern Persian xshahrshah, lionking (Gessenius, Thea. Heb. p. 75), corresponding nearly to the interpretation, apigios, given by Herodotus (vi, 86). It may be of service here to prefix a chronological table of the Media-Persian kings from Cyrus to Artaxerxes Longimanus, according to their ordinary classical names. The Scriptural names conjectured to correspond to them are added in italics. See CUNEIFORM INSCRIPTIONS; HIEROGLYPHICS.


3. Cyrus, son of his daughter Mandane and Cambyses, a Persian noble, first king of Persia, 559. "Cyru".


1. The first Ahaseurus (Sept. Αχασαβος, Theodoto-
AHASUERUS

tion Xe[c]s[γ]s is incidentally mentioned in Dan. ix. 1 as the father of Darius (q. v. the Mede). It is generally agreed that the person here referred to is the As-
nyages (q. v.) of profane history. (Jehring, in the Bibl. dren. viii, 565 sq.; Bertholdt, Exzurcs cum Dan. ii, 840 sq.) According to others, however (Raw-
ington, Hist. Eub. ii, 261), his father, Cyaxares (q. v.), is meant, as in Tobit xiv, 15.

2. The second Ahazasusus (Sept. Ασσαριογος) occurs in Ezra iv, 6, where it is said that in the beginning of his reign the enemies of the Jews wrote an accusation against them, the result of which is not mentioned (Hastings, Eit. ii, 359). They have been very much divided in identifying this prince with those mentioned in profane history (Prideaux’s Conneckion; Gray’s Key; Tomline’s Elements; Hale’s Analysis; Ussher’s Annals); so much so that some au-
or or another has sought to identify him in turn with each personage in the line of Persian kings, unless it be Cyrus and Xerxes. The form of the word favors Xerxes, but this is inconclusive, as it is rather a tile than a distinctive proper name. The account of Jo-
ephus (Ant. xii, 6) favors the popular identification with Artaxerxes Longimanus, but his testimony is more opinion in such a case, and this king is elsewhere mentioned. Now from the account of Xenophon (vii, 1, 1) by his usual name. The order of time in the sacred narrative itself requires us to understand Cambyses (q. v.), son of Cyrus, who came to the throne B.C. 529, and died after a reign of seven years and five months. His character was proverbially furious and despot; much confusion has been caused by mis-
taking; this Ahazasusus for the following (Stud. u. Krit. 1847, iii, 660, 663, 678).

3. The third Ahazasusus (Sept. Ασσαριογος) is the Persian king of the book of Esther. The chief facts recorded of him there, and the dates of their occurrence, which are important in the subsequent inquiry, are these: in the third year of his reign he made a sump-
tuous banquet for all his nobility, and prolonged the feast for 180 days. Being on one occasion merry with wine, he ordered his queen, Vashti, to be brought out, to show the people her beauty. On her refusal thus to make herself a gazing-stock, he not only indignantly-
discouraged her, but caused her to be stoned to death for disobedience, in order to insure to every husband in his dominions the rule in his own house. In the sec-
ond year of his reign he married Esther, a Jewess, who, however, concealed her parentage. In the tenth year of his reign his minister Haman, who had received some favor from the king, went in his robes of purple, 10,000 talents of silver for the privilege of ordering a massa-
cre of the Jews in all parts of the empire on an appointed day. The king refused this immense sum, but ac-
ceded to his request; and couriers were despatched to the most distant provinces to enjoin the execution of this decree. Before it was accomplished, however, Mordecai and Esther obtained such an influence over him that he so far annulled his recent enactment as to despatch other couriers to implore the Jews to defend themselves manfully against their enemies on that day; the result of which was that they slew 800 of his native subjects in Shushan, and 75,000 of them in the provinces. (See Journ. Soc. Lit. July, 1860, p. 366 sq.)

The same statements regarding chronology or exp. with reference to the identification of this Ahazasusus as with the preceding, with whom he has usually been confounded. But the circumstances under which he is mentioned do not well comport with those under which any other of the Persian kings are introduced, and leave us in Suspense as to the extent from the exterior to the Per-
sian empire (Esth. i, 1), “from India even unto Ethio-
pia,” it is proved that Darius Hystaspis is the earli-
est possible king to whom this history can apply, and it is hardly worth while to consider the claims of any after Artaxerxes Longimanus. But Ahazasusus cannot be identical with Darius, whose wives were the daughters of Cyrus and Otanes, and who in name and character equally differs from that foolish tyrant. Josephus (Ant. xi, 6, 1) makes him to be Artaxerxes Longimanus; but as his twelfth year (Esth. iii, 7) would fall in B.C. 454, or 144 years after the deporta-
tion by Nebuchadnezzar, in B.C. 598 (Jer. iii, 28), Mordecai, who was one of those captives (Esth. vii, 6), could not possibly have survived to this time. Be-
sides, in Ezra vii, 1-7, 11-26, Artaxerxes, in the sec-
enth year of his reign, issues a decree very favorable to the Jews, and it is unlikely, therefore, that in the twelfth (Esth. iii, 7) Haman could speak to him of them as if they had nothing to hope for from him, and persuade him to sentence them to an indiscriminate massacre. Nor is the disposition of Artaxerxes Longimanus, as given by Plutarch and Diodorus (xi, 71), at all like that of this weak Ahazasusus. It therefore seems neces-
sary to identify him with Xerxes (q. v.), whose regal state and affairs tally with all that is here said of Ahazasusus (the names being, as we have seen, identi-
tical); and this conclusion is fortified by the resem-
blance of character, and by certain chronological in-
dications (see Rawlinson’s Hist. Evidences, p. 150 sq.). As Xerxes scoured the sea, and put to death the en-
gineer of his bridge because their work was injured by a storm, so Ahazasusus reproved his minister, because she would not violate the decorum of her sex, and ordered the massacre of the whole Jewish people to gratify the malice of Haman. In the third year of the reign of Xerxes was held an assembly to arrange the Grecian war (Herod. vii, 78 sq.); in the third year of Ahazasusus was held a great feast and assembly in Shushan the palace (Esth. i, 3). In the seventh year of his reign Xerxes returned defeated from Greece, and consoled himself by the pleasures of the harem (Herod. ix, 108); in the seventh year of his reign “fair young virgins were sought” for Ahazasusus, and he replaced Vashti by marrying Esther. The tribute he “laid upon the land and upon the isles of the sea” (Esth. x, 1) may well have been the result of the expenditure and ruin of the Grecian expedition. Throughout the book of Esther in the Sept. Artaxerxes is writtern for Ahazasusus, but on this no argument of any weight can be founded. See Esther.

Xerxes was succeeded in the second year of his reign by Hystaspis, whom he succeeded on the throne about B.C. 486, and was succeeded by his son Artaxerxes Longimanus about B.C. 466 (omitting the seven months’ reign of the usurper Artabanus). He is famous in history from his memorable invasion of Greece at the head of an army of more than a million. He was repulsed by the little band of Spartans at Thermopylae, and, after burning the city of Athens, were broken to pieces, and the remnant, with the king, compelled to return with disgrace to Persia (Baumgarten, De fide Esth. p. 141 sq.; De Wette, Einl. i, 274; Petavius, Doctrina Temp. xvi, 27; Kelle, Vind. Esth. Frh. 1620; Rambach, Annot. ii, 1066; Bertholdt, Einl. v, 2422; Scaliger, Emund. Temp. 1. vii; Justi, Neue Abhandl. i, 38 sq.; Gesenius, Thes. Heb. i, 75).

4. The fourth Ahazasusus (Ασσαριογος) is mentioned (Tobit xiv, 15), in connection with Nabuchodonosor (i.e. Nabopolassar), as the destroyer of Nineveh (Herod. i, 100); a circumstance that points to Cy-
axares (q. v.). This king has subsequently been ascribed to an Indian king, son of Phraortes, and father of Astyages (Igem, Comment, in loc.).

Aha′va (Heb. אַハָבָה, מַדְתִּין, prob. water; Sept. Ἀοῦι, Ἀοῦς in Ezra viii, 21, 31, but Ἀοῦι v. r. Ἐνι in verse 15), the “river” (מַדְתִּין) by which the Jewish exiles assembled their second caravan under Ezra, in re-
turning from Babylon to Jerusalem; or, rather, as appears from verse 15 (“the river that runneth to Ahava”), the name of some spot (according to Mi-
cheias, a city; comp. De Wette, Einl. ii, 1, 589; but more probably the river Emphrates itself, which
is still called "the river" by way of eminence, Geze-
nlus, Heb. Lex. s. v.), in the direction of which the stream where they encamped ran. Some have infer-
red from the mention of Carphisa (q. v.), apparently in the same neighborhood (ver. 17), that the place in question was situated near the Caspian Sea, or, at least, in its neighborhood, but this would be out of the realm of direction, and no corresponding name has been found in that vicinity. Others have sought the Ahaba in the Lycus or Little Zab, finding that this river was anciently called Adiabaa or Diabaa (i.e. of Adiabene, Ammian, Marcell. xxii, 6; comp. Mannert, v, 429). But these names would, in Hebrew, have no resemblance to אָבָא; and it is extremely unlikely that the abode for the Palestine caravan should have been in the north-eastern part of Assyria, with the Tigris and Euphrates between them and the plains they were to traverse (Le Clerc, in loc.). Rosenmüller, on the other hand, supposes (Bibl. Geogr. II, 11, 93) that it lay to the south-west of Babylonia, be-
cause that was in the direction of Palestine; but carava-
ran routes seldom remained straight between two places. In this case a straight line would have taken the car-
avian through the whole breadth of a desert seldom traversed but by the Arabs; and to avoid this the usual route for long caravans lay, and still lies, north-
west through Mesopotamia, much above Babylonia; and the river being crossed at a point about midway be-
 tween Babylon and the Temple and his own palace, and even appeared before him in Damascus as a vassal. He also ventured to seek for safety in heathen ceremonies, despite the ad-
monitions of Isaiah, Hosea, and Micah; making his son pass through the fire to Moloch, consulting wizards and necromancers (Isa. viii, 19), sacrificing to the Syrian gods, introducing a foreign (originally Assyri-
an, apparently, Rawlinson, Hist. Evidences, p. 117) altar from Damascus, and probably the worship of the heavenly bodies from Assyria and Babylon, as he would seem to have set up the horses of the sun men-
tioned in 2 Kings xxiii, 11 (comp. Tacit. Ann. xii, 10); and the altars on the top (or roof) of the upper cham-
er of Ahab (2 Kings xxii, 12) were connected with the adoration of the stars. See Astrology. The worship of Jehovah became neglected, and the Temple at length altogether closed. We see another and blameless result of this intercourse with an astronomi-
cal people in the "sundial of Ahab" (Isa. xxviii, 20). See Dial. He died at the age of fifty years, and his body was refused a burial in the royal sepulchre (2 Kings xvi; 2 Chron. xxvii, Isa. vii). He was suc-
cceeded by his son Hezekiah (see Simeon's Works, iv, 177).—Smith, s. v. See JUDAH, KINGDOM OF.

A'ha
e (Heb. Achaz, 'Az; possessor), the name of two men.

1. (Sept. Haad v. r. 'Ayax.) A great grandson of
Jonathan, son of King Saul, being one of the four sons of
Micah, and the father of Jehohanan or Jarash (1 Chron.
v, 25; 2 Chron. xxv, 23, 27). B. C. 800-726.

atham, being the twelfth king of the separate kingdom of
Judah, who reigned fourteen years, B. C. 740-726.

A'ha
zi'ah (Heb. A'chazia, 'Azia, held by Je-
bozah, 2 Kings i, 2; ix, 16, 28, 27, 29; xi, 2; 2 Chron.
xx, 85; elsewhere in the prolonged form, A'chaza, 'Azia,
'Azit; Sept. 'Oziq, but v. r. 'Oziq in 1 Chron.
l, 11), the name of two Jewish kings.

1. The son and successor of Ahaz, and ninth king
of the house of David, reigned seven years (B. C. 805-4).
Under the influence of his mother, Jezebel, Ahabiah
pursued the evil courses of his father. The most
signal public event of his reign was the revolt of
the vassal king of the Moabites, who took the opportu-
nity of the defeat and death of Ahab to discontinue the
tribute which he had paid to the Israelites, consisting of
100,000 lambs and as many rams, with their wool
(comp. Isa. xvi, 1). The difficulty of enforcing this
tribute was enhanced by the fact that after the battle
of Ramoth in Gilead (see AHAAN) the Syrians had the
command of the country along the east of Jordan, and
they cut off all communication between the Israelites
and Moab. The hostility to the Assyrians in the at-
temp'pt of Jehoshaphat, king of Judah, to revive the
maritime traffic by the Red Sea, in consequence of
which the enterprise was blasted, and came to nothing
(1 Chron. xx, 35-87). Soon after, Ahabiah, having
been much injured by a fall from the roof-gallery of his palace, but the infatuation to send to consult the oracle of Basl-zebub, the god of Ekron, respecting his recovery. But the messengers were met and sent back by Eljah, who announced to the king that he should rise no more from the bed on which he lay (1 Kings xxii, 51, to 2 Kings l, 50).—Kitto, s. v. See ISRAEL, KINGDOM OF.

2. The son of Jehoram by Athaliah (daughter of Ahab and Jezebel), and sixth king of the separate kingdom of Judah; otherwise called Jehovahaz (2 Chron. xxvi, 17; xxxv, 23), and Azariah (2 Chron. xxii, 6). In 2 Kings vii, 26, we read that he was 22 years old at his succession; but in 2 Chron. xxii, 2, that his age at his death was 42. The former number is certainly right (comp. ver. 1), as in 2 Chron. xxii, 5, 29, we see that his father Jehoram was 40 when he died, which would make him younger than his own son, so that a transcript must have confounded 22 (29) and 42 (49). (See the treatises on this difficulty in Latin by Lillenthal [Regiom. 1750], and in German by Mühlenthal [Nordhaus. 1758].) He reigned but one year (B.C. 884-885), and that ill, being gored by his horse (2 Kings vii, 25-29). He joined his uncle Jehoram of Israel in an expedition against Hazael, king of Damascus-Syria, for the recovery of Ramoth-Gilead, and afterward paid him a visit while he lay wounded in his summer palace of Jezreel. The two kings rode out in their several chariots to meet Jehu (q. v.); and when Jehoram was not through the heart, Ahiahah attempted to escape, but was pursued as far as the pass of Gihon, and being there mortally wounded, had only strength to reach Megiddo, where he died (Grannmüller, Harmonia vitæ Achaear, Jen. 1717). His body was conveyed by his servants in a chariot to Jerusalem for interment (2 Kings ix, 25-26). The various titles are found in 2 Chron. xxii, 2-49. (see Poole's Synopsis, in loc.). It appears from the latter passage that Jehu was right in considering Ahaziah as included in his commission to root out the house of Ahab, his presence in Jezreel at the time of Jehu's operations being an arrangement of Providence for accomplishing his doom. See JUDAH, KINGDOM OF.

Ah'ban (Heb. Ḥeḇôn, ʾāḇôn, brother of the wise, i.e. discreet, otherwise ʾāḇôn, wise, noble; Sept. Ἀχαβάς v. r. Ἀχαβαίος, the first named of the two sons of Ahab by Ahbanah, of the descendants of Judah (1 Chron. ii, 29), B.C. long after 1612. A'her (Heb. Ḥeḇér, ʾāḇer, after; Sept. Ἀχαβός, a descendant of Benjamin (1 Chron. vii, 12), the same person as Ahahah (1 Chron. viii, 1), or Ahirah (q. v.).

A'hi (Heb. Ḥeph, ʾāḥi, my brother [comp. Ahih], the name of two men.

1. (Sept. Ἀχή.) The first named of the four sons of Shamer, a chieflain of the tribe of Asher (1 Chron. vii, 59), B.C. long post 1612.

2. (Sept. Ἀχήμ, but most copies omit.) A son of Abiel, and chieflain of the tribe of Gad, resident in Bashan (1 Chron. v, 15), B.C. apparently cir. 782.

A'hil (Heb. Ḥeḇil, ʾāḥil, another mode of Anglicizing (1 Sam. xiv, 3, 18; 1 Kings iv, 8; 1 Chron. vii, 7) the name Ahijah (q. v.).

Ahi'ah, another mode of Anglicizing (1 Sam. xiv, 3, 18; 1 Kings iv, 8; 1 Chron. vii, 7) the name Ahijah (q. v.).

A'ham (Heb. Ḥeḇ'am, ʾāḇam, mother's brother, pers. for Ḥeḇ'el, ʾāḇel, father's brother; Sept. Ἀχαβ, ʾαχαβ, ʾαχαβιδ, v. r. Ἀχαβιάνος and Ἀχαβίαν, a son of Sharar the Hararite, and one of David's thirty heroes (2 Sam. xxiii, 31; 1 Chron. xi, 35), B.C. 1016. See DAVID.

A'ham (Heb. Ḥeḇ'am, ʾāḇam, brotherly; Sept. Ἀχαβ, v. r. Ἀχαβιάς, the first named of the four sons of Shemihab, of the family of Manasseh (1 Chron. vi, 19), B.C. post 1856.

Ahi'zer (Heb. Ḥeḇ'zer, ʾāḇzer, brother of help, i.e. helpful; Sept. Ἀχαβίζη, the name of two men.

1. A son of Amminadib, and phylarch or chief of the tribe of Dan at the time of the exode (Num. i, 13; ii, 25; x, 25). He made an offering for the service of the tabernacle, like his comparses (Num. vii, 66, 71), B.C. 1657.

2. The chief of the Benjamite warriors and sengers that repaired to David at Ziklag (1 Chron. xii, 8), B.C. 1054.

Ahi'jah, the name of two men, alike in our version, but different in the original.

1. (Heb. Ἀχιὰ, ʾαχια, brother [or friend] of ὀμιός; Sept. Ἀγγελιής v. r. Ἀγγελίος), the second named of the two later sons of Bela the son of Benjamin (1 Chron. vii, 7), B.C. post 1856. See SHAHARAIM. Perhaps the same as Abihu (ver. 8). See JACOB.

2. (Heb. Ὄχιβ, ʾαχιβ, brother [i.e. lover] of renown; Sept. Ἀγγέλος), a son of Schemai, and phylarch of the tribe of Asher; one of those appointed by Moses to superintend the partition of Canaan (Num. xxxiv, 27), B.C. 1618.

Ahi'jah (Heb. Ἀχιὰ, ʾαχια, brother [or friend] of Jehorah, also in the prolonged form Achiyaḥ, ʾαχηία, ʾαχηύα, 1 Kings xiv, 4, 5, 6, 18; 2 Chron. v, 5; Sept. Ἀγγελος or Ἀγγίος, but omits in 1 Chron. ii, 25, oi Ἀγγελιανος ἄνευ ἄνων in 1 Chron. xxxvi, 20, v. Ἀγγελος. “Ahihah” in 1 Sam. xiv, 3, 18; 1 Kings iv, 8; 1 Chron. viii, 7), the name of several men.

1. The second named of the three earlier sons of Bela son of Benjamin (1 Chron. viii, 7), [see SHAHARAIM, elsewhere (ver. 4) called Ahoah (q. v.).

2. The last named of the five sons of Jerahmeel (great-grandson of Judah) by his first wife (1 Chron. ii, 25), B.C. cir. 1612.

3. A son of Ahihah, and high-priest in the reign of Saul (1 Sam. xiv, 3, 18); hence probably the same as Ahimelekh (q. v.) the son of Ahihah, who was high-priest at Nob in the same reign, and was slain by Saul for assisting David (1 Sam. xxv, 11). See HIGH-PRIEST. In the former passage Abijah is described as being the Lord's priest in Shiloh, wearing an ephod. And it appears that the ark of God was under his care, and that he inquired of the Lord by means of it and the ephod (comp. 1 Chron. xiii, 8). There is, however, some difficulty in understanding this statement concerning the ark being used for inquiring by lots; as Saul's bidding and the statement elsewhere (1 Chron. xiii, 8) that they inquired not at the ark in the days of Saul, if we understand the latter expression in the strictest sense. This difficulty seems to have led to the readings of the Vatican copy of the Sept. at 1 Sam. xiv, 18, of “ephod” instead of “ark” (i.e. ἄρχος instead of ἀρχήν, in the Hebrew codex from which that version was made). Others avoid the difficulty by interpreting the ἄρχος in this case to mean a chest for carrying about the ephod in. But all difficulty will disappear if we apply the expression only to all the latter years of the reign of Saul, when we know that the priestly establishment was at Nob, and not at Kirjath-jearim, or Baale of Judah, where the ark was. The narrative in 1 Sam. xiv is entirely favorable to the mention of the ark; for it appears that Saul was at the time in Gibeon of Benjamin, so near the place where the house of Abinadab was situated (2 Sam. vi, 3) as to be almost a quarter of Kirjath-jearim, which lay on the very border of Benjamin and Judah. See Josh. x, 14, 28). Whether it was the encroachments of the Philistines, or an incipient schism between the tribes of Benjamin and Judah, or any other cause, which led to the disuse of the ark during the latter years of Saul's reign, is difficult to say. But probably the last time that Abijah, required of the Lord by means of the ark was on the occasion related 1 Sam. xiv, 36, when Saul masturbated his victory over the Philistines by his rash oath, which nearly cost Jonathan his life; for we there read that
when Saul proposed a night-pursuit of the Philistines, the priest, Ahijah, said, "Let us draw near hither unto God," for the purpose, namely, of asking counsel of God. But God returned no answer, in consequence, as it seems, of Saul's rash cursing and commonly thought, and as seems most likely, Ahijah is the same person as Ahimelech the son of Abital, this failure to obtain an answer from the priest, followed as it was by a rising of the people to save Jonathan out of Saul's hands, may have led to an estrangement between the king and the high-priest, and predisposed him to suspect Ahimelech's loyalty, and to take that terrible revenge upon him for his favor to David. Such changes of name as Ahimelech and Ahijah are not uncommon. However, it is not impossible that, as Gesenius supposes (Thes. Heb. p. 65), Ahimelech may have been brother to Ahijah, and that they officiated simultaneously, the one at Gibeah or Kirjath-jearim, and the other at Nob.—See ANK.

4. A Pelonite, one of David's famous heroes (1 Chron. xi. 46); apparently the same called Eliam (q. v.) the son of Abihophel the Gilonite in the parallel passage (2 Sam. xxiii. 34). See DAVID.

5. A Levite appointed over the sacred treasury of David, and over the Treasures in the Temple in the arrangement by David (1 Chron. xxvi. 20), B.C. 1014.

6. The last named of the two sons of Shisha, secretaries of King Solomon (1 Kings iv. 3), B.C. 1014.

7. A prophet of Shiloah (1 Kings iv. 2), hence called the Shilonite (xi. 29), in the days of Rehoboam, of whom we have two remarkable prophecies extant: the one in 1 Kings xi. 31-35, addressed to Jeroboam, announcing the rending of the ten tribes from Solomon, in punishment of his idolatries, and the transfer of the kingdom to Jeroboam, B.C. 973. This prophecy, though delivered privately, became known to Solomon, and excited his wrath against Jeroboam, who fled for his life into Egypt, to Shishak, and remained there till Solomon's death. The other prophecy, in 1 Kings xiv. 6-16, was delivered in the prophet's extreme old age to Jeroboam's wife, in which he foretold the death of Abijah (q. v.), the king's son, who was sick, and to inquire concerning whom the queen had come in disguise, and then went on to denounce the destruction of Jeroboam's house on account of the images which he had set up, and to foretell the captivity of Israel "beyond the river" Euphrates, B.C. 952. These prophecies give us a high idea of the faithfulness and boldness of Abijah, and of the eminent rank which he attained as a prophet. Jeroboam's speech concerning him (1 Kings xiv. 2, 3) shows the estimation in which he held his truth and moral powers. In 2 Chron. ix. 29, reference is made to a record of the events of Solomon's reign contained in the "prophecy of Ahijah the Shilonite." If there were a later work of Ahijah's, the passage in 1 Kings xi. is doubtless an extract from it.—Smith, s. v. See JEROBOAM.

8. An Issacharite, father of Baasha, king of Israel (1 Kings xv. 27, 33; xvi. 2; 2 Kings ix. 3), B.C. ante 950.

9. One of the chief Israelites who subscribed the sacred covenant drawn up by Nehemiah (Neh. x. 26), B.C. cir. 410.

Ah'kim (Heb. Achik'm, אֲכִיקִם, brother of support, i. e. helper; Sept. Ἀκίκιμ, the second named of the four eminent persons sent by King Josiah to inquire of the prophets of Huldah at Jerusalem, under the proper course to be pursued in relation to the acknowledgment of violations of the newly-discovered book of the law (2 Kings xxii. 12-14; 2 Chron. xxxv. 19, 20), B.C. 623. He afterward protected the prophet Jeremiah from the persecuting fury of Jehoiakim (Jer. xxvi. 24), B.C. 609, and other members of his family were equally humane (Jer. xlix. 19). He was the son of Shaphan, the royal secretary, and father of Gedaliah, the viceroy of Judea after the capture of Jeru-

salen by the Babylonians (2 Kings xxv. 22; Jer. xi. 5-16; xii. 1-18; xiii. 6).

Ah'lud (Heb. Achil'd, אֲכִילֵד, perh. brother of the Lydian; Sept. Ἀκιλλός, but Ἀκυλλός in 1 Kings iv. 12), the father of Jehoshaphat, chronicler under David and Solomon (2 Sam. viii. 16; xx. 24; 1 Kings iv. 3; 1 Chron. xviii. 12), and also of Baana, one of Solomon's purveyors (1 Kings iv. 19), B.C. ante 1014.

Ahn'sek (Heb. Achin'a'ts, אַחֲנַאי'אֵת, brother of anger, i. e. irascible; Sept. Ἀκινάς), the name of three men.

1. The father of Ahinoam, wife of King Saul (1 Sam. xiv. 60), B.C. ante 1093.

2. The son and successor of Zadok (1 Chron. vi. 8, 9), in the high-priesthood (B.C. cir. 956), in which he was succeeded by his son Azariah (1 Chron. vi. 9). See HIGH-PRIEST. During the revolt of Absalom, David having refused to allow the ark of God to be taken from Jerusalem when he fled thence, the high-priests Zadok and Abiathar necessarily remained in attendance upon it; but their sons, Abiathar and Jonathan, concealed themselves outside the city, to be in readiness to bear off to David any important information respecting the movements and designs of Absalom which they might receive from within. See ABSALOM. Accordingly, Hushai having communicated to the priests the result of the council of war, in which he was preferred to Abiathar, and to his mother Abihophel (q. v.), they instantly sent a girl (probably to avoid suspicion) to direct Abiathar and Jonathan to speed away with the intelligence. The transaction, however, was witnessed and betrayed by a lad, and the messengers were so hotly pursued that they took refuge in a dry well, over which the woman of the house placed a covering, and spread thereon parched corn. She told the pursuers that the messengers had passed on in haste; and when all was safe, she released them, on which they made their way to David (2 Sam. xx. 24-37; xvii. 15-21). B.C. cir. 1023. As may be inferred from his being chosen for this service, Abiathar was swift of foot. See RONER. Of this we have a notable example soon after, when, on the defeat and death of Absalom, he prevailed on Joab to allow him to carry the tidings to David. Another messenger, Cushi, had previously been despatched, but Abiathar outstripped him, and first came in with the news. He was known afar off by the manner of his running, and the king said, "He is a good man, and cometh with good tidings;" and this favorable character is justified by the delicacy with which he waived that part of his intelligence concerning the death of Absalom, which he knew would greatly distress so fond a father as David (2 Sam. xviii. 13-30).

—Kitto, s. v. See DAVID.

3. Solomon's purveyor in Naphtali, who married Basmath, Solomon's daughter (1 Kings iv. 15), B.C. post 1014.

Ah'man (Heb. Ach'man, אַחֲמָן, in pause Ah'man', brother of a gift, i. e. liberal; Sept. Ἀχίμαν, but in 1 Chron. ix. 17, Ἀμίαν v. r. Διμών), the name of two men.

1. One of the three famous giants of the race of Anak, who dwelt at Hebron when the first Hebrew spies explored the land (Num. xxii. 33), B.C. 1657; and who (or their descendants, Keil, Comment. in loc.) were afterward expelled by Caleb (Josh. xv. 14), B.C. 1612, and themselves eventually slain by the Judites (Judg. i. 10), B.C. cir. 1593.

2. One of the Levitical temple wardens after the exile (1 Chron. ix. 17), B.C. cir. 516.
1. The twelfth high-priest of the Jews, B.C. cir. 1085-1060, son of Ahitub (q. v.), and father of Abiathar (q. v.); apparently called also Ahiah (q. v.). See High-priest. (On the difficulties involved in these names, see KOTEN, in *Jour. Biblical Lit.,* xvi. 229 ff.).

2. Ahiah was king of the tribe of Judah in the days of Rehoboam (1 Chron. xi. 17, 20). He is also mentioned in the same capacity in the Kiriath-jearim, in a passage which is not included in the text of any of the Septuagint manuscripts (see 1 Chron. xi. 20, 22).

3. Ahiah was the first (according to Josephus, *Ant.* vi. 13, 8) wife of David, while yet a private person (1 Sam. xxv. 48; xxvii, 8), B.C. 1060. In common with his other wife, she was taken captive by the Amalekites when they plundered Ziklag, but was recovered by David (1 Sam. xxx, 5, 18). B.C. 1054. She is again mentioned as living with him when he was king of Judah in Hebron (2 Sam. ii. 5), B.C. 1052, and was the mother of his eldest son Amnon (2 Sam. iii. 2). See DAVID.

Ahi (Heb. *Acheg*), יִהְיֶה, brotherly; Sept. in all cases translates as an appellative, his brother or brethren, the name of two men. (In 1 Chron. viii. 14 we should read יִהְיֶה his brother, as an appellative of Sha-shak following.)

1. The fifth named of the sons of Jehiel, or Jeiel, the Gibeonite, by Maachah (1 Chron. viii. 31, ix. 57), B.C. post 1062.

2. One of the sons of the Levite Abinadab, who went before the new cart on which the ark was placed when David first attempted to remove it to Jerusalem, for the purpose of guiding the oxen, while his brother Obed-walked beside the cart (2 Sam. vi. 3, 4; 1 Chron. xii. 7), B.C. 1043. See UZZAH.

Ahirah (Heb. *Ackira*), כִּירָה, brother of evil, i.e. unlucky; Sept. *Achiraios*, a son of Enan and phylarch of Naphtali, whose followers were numbered, and who made a contribution to the sacred service at the Exodus (Num. i. 15; ii. 29; vii. 78, 83; x. 27), B.C. 1567.

Ahiram (Heb. *Ackira*), כִּירָה, brother of height, i.e. high; Sept. *Achiraios*, a brother of Bela and son of Benjamin, whose posterity assumed his name (Num. xxvi. 38), B.C. post 1066; apparently the same with Ahirah (1 Chron. viii. 1), Ahin (1 Chron. viii. 12), and Ezr (Gen. xvi. 31). See JACOB, HARRAH.

Ahirame (Heb. *Ackiram*), כִּירָאָם, a designation of the descendants of the Benjamite Ahiram (Num. xxvi. 38).

Ahias (Heb. *Achias*), מַשָּׁה, brother of help, i.e. aiding; Sept. *Achiasoios*, the father of one of the famous workmen upon the tabernacle, Ahijah the Danite (Exod. xxxi. 6; xxxvi. 34; xxxvii. 29), B.C. ante 1657.

Ahiashar (Heb. *Achiaschar*). כִּירָשָׁה, brother of the dawn, i.e. early; Sept. *Achiascharos*, a warrior, first named of the sons of Benjamin of the tribe of Benjamin (1 Chron. vii. 10), B.C. ante 1658.

Ahiashar (Heb. *Achiaschar*), כִּירָשָׁה, brother of song, i.e. singer; Sept. *Achiascharos*, the officer who was "over the household" of Solomon (1 Kings iv. 6), i.e. steward (q. v.) or governor of the palace (comp. ch. xvii. 9; Isa. xxii. 15), B.C. 1014—a post of great influence in Oriental courts, on account of the ready access to the king which it affords.

Ahithophel (Heb. *Achithophel*), אַחִיתוֹפֶל, brother of insinuabilité, i.e. foolish; Sept. *Achitophelos*, Josephus (*Ant.* viii. 32), the singular name of a man renowned for political sagacity among the Jews, who regarded his counsels as oracles (2 Sam. xvi. 23). He was the chief of David's body-guard in the days of Solomon (2 Sam. xii. 24), and the son Eliam (q. v.) was one of David's body-guard (2 Sam. xii. 24). He was a man of great weight and influence. When, in the days of King Rehoboam, by whom he was appointed to the government, it was decided to have a new capital, he was joined by the queen madre to oppose the car of Absonam's cause in Israel that a man so capable of foreseeing results, and estimating the probability of success, took his side in so daring an attempt (2 Sam. xv. 12). He probably hoped to wield a greater sway under the vain young man than he had had under David, against whom it is also possible that he entertained a secret malice on account of his granddaughter Bath-
AHITUB

identified by Robinson under the abbreviated name of el-Jish, near Safed, in the hilly country to the north-west of the sea of Galilee (Researches, new ed. ii, 446; iii, 78). This place was in rabbinical times famous for its oil, and the olive-trees still remain in the neighborhood (Reland and Robinson, ib.). From it el-Jish, as the name implies, or from the town of Al-Tish, as it is termed in the siege of Jerusalem (Joseph. Life, 10; War, ii, 21,1), and it had a legendary celebrity as the birth-place of the parents of no less a person than the Apostle Paul (Jerome, Comment. ad Ep. ad Phil.). But this cannot be the Ahab of Asher. See GISCHALA.

Ah'la'i (Heb. Achk'ly, יִנְּחֶם, perh. ornamental), the name of a man and also of a town.

1. Sept. 'Ach's'el v. r. 'Dál'qó. The daughter and only child of Sheshan, a descendant of Judah, married to her father's Egyptian slave Jarha (q. v.), by whom she had Attai (1 Chron. i, 31, 34, 85). B.C. prob. ante 1068.

2. Sept. 'At'íh v. r. 'Am'mú. The father of Zabad, which latter was one of David's body-guard (1 Chron. xi, 41). B.C. ante 1046.

Aho'lah (Heb. Anko'lah, גַּלָּל, brotherly; Sept. 'Avá'ár v. r. 'Am'mó, one of the sons of Bela, the son of Benjamin (1 Chron. viii, 4); called also AHIH (ver. 7), and perhaps 1H (1 Chron. vii, 7). B.C. post 1056. It is probably he whose descendants are called AHÔHTES (1 Sam. xxiii, 9, 28).

Aho'hte (Heb. Anko'chá, קֶחֶמ, i. q. q. ابن, she has her own tent, i. e. tabernacle, for luscious rites; Sept. 'O'a'dá v. r. O'a'dá, 'O'lá (vulg. Odóla), the name of an imaginary harlot, used by Ezekiel (xxiii, 4, 5, 36, 44) as a symbol of the idolatry of the northern kingdom, the apostate branch of Judah being desig- nated by this name. Ezek. xxi, 13; xliii, 25; xxxi, 26; xlv, 11), to which decent from Solomon (1 Chron. xxvii, 8), and his son Eleazor, one of David's three chief warriors (2 Sam. xxiii, 9; 1 Chron. xi, 12), as well as to Zalmon or Hai, another of his body-guard (2 Sam. xxiii, 38; 1 Chron. xi, 29), and to the author of the Psalms (see Ps. i, 24; 1 Chron. vii, 4) the Benjamite (comp. 1 Chron. xi, 20).

Aho'lah (Heb. Olóah, עֹלָה, i. q. q. ابن, she has her own tent, i. e. tabernacle, for luscious rites; Sept. 'O'lóá v. r. 'O'lóá, 'O'lóá (vulg. Odóla), the name of an imaginary harlot, used by Ezekiel (xxiii, 4, 5, 36, 44) as a symbol of the idolatry of the northern kingdom, the apostate branch of Judah being desig- nated by this name. Ezek. xxi, 13; xliii, 25; xxxi, 26; xlv, 11), to which decent from Solomon (1 Chron. xxvii, 8), and his son Eleazor, one of David's three chief warriors (2 Sam. xxiii, 9; 1 Chron. xi, 12), as well as to Zalmon or Hai, another of his body-guard (2 Sam. xxiii, 38; 1 Chron. xi, 29), and to the author of the Psalms (see Ps. i, 24; 1 Chron. vii, 4) the Benjamite (comp. 1 Chron. xi, 20).

Ahi'lab (Heb. Ach'láb, אֵלָה, fainness, i. e. fertile; Sept. 'Eláéle, תְּאֵלָא, a town of Asher, apparently near Zidon and Achzib, the native inhabitants of which the Israelites were unable to expel (Judg. i, 81). Its lying thus within the unconquered Phoeni- cian border may be the reason of its omission in the list of the Asherite cities (Josh. xix, 24-31). It is supposed to be Athal'na, a town of Asher (p. 115). Ahab' appears in later history as Gus's'hah (גָּשַׁה) or Giscala (Reland, Palest. p. 818, 817), a place lately
AHLIBAMAH

AI

with of Jehovah, but having prostituted herself to foreign idolatries (Haver Nik, Comment. in loc.). See Aholah.

Aholiba'mah [many Aholib'amach] (Heb. Oholi-

ba'machı̂m, 'load of the heifer'), the name, ap-

parently, of a woman (Sept. Υλαζύμα), and of a man or
district (Sept. 'Eli/zýmā) named after her, in con-

nection with the family and lineage of Esau (q. v.). She

was the granddaughter of Zibeon (q. v.) the Hivite (of

the house of Sihon the Horite) by his daughter (q. v.)

and became one (probably the second) wife of Esau

(Gen. xxxvi, 2, 55). B.C. 1634. It is doubtful thro' this

connection of Esau with the Canaanite inhabitants of

Mount Seir that we are to trace the subsequent oc-

cupation of that territory by him and his descendants,

and it is remarkable that each of his three sons by this

wife is himself the head of a tribe, while all the tribes

of the Edomites sprung from his other two wives are

found by his grandson (Gen. xxxvi, 15-19).

In the earlier narrative (Gen. xxvi, 84) Aholibamah is

called Jedrata (q. v.), daughter of Beeri (q. v.) the Hivite

(q. v.). The explanation of the change in the name

of the father seems to be that Jedrata was the pers-

onal name and that Aholibamah was the name she

received as the wife of Esau and foundress of three tribes of his descendants; she is, therefore, in the narrative called by the first name, while in the genealogical table of the Edomites she appears under the second. This explanation is

confirmed by the recurrence of the name Aholibamah in the

concluding list of the genealogical table (Gen.

xxxvi, 40-43), which, with Hengstenberg (Die Au-

thentik d. Pent. ii, 279; Eng. transl. ii, 228, Tuch

(Comm. ad. d. Gen. p. 452), Knobel (Genes. p. 258),

and others, we must therefore regard as a list of names

of places, and not of mere persons, as, indeed, is expres-
sively said at the close of it: "These are the chiefs (heads

of tribes) of Esau, according to their settlements in

the land of their possession." The district which

received the name of Esau's wife, or, perhaps, rather from which she received her married name, was

doubtless (as the name itself indicates) situated in the

heights of the mountains of Edom, probably, there-

fore, in the neighborhood of Mount Hor and Petra,

though Knobel places it south of Petra, having been

mired by Burchardt's name Hemata, which, however,

according to Robinson (Researches, ii, 332), is a

materially traversed by mountains around it, and not it-

self a mountain, as reported by Burchardt. It

seems not unlikely that the three tribes descended

from Aholibamah, or, at least, two of them, possessed

this district, since there are enumerated only eleven
districts, whereas the number of tribes is thirteen, ex-

clusive of that of Korah, whose name occurs twice,

and which we may further conjecture emigrated (in part

at least) from the district of Aholibamah, and became

associated with that of Eliphaz—Smith. See EDOM.

Abrisham. See ORMIZD.

Ahum'alab (Heb. Aham'olab, "the brother of water,

i. e. living near a stream; otherwise, anotherly, Sept.

'Ayūyel), the first named of the two sons of Jaa-

thah, a Zorathite, of the tribe of Judah (1 Chron. iv. 2), B.C. post 1612.

Ahum'azam (Heb. Aham'azam, "their posses-

sion; otherwise, tenacious; Sept. 'Qā'azāt v. 'Qū'azāt),

the first named of the four sons of Ashur ("father

of Tekoa) by one of his wives, Naarah, of the tribe of

Judah (1 Chron. iv. 6), B.C. cir. 1612.

Ahum'azath (Heb. Aham'azath, "possessed,

as often in the constr. of פְּנֵיה, otherwise, tenacious

[the termination "-ath" being frequent in Philistine

language, comp. GATH, GOLIATH, etc.]; Sept. 'Qō'azāt, 

Vulg. Ochazath), the "friend" (בִּקְרֵץ; 2 Sam. 25:16; 2

but rather, evidently, that unofficial

but important personage of oriental courts
called "the king's friend" or favorite) of Abimelech

(q.v.), king of Gerar, who attended him on his

visit to Isaac (Gen. xxvi, 26), B.C. cir. 1886.

AI (Heb. Ay, "ruin", perm. so called after its
destruction, Gen. xii, 8; xiii, 8; Josh. vii, 2-5; viii,
1-9; ix, 1; x, 1; Josh. x, 11, 2; Neh. vii, 22; Jer. xl, 8; always with the art., הָעִי, in

the passage last cited; Sept. Gāi in Josh., 'Ayyār in

Gen., 'Ayīd in Ezra, 'At in Neh., Gāi in Jer.; Vulg.

Hai; Auth. Vers. "Hai" in Gen.: also in the pro-

longed forms φαώα, Ψαώα, Neh. xi, 81, Sept. 'Ayād,


vii, 16; ἐλεώας, Samar. Gen. xii, 8, comp. 'Avād, Jē-

sephus, Am. v, 1, 12; Jerome Gai), the name of one

or two places. See also AVIM.

1. A royal city of the Canaanites (Josh. x, 1), the

site of which (not necessarily then a city) is mentioned

early as the time of Abraham, who pitched his tent

between it and Bethel (Gen. xii, 8; xiii, 8), but it is

chiefly noted for its capture and destruction by Joshua

(vii, 2-5; viii, 1-29). See AMBUSH. At a later pe-

riod AI appears to have been rebuilt, for it is men-

tioned by Isaiah (x, 28), and it was inhabited by the

Benjamites after the Conquest (Ezra ii, 22; Neh. vii,

xi, 81). The site was known, and the ruins still exist in

the time of Eusebius and Jerome (Onomast. s. v. 'Ayyār),

but Dr. Robinson was unable to discover any certain traces of either. He remarks (Bib. Researches, ii, 318), however, that its situation with regard to Bethel may be well determined by the facts recorded in Scripture. That AI lay to the east of Bethel is certain (comp. Josh. xii, 9; "beside Beth-

aven," Josh. vii, 2; viii, 9); and the two cities were

not so far distant from each other but that the men of

Bethel mingled in the pursuit of the Israelites when

they feigned to flee before the king of AI, and thus

both cities were left defenceless (Josh. viii, 17); yet

they were not so near but that Joshua could place an

ambuscade on the west (or south-west) of AI, without

its being observed by the men of Bethel, while he

himself remained behind in a valley to the north of

AI (Josh. viii, 4, 11-13). A little to the south of a

village called Elazar, and on the heath called Mount

Bethel, the site of an ancient place is indicated by

reservoirs hewn in the rock, excavated tombs, and

foundations of hewn stone. This, Dr. Robinson

inclines to think, may mark the site of AI, as it agrees

with all the intimations as to its position. Near it, in

the north, is the deep Wady el Mutayah, and toward

the south-west other smaller wadys, in which the am-

brushed part of Israelites might easily have been con-

cealed. According to Schwarz (Palest. p. 84), the

ancient name is still preserved in some ruins called

Khirbet Medinat Gai, near the edge of a valley, two

English miles south-east of Bethel; a position which

he thinks corresponds with a ruins called El Majd of

AI (Shemoth Rabbah, c. 32) as lying three Roman miles

from Bethel (erroneously written Jericho). Thenius,

however (in Käufner's Exeg. Studien, ii, 127 sq.), locates

AI at Turmus Ayn, a small rocky mound east of

Sinjil (Robinson's Researches, iii, 85), a position which

is defended by Keil (Commentary on Joshua, 1827), in

which he has been influenced by an incorrect loca-

tion of Bethel (q. v.). Stanley (Palest. p. 200 nce)

places it at the head of the Wady Haritah. For Kraft's

identification withKirbet el-Haray, see Rolinson (new

ed. of Researches, iii, 286). Van der Velde, after a care-

ful examination, offers the opinion that no specific

to the conditions except Tell el-Majdi, about 40 E. by S.

of Beita, on the southern border of Wady el-Mutayah,

with no remains but a broken cistern (Narratives, ii, 278-282). This position essentially corresponds to

that assigned by Robinson.

It is the opinion of some that the words AVIM in
Josh. xviii, 13, and Gaza in 1 Chron. vii, 29, are corruptions of Ai.

2. A city of the Ammonites, apparently opposite Heshbon, and devastated next to it by the Babylonians on their way to Jerusalem (Jer. xlix, 3). Others, however, regard the name as an appellative here.

Al'ah, another mode (2 Sam. iii, 7; xxi, 10, 11; 1 Chron. i, 40) of Anglicizing the name Azaz (q. v.).

Al'aith, another form (Isa. x, 26) of the name of the capital of Judah (q. v.).

Achmel'htaroch (αχμεληθαροχ) an imaginary title (Carpov, Apocryph. Crit. p. 8 sq.), signifying chief of the captives, appointed to the head of the Jewish families during the captivity (q. v.).

Ad'an, born in Ireland about A.D. 605, was sent, according to Bede, by the Scottish bishop, at the request of Oswald, king of Northumbria, as missionary bishop to the Northumbrians, about A.D. 625. Upon his arrival in Northumbria, he was appointed, at his own request, to the see of Lindisfar, then first erected, on the island of that name. Here he set up the rule of St. Columban, and persuaded the king to establish the Church in his kingdom. "Often," says Bede, "might be seen a beautiful sight—while the bishop (who was but imperfectly acquainted with the English tongue) was speaking, and his office, who, owing to their long exile in Scotland, had acquired the language of that country, interpreted his words to the people." Bede says that "nothing more commended his doctrine to the attention of his hearers than the fact that, as he taught, so he himself lived, seeking for nothing and attaching himself to nothing which belonged to this world. All that the king gave him he quickly distributed to the poor; and never, unless when compelled to do so, did he travel through his diocese except on foot." He died August 81, 651, apparently broken-hearted at the death of the king, who, as he had predicted, perished by treachery twelve days before. He is commemorated in the Roman martyrology on the 31st of August.—Bede, Eccl. Hist. lib. iii, cap. 3, 5, 14-17; Neander, Ch. Hist. iii, 21; Collier, Eccl. Hist. i, 293.

Aigen'ler, Adam, a German Jesuit, born in the Tyrol, 1633, who became professor of Hebrew at Ingolstadt. In 1673 he was sent out to China as missionary, and died on the voyage, August 16, 1675. Among his writings, he left Philosophia langui sancta (Dillingen, 1670, 4to).—Jocher, Allg. Gelehrten-Lexicon, Hoefer, Nouv. Biog. Générale, i, 454.

Al'a, another form (Neb. xi, 31) of the name of the city of At (q. v.).

Al'ajalon, another mode (Josh. xxi, 24; Judg. i, 35; xii, 12; 1 Sam. xiv, 31; 1 Chron. vi, 69; viii, 13; 2 Chron. xi, 10) of Anglicizing the name of the city Azalon (q. v.).

Al'ej eleh Sh'nah (Heb. 'al ej eth shah-Shark ur, יִלֶל שַׁנָּה, kind of the dawn, in which signification the terms often occur separately: Sept. ἡ ἀλειπότητα ἡ ἡμερήσιά, Vulg. suscipio mentis) occurs in the titles of Psalm 141, and is apparently the name of some other poem or song, to the measure of which this ode was to be performed or chanted (Aben Ezra, in loc.; Bochart, Hieroz. i, 888; Eichhorn, Prof. ad Jonestan, De Poesi Astart. p. xxxiii; Rosenmüller, De Wette, in loc.); like the similar terms, e. g. AL-TASCHRH (q. v.), which are the inscriptions of other Psalms (Ivi, lix, lixxxv), after the manner of Syriac poets (Asssemani, Bibl. Orient. i, 80). The phrase, however, is not necessarily taken from the initial words of a song (as Aben Ezra maintains, comp. Prov. v, 19), much less an amatory effusion (comp. the opening of a poem of the Doreid, "O gazelle"), but the title may be borrowed, according to Oriental custom, from some prominent expression or theme in it, like David's "Song of the Bow" (2 Sam. i, comp. Gesenius, Coment. in Isai, xxi, 1). It may in this case allude either to the hunting of the deer by the early daylight, as the most favorable time for the chase; or, as more probably, to the Arabic simile (Schultens, ad Medeas, Prop. p. 29), as well as rabbinic mention (Talmud, H. B. Berakoth, 80, 80, 85, 85, ed. Crass.). It may refer to the rays of the rising sun under the metaphor of a stag's horns (comp. Schultens and De Sacy, ap. Horrarium Com. xxxixi). The interpretation of Faber (in Harmer's Observ. ii, 172) as signifying the second element, is less agreeable to the etymology. Some (as Hare in the Bibl. Brem. Claus. i, pt. 2) understand some instrument of music; and others (e. g. Kimchi and the Talmudists) the morning star.—Gesenius, Thes. Heb. p. 45. See Psalms.

Al'a, Ajal, Ajalah. See DEER.

Ailly, Pierre d' (Petrus de Alliacus), a noted cardinal and learned theologian of the fourteenth century, surnamed the "Hammer of Heretics." He was born at Complègne in 1350, of humble parentage, and completed his studies at the college of Navarre in Paris. The dispute between Nominalism and Realism had been acute in his day, but D'Ailly thought himself lacerated by both schools, and was induced by the exigencies of his profession to enter upon a critical examination of the tenets of both schools. He soon became noted among the students for the skill and subtlety with which he advocated the nominalist theory, and for the wide extent of his general knowledge. At twenty-five he lectured in the university of Paris on Peter Lombard's Sentences, and soon obtained a brilliant reputation. In 1377, while yet a subdeacon, he was sent as delegate to the Provincial Council of Amboise, a rare distinction for one so young. In 1380 he was made doctor of the Sorbonne. In his inaugural address he extolled the study of Holy Writ, and afterward held lectures upon the New Testament and the Old Testament. D'Ailly declared that the passage, "Upon this rock," etc., Matt. xvi, 18, was to be taken in a spiritual sense, asserting that the Bible alone is the everlasting rock upon which the Church is built, as Peter and his successors could not be such, on account of their human frailty. He also distinguished the universal Church of Christ and the Church of Rome as a particular Church, and maintained that the latter had no precedence before the universal Church, and that another bishop than that of Rome might be the head of the Church. In 1384 D'Ailly was made the head of the College of Navarre, where Guillaume d'Orange (q. v.) and Nicholas de Clerval (q. v.) among his predecessors. When in the university of Paris, he defended the doctrine of the Immaculate Conception against the Dominicans, and especially against John de Montèce; and when the latter appealed from an ecclesiastical censure to Pope Clement VII, the university sent D'Ailly to the pope to defend before him the doctrine of the Immaculate Conception, as also the opinion that the right to decide in such questions ("circa ea qua sunt sibi doctrinæ definitæ") does not belong to the pope alone, but also to the doctors ecclesiasticus. The pope approved both opinions; and the university of Paris elected D'Ailly, in reward for his victory, chancellor. Soon afterward he was elected a cardinal and almoner of Charles VI, archdeacon at Cambray, and treasurer of the Holy Church at Paris. In 1394 he was sent by Charles VI to Peter de Luna (Benedict XIII), to prevail upon this antipope to resign, but Benedict succeeded in bringing D'Ailly over to his side. Through him, was recognized by France as the legitimate pope. He approved D'Ailly in 1398, bishop of Cambray. D'Ailly continued to take an active and prominent part in the endeavors made for a restoration of the ecclesiastical unity. In 1409 he was a leading member of the Council of Pisa, and prevailed upon the council to depose all the popes who at that time claimed the Papal See. Alexander V was nominated in their place, but died soon after. 
AILLY

His successor, John XXIII, made D'Ailly a cardinal, and papal legate in Germany. As such, he took part in the Council of Constance, where he was again very conspicuous. See Constance, Council of. Soon after his arrival, and through his influence, the Council adopted a resolution that the vote on the reformation of the Church should be taken, not according to heraldic, but according to national representation. Shortly after, he once fixed the fate of John XXIII. He again urged the resignation or deposition of all the popes, and the election by the Council of a new pope, who should pledge himself to carry out the reformation decrees of the Council. He strongly maintained the superiority of the clergy over the laity, and the influence of his views Benedict XIV was deposed. He was one of the Committee to investigate the case of John Hius, and it is a stain upon his great name that he voted for the condemnation of the reformer. In the question whether the election of a new pope was to take place before or after the completion of the reformatory decrees of the Council, D'Ailly separated from the reformatory party (the Germans, Gerson, etc.), carried the priority of the papal election, and thereby neutralized to a large extent the beneficial effects which otherwise the Council might have produced. Martin V appointed him legate at Avignon; he led to the bull of February 1412, and returned to France in 1415; or, according to a contemporary account, on a legislative mission in the Netherlands, 1420. D'Ailly is one of the most remarkable dignitaries of the Church of the Middle Ages, and greatly distinguished both as a theologian and orator. He was, however, addicted to a belief in astrology, maintaining that important events might be predicted from the conjunctions of the planets. A very remarkable coincidence appears in the case of one of his predictions, viz., that in the year 1478, "si mundus usque ad illa tempora duraverit, quod solus Deus novit, multa tunc et magnea alterationes mundi et mutationes futurae sunt, et maxime circa legem et securam." This prediction was written in 1414, in his Conspectus astronomiae cum historicis narrationibus (published in August, 1490, 4to). D'Ailly may be considered as a predecessor of that liberal party in the Roman Catholic Church afterward represented by Bossuet and Fénelon. His principal writings were published at Douai in 1618, but there is some doubt as to the authenticity of some of his works. Among them are: 1. Commentarius Brevis in libros 4 Sententiae (1500, 4to);—2. Quatuor Principia in 4 libros Sententiae.—3. Recommissio S. Scripturae.—4. Principia in cursibus Bibliorum.—5. Quarto Vesperum, uranum Petri Eccl. leges regulat.—6. Quarto reciprocis, quae sunt, cum lege de psalmtis et psalmi, fide confirmatur, et jure demonstratur.—7. Speculum Conscientiae.—8. Compendium Contemplationum, in 4 tractata.—9. De 4 Gradibus Scalae Spiritualis.—10. Epitome Quadruplicis Exercitarum Spiritualium.—11. De Oratione Dominica Tractatus 2.—12. Salutationis Angelicae Exposita; et 12. Verbum abscissitum apud libros 30. De Mediatris link。(XIII, 15, 16, 17, 18, 19, 20, 21, 22. Mediat. in Pat. "Justicia mea, Deus!"—16. Mediat. in vit. Pat. "Alienatus, si Deus!"—17. Mediat. in Cantica, Magnificat, Benedictas, et Nunc Dimit;—18. Expositio in Cantica Conclusoru Solomonis;—19. 12 Homines S. Josephi Sponsa Virginis. All the above, from the Speculum Conscientiae to the last, inclusive, were published at Paris in 1634 (4vo).—20. Tractatus de Animâ (Paris, 1634, 4vo);—21. Sermoni, varii Argumenti, 20;—22. Modus seu Forma eligendi Summ. Pontif. —23. Libellus de Mediatione Ecclesiae, in "the Fasciculus rerum es repairing" (Cologne, 1635);—24. De Ecclesia et Card. natura;—25. Libellus (in Gerson's works, Paris, 1606, 2 Livros, i, p. 959, f., 2 Livros, ii, p. 959, f.).—26. Vita S. Petri de Moro, afterward Celestine V (Paris, 1634).—27. Dupin, Eccl. Writers, cent. xvi, ch. iv.;—28. Mabillon, Ch. Hist. cent. xvi, pt. ii, ch. ii, f. 86;—29. Cave, Hist. Lit. ann. 1596;—30. Dinaud, Notice historique et littéraire, sur P. D'Ailly (Cambrai, 1824, 4vo);—31. Hoefer, Nouv. Biog. Générale, i, 129;—32. Landon, Eccl. Dictionary, i, 169.

AIN

Alredus, Alredus, an English historian, born in 1109, and said to have died in 1166. According to Cave, he was an Englishman, educated in Scotland, having been educated together with Henry, son of David, king of Scotland. When he was of the proper age, he was offered a bishopric in Ireland, which he refused; and, returning to England, he took the monastic vows among the Cistercians of Revesby Abbey, in Lincolnshire. He became abbot of this monastery, and afterward of Rievaulx, and made Bernard of Clairvaux his model both as to his life and style of writing. His works include Historia de vita, and Sacramentum, a commentary on the "Decem Scriptores" of England, edited by Twisden, Lond. 1652; Genealogica Regum Anglorum; De Belo Storico; Historia de Sacramentio de Watton (all in Twisden); Sermones de Tempore et de Sancta (in Bibl. Clare Vallis); In Issum Prophetam Sermones III; Speculatiz Charitatis, libri 3; Tractatus de quoc. Jesus duodecennii (ed. by David Camerarius, de Scot. Fortitudo, Paris, 1613); De Spirituall Amicitia, libri 3. The latter four treatises were edited by Gibbon, a Jesuit, and printed at Douay in 1631; also in the Bibliothèque Cisterc. tom. v, 16, and Bibl. Patr. tom. xxiii, 1.—Cave, Hist. Lit. sec. xii, vol. ii, 297;—Dupin, Hist. Eccl. Writers, cent. xii;—Landon, Eccl. Dictionary, i, 170;—Clarke, Sacred Literature, ii, 696.

AIMO. See Haymo.

Aimoin, also called Aimoun, Ayrouin, a French Benedictine of the convent of Fleury, died 1006. He was a pupil of Abbo of Fleury, at whose request he wrote the work Historia Francorum, which extends from 253 to 654. A continuation by another author, which is more valuable than the original, carries the narrative to the year 777. It is contained in Bouquet's Collection des historiens de France (Paris, 1738, 8 vols.). Aimoin also wrote Vita Abbonis Floridanensis, and several works on St. Bernard.—Hersoz, i, 198.

A'n (Heb. A'nīm, "a fountain") signifies literally an eye, and also, in the simple but vivid imagery of the East, a spring, or natural burst of living water, always contradicting distinguished from the well or tank of artificial formation, and which latter is designated by the word "Be'er" (לבר, lit. "the well") and "Bar" (לב, "lub"). Aïm still retains its ancient and double meaning in the Arabic 'Ain. Such living springs abound in Palestine even more than other mineralized springs, apart from their natural value in a hot climate, form one of the most remarkable features of the country. Prof. Stanley (Palest. p. 147, 509) has called attention to the accurate and persistent use of the word in the original text of the Bible, and has well expressed the inconveniences arising from the confusion in the Auth. Vers. of words and things so radically distinct as 'Ain and Be'er. The importance of distinguishing between the two is illustrated by Exod. xv, 27, in which the word 'Aineth (translated "wells") is used for the springs of fresh water at Elim, although the rocky soil of that place excludes the supposition of dug wells. Aïn oftentimes occurs in combination with other words, forming the names of definite localities; these will be found under En- (q. v.), as En-gedi, En-gannim, etc. It occurs alone in two cases. See Fountain.

1. (Sept. at Josh. xxi. 16, "Arar", at 1 Chron. iv. 22, "Hiv"); elsewhere it blends as a prefix with the following names, Ep-timus, Ep-imus. A city at first assigned to the tribe of Judah, on its southern border (Josh. xvii. 22), but afterward belonging to Simeon (Gen. xlvi. 11; 1 Chron. iv. 22). In all these passages it is mentioned as adjoining Remmon or Rimmon (q. v.), and it seems to be the beEx-Rimon (q. v.) of Neh. xi. 29. It was one of the Levitical cities (Josh. xxi. 16). Roland (Palest. p. 554, 629) thinks it the same with the Bethem (Be'eraim)
of Judith 1, 9, and the Bethamim (Beth-samim) located by Eusebius (Onomast. s. v. "Aphi", i. e. "Aphi") at four Roman miles from Hebron. But these are rather the Bethanoth (q. v.) of Josh. xv, 59. Dr. Robinson conjectures it may have been the ruins of a village elsewhere in the ruins of which he saw in a valley a short distance to the right of the road a few hours south of Hebron (Researches, ii, 625). But this again is probably the Anim (q. v.) of Josh. xv, 56. The margin of our Bibles identifies this Anim with the Ashan of Josh. xv, 42, but in 1 Chron. iv, 32 both are mentioned. In the Making of the Bibles in 1 Chron. vi, 59, Ashan (q. v.) appears to take the place of Anim.

2. (With the art., τῆς Α' Ἀ. γ'.) One of the landmarks on the northern or eastern boundary of Palestine as described by Moses (Num. xxxiv, 11), near the lake Gennesareth, adjoining Shephan, and apparently mentioned to define the position of Riblah, viz. "on the east side of the spring." (Sept. εἰς πηγάς) (literally, from the east as to the spring), rather refers directly to the boundary as extending in general terms easterly in Aim, in the direction of Riblah (q. v.). By Jerome, in the Vulgate, it is rendered contra fontem Daphnem, meaning the spring which rose in the celebrated grove of Daphne dedicated to Apollo and Diana at Antioc. Riblah having been lately, with Aphek, identified with Riblah (Robinson, Researches, new ed. iii, 542-6; Porter, ii, 385) with a place of the same name on the north-east slopes of the Lebanon range, "the spring" of the text is probably the modern Ain, in Caele-Syria, between the Orontes and the Litany (Bibliotheca Sacra, 1847, p. 495), so called from a large fountain of the same name a little to the north of the village, which "is strong enough to drive several mills, and about it are heavy blocks of hewn stone of a very antique appearance" (ibid., 1848, p. 698). Dr. Robinson, however, thinks it is rather an appellative, and refers to the fountain of the Orontes still farther south-west of Riblah (new ed. of Researches, iii, 554).

Ainsworth, Henry, D. D., one of the earliest leaders of the Independents, then called Brownists; a celebrated nonconformist divine of the sixteenth and seventeenth centuries. The time and place of his birth are unknown. In early life he gained great reputation by his knowledge of the Saxon and Hebraic languages and of the ancient fay of Hebrew. He removed about 1590 to Amsterdam, and had a church there (with an interval spent in Ireland) until his death, which occurred suddenly in 1622. Suspicion of his having been poisoned was raised by his having found a diamond, of great value, belonging to a Jew, and his refusing to return it to him till he had conferred with some of the rabbins on the prophecies of the Old Testament relating to the Messiah, which was promised; but the Jew not having sufficient interest to obtain one, it is thought he was the instrument of his death. Ainsworth was a man of profound learning, well versed in the scripture, and deeply read in the sacred writings of the rabbins. His much celebrated "Annotations on several Books of the Bible" were printed at various times and in many sizes. In those on the five Books of Moses, Psalms, and the Canticles, the Hebrew words are compared with and explained by the ancient Greek and Chaldee versions, and by the commentaries and monuments of the Hebrew. The "Annotations on the Pentateuch" were republished in Edinburgh (Blackie and Son, 2 vols. 8vo) in 1843.—Neal, Hist. of the Puritans, ii, 43; Wilson, Dissenting Churches, i, 22.

Ainsworth, John, a Congregational minister, was born at Woodstock, Conn., July 19th, 1757. He graduated at Dartmouth College in 1777 and became pastor of the church at Jaffrey, N. H., Dec. 10th, 1782. Here he continued in the pastoral relation until his death, March 17th, 1858. He was an evangelical preacher of more than ordinary ability, and a man of great humor in his social intercourse, but earnestly intent in his great calling. He retained the respect and affection of his people to the last. Amer. Cong. Year Book (vol. vi, 1859, p. 117).

Aisles. See Eternal.

Air (ἀέρ), the atmosphere, as opposed to the ether (ἄτομπος) or higher and purer region of the sky (Acts xxii, 24; 1 Thess. iv, 17; Rev. ii, 2, xvi, 17). The Heb. term רָעֲךָ, r'akh, occurs in this sense but once (Job xlii, 16); "air" is elsewhere the rendering of נַפָּר, naphar, in speaking of birds of the heavens. The later Jews (see Eisenmenger, Entd. Jud. ii, 437 sq.), in common with the Gentiles (see Elmer, Obs. ii, 200; Doug. Annal. p. 127), especially the Pythagoreans, believed the air to be peopled with spirits, under the government of a chief, who there held his seat of empire (Philos. 31, 28; Diog. Laert. viii, 32; Plut. Quast. Rom. p. 274). These spirits were supposed to be powerful, but malignant, and to incite men to evil. That the Jews held this opinion is plain from the rabbincal citations of Lightfoot, Wetstein, etc. Thus in Pirke Abot, ixxiii, 2, they are described as "sitting in a flock, arranged in troops, in regular subordination (see Rosenroth, Cabalista demoni, i, 417). The early Christian fathers entertained the same belief (Ignat. ad Ephes. § 13), which has indeed come down to our own times. It is to this notion that Paul is supposed to allude in Eph. ii, 2, where Satan is called "prince of the power of the air (i.e. of those who exercise the power of the air," see Stuart, in the Biblioth. Sacra, 1843, p. 139). Some, however, explain "air" here by darkness, a sense which it bears also in profane writers. But the apostle no doubt speaks according to the notions entertained by most of those to whom he wrote, without expressing the extent of his own belief (see Bahr, Rec. Syn., and Meyer, Comment. in loc.). See Power; Principality. The sky as the midst of heaven, or the middle station between heaven and earth, may symbolically represent the place where the Divine judgments are denounced, as in 1 Chron. xxvi, 16. See Angel.

The phrase ἐκ ἀεροῦ λαίθει, to speak into the air (1 Cor. xiv, 9), is a proverbial expression to denote speaking in vain, like verba verba profundere in Latin (Lucret. iv, 292), and a similar one in our own language; and ἐκ ἀεροῦ ἐσπασαν, t' beat the air (1 Cor. 1 x,x, 26), denotes acting in vain, and is a proverbial allusion to the flight of birds into the air in pugilistic combats (comp. Virgil, Æn. v, 377). See Gases.

Alr's (Ἀλρ'ς, comp. Jairus of the N. T.), one of the temple servants whose "sons' are said to have returned from the captivity (1 Esdr. v, 31); probably a corruption for Gahar (q. v.) of the genuine text (Ezra ii, 47).

Aisle is derived from the Latin ala, French aile, a wing, and signifies the wings or aisles of the cloisters of the church. The term is incorrectly applied to the middle avenue of a church, which its derivation shows to be wrong. While the aisle is but an aile to a transept, it is always to the east. In churches on the continent of Europe the number of aisles is frequently two on either side of the nave, and at Cologne there are even three. See Church Architecture.
AIX-la-Chapelle. A large city of Germany, dependent on the archbishopric of Cologne in spiritual matters. As the favorite abode of Charlemagne, it acquired great ecclesiastical importance; and many councils were held there. From the time of Otto I (937) to Ferdinand I, 1558, twenty-nine German emperors were crowned in this city. The first Council of AIX-la-Chapelle was held in 789, on discipline; in the council held in 799 Felix of Urgel renounced Adoptionism, which he previously upheld. The others are that of 803, where the Bene-dictines received their religious regulations; of 809, on punishment of the clergy; of 838, on the canons of the preceding council were published; 816, confirmatory of the rules of Chrodegang; 817, on St. Benedict’s rule, etc.; 825, on the same subjects; 831, declaring the innocence of the Empress Judith; 836, on the restoration of Church property; 837, on Epis-copal controversy; 842, by Kings Louis and Charles, on the division of Lothaire’s possessions; two sessions in 860, against Queen Theutberga; 862, allowing King Lothaire to contract a new marriage; 992, forbidding marriages during Advent, from Septem-to November in East- er, etc.; 1165, to canonize Charlemagne. — Smith, Tables of Church Hist.

A-jah (Heb. אָוֶ֛ה, יָוֶ֖ה, prop. a cry, hence a kaaz, as often), the name of two men.

A-khon (Heb. אָוֹן, אָוֶ֛ן, place of deer, or of oaks), the name of two towns.

A. (Sept. Aho, but Elah in Jos. xix. 42, iv qòq in Judg. i. 33, omit A in 1 Sam. xxiv, 31, H. 4. v. r. Alow in 1 Chron. vi. 69, Alah v. r. Elah and A-laah in 1 Chron. viii. 13, A-ho-sa in 2 Chron. xxvii, 18; Josephus Βαβακι, Ant. viii. 10, 1; Auth. Vers. “Ailullon” in all the passages except Jos. x. 12; xix. 41; 2 Chron. xxx. 1); a town and valley in the tribe of Dan (Jos. xix. 42), which was given to the Levites (Jos. xxii. 21; 1 Chron. ii. 63). The native Amorites for a long time retained possession of it, although reduced to the condition of tributaries by the neighboring Ephraimites (Judg. i. 33). Being on the very frontier of the two kingdoms, we can understand how Alah should be spoken of sometimes (1 Chron. vi. 69, comp. with 66) as in Ephraim, and sometimes (2 Chron. xl. 10; 1 Sam. xiv. 31) as in Judah and Benjamin. It was not far from Bethhehem (2 Chron. xxvii. 18), and was one of the places which Rehoboam fortified (2 Chron. xii. 10) during his conflicts with the new king-dom of Ephraim. He passed through the strongholds which the Philistines took from Ahaz (2 Chron. xxvii. 18). Saul pursued him the route of Philistines from Michmas (1 Sam. xiv. 31), and some of its chiefs appear to have subsequently defeated an incursion of the same enemies from Gath (1 Chron. viii. 11). Although the town, or rather the valley which the town gave name, derives its chief renown from the circumstance that when Joshua, in pursuit of the five kings, arrived at some point near Upper Beth-horon, looking back upon Gideon and down upon the noble valley before him, he uttered the celebrated command, “Stand ye still upon Gideon, and thou moon, in the valley of Ailullon” (Josh. x. 12). From the locations of Jerome (Onomast. and Epist. Paul.,) who places Ailullon two Roman miles from Nicopolis, on the way to Jerusalem (comp. Ιωάν in Ephphan. 20, 705;), joined to the preservation of the ancient name, Dr. Robinson (Bibl. Researches, iii. 63) appears to have identified the valley and the site of the town. From a housetop in Beit Ur (Beth-horonom) he looked down upon a broad and beautiful valley, which lay at his feet, toward Ramleh. This valley runs out west by north through a tract of hills, and then bends off south-west through the great western plain. It is called Merj Ibh Oum Rabi, on the side of the long hill which skirts the valley on the south, and was perceived, called Yalo, which cannot well be any other than the ancient Ailullon; and there can be little question that the broad wady to the north of it is the valley of the same name (see Thomson’s Land and Book, ii. 304, 546). Keil, however (Comment. in Josh. x. 12), avoids controversy of the view of Jeremias, and most recent views, that the two ravines, the western one of which contains a fountain that supplies the village. It has an old appearance, and contains several cavers in the cliffs (new ed. of Robinson’s Researches, iii, 144).

A-khoymin (Heb. Akheymmin, יָהִיָּמְיִים, weary ones; Sept. ἀναφορίον, Vulg. lentos, Auth. Vers. “weary”) occurs in the original, 2 Sam. xvi, 14, where, although rendered as an appellative in the versions, it has been regarded by many interpreters (e.g. Michaelis, Dushe, Theinius, in loc.) as the name of a place to which the fugitive David and his company retired from Jerusalem on the south of the rebellious Absalom, and where they made their halt for the night, but from which they were induced to remove by the news sent them by Hushai. This view is favored by the phraseology, έν ἰρένης, and he came, οὖν, there, evidently referring to some locality, which must be sought east of Jerusalem, beyond the Mount of Olives, toward the ford of the Jordan; perhaps between Bethany and Khan Hidrur, on the S. W. bank of Wady Sidur.

A-chan (Heb. אָמַ֖נ, בֵּ֖אָמַ֖ן, twisted; Sept. τρίτον), the last name of the three sons of Zalman, son of the Horite Seir of Teman (Gen. xxvi. 17); elsewhere called Jakan (1 Chron. i. 41). See JAKAN.

Akbar. See MOUSE.

Akbara. See ACHEMBA.

Aked, a learned Jewish rabbi of the second century. He was president of the seminary at Iene Bemak (Jos. xix. 40), near Jamnia. As a teacher he wielded great influence, especially in developing and diffusing the Talmudic learning and the Cabalism. Among his scholars were Rabbi Meir, one of the commentators of the Misha, and Rabbi Sh. ben-Jochai, author of the Cabalistic work Zohar. He is said to have joined the rebel Barcochebas, and to have been taken and flayed by the Romans in his 120th year. See Jos. Geschichtl. d. Israelit. p. 222; Fürst, Bib. Jud. 1.

Akins, James, one of the early Methodist ministers, was born in Ireland 1776, removed to America.
in 1799, and entered the itinerant ministry in 1801. He labored for over twenty years with success, chiefly in Maryland, Pennsylvania, and New Jersey, and died at Haverstraw, Aug. 9, 1828.—Minutes of Conferences, 1824, p. 439.

Akabish. See SPIDER.

Akko. See GOAT.

Ak'kub (Heb. Akkō', עַקּּעַב, a contracted form of Jacob; Sept. Ἀκόβ, sometimes Ἀκοῦβ v. r. usually Ἀκόβι), the name of at least three men.

1. The head of one of the families of Nethinim that returned from Babylon (Ezra ii, 45), B.C. 536 or ante. The name means "the names of the Temple," and it seems to return on the return with many of his family from the captivity (1 Chron. ix, 17; Ezra ii, 42; Neh. vii, 45; ix, 19; xii, 23); and probably one of those who expounded the law to the people (Neh. vii, 7), B.C. 536-440.

2. The fourth named of the seven sons of Elioenai or Eeli, a descendant of David (1 Chron. iii, 24), B.C. cir. 410.

Akrab. See SCORPION.

Akrabbim (Heb. Akrabbim, עָקֶרְבִּים, scorpiions, as in Ezek. ii, 6; Sept. Αἰχμαλώτος, Ἀχμαλώτος), one of the names in connection with MALLEKHIM (q. v.), i. e. Scorpion-Height (Josh. xv, 3; "ascent of Akrabbim" Num. xxxiv, 4; "going up to Akrabbim," Judg. i, 86), an ascent, hill, or chain of hills, which, from the name, would appear to have been much infested by scorpions and serpents, as some districts in that quarter certainly were (Deut. viii, 15; comp. Volney, ii, 266). It is only mentioned in describing the frontier-line of the promised land southward in the region of the Amorites (Num. xxxiv, 4; Josh. xv, 3; Judg. i, 86). Shaw conjectures that Akrabbim may be the same with the mountains of Akabah, by which he understands the easternmost range of the "black mountains" of Ptolemy, extending from Paran to Judea. This range has lately become well known as the mountains of Edom, being those which bound the great valley of Arbaah on the east (Travels, ii, 120). More specifically, he seems to refer Akrabbim to the southernmost portion of this range, near the fortress of Akabah and the extent of the eastern coast of the Red Sea; where, as he observes, "from the badness of the roads, and many rocky passes that are to be surmounted, the Mohammedan pilgrims lose a number of camels, and are no less fatigued than the Israelites were formerly in getting over them." Burckhardt ('Journey,' p. 217) also has probably the same conclusion, except that he rather refers the "ascent of Akrabbim" to the acclivity of the western mountains from the plain of Akabah. This ascent is very steep, "and has probably given to the place its name of Akabah, which means a cliff or steep declivity." But the south-eastern frontier of Judah could not have been laid down so far to the south in the time of Moses and Joshua. The signification of the names in the two languages is altogether different. M. De Saucy finds this "Scorpion-steep" in the Wady es-Zuzeriah, running into the S.W. end of the Dead Sea; a precipitous, zigzag ascent, up which a path marked with ancient ruins is cut in the flanks of the hard rock, and which is peculiarly infested with scorpions (Varraniti, i, 361, 418, 421). Schwarz, on the other hand, locates it at the Wady el-Kurbah, running into the south-eastern extremity of the Dead Sea (Palest. p. 22). Both these latter positions, however, seem as much too far north as the preceding are too far south, since the place in question appears to have been situated just beyond the point where the southern boundary of Palestine turned northward; and we know from the localities of several towns in Judah and Simeon (e. g. Kadesh, Beersheba, etc.) that the territory of the promised land extended as far southward as the ridge bounding the depressed level of the desert et-Tih.

The conclusion of Dr. Robinson is, that in the absence of more positive evidence the line of cliffs separating the Ghor from the valley of the Akabah may be regarded as the Maaleh-Akrabbim of Scripture (Researches, ii, 501). This, however, would be a decept and not an ascent to those who were entering the Holy Land from the south. Perhaps the most feasible supposition is that Akrabbim is the general name of the ridge containing the steep pass ex-Styful, by which the final step is made from the desert to the level of the actual land of Palestine. As to the name, scorpions abound in the whole of this district. The same spot may be that alluded to in the Mishna (Shabb. Rab. 2), as "the place where he was scolped." The district of Akrabattine mentioned in 1 Macc. v, 8, and Josephus, Ant. xii, 8, 1, as lying on the frontier of Idumaea, toward the southern extremity of the Dead Sea, may have derived its name from this ridge. But Dr. Robinson thinks that the toparchy referred to took its name from Akrabah, now a large and flourishing village a little east of Nablous, the ancient Shechem (Be'ersheba). (See C. and R, 1863, p. 132; and other authorities in his Researches, iii, 103). This "Akrabattine" of the Apocrypha, however, was probably a different place. See ACRABATTINE.

Akrothinion (Ακροθινίων, from the top of the heap). This Greek word (usually in the plur. ακροθινίων), which occurs in Heb. vii, 4, means the best of the "(scorpion, hence) spica, the Class. Ant. a. v. (Acrothion). The Greeks, after a battle, were accustomed to collect the spoils into a heap, from which an offering was first made to the gods; this was the ἄκροθινιον (Xenophon. Cyrop. vii, 5, 85; Herodot. viii, 122, 123; Fинд. Neim. 7, 58). In the first cited Case, Cyrus, after the taking of Babylon, calls on the chorus to "proffer the spoils to the ἄκροθινιον of certain portions of the ground for sacred purposes (see Stephens, Thes. Grec. p. 1560). See SPOIL.

Akabah. See ADDER.

Alabama, a diocese of the Protestant Episcopal Church of the United States coextensive with the state of the same name. In 1869 the diocese counted 32 clergymen and 36 parishes, and the following dioce- sene and churchmen; diocesan, Bishop George H. White; suffragans, Bishops J. B. Swann, and A. B. McClellan; dean of the cathedral, Mr. W. H. F. Sharpe; treasurers of the diocesan and bishop's church, Mr. J. M. L. Rudder; archdiocesan, Bishop C. J. Mount; and of the Episcopal Church, Mr. J. B. S. Swann. The diocesan, Bishop White, which, in 1862, organized "the General Council of the Confederate States of America."

Aklabarch (Ἀκλαβαρχός, a term compounded apparently of some unknown foreign word, and ἰκλέπτω, to rule; also ἰκλαβαρχός), a term not found in Scripture, but which Josephus uses repeatedly, to signify the chief of the Jews in Alexandria (Ant. xviii, 6, 3; 8; 1; xix, 5.1; xx, 5.2; 7, 8). Philo calls this magistrate Γυναῖκαρχος, γυναρχός (q. v.), which terms signify the prince or chief of a nation. Some believe that the term alabarch was given, in railedy, to the principal magistrate or head of the Gemalata, or by the Gentiles, who despised the Jews. See ALEXANDRIA. The Jews who were scattered abroad after the captivity, and had taken up their residence in countries at a distance from Palestine, had rulers of their own. See DISPERSION. The person who sustained the highest office among those who dwelt in Egypt was denominated alabarch; the magistrate at the head of the Syrian Jews was designated archon (q. v.). (See Jahn, Bibl. Arch. § 239.) The dignity of alabarch was common in Egypt, as may be observed in Juvenal, Sat. 1, 120. It was perhaps synonymous with chief tax-gatherer (comp. Sturz, De Dietl. Mosul. p. 65 sq.). Thus Cicero (Ep. ad Attic. 17) calls Pompey an ala-
phærusa, sets this matter in a clear light, distinguishing the alabasterites of naturalists as harsh as the addes:

"This stone was by the Greeks called also sometimes onyx, and by the Latin marmor onyx, from its use in making boxes to preserve ointments, which boxes were commonly called onyxes and alabasters. So Diodorus interprets it. It is apprehended that, from certain appearances common to both, the same name was given not only to the common alabaster, called by mineralogists gypsum, and by chemists sulphate of lime, but also to the carbonate of lime that has a harder stone from which the alabaster were usually made."

By the English word alabaster is likewise to be understood both that kind which is also known by the name of gypsum, and the Oriental alabaster which is so much valued on account of its translucency, and for the variety of colored streakings, red, yellow, gray, etc., which it owes for the most part to the admixture of oxides of iron. The latter is a fibrous carbonate of lime, of which there are many varieties, satum spar being one of the most common. The former is a hydrous sulphate of lime, and forms, when calcined and ground, the well-known substance called plaster of Paris. Both these kinds of alabaster, but especially the latter, are and have been long used for various ornamental purposes, such as the fabrication of vases, boxes, etc., etc. The ancients considered alabaster (carbonate of lime) to be the best material in which to preserve their ointments (Pliny, H. N. xiii. 8). Herodotus (iii. 20) mentions an alabaster vessel of ointment which Cambyses sent, among other things, as a present to the Ethiopians. Hammond (Annal. ed Matt. xxvi, 7) quotes Plutarch, Julius Pollux, and Athenæus, to show that alabaster was the material in which ointments were wont to be kept. Pliny (ix, 56) tells us that the usual form of these alabaster vessels was long and slender at the top, and round and full at the bottom. He likens them to the long pears, called elouchi, which the Roman ladies suspended from their fingers or dangled from their ears. He compares also the green pointed cone of a rose-bud to the form of an alabaster ointment-vessel (H. N. xxi, 4).

The onyx (Hor. Od. iv, 12, 37, "Nardi parvus onyx"), which Pliny says is another name for alabastrides, must not be confounded with the precious stone of that name, which is a sub-species of the quarts family of minerals, being a variety of agate. Perhaps the name of onyx was given to the pink-colored variety of the calcareous alabaster, in allusion to its resembling the finger-nail (onyx) in color, or else because the calcareous alabaster bears some resemblance to the agate-onyx in the characteristic lunar-shaped mark of the last-named stone, which mark reminded the ancients of the whitish semicircular spot at the base of the finger-nail."

Alabaster, William, a learned but erratic divine, born in Suffolk 1567, and studied both at Cambridge and Oxford. In 1596 he went to Cadiz as chaplain to the Earl of Essex, and there joined the Church of Rome. A few years of Romish life disenchanted him, and in 1610 he returned to the Church of England. He obtained a prebend in St. Paul's, and afterward was made rector of Thetford, where he died in 1640. He was a great student of the so-called cal-
balletic learning. His works are (1) Lexicon Pentagogon (Heb., Chald., Syr., etc.), Lond. 1837, fol.; (2) Comm. de Bestia Apostolicae, 1821. He also wrote a tragedy, "Rosacum," of which Dr. Johnson spoke highly. —Wood, Athen. Oxon., Hook, Ecc. Bkgs. i, 102.

**Alah. See Oak.**

**Al'ameth, a less correct mode (1 Chron. vii, 9) of anglicizing the name Alemeth (q. v.).**

**Alamamelech (Heb. Alalmamelek, נָאָרָןָא, perhaps king's ox; Sept. Αἰρῳδρ), a town on the border of the tribe of Asher, mentioned between Archelah and Amad (Josh. xix, 26).** Some reference may possibly be made to a place on the branch of the Kishon still called Nahar el-Melech; perhaps at the ruins el-Harbiyeh (Van de Velde, Memoir, p. 283).

**Alamoth (Heb. Alamoth, נֵרָן, virgina, as often; Sept. ἀρτοῦν v. r. ἀλαθων and ἀλυκων, Vulg. arcana), a musical term used in 1 Chron. xxv, 20, apparently to denote that the choristers should sing in the female voice. —our treble, or soprano). So Laffage (Hist. Gén. de la Musique) renders it "chant supérieur ou à l'octave" (comp. Mendelssohn, Intro. to Psalms). The word occurs in the same form and significance in the inscription of Psal. xi6 (where the Sept. and Vulg. translate κυρίων, arcana, i. e. secreta, as if indicative of the contents of the Psalm), and twice again in nearly the same form (τοῦ Κυρίου), namely, in the inscription of Psal. ix (where it has the same sense, but is differently rendered by our translators "upon Muth," Sept. again τοῦ κυρίου, Vulg. voculce), and in Psal. xlviii, 15 (where the context requires the meaning formerly given, but our version has "unto death," Sept. correctly τοῦ κυρίου, Vulg. exsultate). See MÜHLENBERG., Forkel (Gesch. d. Musik, i, 149) understands virginae meageris (Gutart, Jungfernsamen), i.e. in maidenly style, but against the propriety of the usage. See Psalms.

**Alan, Cardinal. See Allán.**

**Alan (rather Alain) de L'Isle (Alenus de Insula), so called because he was a native of Ryesal, in Flanders, now Lille (L'Isle, Insula) in France, or it was the name of his family. He obtained the name of the "Univ. Doctor," being equally well skilled in theology, philosophy, and poetry. It is said that a great part of his life was spent in England. The opinion that he was the same as Alan of Flanders (q. v.) is now generally rejected. He was born in 1114, and died about 1200. Having been appointed to the episcopal see of Auxerre or Canterbury (the place is uncertain as to the fact), he soon resigned his functions in order to retire to the monastery of Citeaux, where he seems to have devoted himself to alchemy. Of his alchemical labours, we only know his aphorism (dicta) on the philosopher's stone. Alan calls the amalgam resulting from the union of gold or of silver with mercury the "solution of philosophers" (solutio philosophorum), and adds that great advantages may be derived therefrom. His works are: 1. *Doctrina Minus*; or the book of parables (Gons. 1491, 4to); 2. *Doctrina Minus Alterum, or Liber Sententiarum et Dictionarium Memorabilium* (Paris, 1492, 4to); 3. *Elucidatio supra Cantica Canonicum* (Paris, 1560); 4. *Lib. de Planta Natura*, on the vices of the age and their remedy; 5. *Aulicianum Libretto de officio vir in omnibus virtutibus perfectum*; libri ix (Basle, 1586, 8vo; Ant. 1621): this work is also called the "Encyclopedia," from its professed to contain every thing divine and human which man ought to meditate upon and admire; 6. *De arte seu arteullo Catholicae aelei* (published by Masson, Paris, 1612, 8vo); 7. *Aleni Magni de Insula explicata commentarius per sergentis Merlini Ambrosii, Britann. libri vii* (Francfort, 1607, 8vo); 8. *Liber pentomitalia*, dedicated to Henry de Sully, archbishop of Bourges. Several other works of Alan are found in manuscript in the libraries of France and England. Another work of his on morals has been discovered during the present century at Avranches (see Ravaillon, Rapport sur les Bibliothèques de l'Ouest de la France, Paris, 1841, p. 157). The work *Opus Quaestiorum de fide Catholica contra Valdenses, Albigeenses et alios hujus temporis heretics*, which was formerly enumerated among his works, is probably not from him, but from Alan de Podio (q. v.). —Cave, Hist. Lit. ann. 1151; Moisheim, Ch. Hist. cent. xii, pt. ii, ch. ii.

**Alan (or Alain) du Puy (Alenus de Podio), who is probably the author of the work *Opus Quaestiorum de fide Catholica*. See Alan de l'Isle. No particulars of the life of this author are known. His surname points to Provence. Another work of his has been discovered during the present century at Avranches (see Ravaillon, Rapport sur les Bibliothèques de l'Ouest de la France, Paris, 1841, p. 157); and he is also supposed to be the author of a work dedicated to the Abbé Ermenegildus, of St. Gilles, and designated in the manuscript as Oecus, Oraclum Scripturae Sacrae, Aquinensis, etc.

**Alan of Flanders (Alenus Flandrinarum), bishop of Auxerre, born in Flanders at the beginning of the 12th century, died in 1182. Some historians, as Oudin (q. v.), identify him with Alan de l'Isle (q. v.), while others, and the authors of the "Histoire Littéraire de France," regard them as different persons. He became a monk at Clairvaux, under St. Bernard, in 1128; was, about 1180, made the first abbot of Rivoir or Rivour, in the diocese of Troyes, in Champagne, and, in 1151 (or 1182), bishop of Auxerre. He is the author of the life of St. Bernard (included in Opera in Ser. Bernardi, 6, 7, 1160, fol.).

**Alam (╡∩∩阒, terouk), a loud sound or tone, as often a broken quivering sound of the silver trumpets of the Hebrews, warning them in their journey in the wilderness (Num. x, 5, 6; comp. Lev. xxiii, 24: xxv, 9; xxxi, 1). When the people or the rulers were to be assembled together, the trumpet was blown softly; when the campers were to move forward, or the people to march to war, it was sounded with a deeper note (Jahn, Bihl. Archd. § 95, v). Hence a vario-note or call to arms, or other public exigency in general (Jer. iv, 19: xlix, 2; Zeph. i, 16). See TAMPET.

**Alasco, JOHN. See Lasco.**

**Alb, Alba, a long white tunic in the Church of Rome, worn by all ecclesiastics during service, and answering to the surplice in the Church of England, excepting that the alb is narrower in the sleeves, and fits the body more closely, being often gathered at the waist by a girdle. The ornaments at the bottom and wrists are called apparels, and it is also sometimes embroidered with a cross upon the breast. See VESTMENTS. It was an ancient custom to clothe the newly-baptized in alba, in white garments. These garments were delivered to the child, with a solemn charge to keep their robes of innocence unsullied until the day of Christ. This dress was worn from the morning of the Sunday after Easter, which was called Dominica in albis; that is, the Sunday in white, whence the name Whitsunday. The garment was usually made
ALBAN

of white linen, but occasionally of more costly mate-

rials.—Blom, Orig. Eext. lib. xiii, cap. viii, § 2.

Alban, St., martyr of England, is said to have served seven years with Diocletian, after which, return- ing to his country, he took up his abode at Verul- amium, in Hertfordshire, his birth-place. Shortly after this the persecution of Diocletian broke out, which drove Amphibalus, who had been the compan- ion of Alban, on his journey to Rome, and his fellow- soldier, to Britain for safety, where he at once be- came a Christian. When the persecution of the Christians commenced in Britain, the name of Am- phibalus was brought before the prefect, Asclepiodotus, as that of a man guilty of following the new religion; but, when he could not be found, Alban voluntarily presented himself to the judge, and was put to the tor- ment and imprisoned. Shortly after, both he and his friend, who had been discovered, were condemned to die as being Christians: Alban was put to death by the sword on a small hill in the neighborhood, called afterward by the Saxons Holmehurst, and where his body was also buried. When tranquillity had been restored to the Church, great honors were paid to the tomb of this saint, which Bede says was of admirable workmanship. About 735, Offa, king of the Mercians, founded here a spacious monastery in honor of St. Alban, and soon after the town called St. Alban arose in its neighborhood. Pope Adrian IV, who was born in this neigh- borhood, directed that the abbots of the place should hold the first place among the abbots of England. He is commemorated by the Roman Church on June 22d.

—Gough's Camden's Britannia, i, 336; Tanner, Biblioth. Bap. p. 18; Collier, Eccl. Hist. i, 48; Landon, s. v.

Albanenses, a sect of the Cathari, which appeared toward the close of the eleventh century, and de- rived its name from Albanius, who Dualism was quite prevalent; or, as is more usual, from Albanius, who held the Gnostic and Manichaeon doctrines of two prin- ciples, one good and the other evil. They denied the divinity of Jesus Christ, and rejected the account of his sufferings, death, resurrection, and ascension. They rejected the doctrine of the resurrection of the dead, affirmed that the general judgment was already pass- ed, and that the tombs of hell are the pains which men feel in this life. They denied man's free will, did not admit the doctrine of original sin, and held that man can impart the Holy Spirit to himself.—Mos-heim, Ch. Hist. cent. xii, pt. ii, ch. v, p. 8; Gieseler, Ch. Hist. per. iii, § 87. See CATHARI.

Albätz, a sect so called from the eschewsments ther- eunto. They entered Italy from the Albani about 1600, having as their guide a priest clothed in white, and a crucifix in his hand. He was deemed a saint, and his followers multiplied so fast that Pope Boniface IX. growing jealous of the augmenting power of the leader, sent soldiers, who put him to death and dis- covered his followers. (See SIBER, De Albatiis, Lep. 1784.) They are said (by their enemies and perse- cutors, however) to have been discolate in their habi- tics, while, at the same time, they professed to weep and sorrow for the sins and calamities of the times.—Mosheim, Church History, ii, 467.

Alber, Erasmus, a German Protestant theolo- gian, born, is thought, at Spredlingen, or at Wette- nham, who died at Wittenberg. In 1528 he was called by Landgrave Philip of Hesse as pastor to Spredin- gra. Subsequently, he was court preacher to Elector Joseph II of Brandenburg, by whom he was again dismissed on account of the violence of language with which he combated the taxation of the clergy. In 1535 he received, at Spredlingen, or at Wette- nham, the title of doctor of divinity. In 1545 he was called by the count of Hanau- Lichtenberg to carry through the reformation in his land. From Magdeburg, to which city he was subse- quently called as pastor, he was expelled on account

of his opposition to the Interim. In 1558 he was ap- pointed superintendent at Neu-Brandenburg, in Meck- lenburg, where, however, he died, in 1558. As a preacher of the elector of Brandenburg, he found in a Franciscan convent a work by a Franciscan monk, Bartholomew Albizzi (q. v.), entitled Liber Conformi- tatis S. Francisci ad vitam Jesu Christi. This induced him to write his celebrated work, Der Bau der Himmels Kirche, which was published with a preface from Luther, at Wittenberg, in 1542, and then appeared in a French, Latin, and Dutch translation. He wrote several other works against the Interim, against Andreas Osiander, against the followers of Karstadt, against Witzel, fables for the youth in rhymes, and religious songs, published by Strömbur- ger, in Geistliche Lustspielchen, which was published in 1674. See der deutsche Nation, vol. x (Halle, 1857). A complete list of his works is in Strieder, Grundlage zu einer /kischen Gelehrten- und Schriftstellergeschichte (Gottingae, 1783), i, 24 sq.—See Herzog, Suppl.; i, 83; Biogr. Univ. i, 894.

Alber, Johann Nepomuk, a Roman Catholic theologian of Hungary, was born at Ovar, July 7, 1758, died about 1840. He wrote a large work on Her- meneutics, Al. (Vienna, 1791; Pesth, 1801-4), which Horne recommends as an able refutation of the opinions of the anti-supernaturalist divines of Germany. He also wrote Institutiones Historiae Ecclesiae. (Vienna, 1798); Institutiones Hermeneuticas, 1817; and Institutiones Linguarum Hebraicarum, 1826.—Hoyer, Biogr. Generale, ii. 529.

Alber, Matthew, one of the leaders of the Refor- mation in Germany, born at Reutlingen, Dec. 4, 1496, studied at Tübingen, and was ordained priest about 1521. He received a call as preacher to his na- tive town, where he labored so faithfully in behalf of the Reformation, that, in 1523, the people generally were favorable to it. In 1524, Alber, notwithstanding the remonstrances of the abbot of Königsbronn, the patron of the churches of Reutlingen, was appointed by the city authorities the first pastor of the city. At the instigation of the abbot of Königsbronn, he was summoned before the bishop of Constance, but, owing to the urgent solicitations of his friends, did not go. He was therefore put under the ban by the bishop, by Pope Leo X, and by the imperial court of Rothwell. The three decrees were simultaneously published in the church doors, but failed to produce any effect. Alber, with the applause of the people, proceeded undauntedly on the way of reformation. He abolished the Latin mass, introduced the use of the native lan- guage at divine service, removed the images from the churches, and got married. In December, 1524, he was summoned before the Imperial Chamber at Esslingen, where he was charged with 68 heresies, all of which he acknowledged, except the charge that he had spoken disrespectfully of the Virgin Mary. The court, after examining him three days, dismissed him unpunished. The Anabaptists, who at this time endeavored to es- tablish themselves at Reutlingen, were prevailed upon by the sermons of Alber to leave the city. He also succeeded in keeping the citizens of Reutlingen from joining in the peasants' war. Zuingle in a letter of November 16, 1526, endeavored to gain Alber over to his view of the Lord's Supper; but Alber, like his friend Brenta, remained on the side of the doctor of divinity. In 1536 he became personally acquainted in Wittenberg. In 1537 Alber took part in the colloquy of Urach, when he zealously combated the use of images in the churches. In 1539 he received from the un- iversity of Tübingen the title of doctor of divinity. When the Interim was forced upon Reutlingen, he left the city on or about May 16, 1538, and went to Ulric as antistes (first pastor) of the collegiate church (Stiftskirche) of Stuttgart. Duke Christopher ap- pointed him church counsellor, and, in 1568, he was made abbot of Blaufaberen. He died Dec. 2, 1570. He
Albert, bishop of Liege (saint and martyr of the Roman Church), was the son of Godfrey, duke of Brabant. He was unanimously chosen to succeed Radulfus, bishop of Liege, who died on the 5th of August, 1191. The Emperor Henry VI opposed this election with all his power, but Celestine II confirmed Albert in the see, and made him cardinal. Henry sent to Rome to oppose this election; but he was carried out fully, three German gentlemen followed Albert to Rheims, whither he had retired, and in his own house, where they had been kindly and generously received, they murdered him, piercing him with thirteen mortal wounds. His body was at first interred at Rheims; but, under Louis XIII, it was translated to Brussels, where it is still preserved. The Roman Martyrology commemorates him on the 21st of November. His life, written by one of his attendants, is in the history of the bishops of Liege, by Gilles, monk of Orval.—Landon, Eccles. Dict. i. 202; Hoefer, Biog. Générale, i. 587.

Albert, "the Great" (Albertus Magnus), so called on account of his vast erudition, was born at Liege in 1193. The date of his birth is variously given, by some 1198, by others 1205. He studied at Padua, and entered the order of St. Dominic in 1211. His abilities and learning were of the highest class, and he was deemed the best theologian, philosopher, and mathematician of the age; indeed, his knowledge of mathematics was such, that the people, unable to comprehend the intricate mechanism which he used in some of his works, regarded him as a magician. An automaton which he made was so exquisitely contrived that it seemed to be endowed with powers of spontaneous motion and speech, and deceived even St. Thomas Aquinas, his pupil, who broke it in pieces with a stick, thinking it to be an emissary of the evil one. He was a strong Aristotelian, and his authority contributed greatly to uphold the reign of Aristotle in the schools at that period, in opposition to the papal bull against him. When Jordanus, general of the Dominicans, died in 1238, Albert governed the order for two years and a half. Being afterwards made provincial for Germany, he established himself at Cologne, where he publicly taught theology to an infinite number of pupils who flocked to him from all parts; and from this school proceeded Thomas Aquinas, Ambrose of Siena, and Thomas of Canterbury. In 1260 he was nominated to the bishopric of Ratisbon, and reluctantly consented to accept it; he did not, however, long retain it, and in 1263 obtained permission to leave it, and retire into his convent, where he occupied himself entirely in prayer and study until his death, which happened on the 15th of November, 1280.

Albert was certainly one of the most cultivated men of his age; but yet he was rather a learned man, and a compiler of the works of others, than an original and profound thinker. He wrote commentaries on most of the works of Aristotle, in which he makes especial use of the Arabian commentators, and blends the notion of the Neoplatonists with those of his author. Logic, metaphysics, theology, and ethics, were the eternal object of his labors, rather than effectually improved. With him began those minute and tedious inquiries and disputes respecting matter and form, essence and being (Essema or Quidditas, and Ersidentia, whence subsequently arose the further distinction of Eseae Essema and Ersidentia) of the universal, he assumes that it exists partly in external things and partly in the understanding. Rational psychology and theology are indebted to him for many excellent hints. The latter science he treated in his Summa Theologiae, as well according to the plan of Lombardus as his own. In the former he proposed the same, and so well, his general relation to theology is thus stated by Neander History of Dogmas (ii. 552): "Albert defines Christianity as practical science; for although it is occupied with the investiagation of truth, yet it refers every thing to the life of the soul, and shows how man, by the truths it reveals, must be formed to a divine life. It is his works, not in reference to abstrac truth, but to God as the supreme good, to the salvation of men, to the production of piety in the inner and outer man. He also distinguishes various kinds of certainty: the theoretical, which merely relates to knowledge (informatio mentis), and the certainty of immediate consciousness (informatio conscientiae). The knowledge obtained by faith is more certain than that derived from other sources; but we must distinguish between the fides informis and the fides formata: the first is only a means to knowledge, but the second is an immediate consciousness. Man is attracted by the object of faith just as moral truth leads him to moral knowledge and truth concerning God, but they are imparted in different ways; our reason has the capacity to perceive truth, as the eye possesses the faculty of sight. Natural light is one thing, and the light of grace is another. The latter is a higher stage, an assimilation between him who knows and him who is known. In his theology he labored to define our rational knowledge of the nature of God, and enlarged upon the metaphysical idea of him as a necessary Being (in whom pure Esse and his determinate or qualified nature [Seyn und Wesen] are identical), endeavoring to develop in this manner his attributes. These inquiries are often mixed up with idle questions and dialectic absurdities, and involve abundant inconsistencies; as, for instance, when he would account for the creation by the doctrine of emanation (causatio sciemiae), and nevertheless denies the emanation of souls, he insists upon the universal intervention of the Deity in the course of nature, and yet assents to the existence of natural causes defining and limiting his operations. In treating of the Trinity, he traced an analogy between the divine and the human as follows: 'There is no excellence among the creatures which is not to be found in a much higher style, and as an archetype, in the Creator; among creatures only in the image. This is true also of the Trinity. No artistic spirit can accomplish his work without first forming to himself an outline of it. In the spirit, therefore, first of all, the idea of its work is conceived, which is, as it were, the offspring of the spirit, in every feature resembling the spirit, representing it in its acting. (Format ex se rationem operis et speciem, quae est sicut prope ipsius intellectus, intellectual agenti similis in quantum agentia est.) Thus, therefore, the spirit reveals himself in the idea of the spirit. Now, from the acting spirit this idea passes into reality, and for this purpose the spirit must find a medium in outward action. This medium must be the same substance with him who first acted, if indeed the latter is so simple that being, nature, and activity are one in him. From this results the idea in reference to God, of the formative spirit, of the planned image, and of the spirit by which the image is realized. (Spiritus rectus format.) The creative spirit is the eternal representation of God, the eternal generation of his Son. The revelation of God in time for the sanctification of nature, is an image of the eternal procession of the spirit from the Father and the Son. Our love is only a reflection of the divine love; the archetype of all love is the Holy Spirit, which is expressed in such a way that it exists only in the spread abroad through all holy souls proceeds from the Holy Spirit. (Una caritas diffusa per omnes anima..."
ALBERT

mas sanctas per spiritum sanctum, ad quam sicut ex
eempla omnis dilecto refertur et comparationes illius et
assimilations caritas dicat meretur.) Love in God nei-
ther diminishes nor increases, but we diminish or in-
crease it in ourselves according as we receive this
love into our souls, or withdraw from it. With the
original sin, this spiritual light, that God's light
was materially embodied in Adam: Omne genus homas-
sum secundum copulaturam subicantur in Adamo fist.
He considered conscience to be the highest law of
reason, and distinguished the moral disposition (cen-
turate, averagincus) from its habitual exercise (conscien-
tia). Albertus Magnus was a plenipotentiary for the
Council of Lyons (1286) and had a great influence
by him into the hearts of men. His scholars were
distinguished by the name of Albertists. His life is
given at length in Quétif and Echard, Script. Ord.
Predicatorum, i, 171. His works, embracing natural
and moral science, metaphysics, and theology, are
collected and published under the title Opera Alberti
Magae quae habent Alberti potius, ed. Pol. Janny
(21 vols. fol. Lyons, 1651). Those which relate to
theology are the following: 1. Commentaries on dif-
ferent Books of Holy Scripture, contained in the 7th,
8th, 9th, and 10th vols. of the above edition: — 2. Ser-
mones for the whole Year and Saints' Days: Proper-
ments formed upon the principal Gospels of all the
Year; thirty-two Sermones on the Exegetical,
which are usually contained among the works of St. Thomas; all
contained in vols. 11 and 12:—8. Commentaries on the
works attributed to Dionysius the Areopagite; also, An
Abridgment of Theology, in seven books; contained in
vol. 15. Also some of the Commentaries on the Four Books of
the Master of the Sentences, in vols. 14, 15, 16: A Sum-
mary of Theology, in vols. 17 and 18:—6. Summaries of
Creatures, in two parts, the second concerning Man,
in vol. 12:—7. A Discourse in honor of the Virgin. A
special edition of his "Paradise animae sine libello de
territis" with an appendix, containing De sacred
Corporis et Lemenian sacratitia tructus,
which has been published by Bishop Seiler (new edit.,
Basel, 1854, 16mo).—Neander, Ch. Hyst. iv, 421;
Moebier, Ch. Hist. cent. xiii, pt. ii, ch. ii, § 44; Hau-
trant, Philosophie Scholastique, ii, 1-104; Tenennmann,
Hist. Phil. § 264; Neander, Hist. Dogmats, ii, 542-543;
Herzog, 3, 678-680; Hoffner, Bog. Geistes,
2, 1,590 sq. (where his services to philosophy are
fully vindicated); Jodl, Verhaltniss Albert des Grossen
zu Mainz (Mosel, 1883).

Albert. fifth archbishop of Magdeburg and primate
of all Germany (1513), and further, in 1514, elected
archbishop of Mentz, both of which archiepiscopal sees,
by dispensation from Pope Leo X, he held together—a
thing altogether without example. Besides this, he
was appointed administrator of the bishopric of Hal-
berstadt. He made a contract with Pope Leo for the
arming of indulgences, and made the notorious Tetzel
(q.v.), one of the agents for their sale in Germany.
The proceedings of Tetzel were vigorously watched
and opposed by Luther, who, in turn, was hated by the
archbishop. His efforts to retard the Reformation
were rewarded by the cardinal's hatred, and he was
the first to introduce the Jesuits into Germany. He
died at Mentz in 1545. His writings are, 1. Statuta
pro Clerici Reformacione:— 2. Decreta adversus Nocta-
tura Lutheranum et Aesca:—3. Sermona:—4. Orationa de
Bono movendo contra Turcos (Eisleben, 1603);—5. Re-
petitionis de Legibus Ecclesiasticis, in German (Leipzig, 1552).

Albert, Johannes, a Dutch theologian, was born
at Assen, March 6, 1698, and died there Aug. 13, 1762.
He was pastor at Harlem, and subsequently professor
of theology at the university of Leyden. He wrote Ob-
servations Philologicas in sacros Nori Federis Libros
(Leyd. 1725), in which he collected from profane writers
parallel passages in justification of the Greek language
of the New Testament; a Glossarium Grammaticum in sacros
nova Federis Libros (Leyd. 1735). He also published
the first volume of the Lexicon of Hesychius, the sec-
ond volume of which was published by Rubthenius
(Leyd. 1766).—Hoefner, Bog. Générale, iii, 615.

Alberti, Leandro, a Dominican monk and writer,
was born at Bologna, Dec. 11, 1476, and entered the
order of St. Dominic in 1495. He applied himself
entirely to study, and was called to Rome by the gen-
eral of his order, Francis Sylvester, of Ferrara, in 1525,
to act as one of his assistants, with the title of Pro-
vincial of the Holy Land. He was also inquisitor-
general at Bologna, where he died in 1552. Among
his writings are De Viris Illustri. Ord. Predicatorum libri
(t. Bolog. 1537), De D. Dominici Obitu et s. pultura (Bolog. 1535),
and Historia de Bolognana (up to 1514—1590); Descrizone di tulla l'Italia, etc. (Bolog. 1550; Venet. 1551, 1561, and 1688; Latin, Cologne, 1567).
—Niceron, Memoriae, xxi, 308; Hoefner, Nouv. BG.
Générale, i, 617.

Albertini, Johann Baptist von, a Moravian
diocese, born Feb. 17, 1769, at Newied, in Germany.
He was appointed in 1804 preacher at Nissey, and con-
secrated bishop in 1817. He died Dec. 6, 1881, at
Herrnhut, and was declared Dec. 6, 1881, at Bitherbad. He
distinguished himself especially as the author of many
beautiful hymns, some of which have been received
into nearly all the Protestant hymn-books of Germany.
His theological works are, Predigiten (1806, 8d ed. 129);
Geschichtl. Lieder und Sonaten (1821, 8d ed. 1852); Reden (1832).

Albertus Magnus. See Albert.

Albigenses, the name of one or more religious
sects to whom this title seems to have been first given
in the twelfth century in the south of France, distin-
guished by their zealous opposition to the Church of
Rome, as also by the peculiar doctrines for which they
contended. Some writers (e. g. Cave) suppose them
to be the same as the Waldenses, as the two sects are
generally associated and condemned together by the
Romanist writers. But it is certain that the Wal-
denses originated at a later period and held a purer
faith, though it is not at all impossible that in the ter-
rrible persecutions to which the Albigenses were sub-
jected many Waldenses were included. In the creed
of the Waldenses there are many archeologies of Dualism,
nor any thing which indicates the least affinity with
the Oriental theories of emanation. That the Albigenses
were identical with the Waldenses has been main-
tained by two very different schools of theologians for
precisely opposite interests: by the Romanists, to
make the Waldenses responsible for the errors of the
Albigenses, and by a number of true-to-life Protest-
ant writers (e. g. Allix), to show that the Albigenses
were entirely free from the errors charged against
them by their Romish persecutors. What these
carried in common, and what made them equally
the prey of the inquisitor, was their unwavering
belief in the corrupt practices of the medieval Church,
especially as governed by the Roman pontiffs" (Hardwick,
Middle Ages, p. 311).
By some writers their origin is traced to the Pauli-
cians (q. v.) or Bogomiles (q. v.), who, having with-
drawn from Bulgaria and Thrace, either to escape per-
session or more probably, from motives of zeal to
extend their doctrines, settled in various parts of
Europe. They acquired different names in different
countries; as in Italy, whither they originally mi-
grated, they were called Paterini and Cathari; and in
France Albigenses, from the name of a diocese (Alb) in
which they were dominant, or from the fact that their
opinions were condemned in the first council held
at Alb in the year 1176. Besides these names, they
were called in different times and places, and by
various authors, Bulgarians, Publicans (a corruption of
Paulicians), Boni Homines, Petro-Brussians, Hen-
ricians, Abelardists, and Arnaldists. In the twelfth
century the Cathari were very numerous in Southern France. At the beginning of the thirteenth century a crusade was formed for the extirpation of heresy in Southern Europe, and Innocent III enjoined upon all princes to expel them from their dominions in 1209. The prelates of the church, from the pope down to the humblest of the papal legates and inquisitors, were made to understand this. The inquisition of Count Raymond VI of Toulouse; but its real object was to deprive the count of his lands, as he had become an object of hatred from his toleration of the heretics. Raymond, in vain that he had submitted to the most humiliating penance and flagellation from the hands of the legate Milo, and had purchased the papal absolution by great sacrifices. The legates, Arnold, abbot of Citeaux, and Milo, who directed the expedition, took by storm Beziers, the capital of Raymond's nephew, Roger, and massacred 20,000—some say 40,000—of the inhabitants, Catholicae as well as heretics. “Kill them all,” said Arnold; “God will know his own!” (For a full and graphic account of this crusade, see Milman, Latin Christianity, iv, 210 sq.) Simon, count of Montfort, who conducted the war under the legates, proceeded in the same relentless manner, and captured and burned the castles and properties of Raymond and his allies. Of these, Roger of Beziers died in prison, and Peter I of Aragon fell in battle. The conquered lands were given as a reward to Simon of Montfort, who never came into quiet possession of the gift. At the siege of Toulouse, 1218, he was killed by a stone, and counts Raymond VI and VII disputed the possession of their territories with his son. But the papal indulgences drew fresh crusaders from every province of France to continue the war. Raymond VII continued to struggle bravely against the legates and Louis VIII of France, to whom Montfort had ceded his possessions, and who followed the war in 1226. After hundreds of thousands had perished on both sides, a peace was concluded in 1229, at which Raymond purchased relief from the ban of the Church by immense sums of money, gave up Narbonne and several lordships to Louis IX, and had to make his son-in-law, the brother of Louis, heir of his other possessions. These provinces, hitherto independent, were thus for the first time joined to the kingdom of France; and the pope sanctioned the acquisition in order to bind Louis more firmly to the papal chair, and induce him more readily to admit the inquisition. The heretics were handed over to the proselytizing zeal of the order of the inquisition, and the bloody annals of the inquisition; and both used their utmost power to bring the recusant Albigenases to the stake, and also, by inflicting severe punishment on the penitent converts, to inspire dread of incurring the Church's displeasure. From the middle of the thirteenth century the name of the Albigenases gradually disappears. So far as the Albigenases were a branch of the Cathari, they were Dualistic and, to a certain extent, Manichaeans. For their doctrines and usages, see Bo- gomiles; CATHARI; PARLIACIANS. But the name “Albigenses” does not seem to have been used until some time after the Albigenasian controversy (Maitland, Facts and Documents, p. 96). It is likely, as has been remarked above, that many who held the simple truths of the Gospel, in opposition to the corruptions of Rome, were included in the title by the Romish authorities, from whom our knowledge of these sects must chiefly be derived. Indeed, the gross charges brought even against the men of the order were cast upon the shoulders of their persecutors, and therefore are to be taken with allowance. In the reaction from the mistake of Alix and others, who claimed too much for the Albigenases, there is little doubt that Schmidt and others of recent times have gone too far in admitting the trustworthiness of all written accounts. Raimondus, who is the only Romanist source of information, both as to the Albigenases and the pure Cathari (Hase, Church History, § 228). With the exception of the charge of rejecting marriage, no allegation is made against their morals by the better class of Roman writers. Their constancy in suffering excited the wonder of their opponents. “Tell me, holy father,” says Evrevino to St. Bernard, relating the murder of three of these heretics, “how is this? They entered to the stake and bore the torment of the fire, not only with patience, but with joy and gladness. I wish your explanation, how these members of the devil could persist in their heresy with a courage and constancy scarcely to be found in the most religious of the faith of Christ?” Elliott, in his Hora Apologitica, vindicates the orthodoxy of the Albigenases, however, too absolutely. For arguments in their favor, see Allix, History of the Albigenases (Oxford, 1821, 8vo); Faber, Theology of the Vallesians and Albigenases (Lond. 1886); Baird, History of the Albigenases, Vouzols, etc. (N. Y. 1880, 8vo). On the other hand, C. Schmitz, Historie et doctrine de la Secte des Cathares (Paris, 1849, 2 vols.); Hahn, Geschichte der Ketzer im Mittelalter, vol. i (Stuttgart, 1845); Maitland, Facts and Documents Illustrative of the Ancient Albigenasian and Waldensian (Lond. 1835, 8vo); Maitland, Dark Ages (Lond. 1844, 8vo). Compare Faure, Histoire des Albigeois (Lyon, 1865); Poitri, Hist. Albigenaum (Trecia, 1615); Perrin, Hist. des Albigeois (Genev. 1768); Benoist, Hist. des Albigeois (Paris, 1691); Slanndoni, Kreuzfahrer gegen d. Albigeosen (Leips. 1829); Maillart, Hist. Doct. et de Ies des anciens Albigeois (Lond. 1812); Barran y Darroga, Histoire des Valesians et des Albigeois (Lyon, 1836). See also Faber, Inquiry into the History and Theology of the ancient Vallesians and Albigenases (Lond. 1838); Chambers' Cyclopaedia; Princeton Rev. vol. viii, i; North Amer. Rev. xvi, 443; Neander, Ch. Hist. iv, 560 sq.; Moebius, Ch. Hist. cent. xi, pt. ii, ch. v; Gieseler, Ch. Hist. per. iii, § 66; Lond. Qtv. Rev. April, 1865, Art. i.

Albinus (a frequent Roman name, signifying white), a monk and writer, better known under his Latin name, Albolenus. Born at Florentiae in the reign of Nero, about A.D. 62 and 68, the successor of Festus and predecessor of Florus. He was guilty of almost every kind of crime in his government, paroling the vilest criminals for money, and shamelessly plundering the provincials (Josephus, Ant. xx, 9, 1; War, ii, 14, 1). He was perhaps identical with Lucius Albolenus, a procurator of Mauritania under Tiberius and Caligula, but murdered by his subjects on the accession of Otho, A.D. 69 (Tacitus, Hist. ii, 59, 59).

Alibizi, Antonio, an Italian theologian, born at Florence on November 25, 1547, died at Kempten, Bavaria, on July 17, 1626. He occupied important posts at several Italian courts, but had to leave his native country, when he embraced Protestantism, in 1600, lived afterward at Augsburg, Innsbruck, and (after 1606) at Kempten. He published Sermones in Matthaeum (Augsburg, 1609, 8vo); Principium Chrismonorum Summata (1612, 2mo); De principia religiosae Christianae (1612); Exercitationes theologicae (Kempten, 1616, 4to).

Albizio, Bartolomeo, of Pisa, a Franciscan monk, better known under his Latin name, Bartolomeus Albizius Planus, born at Rivano, in Tuscania, died at Pisa, Dec. 10, 1401. He owes his celebrity to a blasphemous work (Libri Conformitatum Sancti Francisci cum Christo), in which he drew a parallel between the events in the life of Christ and the life of Francis of Assisi. This work was presented to and approved by the council of Lyons, and formed part of the Franciscan Order in the meeting at Assisi in 1389. The first edition of the work appeared, without date, at Venice (in folio); the second (1480) and third (1484) editions, which appeared under the title Li Fioretì di San Francisco, assimilati alla vita ed alla passione di Cristo, were published at Nortoni. A French version of this work by P. Vergerio (Discorsi sopra i Fioretì di San Francisco) was put into the Index, and the author
declared a heretic. At the time of the Reformation Erasmus Alber (q. v.) wrote a celebrated work against Albizzi. The refutations of Albizzi, and especially the work of Alber, produced so profound an impression that the Franciscans considered it best to modify the work, and a large number of editions in other languages were published, which differ from the original both in title and in contents, such as the Liber Aureus by Bucchius (Bologna, 1590), and the Anticristus Franciscanus by Bosquier (Cologne, 1623, 8vo). These editions were again followed by several apologies, refutations, and counter-refutations, so that a large number of editions in other languages were published, which differ from the original both in title and in contents, such as the Liber Aureus by Bucchius (Bologna, 1590), and the Anticristus Franciscanus by Bosquier (Cologne, 1623, 8vo). These editions were again followed by several apologies, refutations, and counter-refutations, so that a large number of editions in other languages were published, which differ from the original both in title and in contents, such as the Liber Aureus by Bucchius (Bologna, 1590), and the Anticristus Franciscanus by Bosquier (Cologne, 1623, 8vo).

Albreghts, a body of German Methodists, so called from their founder, Jacob Albright. See Evangelical Association.

Alcantara, Orders of. 1. The name of a military order in Spain. The town of Alcantara having been taken from the Moors in 1212 by Alphonso IX, he intrusted the keeping of it to the knights of Calatrava, in the first instant, and two years after to the knights of St. Julian, in an order instituted (according to Angelo Marrique) by Suarez and Gomez, two brothers, and confirmed by Pope Alexander III in 1177, under the mitigated rule of St. Benedict, as in the case of the knights of Calatrava, whose other observances they also, subsequently, followed. Gomez at first was only styled prior, but afterward he assumed the title of grand master, and the order itself came to be styled the order of the knights of Alcantara. Upon the defeat of the Moors and the capture of Granada, the mastership of the order, as well as that of Calatrava, was united to the crown of Castile by Ferdinand and Isabella. In 1560 the knights of Alcantara received permission to marry ("to avoid offence"). Joseph Bonaparte, in 1808, deprived the order of all its revenues, part of which was restored in 1814 and the following years by Ferdinand VII. In 1835 it was abolished as an ecclesiastical order, but it still exists as a court and civil order, having for its arms a pear-tree with two grafts. This order, in its best days, possessed 50 commanderies, and exercised lordship over 58 towns or villages of Spain; it had the same dignities and the same statutes, as the order of Calatrava. The dress of ceremony consisted of a large white mantle with a green cross, fleur-de-lis, on the left side, to distinguish them from the knights of Calatrava. They were bound by vow to maintain the doctrine of the immaculate conception of the Blessed Virgin. — Helyon, Dict. des Ordres Religieus.


2. The name of a branch of the Franciscan order. See Franciscans.

Alcimius (Ἀλκημός, strong, or perhaps only a Greco-Latinism of the Heb. Ὠλίχαμ, called, also, Jacimius, i.e. Joakim (Ἰωάκημος, Josephus, Ant. xii, 9, 7), a Jewish priest (1 Macc. vii, 14) who, apostatizing to the Syrians, was appointed high-priest (B.C. 162) by King Demetrius, as successor of Menelaus (1 Macc. vii, 5), by the influence of Lydus, though not of the pontifical family (Josephus, Ant. xii, 9, 7; xx, 10; 1 Macc. vii, 14), to the exclusion of Onias, the nephew of Menaus, having already been nominated by Antiochus Eupator (Josephus, Ant. xii, 9, 7; comp. Selden, De success in pontif, p. 150), and instated into office by force of arms by the Syrian general Bacchides (1 Macc. vii, 9 sq.). According to Josephus (Bel. jud. i, 74, 1 Eich. 11, abib R. 65), he was "sister's son of Joze ben-Joachaz," chief of the Sanhedrini, whom he afterward put to death (Raphael, Hist. of Jews, i, 245, 308). At first he attached many of the patriots to his cause by fair promises (1 Macc. vii, 18 sq.), but soon alienated by his perfidy, his cruelty, and his debauchery, as well as by the intrigues of his friends, so that he was at length compelled to flee from the disposition of Judas Maccabæus to the Syrian king (1 Macc. viii, 25; 2 Macc. xiv, 3 sq.). Nicanaor, who was sent with a large army to assist him, was routed and slain by the Jewish patriots (1 Macc. vii, 48; 2 Macc. xv, 57), B.C. 161. Bacchides immediately advanced a second time against Jerusalem with a large army, routed Judas, who fell in the battle (B.C. 161), and reinstated Alcimus. After his restoration, Alcimus seems to have attempted to modify the ancient worship, and, as he was engaged in pulling down "the walls of the inner court of the sanctuary" (i.e. which separated the court of the Gentiles from the court of the Jews, according to Grimm, Comment. on 1 Macc. ix, 64), he was "plagued" (by paralysis), and "died at that time." B.C. 160 (Josephus, Ant. xii, 9, 8; xii, 10; 1 Macc. vii, ix, comp. 2 Macc. xiv, xv; see Ewald, Gesch. des Volkes isr. iv, 866 sq.). —Smith, s. v.

Alcuin, a native of Yorkshire, England, born A.D. 785, and educated under the care of Egbert and Albert, bishops of York, from whom he learned Latin, Greek, and Hebrew. Most of the schools of France were either founded or improved by him. He was sent to Rome about 780, and on his return passed through Parma, where he met with Charlemagne, who secured his services, gave him a country in France, and retained him as his tutor and friend during the rest of his life. The palace of Charlemagne was converted into an academy, in which the family and the intimate counsellors of Charlemagne joined the latter in becoming pupils of Alcuin. This academy, in which all the members assumed antique names (Charlemagne called himself David, Alcuin Flaccus, etc.), was the origin of the famous palatine schools in the houses of the princes which so long rivalled the cloister schools in the houses of the bishops. In 794 Alcuin took a prominent part in the Council of Frankfort, at which the theological opinions of the Adoptionistians were condemned. About 806 Alcuin retired from the court to the abbey of St. Martin, at Tours, which he soon made the most famous school of the age. He died May 19, 804. His Life, by Loventz (Halte, 1829), translated by Mrs. Slees, was published in London, 1857. The best edition of his works is entitled Alcuini opera post primos editiones à D. A. Quercianu curatum, etc., stud. Frobeni Abbatia (Ratisbon, 1777, 2 vols. fol.). This edition contains 282 letters from Alcuin, and also several letters from Charlemagne in reply to Alcuin. They are a very valuable source of information for the ecclesiastical history of that age, and extend to the year 827. Other letters, not contained in this edition, have been discovered by Pertz. Alcuin, in these letters, strongly declares himself against all compulsion in matters of faith, and in favor of religious toleration. The theological works of Alcuin comprise Questio scolast in Genesis (20 questions and answers on important passages of the Gospels; Encomiomenum et brevissima in Psalmum Periclitantes, a literal commentary on the penitential Psalms; a commentary on the gospel of John; a treatise on the doctrine of the Trinity; and a number of homilies or sermons on the lives of the saints; he left, besides many theological writings, several elementary works in the branches of philosophy, rhetoric, and philosophy; also poems, and a
large number of letters. He is acknowledged as the most learned and polished man of his time, although his writings are chiefly compilations from older authors. The edition of Alcinou, published at Paris by Duchesne in 1617, in one vol. fol., is divided into three parts. Contents of Part I (On Scripture): 1. Interrogation et disputation de diverses questions concernant 151 questions, with their answers, addressed to Sigulhus, his disciple and companion. The last question and reply are very much longer than the others, and were in after times included among the works of St. Augustine. They are also included, with some changes, in the third book of the Commentary on Genesis of St. Eucherius, Archbishop of Lyons. 2. Dicta super illud Genesee, "Faciamus Hominem ad Imaginem nostram." This has been printed among the works of St. Ambrose, with the title "Treatise on the Excellence of Man's Creation:" and also among the writings of St. Augustine, "Of the Creation of the Man." 3. Enchiridion seu Epistola post mortem et hæresi copiosiores in Psalmos Plicentiales, in Psalm. cxxvii et in Psalmos Graduales; addressed to Arno, archbishop of Salzburg; printed at Paris, separately, in 1547, 8vo, without the preface, which D'Achery has given in his Spicilegium (old ed. ix, 111, 110). 4. De Psalmorum Usu in Sermonibus, a manuscript of Irregular. In which he marks in detail the Psalms to be said on every day of the week, together with hymns, prayers, confessions, and litanies. 6. Epistola de illa Canonici Canticorum loco, "Sexaginta sunt Reg ne," etc. 7. Commentarius in Evangelistâ. 8. Commentariorum in Joh. Evangelistâ, libri vii, printed at Strasburg in 1527. By the preface at the head of book vii, it appears that Alcuin was at the time employed, by order of Charlemagne, in revising and correcting the Vulgate. Copies of this work in MS. are extant in the library at Vauzelles and at Rome.—Part II (Doctrine, Morals, and Discipline): 1. De Fide S. Spiritu sancto libri iii, ad Carolum M. cum Inquisitione S. Spiritu sancto, Trinitate at Frederickus, De Trinitate at Frederickus Questions 28. 12. De Differ- eniis eterne et sempiterni, immortalis et perpetuâ. 13. De Temporibus Expiationis. 4. De Animis Ratione, ad Eulalium Virgini. 5. Contra Felici Origenes Ianu. Episcopi libri vii. This work was composed in A.D. 796, and in the Biblioth. Patrum is erroneously attributed to Paulinus of Linz. 6. Epistola ad Eulpam (Bishop of Toledo). 7. Epistolae Episcopi ad Alcuinum, a defence made by Elipandus. 8. Contra Episcopum Epistolam, libri ii; a reply to the above, addressed to Leidradus, archbishop of Lyons, Nephrilus of Narbonne, Benedict, abbot of Anciens, and all the other bishops, abbots, etc., for the preface of the first book. 9. The Letter of Epistola ad Felix, and the Confession of Faith made by the latter after having retraced, are added at the end. The above are all the dogmatical works contained in Part II; the others are works on discipline. 12. De Divinis Officiis liber, esse Exposicio Romani Ordinis. 13. De usu scripturarum in the presence of the emperor. 14. De Baptismo Sacramenti, et Commentario in Epistola ad Caroly. 15. Epistola a letter to Charlemagne, which, having "suffragio" under him, cannot be the work of Alcuin, who was only deacon. It appears from this letter that triple immersion was in use at that period, as well as the custom of giving the holy eucharist and confirmation to the newly baptized. 16. De Consecratione Pec- toratorum, ad Pius V. Martini Episcopi. 17. Sacramen- torum Liber, containing the collectes, secrets, prefaces, and post-communions for 22 different masses. 7. Homilies. 8. Vita Ambrosii, ad Carolum M. this is properly the work of Adso, abbot of Montier-en-Der. 9. De Virtutibus et Vitis, addressed to Count Wido or Guido. This is one of the chief of the moral treatises of Alcuin, containing 66 questions and various discourses, placed in the appendix to the works of St. Augustine, are taken from this treatise, viz., those numbered 254, 291, 297, 302, and 304 in the new edition. 10. De vit Artibus liber imperfectus, containing only what relates to grammar and rhetoric. The preface is written with that which is appended at the head of his work on the same subject. 11. Grammatica. This was printed separately at Nantes in 1605. 12. De Rhetorica et de Virtutibus Dialogus (Paris, 1695). 13. Dialiectica. Like the last, is in a form of a dialogue between Alcuin and Charlemagne (Ingolstadt, 1604). 14. Deipnosophia Regia. A familiar dialogue between Pepin, afterwards king of Italy, and Alcuin.—Part III (History, Letters, and Poetry): 1. Scriptum de Vita S. Martini Turonensis. 2. De Tram- situ S. Martini Sermo. 3. Vita S. Vicedi Episcopi Atrubentensis: written about 796, at the request of the abbot Rado. 4. Vita Beatiis Raimundis, Presbyteris. 5. De liis usus scripturarum. 6. De inveniendis et symbolis Fide. One hundred and fifteen letters, exclusive of many fragments of letters given by William of Malmedie. 7. Povmata et Versus de pluribus SS. Many of these, however, are erroneously attributed to Alcuin. Since Duchesne's edition, the following have been printed: 1. Treatise of the Procession of the Holy Ghost. This work is divided into three parts. In Part I he shows that the Holy Ghost proceeds from the Father and from the Son; in Part II that He is the Spirit of the Father and of the Son; and in Part III that He is sent by the Father and by the Son. It is dedicated to Charle- magne; but as the name of Alcuin nowhere appears in the book, the only ground for believing every part of the work of Alcuin is the act of donation by which Didon, bishop of Laon (who was nearly contemporary with Alcuin), gave the MS. of the work to his cathedral church, prohibiting its ever being taken away from the library of that church under pain of incurring the anger of God and the Blessed Virgin. This may prob- ably be the cause why the work was so long concealed. 2. Various letters—three of which are given by D'Achery, in his Spicilegium; one in the Irish letters of Archbishop Usher, published at Paris in 1695; two in the 8th volume of the Acts of the order of St. Benedict; three given by Baluze, in his Miscellany; twenty-four by the MSS. of the Order. I. The first of these poems, a poem, in elegiac verses. Baluze also gives Epistola et Prefatio in libros vii, ad Felicem Origenis librum, iv. 413. 3. Two poems published by Lambecius. 4. Homilia de die nativitatis S. Vicesati (Bolland, February, p. 800). 5. Libri Quattuor Caroli ni de Imaginibus, at- tributed by Roger de Hoveden to his Amala, to Alcuin. 6. Poem Heroicum de Pontificibus Angliae et SS. Ecclesie Eboracensis, containing 1658 verses. Thomas Gale, dean of York, caused this to be printed from two MSS. Oudinus attributes this poem to Fridegodos, a Benedictine, who lived about 960. 7. Commentarios brevium eius in Concilium Canonicorum. Cave and others regard this as a scholium, containing the scholia of the t-x. "Sexaginta sunt regina," etc., in the first part of Duchesne's volume. 8. Breviarium sive aduersus Arianos, by Sirmonduus (Paris, 1630); attributed to Alcuin by Chifflet, on the authority of a MS. 2. The cata- logue of the library of Centula mentions a Lectionary, indicating that there was a great annual festival and day in the year, which was corrected and put in order by Alcuin. This is given by Pallinus in his collection of liturgical works (Cologne, 1561, 1571, and 1606, p. 1890). 10. A Book of Homilies, attributed to Alcuin by the author of his life, although probably he only corrected the Homilies of Paul, the deacon,
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which was in two volumes, as well as that attributed to Alcuin. If the latter wrote a homily, it has not yet seen the light. (See Milhous, Elena, a. p. 15.) The Book of Homilies attributed to Alcuin, but really the work of Paul, was printed at Cologne in 1388. 11. Cidone and Veiss; published as the work of Alcuin, with other treatises by Chifflet, at Dijon, 1656, 4to. It has been doubted by some writers whether Alcuin was really the author. Mabillon (Analecta, i, 178, or 490 in the folio edition) gives proofs to show that he was so, one of which is, that the MS. itself from which Chifflet printed it assigned it to him by name. Besides all these works, some of the writings of Alcuin have been lost, others still remain in MS. only, and others again have been erroneously ascribed to him. Some of these have been recently discovered by Pertz.— See Monnier, Alcuin et Charlemagne (with fragments of an unpublished commentary of Alcuin on St. Matthew, and other pieces, published for the first time (Paris, ed. 1864, 32mo).—Bibl. Univ. i, 466; Richard and Giraud, who cite Cellerin, Hist. des Aut. Sacror. et Eccl. xviii, 248; Landon, Eccl. Dict. a. v.; Caves, Hist. Lit. anno, 780; Mosheim, Ch. Hist. c. vii. pt. ii, ch. ii, § 18; Christian Rev. vi, 857; Prob. Rev. Oct. 1863.

Alden, Noah, a Baptist minister, was born at Middleborough, Mass., May 80, 1725. At 19 he married, and in 1749 removed to Stafford, Conn. In 1760 he removed to himself at that time with the Congregational Church. In 1768 he became a Baptist, and was ordained in 1775 pastor of the Baptist church in Stafford. In 1766 Mr. Alden was installed pastor of the church in Bellingham, Mass.: from which place he was sent as a delegate to the General Assembly of the state. He was also a member of the convention to which was submitted the Constitution of the U. S. Mr. Alden remained pastor at Bellingham until his death, May 6, 1797.—Sprague, Anecd. vi, 67.

Alden, Timothy, was born at Yarmouth, Mass., Aug. 28, 1771, and graduated in 1794 at Harvard, where he was distinguished for his knowledge of Oriental languages. In 1799 he was ordained pastor of the Congregational church at Portsmouth, N. H., but in 1805 devoted himself to teaching. He conducted female schools successively in Boston, Newbad, New York, and in 1817 was appointed president of Meadville College, Penn., which office he held till 1820. He died at Westfield, July 1, 1860. He published a number of occasional sermons and pamphlets.—Sprague, Anecd. ii, 452.

Aldhelm or Adelme, an English bishop, born in Wessex about 550, educated by Adrian in Kent, embraced the monastic life, and founded the abbey of Malmesbury, of which he was the first abbot. He became bishop of Sherborne 703, and died May 25, 709. He is said to have lived a very austere life, "giving himself entirely to reading and prayer, denying himself in food, and rarely quitting the walls of the monastery. If we may believe the account of William of Malmesbury, he was also in the habit of immersing himself as far as the shoulders in a fountain hard by the church, unless he did not come forth until he had completely repeated the Psalter; this he did not omit, summer or winter." The first organ used in England is said to have been built under the directions of Aldhelm. According to Camden (Britannia in Vill. p. 116), he was the first Englishman who wrote in Latin, and taught his people to compose Latin verses. His works have recently been collected and published under the title Aldhelm opera quae extant, omnia et codicibus MSS. emendata, nonnulla nunc primum edita by J. A. Giles, LL.D. (Oxon. 1844, 8vo) — Collier, Eccl. Hist. 1, 263; Cave, Hist. Lit. anno 680; Landon, Eccles. Dict. i, 91.

Aldrich, Henry, was born at Westminster, 1647, and studied at Christ Church, Oxford. He was celebrated for the zeal and ability which he displayed as a controversialist against the Romish writers of his time. After the Revolution he was made dean of Christ Church, Oxford (1689), and was presented to the living of Wem, in Shropshire. He was a great lover of church music, and had left twenty anthems; he was also the author of the well-known "Hark, the bonny Christ Church Bells." Himself a sound and accomplished scholar, he endeavored by every means in his power to foster the love of classical learning among the students of his college, and presented them annually with an edition of some Greek classic, which he printed for this special purpose. He also published a system of lexicography, and his death was a severe blow to his college, and the university of Trinity College, Oxford. He died Dec. 14, 1710. Among his writings are: 1. A Reply to five Discourses [by Abr. Woodhead] concerning the Adoration of our Blessed Saviour in the Holy Eucharist (1697) — 2. A Discourse on the Oxford Repeal (1689) — 3. Aria Logica Compendium (1691), and a series of sermons — it is still in use at Oxford as a manual for beginners.— English Cyclopaedia, a. v.; New Gen. Dict. i, 142.

Aleandro, GIOHOLAMO, Cardinal, born Febr. 18, 1490, at Motta, on the confines of Friuli and Istria. He studied at Venice, where he became acquainted with Erasmus, and applied himself with great success to the study of the Latin and Greek languages. In 1506 Louis XII called him to France, where he became rector of the university of Paris. In 1519 Pope Leo X sent him as nuncio into Germany to oppose Luther, and, during his absence, in 1520, made him librarian of the Vatican. Aleander, who was papal legate at the diet of Worms, is said to have taken the long hours of argument which he drew up the edict which condemned him (Münter, Beitr. zur Kirch.-Gesch. p. 48). In 1528 he caused the burning of two monks at Brussels. He afterward became archbishop of Brindisi and nuncio in France, and was made pensioner by the Spaniards at the battle of Pavia, 1525. After his liberation he was created cardinal of St. Chrysogonus, 1538, and died at Rome, Feb. 1, 1542.—Landon, Eccles. Dict. i, 227.


Al'ema (only in the dat. plur. iv. 'Al'umos), one of the fortified cities in Gilead beyond the Jordan, occupied in the time of Judas Maccabaeus, to the oppression of the Jews, by the Gentiles, in connection with certain neighboring towns (1 Macc. v. 26). Grimm (Vand. zu d. Macc. in loc.) thinks it is probably the Bethel-Elam mentioned in xxxv. 1, 118, 21. The second time he was mentioned (Num. xxi. 16), it is an identification favored by the associated names (Bozrah and Carmaim).

Alemanni. See Alemanassi.

Alembert, JEAN LE ROND d', a French mathematician and philosopher of the empirical school, was born in Paris, Nov. 16, 1717, and died in the same city Oct. 29, 1783. He was the illegitimate child of the Chevalier Destouches-Cannon, and of the celebrated Madame de Tencin, sister of the archbishop of Lyons.
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His unnatural parents exposed him, soon after his birth, near the church of St. Jean le Rond, and hence his Christian name. After he became eminent, his father recognised him and gave him a pension. In childhood he displayed great precocity of talent, and in 1730 he entered the College Mazarin, where he had a Jansenist tutor, studied mathematics and philosophy, and wrote a commentary on the Epistle to the Romans. After leaving college he attempted to study medicine, and afterward law; but finding his turn for mathematics all-powerful, he determined to live on his small pension of 360 francs a year, and devote himself to free studies. At twenty-three he was admitted a member of the Academy of Sciences, and in 1741 he published his “Treatise on Dynamics,” which was followed by successive publications in mathematical science, all of the first rank, but which do not fall within our province to notice. About 1750 he joined with Diderot in the Encyclopédie, to which he communicated many articles, and also the preliminary “Discourse.” In 1754 he became a member of the French Academy; and in 1759 he published his Elements of Philosophy. After the peace of 1768 D’Alembert was one of the three who filled the office of president of the Academy of Berlin, and the empress of Russia had also solicited him to superintend the education of her children. Having refused, however, both these appointments, he was, in 1772, nominated perpetual secretary to the French Academy, a position in which he wrote seventy obits of deceased members. In the latter part of his life he was attacked with calculus, and died of that disease in his sixty-sixth year. His miscellaneous writings are collected in Œuvres littéraires, edited by Bastien (Paris, 1805, 18 vols. 8vo; new ed. Paris, 1821, 5 vols. 8vo, the best). As a philosopher, D’Alembert was a disciple of Locke, and confessed his principles to their ultimate conclusion in scepticism and materialism. He never wrote as virulently or violently against Christianity as Voltaire, but he was quite as far gone in unbelief. As to the existence of God, he thought the “probabilities” were in favor of Theism; as to Christianity, he thought the “probabilities” were against Revelation. — Hoeker, Encyc. Générale, i, 768; Teunenmann, Manual Hist. of Philosophy, p. 387.

Alemeth, the name of two persons, and also of a place; of two forms in the original.


2. (Heb. same as preceding; Sept. Γαλαμας and Γαλαμδας, v.r. Σαλαμας, Vulg. Almata.) The first named of the two sons of Jehoshua or Jarab, son of Ahuz, of the posterity of King Saul (1 Chron. viii, 36; ix, 49), B.C post 1037.

3. (Heb. Ale’math, אֲלֵמַת, but other copies same as the foregoing, with which the signifi. agrees; Sept. Χαλαμῆς v.r. Χαλαμα, Vulg. Almata.) A sacerdotal city of the tribe of Benjamin (1 Chron. vi, 60; doubtless the same elsewhere (Josh. xxii, 18) called Almon (q.v.).

Aleph See ALPHIA.

Aleppo. See HELVON.

Alex (originally Alane), Alexander, was born at Edinburgh, April 23, 1500, and educated at St. Andrew’s, where he afterward became canon. Employed to influence Patrick Hamilton (q.v.) to recant, he was so impressed by Hamilton’s arguments, and by his constancy at the stake, that he embraced the reformed doctrine himself. In 1559 he went to Germany, and visited Luther and Melancthon, with whom he became intimate. In 1554 he came to England on the invitation of Cranmer, and was appointed professor of theology at Cambridge. Cranmer employed him in translating the English liturgy into Latin. In 1540 he returned to Germany, and was professor first at Frankfort-on-the-Oder and afterward at Leipsic, where he died March 17, 1566. Although a firm and decided Calvinist, he maintained the necessity of good works. His principal works are, 1. De necessitae et merito bonorum operum (1560); — 2. Commentarii in Evangelium Joannis, et in utraque Epistolae ad Timotheum; — 3. Expositio in Psalmos Davidis; — 4. De Justificatione, contra Oelandrum; — 5. De Transubstantiatione et errore Valentini; — 6. Responsio ad triginta et duodecim errores theologorum Locenses. Also a Latin work on the right of the laity to read the Scriptures in the vernacular tongue, and a defence of that work against Calv. — Hook, Eccl. Bibl. i, 138; Burnet, Hist. of Reform. i, 246; ii, 247; Proctor on Common Froyer, 65, 66.

Alexander (Ἀλεξάνδρος, man-defender, a title often bestowed by Homer upon Paris, son of Priam, and hence a frequent Greek name), the name of several men mentioned or involved in Biblical history, or in the Apocalypse and Josephus.

1. The title of a man’s name, sometimes THE GREAT, son (by Olympia) and successor of Philip, king of Macedon. He is not expressly named in the Bible, but he is denoted in the prophecies of Daniel by a leopard with four wings, signifying his great strength, and the unusual rapidity of his conquests (ch. vii, 6); also by a one-horned he-goat, running over the earth so swiftly as not to touch it, attacking the horne, overthrowing him, and trampling him under foot, without any being able to rescue him (vii, 4–7).

2. The he-goat prefigured Alexander; the ram Darius Codomannus, the last of the Persian kings. In the statue beheld by Nebuchadnezzar in a dream (ii, 39), the belly of brass was the head of Alexander, and the legs of iron designated his successors (Lengerke, Dan. p. 95 sq.). He is often mentioned in the books of the Maccabees (Wernsdor, De fidei libr. Macc. p. 40 sq.); and his career is detailed by the historians Arrian, Plutarch, and Quintus Curtius (Droyson, Gesch. Alexander d. Gr. Berlin, 1833, 1838, 1843).

3. Alexander II. was born at Pella B.C. 356 (comp. 1 Mac. i, 7; 2 Euseb. Chron. Ann. ii, 83). At an early age he was placed under the care of Aristotle; and while still a youth he turned the fortune of the day at Chersonoe (B.C. 356). Philip was killed at a marriage feast when Alexander was a youth of twenty. After he had performed the last duties to his father, and put an end to the general anarchy which followed, he was chosen by the Greeks general of their troops against the Persians, and entered Asia with an army of 34,000 men, B.C. 354. In one campaign he subdued almost all Asia Minor. In the battle of Granicus he defeated Orontes, one of Darius’s generals; and Darius himself, whose army consisted of 400,000 foot and 100,000 horse, in the narrow pass of Issus, which leads from Syria to Cilicia. Darius fled, abandoning his camp and baggage, his children, wife, and mother, B.C. 335. After he had subdued Syria, Alexander proceeded to Tyre, and the Tyrians opposing his entrance into their city, he besieged it. At the same time he is said to have written to Jaddus, high-priest of the Jews, that he expected to be acknowledged by him, and to receive those submissions which had hitherto been paid to the king of Persia. Jaddus styling to comply, as having sworn fidelity to Darius, Alexander resolved to march against him when he had reduced Tyre (q.v.). After a protracted siege, the latter city was taken and sacked, B.C. 332. This done, Alexander entered Palestine and reduced it. Egypt next submitted to him; and in B.C. 331 he founded Alexandria (q.v.), which remains to the present day the most important city of the Delta. In the same year he finally defeated Darius at Gaugamela; and in B.C. 330 his unhappy rival was mur-
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But admitting the incorrectness of the details of the tradition as given by Josephus, there are several points which confirm the truth of the main fact. Justin says that "many kings of the East came to meet Alexander wearing fillets" (ix, 10); and after the capture of Tyre "Alexander himself visited some of the cities which still bear the names of his victorious" (x, 5, 10). Even at a later time, according to Curtius, he executed vengeance personally on the Samaritans for the murder of his governor Andromachus (Curt. iv, 8, 10). Besides this, Jewish soldiers were enlisted in his army (Hecat. ap. Josephus, Apion, i, 22); and Jews formed an important element in the population of the city which he founded and shortly after the event. Above all, the privileges which he is said to have conferred on the Jews, including the remission of tribute every sabbatical year, existed in later times, and imply some such relation between the Jews and the great conqueror as Josephus describes. Internal evidence is decidedly in favor of the story even in its picturesque fulness. From policy or conviction, Alexander delighted to represent himself as chosen by destiny for the great act which he achieved. The siege of Tyre arose professedly from a religious motive; the battle of Issus was preceded by the visit to Gordium; the invasion of Persia by the pilgrimage to the temple of Ammon. And if it be impossible to determine the exact circumstances of the meeting of Alexander and the Jewish envoys, the silence of the classical historians, who notoriously disregarded (e. g. the Maccabeans) and misrepresented (Tac. Hist. v, 8) the fortunes of the Jews, cannot be held to be conclusive against the occurrence of an event which must have appeared to them trivial or unintelligible (Jahn, Arch. iii, 580 sq.; Ste. Croix, Essai sur la critique, etc., Paris, 1810 [in Eng. Bath, 1798]; Thirlwall, Hist. of Greece, ii, 193 sq.; and, on the other side, Ant. van Dale, Dissert. super Aristaei, Amstel. 1705, p. 69 sq.; Favin, De Alex. Magn. ingrexis, Histoire de l'Amphithéâtre, Flor. 1781). See Pamst.

The tradition, whether true or false, presents an aspect of Alexander's character which has been frequently lost sight of by his recent biographers. He was not simply a Greek, nor must he be judged by a Greek standard. The Orientalism, which was a scandal to his followers, was a necessary deduction from his principles of policy. The result of this policy is very clear in the political history (comp. Art. vii, 29). He approached the idea of a universal monarchy from the side of Greece, but his final object was to establish something higher than the paramount supremacy of one people. His purpose was to combine and equalize, not to annihilate; to wed the East and the West in a just union—"The Jews have a share in making the Jews to Greece" (Plut. de Alex. Fort. i, 6). The time, indeed, was not yet come when this was possible, but if he could not accomplish the great issue, he prepared for its accomplishment.

The first and most direct consequence of the policy of Alexander was the weakening of nationalities, the first condition necessary for the dissolution of the old religions. The swift course of his victories, the constant incorporation of foreign elements in his armies, the fierce wars and changing fortunes of his successors, broke down the barriers by which kingdom had been separated from kingdom, and opened the road for larger conceptions of life and faith than had ever been possible (comp. Polyb. iii, 50). The contact of the East and West brought out into practical forms thoughts and feelings which had been confined to the schools. Paganism was deprived of life as soon as it was transplanted beyond the narrow limits in which it took its shape. The spread of commerce followed the progress of the Greek language; and the higher and literature vindicated their claim to be considered the most perfect expression of human thought by becoming practically universal. The Jews were at once most exposed to the powerful influences thus brought to bear upon the East, and most able to support them.
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In the arrangement of the Greek conquests which followed the battle of Ipsus, B.C. 301, Judaea was made the frontier land of the rival empires of Syria and Egypt, and though it was necessarily subjected to the constant vicissitudes of war, it was able to make advance in the terms with the state to which it owed allegiance from the important advantages which it offered for attack or defence. See Antiochus.

Internally also the people were prepared to withstand the effects of the revolution which the Greek dominion effected. The constitution of Ezra had obtained its full development. A powerful hierarchy had succeeded in substituting the idea of a church for that of a state, and the Jews now able to wander the world and yet remain faithful to the God of his fathers. See Dispersion. The same constitutional change had strengthened the intellectual and religious position of the people. A rigid "fence" of ritualism protected the course of common life from the license of Greek manners; and the great doctrine of the unity of God, which was now seen to be the divine centre of their system, counteracted the attractions of a philosophic pantheism. See Simon the Just.

Through a long course of discipline, in which they had been left unguided by prophetic teaching, the Jews had realised the significance of their mission to the world, and were waiting for the means of fulfilling it. The conquest of Alexander furnished them with the occasion and the power. But, at the same time, the example of Greece fostered personal as well as popular independence. Judaism was speedily divided into sects, analogous to the typical forms of Greek philosophy. But even the rude analysis of the old faith was productive of good. The freedom of Greece was no less instrumental in forming the Jews for their final work than the contemplative spirit of Persia, or the civil organisation of Rome; for if the city which Alexander was rapid, its effects were lasting. The city which he chose to bear his name perpetuated in after ages the office which he providentially discharged for Judaism and mankind; and the historian of Christianity must confirm the judgment of Arrian, that Alexander, "who was like no other man, could not have been given to the world without the special design of Providence" (Arr. vii. 80).

See Alexandria. And Alexander himself appreciated this design better even than his great teacher; for it is said (Plut. Alex., 1, 6) that when Aristotle urged him to treat the Greeks as freemen and the Orientals as slaves, he found the true answer to this counsel in the recognition of his "divine mission to unite and reconcile the world."—Smith. See Secta, Jews.

Tetrarchum (Attic Talent) of one of the Successors of Alexander.—Observe: Head of Alexander the Great as a young Jupiter Ammon, holding a Victory with Monogram and Letter (γ); Inscription in Greek, "Of King Lyssimachus." In the prophetic visions of Daniel the influence of Alexander is necessarily combined with that of his successors. They represented with partial exaggeration the hopes of his charioteers; and to the Jews nationally the policy of the Syrian kings was of greater importance than the original conquest of Asia. But some traits of "the first mighty king" (Dan. viii. 21; xi. 3) are given with vigorous distinctness. The emblem by which he is typified ("αξιωματικος") is a "he-goat, from ἀξιωματικος, Gensacus, Thes. s. v.) suggests the notions of strength and speed; and the universal extent (Dan. viii, 5. . . . from the west on the face of the whole earth) and marvellous rapidity of his conquests (Dan. 1.c. he touched not the ground) are brought forward as the characteristics of his power, which was directed by the strongest personal impetuosity (Dan. viii, 5, in the fury of his strength), and which was armed with greater allegiance from the important advantages which it offered for attack or defence. See Antiochus.

The name of Alexander is equally celebrated in the writings of the Orientals, as in those of the Greeks and Romans; but they vary extremely from the accounts which the historians give of him (P. Herod., Bibl. Orient., s. v. Exceder; Mommsen, Homer, p. 86). They call him Iasianus Dukturnus (see Goli, Let. Arab. 1866), "double-horned Alexander," alluding to the two horns of his empire (or his power) in the East and West. For further details, see Anthony's Clas. Dict.; Smith's Dict. of Class. Biog. s. v. See GREECE.

2. Surnamed Balas (Josephus, Ant. xiii. 4, 3, 'Αλεξάνδρος καὶ Ἀλεξάνδρην Ἀλεξανδρείαν; Justin. xxxv, 1, Sesonact pro eo Balsam quandam . . . . nomen e Alexan-
dri inditum; comp. the Araman ΝΑΛΑΣ, the lord), a per-
sonage whose history is detailed in the Maccabees and Josephus (comp. Justin. xxxv; Polyb. xxxvii, 14, 15; Iuv. Epit. I, iii; Apian. Syriac, Ixvii; Euseb. Chron.). He likewise assumed the titles "Epiphanes" ("ἐπιφανής, an illustrious one") and "invictus" ("invictus, unconquered"). His extraction is doubtful; but he professed to be the natural son of Antiochus Epiphanes, and in that capacity, out of opposition to Demetrius Soter, he was recognised as king of Syria by the king of Egypt, by the Romans, and eventually by Jonathan Maccabaeus (Strab. xvi. 2, 32, 33; Ant. xiii. 9, 3). He was more generally regarded as an impostor, who falsely assumed the name (App. Syr. 67; Justin. i. c. comp. Polyb. xxxii, 16). He claimed the throne of Syria in B.C. 182 in opposition to Demetrius Soter, who had provoked the hostility of the neighboring kings and alienated the affections of his subjects (Josephus, i. c.). His pretensions were put forward by Hierocles, former treasurer of Antiochus Epiphanes, who obtained the recognition of his title at Rome by scandalous intrigues (Polyb. xxxvii, 14, 16). After landing at Polemais (1 Macc. 1, 1) Alexander gained the warm support of Jonathan, who was now the leader of the Jews (1 Macc. ix. 78); and though his first efforts were unsuccessful (Justin. xxxv, 1, 10), in B.C. 150 he completely routed the forces of Demetrius, who himself fell in the retreat (1 Macc. 1, 48-50; Josephus, Ant. xiii. 2, 4; Strab. xvi. 751). After this Alexander married Cleopatra, the daughter of Ptolemaeus VI Philometor; and in the arrangement of his kingdom appointed Jonathan governor (μαχητής της Πατρίδος), 1 Macc. vi, 65) of a province (Judaea; comp. 1 Macc. vii, 57).

But his triumph was of short duration. After retaining power, he gave himself up to a life of indulgence (Liv. Epit. 50; comp. Athen. v. 211), leaving the government in the hands of ministers whose misrule rendered the country wretched (Diod. Sic. Fr. 141, 1). Accordingly, when Demetrius Nicator, the son of Demetrius Soter, landed in Syria in B.C. 117, the new pretender found powerful support (1 Macc. 1, 67 sq.). At first Jonathan defeated and slew Apollonius, the governor of Cule-Syria, who had joined the party of Demetrius, for which he received fresh favors from Alexander (1 Macc. 1, 69-89); but shortly afterward (B.C. 146) Ptolemy entered Syria with a large force, and after he had placed garrisons in the chief cities on the coast, which received him according to the commands of Alexander, suddenly pronounced himself the successor of Demetrius (1 Macc. x, 11; Josephus, Ant. xiii. 4, 5 sq.), alleging as the basis of his claim, by truth, the existence of a conspiracy against his life (Josephus, l. c.; comp. Diod. ap. Muller, Fragm. xvi. 11). Alexander, who had been forced to leave Antioch (Josephus, l. c.), was in Cilicia when he heard of Ptole-
my's defection (1 Macc. xi, 14). He hastened to meet him, but was defeated (1 Macc. xi, 15; Justin. xxxv, 2), and fled to Abbe, in Arabia (Diod. l. c.), where he was murdered, B.C. 146 (Diod. l. c.; 1 Macc. xi, 17, differ as afterward in the manner, and Euseb. Chron. Arm. 1, 343, represents him as having been slain in the battle). The narrative in 1 Macc. and Josephus show clearly the partiality which the Jews entertained for Alexander as 'the first that entertained true peace with them' (1 Macc. x, 47); and the same feeling was exhibited afterward in the seal with which they supported the claims of his son Antiochus. Balas left a young son, who was eventually made king of Syria by Tryphon, under the name of Antiochus Theos (1 Macc. xi, 13-18; Josephus, Ant. xiii, 4). See Antiochus.

3. Surnamed Zebrina (or Zabrina, Zabirinac, said to signify 'purchased,' from a report that Ptolemy had bought him as a slave), the son of a merchant named Protaruchus; he was set up by Ptolemy Phuson, king of Egypt, as a pretender to the crown of the Greek kingdom of Syria shortly after the death of Antiochus Sidetes and the return of Demetrius Nicol; from his captivity among the Parthians (B.C. 128). Antiochus, Apamea, and several other cities, disputed with the tyranny of Demetrius, acknowledged the authority of Alexander, who pretended to have been adopted by Sidetes; but he never succeeded in obtaining power over the whole of Syria. In the earlier part of the year 125 he defeated Demetrius, who fled to Tyre, and was there killed; but in the middle of the same year Alexander's patron, the king of Egypt, set up Antiochus Gryphus, a son of Demetrius, by whom he was defeated in battle. Alexander fled to Antioch, where he attempted to take the temple of Jupiter in order to pay his troops; but the people rose against him and drove him out of the city. He soon fell into the hands of robbers, who delivered him up to Antiochus, by whom he was put to death, B.C. 122. He was weak and effeminate, but sometimes generous. (Justin. xxix, 1, 2; Josephus, Ant. xiii, 9, 10; Clinton, Fasti, iii, 394.)

4. Surnamed Janneus (Iapnaion), the first prince of the Macedeian dynasty who for any considerable period enjoyed the title of king. See Maccabees. Coins of his reign are extant, from which it appears that the original name was Erimonon, which he exchanged for the Greek name Alexander, according to the Hellenizing custom of the age. His history is detailed by Josephus (Ant. xiii, 12-16). He was the third son of John Hyrcanus, who left three sons, or at least five, according to Josephus (War, i, 4, 7). The father was particularly fond of Antigonus and Aristobulus, but could not endure his third son, Alexander, because he had dreamed that he would reign after him, which implied the death of his two brothers. Antigonus never reigned, and Aristobulus reigned but for a short time. After his death, Salome, or Alexander, his widow, liberated Alexander, whom Aristobulus had confined in prison since their father's death, and made him king, B.C. 104. Alexander put to death one of his brothers, who had formed a design on his life, and heaped favours on another, called Absalom, who, being contented with a private condition, lived peaceably, and retired from public employment. Alexander was of a warlike, enterprising disposition; and when he had regulated his dominions he marched against Ptolemais, but was soon compelled to relinquish the object of his expedition in order to defend his own territories against Ptolemy Lathyrus, who had marched a powerful army into Galilee. Alexander gave battle near Antiochus, and, far from the Jordan; but Ptolemy killed 80,000, or, as others say, 50,000 of his men. After this victory the latter met with no resistance. His mother, Cleopatra, however, apprehensive for the safety of Egypt, determined to stop his further progress, and for this purpose levied a numerous army, and equipping a large fleet, soon landed in Phoenicia, B.C. 102. Ptolemais opened its gates to receive her; and hero Alexander Janneus presented himself in her camp with considerable presents, and was received as an unhappy prince, an enemy of Ptolemy, who had no refuge but the queen's protection, B.C. 101. Cleopatra consented to receive him in the city of Scythopolis, and Alexander marched with his troops into Coele-Syria, where he took the town of Gadara after a siege of ten months, and after that Amathus, one of the best fortresses in the country, where Theodorus, son of Zeno, had lodged his most valuable property as in absolute security. This Theodorus, falling suddenly on Alexander's army, killed 10,000, and plundered his baggage. Alexander, however, was not deterred by this disaster from prosecuting his purposes: having recruited his army, he besieged Raphia, Anthenon, and Gaza—towns on the Mediterranean—and took them; the latter, after a desperate resistance, was reduced to a heap of ruins, B.C. 96.

After this Alexander returned to Jerusalem, but the Jews had revolted; and on the feast of tabernacles, while he, as high-priest, was preparing to sacrifice, the people assembled in the temple had the insolence to throw lemons at him, taken from the branches which they carried in their hands. Alexander put the seditionists to the sword, and killed about 6000. Afterward he erected a portion of wood before the altar and the inner temple to prevent the approach of the people; and to defend himself in future against such attempts, he took into his pay guards from Pidias and Cilicia. Finding Jews of his nation like to continue the seeds of clamor and discontent, Alexander quitte the metropolis, at the head of his army, B.C. 93; and, having crossed the Jordan, he made war upon the Moabites and Ammonites, and obliged them to pay tribute; attacked Amathus, the fortress beyond Jordan before mentionned, and razed it; also made war with Obeida, king of the Arabians, whom he subdued. On his return to Jerusalem he found the Jews more incensed against
him than ever, and a civil war shortly ensued, in which he killed above 50,000 persons. All his endeavors to bring about a reconciliation proving fruitless, Alexander one day asked them what they would have him do to acquire their good-will. They answered unanimously: "that he had nothing to do but to kill himself." After this they sent deputies to desire succors from Demetrius Eucerus against their king, who marched into Judea with 3000 horse and 40,000 infantry, and encamped at Sichem. A battle ensued, in which Alexander was defeated, and was compelled to fly to the mountains for shelter, B.C. 88. This occurrence, however, contributed to his re-establishment, for a large number of the Jews, touched with the unhappy condition of their king, joined him; and Demetrius, retreating into Syria, left the Jews to oppose their king with their own forces. Alexander, collecting his army, marched against his rebellious subjects, whom he overcame in every engagement, and having shut up the fiercest of them in Bethom, he forced the town, made them prisoners, and carried them to Jerusalem, where he ordered eight hundred of them to be crucified before him during a great entertainment which he held the next day; and the unhappy wretches had expired he commanded their wives and children to be murdered in their presence—an unheard-of and excessive cruelty, which occasioned the people of his own party to call him "Thracides," meaning "as cruel as a Thracian," B.C. 86. Some time afterward, Alexander yielded to his creditors, and surrendered Damascus, resolved to invade Judea; but Alexander defeated his intention, and compelled him to return into Arabia, where he was killed. Aratus, the succeeding king of Damascus, however, came into Judea, and defeated Alexander in the plain of Sephala, B.C. 82. A peace being concluded, Aratus returned to Damascus, and Alexander ingratiated himself with the Jews, B.C. 81. Having given himself up to excessive drinking, he brought on a violent quartan fever, which terminated his life. His queen, Alexandra, observing him to be near his end, and foreseeing all she had to fear from a mutinous people not easily governed, and her children not of age to conduct her affairs, was greatly distressed. Alexander told her that, to reign in peace, she should conceal his death from the army till Ragaba, which he was then besieging, was taken; that, when returned to Jerusalem, she should give the Pharisees some share in the government; that she should not disturb the burial of his dead body, give them permission to treat it with what indignities they pleased in revenge for the ill-treatment they had received from him, and promise that she would in future do nothing in the government without their advice and participation. He died at the age of forty-two, which made him, according to Jewish chronology, seven years, B.C. 78. This admission of the Pharisees into the government demands the special notice of the reader, as it accounts not only for their influence over the minds of the people, but also for their connection with the rulers, and their power as public governors, which appear so remarkably in the history of the Gospels—much beyond what might be expected from a sect merely religious. Alexander left two sons, Hyrcanus and Aristobulus, who disputed the kingdom and high-priesthood till the time of Herod the Great, and whose dissensions caused the ruin of their family, and were the means of Herod's elevation.—Calmet, s. v. See A. 5.

5. The son of Aristobulus and Alexandra, and grandson of Alexander Janneus. He was to have been carried captive to Rome, with his brother Antigonus, when Pompey took Jerusalem from Aristobulus (B.C. 63); on the way, however, he found means to secede from the galley, raised an army of 10,000 foot and 15,000 horse, with which he performed many gallant actions, and seized the fortresses of Alexandria and Machærus. Hyrcanus applied for aid to Gabinius, the general of the Roman troops, who drove him from the mountains, beat him near Jerusalem, killed 3000 of his men, and made many prisoners. By the mediation of his mother, Alexandra, Gabinius found him so atoned with Gabinius, and the Romans marched into Egypt, but were soon compelled to return by the violent proceedings of Alexander. Wherever he met with Romans he sacrificed them to his resentment, and a number were compelled to fortify themselves on Mount Gerizim, where Gabinius found him at his approach. He was apprehensive of engaging the great number of troops who were with Alexander, Gabinius sent Antipater with offers of general pardon if they laid down their arms. This had the desired success; many forsook Alexander, and retired to their own houses; but with 50,000 still remaining he resolved to give the Romans battle. The armies met at the foot of Mount Tabor, where, after a very obstinate action, Alexander was overcome, with the loss of 10,000 men.

Under the government of Crassus (B.C. 58) Alexander again began to embroil affairs; but after the unhappy expedition against the Parthians Crassus obliged him, under a treaty made while he marched to the Euphrates to oppose the passage of the Parthians. During the wars between Caesar and Pompey, Alexander and Aristobulus, his father, espoused Caesar's interest, B.C. 49. Aristobulus was poisoned, and Alexander beheaded at Antioch. B.C. 48, Anna, Aristobulus' only daughter, was exiled. 6. The son of Jason, sent to Rome to renew friendship and alliance between the Jews and Romans: he is named in the decree of the senate directed to the Jews in the ninth year of Hyrcanus's pontificate, B.C. 60 (Josephus, Anti. xiv. 8, 5).

7. The son of Phasael, another Jewish ambassador on the same occasion (Josephus, ib. 6). Perhaps identical with the following.

8. The son of Theodorus, sent to Rome by Hyrcanus to renew his alliance with the senate. He is named in the decree of the senate addressed to the magistrates of Ephesus, made in the consulship of Dostalibus (B.C. 48), which specified that the Jews should not be forced into military service, because they could not bear arms on the Sabath-day, nor have, at all times, such provisions in the armies as were authorized by their law (Josephus, Anti. xiv. 10, 10 and 11).

9. A son of Herod the Great by Mariamne. The story of his birth is interesting: the king desired to beget a son on her, and desired that she should, after the death of his deceased body, give them permission to treat it with what indignities they pleased in revenge for the ill-treatment they had received from him, and promise that she would in future do nothing in the government without their advice and participation. He died at the age of fourteen (Josephus, Anti. xv, xvi; War, i, 22-27), can hardly be separated from that of Aristobulus, his brother and companion in misfortune. After the tragic death of their mother, Mariamne (Josephus, Anti. xv, 7), Herod sent them to Rome to be educated in a manner suitable to their rank (ib. 10). Augustus allowed them an apartment in his palace, intending this mark of his consideration as a compliment to their father Herod. On their return to Judea (ib. xvi, 1, 2) the people received the princes with great joy; but Salome, Herod's sister, who had been the principal cause of Mariamne's death, apprehending that if ever the sons of the late possessed authority they would relieve their resentment, resolved by her calumnies to alienate the affections of their father from them. This she managed with great address, and for some time discovered no symptoms of ill-will. Herod married Alexander to Glaphyrn, daughter of Archelaus, king of Capadocia. Aristobulus to Bessus of Bithynia. Salome, Therusa, the king's brother, and Salome, his sister, conspiring to destroy these young princes, watched closely their conduct, and often induced them to speak their thoughts freely and forcibly concerning the manner in which Herod had put to death their mother. Whatever they said was immediately reported to the king in the most odious and aggravated terms, and Herod, having no distrust of his brother and sister, confided in their representations as
to his sons' intentions of revenging their mother's death. To check in some degree their lofty spirits, he sent for his eldest son, Antipater, to court—having been afraid that the death of his queen, so deeply with that of his queen, had been ordered to them to be tortured. The present of Antipater only exasperated the two princes, and at length succeeded in so entirely alienating his father's affection from them, that Herod carried them to Rome to accuse them before Augustus of designs against his life, B.C. 11 (ib. 10, 7). But the young princes defied Augustus, and after being convicted of their associations so deeply with their secrets, that Augustus reconciled them to their father, and sent them back to Judea, apparently in perfect union with Antipater, who expressed great satisfaction to see them restored to Herod's favor. When returned to Jerusalem Herod convened the people in the temple, and publicly declared his intention of collecting, but he was taken and brought back to Rome, demanding from Augustus justice against Alexander and Aristobulus. Augustus ordered them to be tried at Berytus, before the governors of Syria and the tributary sovereigns of the neighboring provinces, particularly mentioning Archelaus as one, and giving Herod permission, should his sons be found guilty, to finish them as he might deem proper. Herod convended the judges, but basely omitted Archelaus, Alexander's father-in-law; and then, leaving his sons under a strong guard at Plataea, he pleaded his own cause against them before the assembly, consisting of 150 persons. After addicating against them every thing he had been able to collect, he exhibited before the assembly that, as a king, he might have tried and condemned them by his own authority, but that he preferred bringing them before such an assembly to avoid the imputation of injustice and cruelty. Saturnius, who had been formerly consul, voted that they should be punished, but not with death, but with banishment. These resolutions were overruled by Volumnius, who justified the father by condemning his sons to death, and induced the rest of the judges to join with him in this cruel and unjust sentence. The time and manner of carrying it into execution were left entirely to Herod. Damascenus, Tyro, and other friends were hindered in order to save the lives of the unfortunate princes, but in vain. They remained some time in confinement, and, after the report of another plot, were conveyed to Selaste, or Sarea, and there strangled, B.C. 5 (ib. 11, 7).—Calmet.

The leading incidents of this narrative, which is chiefly interesting as confirmatory of the barbarous character attributed to Herod in the Gospels, are confirmed by Strabo (xvi. 765). It is probably this event to which Macrobius alludes (Saturn. ii. 4), when speaking of the jocose remark that Augustus is said to have made on hearing that in the massacre of the Bethlehemite children (Matt. ii. 18) one of the king's own sons had been killed, "It is true, he said, 'it is true. He was killed, but not by his own." Perhaps, however, the son referred to may be Antipater (q. v.), whom he also ordered to execute just before his death. See HEROD.

30. A son of Alexander Herod (above) by Glaphyra (Josephus, War, i. 18, 1). See HEROD.

31. A son of Phasaelus (son of Phasaelus, Herod's brother) by Salampeia, Herod's daughter (Josephus, Ant., xviii. 5, 4). See HEROD.

32. A relative of the high-priest, and a leading Jew, present at the examination of Peter and John before the Sanhedrim for the cure of the lame man (Acts iv. 6), A.D. 29. Many (Kunlé, in loc.) suppose it was the same Judas Iscariotus (below), who was a brother of the well-known Philo, and an old friend of the Emperor Claudius (Josephus, Ant., xviii. 8, 1; xix, 5, 1), and whose son, Alexander Tiberius (below), was procurator of Judea and afterward of Egypt (Josephus, War, ii. 11, 6; 15, 1, etc.).

33. A man whose father, Simon, a Cyrenian Jew, was compelled to bear the cross of Christ behind him from the gate to Calvary (Mark xvi. 21), A.D. post 29. From the manner in which he and his brother Rufus are mentioned, it is not unlikely that they were afterward known as Christians among the Gentiles.

34. An alabarch (q. v.) of Alexandria, named Lysimachus, steward of Antonia the mother of Claudius, who freed him from the incarceration to which he had been subjected by the preceding emperor (Josephus, War, i. 18, 1).
II. Pope (originally called Asealmo da Baggio), a native of Milan. As priest of his native town, he began, about the middle of the 11th century, to preach against the married clergy. And, as a means of securing the sympathy of Milan, who sympathized with the married clergy, obtained for him from the Emperor Henry and the Pope Stephen II, the diocese of Lucca, in order to remove him. Anselm, however, in his new position, vigorously pursued his attacks upon the married clergy, and was therefore not only attacked by the new Pope, but by the party, Hildebrand and Petrus Damiani. On the death of Pope Nicholas II (1061), Hildebrand, who was already all-powerful at Rome, succeeded in elevating Anselm to the papal throne under the name of Alexander II. The party of the count of Tusculum, in union with the married clergy, opposed to him Bishop Cardinal of Parma as antipope under the name of Hil-

orius II, but Alexander was generally recognised in Germany by the Synod of 1062. As pope, Alexander endeavoured to enforce all the exorbitant pretensions of the papacy, and in this effort was supported by Hildebrand and Damiani, who acted as his legates and assistants in the beyond the city. It was apparently during his government in Egypt that he accompanied Corbulo in his expedition into Armenia, A.D. 64; and he was, in this campaign, given as one of the hostages to secure the safety of Tiridates when the latter visited the Roman camp. Alexander was the first Roman governor who declared in favor of Vespasian; and the day on which he administered the oath to the legions in the presence of the emperor, the knowledge of July, A.D. 65, is regarded as the beginning of that emperor's reign. Alexander afterwards accompanied Titus in the war against Judaea, and was present at the taking of Jerusalem. (Josephus, War, ii, 11, 6; 15, 1; 18, 7; 8; iv, 10, 6; vi, 4, 8; Tacitus, Ann., xxv, 28; Plut. i, 10, 6; ii, 10, 6; Suetonius, Aug., 89.)

16. A Jew of Ephesus, known only from the part he took in the uproar about Diana which was raised there by the preaching of Paul (Acts xix, 83), A.D. 54. As the inhabitants confounded the Jews and Jewish Christians, the former, apprehensive lest they might be involved in the popular commotion as opponents of the prevalent idolatry, put forward Alexander, apparently one of their own number, and perhaps a practised speaker, to defend them from any connexion with the Christians (Coneybear and Howson's St. Paul, ii, 87 note); but his interference only inflamed the mob the more, so that he was unable in the tumult to obtain a hearing (Neander, Planting of the Church, i, 318, Edinb. ed.). Some suppose that this person is the same with "Alexander the coppersmith" of 2 Tim. iv, 14; but this is by no means probable: the name of Alexander was in those times very common among the Jews. A coppersmith or brazier (mentioned in 1 Tim. i, 20; 2 Tim. iv, 11), who, with Hymenæus and others, broached certain heresies touching the resurrection, for which they were excommunicated by the Apostle Paul, A.D. 54-64. These persons, and especially Alexander, appear to have malignated the faith they had forsaken and the character of the apostle. As every Jew learned some trade, it has been imagined that Alexander was really a man of learning, and not an artisan, although acquainted with the brazier's craft. But we are not aware that it was usual to designate a literate person by the name of the trade with which he was acquainted, although this may possibly have been done in some cases as a manner of indicating his profession and so distinguishing him as that of Alexander. The supposition of some (Neander, Planting, i, 407 note), that different persons are alluded to in the two passages cited, is not the more probable one (Matthies, Pastoralbriefe, p. 239 sq.).

Alexander, first bishop of Rome, succeeded Evælius about A.D. 110. He ruled for eight years and five months, and is said to have suffered martyrdom under Hadrian in 119, though this is doubted (Euseb. H. E. iv, 4; Iren. iv, 3). Alexander is said by some writers to have been the first who directed that water should be mixed with the wine in the Eucharist, and also to have introduced many other religious ceremonies, as the usual custom of Roman Catholic writers to attribute the events of later periods to earlier ones. The epistles attributed to him are spurious.
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and was appointed by Alexander governor of Bene-
vent. The opponents of Alexander elected, however, an-
other antipope (Sept. 29, 1178), who assumed the
name of Innocent III, but was soon after captured by
order of Alexander, and imprisoned in a monastery,
until his death. In 1179 Alexander held at Rome the
third general council of Lateran (q. v.), which issued
a number of decrees on church discipline and excom-
unicated the Albigenenses. In 1180 Alexander re-
visited the courts of France and England to un-
derwrite a new crusade for the purpose of aiding
the king of Jerusalem against Saladin. Alexander even
endeavored to convert the sultan of Iconium by ad-
dressing to him a kind of letter, Always Assisted by
Instructio Fidei. Alexander reserved the cancella-
tion of saints, which had formerly been practised also
by the metropolitans, to the popes, and introduced the
Liber Monitorum, on which the history of Alexander
is by Reuter, Geschichte Alexander III und der Kirche
seiner Zeit (3 vols. Berlin, 1845-64). See also Turner,
Hist. lit. vol. iv; Neander, Ch. Hist. iv, 168.

The Pope (originally Pietro il Reggini), a
man of worldly spirit, ascended the throne in 1154, at
a period of great disturbance. Alexander, like his
predecessor, endeavored to confiscate the entire king-
dom of Sicily on the ground that the Emperor Fred-
erick II, who was also king of Italy, had died excom-
unicated. When Manfred, an illegitimate son of
Frederick, maintained himself against the papal troops
as ruler of Sicily, Alexander excommunicated him,
proclaimed against him a crusade, and put the entire
kingdom under the ban. At the same time he asked
considerable sums from Henry III, king of England,
in order to defray the expenses of the crusade, and, as
an indemnification, offered the kingdom of Sicily to
Edmund, the second son of Henry. A legate gave to
this young prince in advance the investiture. Man-
fred, however, maintained himself, and, aided by the
Saracens, conquered the pope, and compelled him to
take refuge at Viterbo, where he died, May 25, 1206,
leaving the papal authority greatly enfeebled. At
the beginning of his pontificate, Alexander, at the
request of Louis XI, sent inquisitors to France. He
was very partial to the Dominicans, and condemned
a work by William of St. Amour against the mendic-
ant orders ("On the Dangers of the last Times") and
a work entitled The Everlasting Gospel,
authorized to John of Parma, the general of the Francis-
cans. Like his predecessors, he endeavored to bring
about a union between the Greek and the Roman
Churches. Several letters and bulls of this pope have
been printed in Labbe's Concilia, Ughelli's Italo Sacra,
Acchery's Speculum, and other collections.—Hoefner,
Bis. Genera., i, 878; Neander, Ch. Hist. iv, 192, 209,
612.

V, Pope (originally Pietro Philargyri), a Franciscan
 monk from Candia, was raised to the papal throne in
1189 by the Council of Pisa, which deposed the popes
Gregory XII and Benedict XIII. His prodigality of
gifts and offices during his pontificate so unbound-
ed that he used to say, "When I became a bishop I
was rich; when a cardinal, poor; and when a pope, a
beggar." He died May 3, 1410, it was supposed from
punishment administered by his successor, John XXII.
He was regarded as one of the most learned men of his age.
His pontificate is characterized not so much by actions,
which, however, have never been printed, as by his
books, a little treatise on the conception of the
Virgin Mary.—Hoefner, Bis. Genera., i, 879.

VI, Pope (originally Rodrigo Leonati, but after-
ward Burgio, from his mother's family), was born at
Valentia, Spain, in 1481. His mother, Jane Borgia,
was the sister of Pope Calixtus III. Roderic first
studied law, but entered on a military career at the
age of 18. His youth was a very dissolute one; and
he early formed a criminal connection with a Roman
lady living in Spain with her two daughters. He
soon seduced the daughters also; and one of them,
Rosa Vanozza, became his life-long mistress. By her
he had five children, two of whom, Cesar Borgia and
Lucretia, surpassed their father, if possible, in abom-
inal crimes. In 1453, while Roderic was living in
adultery in Spain, his uncle became pope. This open-
ed to him a new career of ambition. He went to Rome
on a promise from the pope of an office worth 12,000
crowns a year; and at the same time his mistresses and
her children went to Venice, under the charge of an
intendant, Manuel, who afterward passed as her hus-
bond, to shield the amours of Roderic. The pope was
charmed with the pleasing manners and apparent piety
of his nephew, and made him cardinal and vice-chan-
celloi in 1456. Roderic affected great piety, visited
the prisons and the poor, was diligent in keeping
church services, and soon beguiled the Romans into
confidence in his purity. During the pontificates of
Pius II, Paul II, and Sixtus IV, successors of Calixtus,
he remained quiet. In the pontificate of Innocent
VIII, which began in 1484, he brought his mistresses
to Rome, and put her in a house near St. Peter's, when
he passed his nights with her, the days being devoted
ostentationiously to his public duties and acts of piety!
In the mean time he was busy buying up votes for
the papal chair, and when Innocent died (1492), he
had purchased a sufficient number of cardinals to se-
cure his election. This statement rests on the author-

Alexander VI.

ity of Burchard, master of ceremonies to Alexander
VI, who left a journal, which was afterward published
in 1696 (Hanover, ed. by Leibnitz) in part, and has
recently been published in full (Florence, 1854, 8vo).
Burchard states the price paid by Roderic for the votes
of the cardinals as follows: to Cardinal Orsino, the
castles of Montecelli and Sarzana; to Ascanius Sforza,
the vice-chancellorship of the Church; to the cardinal
of Colonna, the rich abbey of St. Benedict, as well as the
domains and right of patronage for himself and family
forever; to the cardinal of St. Angelo, the bishopric of
Porto, and the tower which was a dependency on it,
with a cellar full of wine. The cardinal of Parme re-
cived the city of Nepl; Savelli received the govern-
ment of Citta Castellana, and of the church of St. Mary
the Greater; a monk of Venice, who had obtained the
cardinalate, sold his vote for five thousand ducats of
gold. Roderic became pope August 2, 1492, and took
the name of Alexander VI. His pontificate of eleven
years was a stormy one, as he made every thing sub-

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ordinate to the purpose of raising his bastard children above the heads of the oldest princely houses of Italy. Of the crimes alleged against Alexander and his children, Caesar and Lucretia, this is not the place to speak in detail; it is enough to say that this pontificate ran several years into the worst period of the Roman Empire in debauchery, venality, and murder. It was in 1692 that Columbus discovered America, and the Portuguese were soon after disputing with the Spaniards as to their claims through Vasco de Gama. The dispute was referred to Alexander. He traced a line which passed from pole to pole through the Azores, or Western Islands, and decreed that all the countries which were beyond this line, that is, the West Indies, or America, should belong to Spain; and all east of it, i.e. the East Indies and the African coast, to Portugal. The censorship of books forms one of the many claims of Alexander to the gratitude of posterity, as he is said to have originated in 1569. The monk Savonarola (q.v.) fearlessly exposed the wickedness of Alexander, who caused him to be burned in 1498.

The wise of the time did not fail of their duty in pasquinades, one of which runs thus:

De vitto in vitam, de flamua transit in ignem. Venit Alexander claves, alitaria Carusam; Vendeure jure potest, emerat ille prius; Etc.

The death-scene of this wretch is stated by Tommaso de’ Medici in his history as follows: After the marriage of his daughter Lucretia, the pope requested Cardinal Cornocto to lend him his palace for a great feast, to which all the cardinals and nobility were to be invited, and at which some of them were to be poisoned. By mistake the poisoned wine was handed to the pope and his son Caesar. Both were soon taken ill; Caesar recovered, but the pope died the same night, August 18, 1503.

Of course there have not been wanting apologetics even for such a monster as Alexander VI. Among those who doubt, or affect to doubt, the stories of his great crimes, are Voltaire, Boscoe, the Biographie Universelle of Mihaud, and Appleton’s Cyclopaedia. But the evidence of contemporary writers is not to be shaken by the kind of criticism employed by those who would whitewash the Borgias. See, as the chief authorities, Burchard, Diarium, nunc primum pub., juris factum ab A. Gennareli (Florence, 1584, 8vo); Tommaso de’ Medici (Parma, 1600); E. G. Borg a. The chief points of Burchard’s diary are given in Gordon, Life of Alexander VI and Cesar Borgia (London, 1729, fol.; 1730, French, 2 vols. 8vo). See also Ranke, History of the Popes, i, 44 sq.; Masse, Hist. du Pape Alexandre VI (Paris, 1838, 8vo); Gieseler, Ch. Hist. per. iii, § 183, and authorities there cited.

VII. Pope (originally Fabio Chio), born at Siena 1502, succeeded to the papacy in 1555. He surrounded himself with splendor, and while he indulged in luxury and licentiousness, he also spent vast sums in improving and adorning the city of Rome. He confirmed the bull of Innocent X against the five propositions of Jansenius; and was the author of the "Certificate," an act the intention of which was to prove that these five propositions were contained in the writings of Jansenius. In consequence of a difficulty with the government of France, French troops seized the town and the district of Avignon, which at that time still belonged to the Papal States; and the Sicilians, on this occasion, proved that the popes, so far from being inestimable in temporal affairs, were not even inestimable in spiritual matters. After having in vain invoked the aid of several Catholic princes, Alexander complied with all the demands of the French king, and had Avignon restored to him. He died May 22, 1556. His bulls are found in Cherubini’s Bullaria. A volume of his verses, Philosophi Musae Juveniles (so called because written when he was at the college of the Philomathes, at Siena), was printed in 1566.—Biog. Unnu. i, 592; Ranke, Hist. of Popes, ii, 191; Pallavicino, Della Vita di Alessandro VII libri v (Prato, 1840, 2 vols.); Hoefner, Biographie Generale, i, 903.

VIII. Pope (originally Ottoborn), born at Vena 1610, made pope 1688, died Feb. 1, 1691, having held the chair long enough to advance his own family, and secure for himself an enormous reputation for avarice and duplicity. He declared the decrees of 1682 which guaranteed the independence of the Gallican Church, to be null and void. This pope, though opposed to the Jansenists, nevertheless, adopted the doctrine of "philosophical sin," as taught by the Jesuit professor, Bongot, of Dijon. The Vatican Library is indebted to him for the acquisition of the magnificent collection of books and manuscripts of the Queen Christina.—Hoefner, Biographie Generale, i, 905; Ranke, Hist. of Popes, ii, 273.

Alexander, Saint, bishop of Cappadocia, and afterward of Jerusalem; first, as colleague of the aged Narcissus, and afterward alone. Eusebius (lib. vi, ch. xi) gives an account of his call to the episcopacy of Jerusalem, and of his service there. He protected Origen, whose fellow-disciple he had been, and ordained him priest. Under Alexander Severus he was imprisoned for several years. He suffered persecution under Decius, and died in prison at Caesarea in 251. He is the first bishop who has been a confessor. He was a friend of literature, and established a library at Jerusalem. He is commemorated by the Roman Church on March 18; by the Greek, on December 22.—Dupin, Eccl. Writings, 90 cent.

Alexander, Saint, patriarch of Alexandria, succeeded Achillas A.D. 312 or 313, and his appointment excited the envy and hatred of Arius, who had himself aspired to the episcopal throne. His doctrines were attacked by Arius, whom, after mildly exhorting to return to the truth, he cited before an assembly of the clergy at Alexandria, and, on his refusing to recant his errors, excommunicated him and his followers. This sentence was afterward confirmed by a hundred bishops in the Council of Alexandria, A.D. 320. One of his epistles against Arius may be found in Socrates, Hist. Eccl. i, 6, and another in Theodoret, Hist. Eccl. i, 4. He died April 17, 326.

Alexander, Saint, bishop of Constantineople, is commemorated Aug. 28 (Latin) or 30 (Greek). He resolutely opposed the Arian heresy; and when Eusebius of Nicomedia insisted upon Arius being received into the communion of the Church, the patriarch, in the deepest affliction, ordered public fasting and prayer to be made to God to avert it; and himself passed whole nights before the altar, with his face upon the ground. Arius died on the day before that fixed for his restoration. Alexander died in 404.—Socrates, Hist. Eccl. i, 87, 88; ii, 6; Acta Somontorium.

Alexander, bishop of Hierapolis, an adherent of Nestorius. At the Council of Ephesus (431), where he was appointed as legate, he signed, with eight other bishops, a letter addressed by Nestorius to the Emperor Theodosius, for the purpose of obtaining the convocation of another synod, to which Cyril of Alexandria and the Egyptian bishops should not be invited. Pope Sixtus III, to whom Alexander at a later date appealed, refused him a hearing, and at length the emperor banished him to Famagusta in Egypt. Twenty-three letters, existing in a Latin translation (Epist. Lpiz Epheseos), are ascribed to him as author; and Suidas reports a discourse of his, Quis nulli Christus in mundum intulit.—Herzog, Real-Encyclopädie, s. v.

Alexander, founder of the Acomate (q.v.), was born of an ancient family, in Asia Minor, in the time of the Emperor Constantius. He first filled an inferior court office, but afterward gave all that he had to the poor, and retired into Syria. He afterward founded
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or allows worldliness and the lower powers of the soul to govern it. In the latter case, the consciousness of God may be wanting, and the fool will say, There is no God." He distinguishes also between the idea of God in general (ratio communis) and the particular application of it (ratio propria). "The former is true even in idolatries, that is, in the highest idea of God, though Palmyra, Antioch, and Constantinople, in all which places he suffered for the faith. At last he died, about 440, at another monastery of his institution, called Gomon, at the mouth of the Pontus Euxinus. Beliansis gave a life of him, which purports to have been written by his disciples.—Ballot, Jan. 15; Landon, Eccles. Dict. i, 240.

Alexander Alexius, or de Hales (so called because he was born at Halles, in Gloucestershire, or was a monk in the monastery there), one of the most eminent of the scholastic divines. After studying in England he proceeded to Paris, and studied theology and the canon law, and gained such a high reputation that he was styled "the Irrefragable Doctor." He became a Franciscan in 1222, and died at Paris, Aug. 27, 1245. His works are: 1. A Commentary on the Psalms (erroneously attributed to Bonaventura, and by others, with greater probability, to Hugo de Sancto-Cario) (Venice, 1554, 6 vols.; Paris, 1647, 8 vols.).—2. Summa Theologica (Ninom, 1492; Basle, 1592; Venice, 1574, 4 vols.; Cologne, 1592, and many other places).—4. Commentary on the Four Books of the Sentences (1 volume, 1581); there are doubts whether he was the author of this last work.

The Summa was written at the command of Pope Inno cent IV, and enjoined by his successor, Alexander IV, to be used by all professors and students of theology in Christendom. Alexander gave the doctrines of the Church a more rigorously syllogistic form than they had previously had, and may thus be considered as the author of the scholastic theology. He answered the question whether theology is a science in the following manner: he made a distinction in the application of the idea of science; science relates either to the completion of the knowledge of truth (in which case it has to do with knowledge as such—that is, the theoretical or speculative)—and, of the former kind is theological knowledge. This knowledge can only proceed from the disposition. Theology demands the human soul, since it rouses the affection, the tendencies of the disposition, by the principles of goodness, the fear of God, and love. The relation of knowledge to faith is therefore the reverse of what is in the other sciences, since theology first of all produces faith, and, after the soul has been purified through faith working by love, the result is the understanding of theology. In logical science, on the contrary, rational knowledge produces faith. If the former have produced faith, then the internal grounds for such conviction will appear. Faith is then the light of the soul; and the more any one is enlightened by this light, so much more will he apprehend the reasons by which his faith is proved. There is, indeed, a faith which does not rise so high as knowledge, which satisfies itself with probabilities; but Christian faith is different. It proceeds from experience, appeals to the witness of the highest authority, and stands above all knowledge. (Neander, History of Dogm., ii, 550.) As to our knowledge of God, Alexander taught that "the idea of God is a habitus naturalis impressus prime veritatis, and is founded on the conjunction subsisting between eternal truth and the world. But from this, and the resulting cogito, there is a cognitio in habitus and in acta. The habitual lies at the basis of human consciousness; the actual is the developed idea. In reference to the former, the idea of God is undeniable; in reference to the second, a twofold tendency of the soul is possible—in proportion as it either turns to the revelation of the highest truth,
Alexander, Archibald, D.D., LL.D., an eminent Presbyterian clergyman, was born in Rockbridge Co., Va., Dec. 22, 1792, was licensed to preach in 1791, and labored with great acceptance in his native state till 1796, when he accepted the presidency of Hampden Sidney College. By his wisdom and industry he soon imparted to the institution a more healthful and vigorous tone, as well as greatly increased the number of students. In 1807 he removed to Philadelphia, taking charge of the Pine Street church. Made D.D. in 1810, Dr. Alexander was chosen in 1812 to the professorship of Didactic and Polemical Theology at the Princeton Seminary, then just organized. He continued in this office till his death, Oct. 22, 1851. As a preacher, he was very effective. As a teacher, "Dr. Alexander was possessed of a combination of qualities admirably fitted to secure both the respect and the affection of his students, and the strongest and most unanimous testimony has been borne by multitudes to the beneficial influence of his instructions and example in forming their religious character, in cultivating their intellectual powers, and in storing their minds with useful knowledge. Above eighteen hundred candidates for the ministry had studied under hissuperintendence, of whom about sixteen hundred were alive at the time of his death, most of them occupied as pastors in the two leading branches of the Presbyterian Church in the United States, but not a few also as missionaries among the heathen. While his great talents and acquirements, his sound judgment, and his profound piety secured their esteem and confidence, his unaffected simplicity, his cordial kindliness, and his hearty vivacity called forth a very large measure of personal affection. He filled for forty years, with powers that scarcely exhibited any symptom of decay, a situation of great influence; he was able and willing to improve fully his opportunities of usefulness; and thus he became a great benefactor to his Church and country, by exerting a most powerful and wholesome influence on the formation of the character of a large number of men, who are now in the full possession of their ministry, and are workmen that need not to be ashamed." (Brit. Qu. Rev. 1854). His principal works are: Brief Compendium of Bible Truth (N. Y. 12mo);-Advice to a young Christian (Phila.);-Annals of the Jewish Nation (N. Y.);-Bible Dict. (18mo, Phila.);-Chrestomathy of Biblical Theology (1846);-Evidence of Christianity (12mo, Phila. 1825; often reprinted);-Hist. of the Patriarchs (1833, Phila.)-Canon of O. and N. T. (Phila, 1861, 12mo);-History of Colonialization (8vo, 1846);-History of the Israelitish Nation (Phil. 1833, 8vo). His "Manual Science" (12mo) was a posthumous publication. He left also many MSS., which will, it is to be hoped, be published hereafter. -Sprague, Annals, iii. 612; Memoir, by Rev. J. W. Alexander (N. Y. 1834, 8vo);-Brit. and For. Exch. Rev., 1854, p. 584; Meth. Quar. Rev. 1862, p. 250.

Alexander, Caleb, a Presbyterian minister of the last century, born at Northfield, Mass., July 22, 1755, and graduated at Yale in 1777, was licensed to preach in 1782, instrumental in founding Hamilton College, a seminary at Auburn, and other institutions. He died April 12, 1828. -Sprague, Annals, iii. 406.

Alexander, James Waddell, D.D., eldest son of Archibald Alexander, was born March 18, 1804, in Louisa Co., Va. He received his academical training under James Ross in Philadelphia, and graduated A.B. at Princeton in 1826. He was appointed tutor in the college at the age of twenty, having in the mean time attended the theological studies under the instruction of his father, who was appointed in 1812 first professor in the Theological Seminary of the Presbyterian Church at Princeton. He was licensed to preach by the Presbytery of New Brunswick in 1824, and soon after became pasteur of the same church in Charlotte Co., Va., in which his father had commenced his ministry. In 1826 he was appointed a call to the First Presbyterian church in Trenton, N. J. In 1832 he resigned his charge in Trenton, on account of impaired health, and became editor of the Presbyterian newspaper in Philadelphia. In the following year he was appointed Professor of Rhetoric and Belles-Lettres in the University of Princeton, which he was compelled to occupy until, in 1844, he was called to the Duns Street church in New York. While fulfilling the professorship he preached regularly to a small congregation of colored people at Princeton, without compensation, for the space of seven years. In 1843 he was made D.D. by Lafayette College, Pa. In 1845 he was appointed by the General Assembly Professor of Ecclesiastical History and Church Government in Princeton Theological Seminary, and in 1851 he was called to take charge of the Fifth Avenue Presbyterian church, New York. Here his most important work in the Gospel ministry was performed. He gathered around him one of the most influential and most influential of theologians in the land, who were attracted, not by his popular talents, but by his personal worth, and weight, and piety, and by the fervid simplicity with which he preached Christ Jesus. Dr. Alexander was a man of eminent and varied learning, reaching into all the departments of science and literature, the study of which, in many modern as well as ancient languages, were as familiar to him and as much at his command as those in his mother tongue. Yet his practical religious zeal was so great that the greater part of his writings consists of books for children, and writings to increase practical religion. His rare qualities as a writer and as a preacher enabled him to say every thing in a style of originality and peculiar grace. He was equally distinguished for moral excellence, especially for childlike simplicity of character, unaffected humility, and simple but ever-glowing piety. In the spring of 1859 his health began to fail. With a view to its restoration, he went to Virginia in the early summer, and appeared to grow better. About a week before his death he was seized with dysentery, and died at the Red Swett Spring, Alleghany Co., Va., July 31, 1859. Dr. Alexander's writings are chiefly practical, but all distinguished by breadth of thought and by admirable excellence of style. Among them are, A Gift to the Young (2 vols. 1824);-A Geographical and Historical Treatise of the Holy Land (2 vols. 1824); and J. A. Alexander, 12mo;-—Concordia, or Discourses to the Suffering Children of God (N. Y. 1858, 8vo);-—American Mercenar (2 vols. 1830);-—Thoughts on Family Worship (12mo);-—Life of Rev. Alexander, D.D. (8vo);-—Young Communicant (12mo);-—The American Sunday-School and its Adjutants (Phil. 1856). He wrote more than thirty juvenile books for the American Sunday-School Union, of which the best known are Infant Library, Only Son, Scripture Guide, Frank Harper, Card, the Young Emigrant. He was also a frequent contributor to the Princeton Review. Since his death has appeared his Thought on Preaching (N. Y. 1861, 12mo);-—An Account of the General Re-Union (N.Y. 1862, 12mo);-—New York Observer; Forty Years' Correspondence of Dr. J. W. Alexander with a Friend (N. Y. 1860, 2 vols. 12mo);-—New Englander, Nov. 1600, art. v;—Merserburg Rev. Oct. 1860.

Alexander, Joseph Addison, D.D., an eminent Presbyterian minister and scholar, third son of Dr. Archibald Alexander (q. v.), was born at Princeton, N. J., 1809. He graduated at Princeton in 1826, receiving the first honor of his class. He was soon after appointed tutor in that college, but declined the post, and united with Professor Robert B. Patton in the establishment of the Edgehill Seminary for boys at Princeton, to which the late Mr. Hununderer, Professor of Ancient Languages at Princeton, but resigned in 1833 to visit the German universities. He spent a
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reason at Halle and Berlin, and returned to accept the professorship of Oriental Literature in the Theological Seminary at Princeton, to which he had been appointed during his absence. In 1862 he was transferred to the chair of Ecclesiastical History. He died at Princeton, Jan. 28, 1860.

Alessio, P., in his Discorsi, gives a detailed account of the geography and topography of Alexandria.

Alexandria, a so-called 'theological city,' was a remarkable instance of the influence of the climate on the growth of a town.

Alessio, P., in his Discorsi, gives a detailed account of the geography and topography of Alexandria.

All those who had been opposed to them during the king's reign. Many of the Saducees, therefore, were put to death; and their vindictiveness proceeded to such acts of cruelty and injustice that none of Alexander's friends could be secure of their lives. Many of the principal persons who had served in the late king's armies, Aristobulus at the head, obtained permission to quit their country, or to be placed in some of the distant fortresses, where they might be sheltered from the persecution of their enemies. After some deliberation, she adopted the expedient of distributing them among the different garrisons of the kingdom, excepting those, however, in which she had deposited her son, the great learning, the clear method, and, at times, the high flight of eloquence he displayed. He had the rare capacity, both mental and physical, of almost incessant reading and intellectual labor, and he tasked his great energies to the utmost. The result is before us in a life of seldom paralleled intellectual achievement. He studied Arabia when a boy, and had read the whole Koran in that tongue when he was fourteen. Persic, Syriac, Hebrew, Coptic were successively mastered. He did not study these languages for the sake of their grammar, but of their literature; not for the purpose of knowing, but for loving them. He studied, however, profoundly the philosophy of the philosophers and the religions of each other, and learned the Sanscrit to possess the basis of comparative philology. Greek and Latin, and all the modern languages of Europe, were familiar to him. From this foundation of linguistic learning he proceeded to a wide and comprehensive system of historic, antiquarian, and philosophical studies. All his other acquisitions were subordinated to the study and elucidation of the Word of God. His professional lectures and his commentaries were the fruit of his wide researches thus applied and consecrated. But his personal love for the Scriptures and delight in them were not less remarkable than his ability in illustrating them. He had learned whole books of them by heart, both in the original and in our English version.

The exegetical works of Dr. Alexander have gained him a great reputation in Europe, as well as in America, and will doubtless remain a permanent part of Biblical literature. They include the earlier Prophets of the Old Testament (N. Y., 1850; 2 vols. 12mo)—The Psalms and Hymns of the New Testament (N. Y., 1857; 2 vols. 12mo)—The Book of Revelation (N. Y., 1858; 2 vols. 12mo). A more recent work is his Hebrew Grammar (N. Y., 1861; 12mo).

Alexander (Ał'ek'sja, fem. of Alexander), the name of several women in Josephus.

1. Surnamed (or rather, perhaps, originally named Salome), first married to Aristobulus, and afterward the wife of Alexander Janneus, his brother. In the account of the latter prince we have noticed the advice which he gave upon his death-bed to Alexander, who accordingly married the queen, but she herself in the kingdom. Alexander followed his counsel, and secured the object of her wishes. The Pharisees, won by the marks of respect which she paid to them, exerted their influence over the people, and Alexander Janneus was buried with great pomp and splendor, and Alexander ruled during the space of nine years. In later times, iv. 27, he is called by some the rightful king of the Jews, and by others the rightful king of the land, external peace, but was distracted by internal strife. The Pharisees, having obtained an ascendency over the mind of the queen, proceeded to exact from her many important advantages for themselves and friends, and then to obtain the punishment and persecution of

2. The daughter of Hyrcanus, wife of Alexander (son of Aristobulus and brother of Hyrcanus), and mother of another Aristobulus and of Mariamme (v. v.), whose death, in consequence of her husband's (Herod the Great's) suspicions, she perfidiously connived at; but she was afterward herself put to death by Herod's order (Josephus, Ant. xxv, 2, 5-7, 8).

3. A daughter of Phasaelus by Salomias: she married Tittius of Cyprus, but had no children (Josephus, Ant. xviii, 5, 4).

Alexandria (properly Αλεξάνδρια, Α'Λεξάνδρε), 3 Mac. iii, 20; iv, 11; occurs in the N. T. only in the derivatives Αλεξάνδριος, an Alexandria, Acts vi, 9; xviii, 24; and Α'Λεξάνδρως, Alexandria, Acts xxvi, 6; xxxvii, 11), the chief maritime city and long the metropolis of Lower Egypt, so called from its founder, Alexander the Great, was in many ways most importantly connected with the later history of the Jews—as well as with the relations between them and the Ptolemies, who reigned in that city, as from the vast number of Jews who were settled there, with whom a constant intercourse was maintained by the Jews of Palestine. It is situated on the Mediterranean, twelve miles west of the Canaanitic mouth of the Nile, in 31° 18' N. lat. and 30° 59' E. long. It owes its origin to the comprehensive policy of Alexander, who traced himself the ground-plan of the city (Plut. Alex. 26), perceiving that the usual channels of commerce might be advantageously altered; and that a city occupying this site could not fail to become the common emporium for the trade of the Eastern and Western world, between the river Nile and the two adjacent seas, the Red Sea and the Mediterranean. See ALEXANDER THE GREAT. For a long period Alexandria was the greatest of known cities, for Nineveh and Babylon had fallen, and Rome had not yet risen to pre-eminence; and even when Rome gained the maritime supremacy of the Mediterranean, and Alexandria only the metropolis of a province, the latter was second only to the former in wealth, extent, and importance, and was honored with the magnificent titles of the second metropolis of the world, the city of cities, the Queen of the East, a second Rome (Diod. Sic. xvii; Strab. xvii; Ammian. Marcell. xvi; Hec. s. r. 27). It is not mentioned at all in the Old Testament [see No], and only incidentally in the New (Acts vi, 9; xviii, 24; xxvii, 6).

Alexandria was founded B.C. 382, upon the site of the small village of Rhacotis (Strabo, xvi, c. 1, 6), and
opposite to the little island of Pharos, which, even before the time of Homer, had given shelter to the Greek traders on the coast. Alexander selected this spot for the Greek colony which he proposed to found, from the capability of forming the deep water between Rhacotis and the isle of Pharos into a harbor that might become the port of all Egypt. He accordingly ordered Dinocrates, the architect who rebuilt the temple of Diana at Ephesus, to improve the harbor, and to lay down the plan of the new city; and he further appointed Cleomenes of Naucratis, in Egypt, to act as superintendent. The light-house upon the isle of Pharos was to be named after his friend Hephæstion, and all contracts between merchants in the port were to commence "in the name of Hephæstion." The great market which had hitherto existed at Canopus was speedily removed to the new city, which thus at once rose to commercial importance. After the death of Alexander, the building of the city was carried on briskly by his successor, Ptolemy Lagos, or Soter, but many of the public works were not completed till the reign of Ptolemy Philadelphus. The city was built upon a strip of land between the sea and the Lake Mareotis, and its ground plan resembled the form of a Greek chlamys, or soldier's cloak. The two main streets, 240 feet wide, left a free passage for the north wind, which alone conveys coolness in Egypt. They crossed each other at right angles in the middle of the city, which was three miles long and seven broad, and the whole of the streets were wide enough for carriages. The long narrow island of Pharos was formed into a sort of breakwater to the port, by joining the middle of the island to the main-land by means of a mole seven stadia in length, and hence called the Heptastadium. To let the water pass, there were two breaks in the mole, over which bridges were thrown. The public grounds and palaces occupied nearly a third of the whole extent of the city. The Royal Docks, the Exchange, the Ptolemaion, or temple of Serapis, and many other public buildings, fronted the harbor. There also stood the burial-place for the Greek kings of Egypt, called "the Soma," because it held "the body," as that of Alexander was called. On the western side of the Heptastadium, and on the outside of the city were other docks, and a ship-channel into Lake Mareotis, as likewise the Necropolis, or public burial-place of the city. There were also a theatre, an amphitheatre, a gymnasion, with a large portico, more than 600 feet long, and supported by several rows of marble columns; a stadium, in which games were celebrated every fifth year; a hall of justice, public groves or gardens, a hippodrome for chariot races, and, towering above all, was the temple of Serapis, the Serapeum. The most famous of all the public buildings planned by Ptolemy Soter were the library and museum, or College of Philosophy. They were built near the royal palace, in that part of the city called Bruchion, and contained a great hall, used as a lecture-room and common dining-room, and had a covered walk all round the outside, and a seat on which the philosophers sometimes sat in the open air. Within the verge of the Serapeum was a supplementary library, called the daughter of the former. The professors of the college were supported out of the public income. The light-house at Alexandria was not finished till the reign of Ptolemy Philadelphus, B.C. 284-246. It was built by the architect Sostratus. The royal burial-place was also finished in this reign, and Philadelphus removed the body of Alexander from Memphis to this city, and hither pilgrims came and bowed before the golden sarcophagus in which the hero's body was placed. Seleucus Cybiæates, B.C. 54, is said to have stolen the golden coffin of Alexander. The Emperor Claudius, A.D. 41-55, founded the Claudian Museum; and Antoninus, A.D. 162-166, built the Gates of the Sun and of the Moon, and likewise made a hippodrome. At the great rebellion of Egypt, A.D. 297, Alexandria was besieged by Diocletian, when, in commemoration of his humanity in staying the pillage of the city, the inhabitants erected an equestrian statue, now lost, but which, there is little doubt, surmounted the lofty column known by the name of Pompey's Pillar, the base of which still bears the inscription, "To the most honored emperor, the saviour of Alexandria, the unconquerable Diocletian." The port of Alexandria is described by Josephus (War,
iv. 10, 5), and his description is in perfect conformity with the best modern accounts, which prove, notwithstanding the difficulties of access, in consequence of which a magnifi
cent Pharos, or light-house, accounted one of the "seven" wonders of the world, was erected upon an islet at the entrance. From the first arrival of Ptolemy Soter in Egypt, he made Alexandria his residence; and no sooner had he some respite from war than he bent all the resources of his mind to draw to his king-
dom the whole trade of the East, which the Tyrians had, up to this time, carried on by sea to Elath, and from thence, by the way of Rhinocorura, to Tyre. He built a city on the west side of the Red Sea, whence he sent out fleets to all those countries to which the Phenicians traded from Egypt. He established a trade between the Red Sea, by reason of rocks and shoals, was very dangerous toward its northern extremity, he trans-
ferred the trade to another city, which he founded at the greatest practicable distance southward. This port, which was almost on the borders of Ethiopia, he called, from his mother, Berenice, but the harbor being found inconvenient, the neighboring city of Myos Hormos was preferred. Thither the products of the East and South were conveyed by sea, and were from thence taken on camels to Coptos on the Nile, where they were again shipped for Alexandria, and from that city were dispersed into all the nations of the West, in exchange for the commodities of Egypt. This trade of Alexandria was exported to the East (Strab. xxii, p. 865; Pliny, Hist. Nat. vi. 23). The commerce of Alexandria being so great, especially in corn—for Egypt was considered the granary of Rome—the centurion might readily "find a ship, corn- laden, sail-
ing into Italy" (Acts xxvii, 6; xxviii, 11; see Conybeare and Howson, St. Paul, ii, 360, 360). The beauty (Athen. i, p. 8) of Alex-
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tage contributed to its prosperity. The cli-
mate and site were singularly healthful (Strab. p. 786) and the island of Pharos and the headland Lobiachus, were safe and commodious, alike for commerce and for war; and the lake Mareotis was an inland haven for the merchandise of Egypt and India (Strab. p. 785). Under the despotism of the later Ptolemies the trade of Alexandria was carried on, but its monopoly was unbroken. The gen-
men, Dio.xvii, 55, which, as Mannert suggests, should be doubled, if we include the slaves; the free population of Attica was about 130,000 and wealth (Strab. p. 798) were enormous. After the victory of Augustus it is stated for its attachment to the cause of Antony (Strab. p. 792); but it importance as one of the chief corn-ports of Rome secured for the great favor of the first emperors. In later times the sedi-
tions tumults for which the Alexandrians had always been notorious desolated the city (A.D. 260, Gibbon, Decline and Fall, c. x), and religious funds aggravated the religious distress (Dionys. Alex. Ep. iii, xii; Euseb. H. E. vi. 41 sq.; xii. 22). Yet even thus, though

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IV. 10, 5), and his description is in perfect conformity with the best modern accounts, which prove, notwithstanding the difficulties of access, in consequence of which a magnificent Pharos, or light-house, accounted one of the "seven" wonders of the world, was erected upon an islet at the entrance. From the first arrival of Ptolemy Soter in Egypt, he made Alexandria his residence; and no sooner had he some respite from war than he bent all the resources of his mind to draw to his kingdom the whole trade of the East, which the Tyrians had, up to this time, carried on by sea to Elath, and from thence, by the way of Rhinocorura, to Tyre. He built a city on the west side of the Red Sea, whence he sent out fleets to all those countries to which the Phenicians traded from Egypt. He established a trade between the Red Sea, by reason of rocks and shoals, was very dangerous toward its northern extremity, he transferred the trade to another city, which he founded at the greatest practicable distance southward. This port, which was almost on the borders of Ethiopia, he called, from his mother, Berenice, but the harbor being found inconvenient, the neighboring city of Myos Hormos was preferred. Thither the products of the East and South were conveyed by sea, and were from thence taken on camels to Coptos on the Nile, where they were again shipped for Alexandria, and from that city were dispersed into all the nations of the West, in exchange for the commodities of Egypt. This trade of Alexandria was exported to the East (Strab. xxii, p. 865; Pliny, Hist. Nat. vi. 23). The commerce of Alexandria being so great, especially in corn—for Egypt was considered the granary of Rome—the centurion might readily "find a ship, corn-laden, sailing into Italy" (Acts xxvii, 6; xxviii, 11; see Conybeare and Howson, St. Paul, ii, 360, 360). The beauty (Athen. i, p. 8) of Alexandria was proverbial. Every natural advantage contributed to its prosperity. The climate and site were singularly healthful (Strab. p. 786) and the island of Pharos and the headland Lobiachus, were safe and commodious, alike for commerce and for war; and the lake Mareotis was an inland haven for the merchandise of Egypt and India (Strab. p. 785). Under the despotism of the later Ptolemies the trade of Alexandria was carried on, but its monopoly was unbroken. The gen-

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tions tumults for which the Alexandrians had always been notorious desolated the city (A.D. 260, Gibbon, Decline and Fall, c. x), and religious funds aggravated the religious distress (Dionys. Alex. Ep. iii, xii; Euseb. H. E. vi. 41 sq.; xii. 22). Yet even thus, though Alexander suffered greatly from constant dissensions and the weakness of the Byzantine court, the splendor of "the great city of the West" amazed Amrou, its Arab conqueror (A.D. 640, Gibbon, c. x); and after centuries of Mohammedan marlue it promises once again to justify the wisdom of its founder (Strab. xxi, 791-9; Frag. ap. Josephus, Ant. xiv, 7, 2; Plut. Alex. 26: Arri. iii. 1; Josephus, War, iv, 5). Bonaparte took Alexandria in 1798, and it remained in the possession of the French till they surrendered it to the British, Sept. 2, 1801, when they were finally expelled from the country. Mohammed Ali dug a canal, called El-
Mahmudieh, in 1849 (cf. map of the father of the present sultan, Abd-el-Mejid), which provided a water communication with the Nile, entering that river at a place called Fouah, a few miles distant from the city. All about the city, but particularly to the south and east, are extensive mounds, and fragments of ancient luxury and magnificence, granite columns, marble statuary, and broken pottery. The modern city of Alexandria is surrounded by a high wall, built by the Saracens between A.D. 1200-1300. Some parts of the walls of the old city still exist, and the ancient vaulted reservoirs, extending under the whole town, are almost entire. The ancient Necropolis is exca-
vated out of the Eunomiacum, a locality now known to have been Rhacotis is now covered by the sea; but beneath the surface of the water are visible the remains of ancient Egyptian statues and columns. Alexandria became not only the seat of commerce, but of learning and the liberal sciences. This distinction also is owed to Ptolemy Soter, himself a man of education, who founded an academy, or society of learned men, who devoted themselves to the study of philosophy, literature, and science. For their use he made a collection of choice books, which by degrees increased under his successors until it became the finest library in the world, and numbered 700,000 vol-
umes (Strab. p. 781; Euseb. H. E. vi. 41 sq.). Contained repeated losses by fire and otherwise, but these losses were as repeatedly repaired; and it continued to be of great fame and use in those parts, until it was destroyed by a mob of Christians, A.D. 691, or, according to others, burnt by the Saracens, A.D. 642. See ALEXANDRIAN LIBRARY. Undoubtedly the Jews at Alexandria shared in the benefit of these institutions, as the Christians did afterward, for the city was not only a seat of heathen, but of Jewish, and subsequently of Christian learning (Am. Bib. Repos. 1834, p. 1-21, 190, 617). The Jews never had a more profoundly learned man than Philo, nor the Christians men more erudite than Origen and Clement; and if we may judge from these celebrated natives of Alexandria, who were remarkably intimate with the heathen philos-

phoy and literature, the learning acquired in the Jewish and Christian schools of that city must have been of that broad and comprehensive character which its large and influential institution enforced. It will be remembered that the celebrated translation of the Hebrew Scriptures into Greek [see Septuagint] was made, under every encouragement from Ptolemy Philadephus, principally for the use of the Jews in Alexandria, who knew only the Greek language (see Sturr, De origine et factione amoris, loc. cit., Lips. 1808); but partly, no doubt, that the great library might possess a version of a book so remarkable, and, in some points, so closely connected with the ancient history of Egypt. The work of Josephus against Aplon affords ample evidence of the attention which the Jewish Scriptures excited. According to Eusebius (Hist. Eccl. iii. 14, Mark) the first introduced the Gospel into Alexandria; and, according to less authentic accounts, he suffered martyrdom here about A.D. 68. A church dedicated to this evangelist, be-

longing to the Coptic (Jacobite) Christians, still exists in Alexandria (Rosenmüller, Bib. Geogr. i, 351 sq.). The Jewish and Christian schools were long held in the highest esteem, and there is reason to believe that the latter, besides producing many eloquent preachers, paid much attention to the multiplying of copies of the sacred writings. The famous Alexandrian manuscript (q.v.), now deposited in the British Museum, is well known. For many years Christians labored at Alexandria, but at length it became the source, and for some time continued the stronghold, of the Arian heresy. The divisions, discord, and animosities which were thus introduced rendered the churches of Alexandria...
an easy prey to the Arabian impostor, and they were swept away by his followers.

Alexandria was mixed from the first (comp. Curt. iv, 8, 5), and this fact formed the groundwork of the Alexandrine character. The three regions into which the city was divided (Regio Judæorum, Bruchæum, Phacotis) corresponded to the three chief classes of its inhabitants, Jews, Greeks, Egyptians; but in addition to these principal races, representatives of almost every nation were found there (Dion Chrys. Orat. xxxiii). According to Josephus, Alexander himself assigned to the Jews a place in his new city; "and they obtained," he adds, "equal privileges with the Macedonians" (Ap. ii, 4) in consideration "of their services against the Egyptians" (War, ii, 9). In 309 B.C. Ptolemy I invited the policy of Alexander, and, after the capture of Jerusalem, he removed a considerable number of its citizens to Alexandria. Many others followed of their own accord; and all received the full Macedonian franchise (Josephus, Ant. xii, 1; comp. Ap. i, 22) as men of known and tried fidelity (Josephus, Ap. ii, 4). Already on a former occasion the Jews had sought a home in the land of their bondage. More than two centuries and a half before the foundation of Alexandria a large body of them had taken refuge in Egypt after the murder of Gedaliah; but these, after a general apostacy, were carried captive to Babylon by Nebuchadnezzar (2 Kings ii, 28; Jer. xxxviii, 17); Josephus, xii, 1. The Jews, however much their religion was disdained, were valued as citizens, and every encouragement was held out by Alexander himself and by his successors in Egypt to induce them to settle in the new city. The same privileges as those of the first class of inhabitants (the Greeks) were accorded to them, as well as the free exercise of their religion and peculiar usages; and this, with the protection and security which a powerful state afforded against the perpetual conflicts and troubles of Palestine, and with the inclination to traffic which had been acquired during the captivity, gradually drew such immense numbers of Jews to Alexandria that they eventually formed a very large portion of its vast population, and at the same time constituted a most thriving and important section of the Jewish nation (Hecataeus, in Josephus, Apion, ii; War, ii, 46; Q. Curtius, iv, 8). The Jewish inhabitants of Alexandria are therefore often mentioned in the history of the region, and their importance as a section of that nation would doubtless have been more frequently indicated had not the Jews of Egypt thrown off their ecclesiastical dependence upon Jerusalem and its temple, and formed a separate establishment of their own at On or Heliopolis. See On; Onias.

We find (Acts ii, 10) that, among those who came up to Jerusalem to keep the feast of Pentecost, there were Jews, devout men from Egypt, and the parts of Libya about Cyrene. Of this city, Apollos, the eloquent convert, was a native (Acts xviii, 24); and of the Jews who lived here with Stephen and put him to death, many were Alexandrians, who, it is thought, by an anticipation of the events that were about to happen, had a tyrannical gogue at that time in Jerusalem (Acts v, 9). Philo estimates them in his time at little less than 1,000,000 (in Flacc. § 6, p. 971); and adds that two of the five districts of Alexandria were called "Jewish districts," and that many Jews lived scattered in the remaining three (ib. § 10). July 28, A.D. 60, in the reign of Josephus, at the xiv, 10, 1) and Augustus confirmed to them the privileges which they had enjoyed before, and they retained them, with various interruptions, of which the most important, A.D. 39, is described by Philo (l. c.), during the tumults and persecutions of later reigns (Josephus, Ant. xii, 9, 3). They were represented (at least from the time of Cleopatra to the reign of Claudius, Josch. d. Judæn. p. 555) by their own officer [see Alabarch] (şiaprès, Strab. ap. Josephus, Ant. xiv, 7, 2; ἄλαβαρχος, i. xvii, 7, 8; 9, 1; xix, 6, 5; comp. Rup. ap. Iuv. Sat. i, 130; γεγονος, Philo, in Flacc. § 10, p. 970, and Augustus appointed a consul (Josephus, i. l. c.) to superintend the affairs of the Jews," according to their own laws. The establishment of Christianity altered the civil position of the Jews, but they maintained their relative prosperity; and when Alexandria was taken by Amrou, 40,000 tributary Jews were reduced to various servile conditions in the city (Gibbon, i. 37). They enjoyed their privileges undisturbed until the time of Ptolemy Philopator, who, being exasperated at the resistance he had met with in attempting to enter the temple at Jerusalem, wreaked his wrath upon the Jews of Alexandria on his return to Egypt. He reduced to the third or lowest class all such as would consent to hand over to him the skins of the whole body only 300 were found willing to abandon their principles in order to preserve their civil advantages. The act of the general body in excluding the 300 apostates from their congregations was so represented to the king as to move his anger to the utmost, and he madly determined to exterminate all the Jews in Egypt. Accordingly, as many as could be found were brought together and shut up in the spacious hippodrome of the city, with the intention of letting loose 500 elephants upon them; but the animals refused their horrid task, and, turning wildly upon the spectators and soldiers, destroyed large numbers of those who were gathered about them. But the king, not least, seemed so manifest an interposition of Providence in favor of the Jews, that he not only restored their privileges, but loaded them with new favors. This story, as it is omitted by Josephus and other writers, and only found in the third book of Maccabees (ii-v), is considered doubtful. The Synagogue, seems to be of great antiquity, and not the church (ib. v). The dreadul persecution which the Jews of Alexandria underwent in A.D. 89 shows that, notwithstanding their long establishment there, no friendly relations had arisen between them and the other inhabitants, by whom, in fact, they were intensely hated. This feeling was so well known that, at the date indicated, the Roman governor, Avilius Flaccus, who was anxious to ingratiate himself with the citizens, was persuaded that the surest way of winning their affection was to withdraw his protection from the Jews, against whom the emperor was already exasperated by their refusal to acknowledge his right to divine honors, which his enemies had represented to his apprehensions by the emblems of their synagogues. The Alexandrians soon found out that they would not be called to account for any proceedings they might have recourse to against the Jews. The insolent and bitter mockery with which they treated Herod Agrippa, when he came to Alexandria before proceeding to take possession of the kingdom which he had received from Caligula, gave the first intimation of their dispositions. Finding that the governor connived at their conduct, they proceeded to insist that the emperor's images should be introduced into the Jewish synagogues; and on resistance being offered, they destroyed most of them, and polluted the others by introducing statues of the emperor. The temple thus set by the Alexandrians was followed in other cities of Egypt, which contained at this time a million of Jews; and a vast number of oratories—of which the largest and most beautiful were called synagogues—were all either levelled with the ground, or converted into churches. (Philo, in Flacc. p. 968-969, ed. 1640; De Leg. xii; Euseb. Chron. 27, 29.) Flaccus soon after published an edict depriving the Jews of the rights of citizenship, which they had so long enjoyed, and declaring them aliens. The Jews then occupied two out of the five quarters (which took the five letters of the alphabet) into which the city was divided; and as they were in those times by no means remarkable for their submission to wrong treatment, it is likely that they made some efforts to maintain the preservation of their
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rights, which Philo neglects to record, but which gave
some pretence for the excesses which followed. At all
events, the Alexandrians, regarding them as abandon-
red by the authorities to their mercy, openly proceeded
to these violent excesses, which all the authorities had
forbade driving off all the other parts of the city, and
confined to one quarter; and the houses from which
they had been driven, as well as their shops and ware-
houses, were plundered of all their effects. Impover-
ished, and pent up in a narrow corner of the city,
where the greater part were obliged to lie in the open
air, destitute of any assistance, and all the products
of them died of hardship and hunger; and whoever
was found beyond the boundary, whether he had
escaped from the assigned limits or had come in from
the country, was seized and put to death with horrid
tortures. So likewise, when a vessel belonging to
Jews arrived in port, it was boarded by the mob, pil-
laged, and then burnt, together with the owners. At
depth King Herod Asrippa, who staid long enough in
Alexandria to see the beginning of these atrocious
acts, transmitted to the emperor such a report of the
real state of affairs as induced him to send a centu-
rian to arrest Flaccus, and bring him a prisoner to
Egypt. He did this, not only to destroy Flaccus and
brought some relief to the Jews; but the tumult still
continued, and as the magistrates refused to acknowl-
edge the citizenship of the Jews, it was at length
agreed that both parties should send delegates, five
on each side, to Rome, and refer the decision of the
controversy to the authority of the city of Alexandria.
The delegation was the celebrated Philo, to whom we owe
the account of these transactions; and at the head of
the Alexandrians was the noted Apion. The latter
chiefly rested their case upon the fact that the Jews
were the only people who refused to consecrate images
to the emperor, or to swear by his name. But on this
point the Alexandrians held with the Athenians so well
that Caligula himself said, "These men are not so
wicked as ignorant and unhappy in not believing
me to be a god."
The ultimate result of this appeal is not known,
but the Jews of Alexandria continued to be
harrassed during the remainder of Caligula's reign;
and their alabarch, Alexander LySinachus (brother of
Philo), was thrown into prison, where he remained
till he was discharged by Claudius, upon whose acces-
sion to the empire the Alexandrian Jews betook them-
selves to arms. This occasioned such disturbances that
they attracted the attention of the emperor, who,
at the joint entreaty of Herod and Agrippa, sent for
Philo to Alexandria, and there addressed himself to
the Jews of Egypt as their all ancient privileges
(Philos, In Flacc. p. 1019-1014; Josephus,
Ant. xvi., 10, xii. 4). The state of feeling in Alex-
andria which these facts indicate was very far from
being alleviated when the revolt of the Jews in Palestine
caused even those of the nation who dwelt in foreign
parts to be regarded as enemies both by the populace
and the government. In Alexandria, on a public oc-
casion, they were attacked, and those who could not
save themselves by flight were put to the sword. Only
three were taken alive, and they were dragged through
the city to be consigned to the flames. At this spec-
tacle the pagans of the Jews joined the besiegers.
They first assailed the Greek citizens with stones,
and then rushed with lighted torches to the amphitheatre
to set it on fire and burn all the people who
were there assembled. The Roman prefect, Ti-
berius Alexander, finding that milder measures were
of no avail, sent agents to destroy all the Jews, both
dead, who numbered about 50,000 of them, and plundered
and burned their dwellings (Josephus, War, ii. 18. 7;
comp. Matt. xxiv. 6).

After the close of the war in Palestine, new disturb-
ances were excited in Egypt by the Scirri, many of
whom had fled thither. They endeavored to persuade
the Jews to acknowledge no king but God, and to
throw off the Roman yoke. Such persons as opposed
their designs, and tendered wiser counsels to their
brethren, they secretly assassinated, according to their
custom. But the principal Jews in Alexandria hav-
ing in a general assembly earnestly warned the peo-
lace against this, all the authors of all the troubles in Palestine, about whom stories were delivered up to the Romans. Several fled into the Thebaid, but were apprehended and brought back.
The most cruel tortures which could be devised had no
effect in compelling them to acknowledge the emperor
for their sovereign; and even their children seemed
not to be endowed with the same incapacity for death.
Vespasian, when informed of these transactions, sent orders that the Jewish temple in
Egypt should be destroyed. Lupus, the prefect, how-
ever, only shut it up, after having taken out the
consecrated gifts; but his successor, Paulinus, stripped it
completely, and excluded the Jews entirely from it.
This was in A.D. 75, being the 84th year of its erec-
tion by Onias. The Jews continued to form a prin-
cipal portion of the inhabitants, and remained in the en-
joyment of their civil rights till A.D. 415, when they
incurred the hatred of Cyril, the patriarch, at whose
instance they were expelled, to the number of 40,000,
destroyed them, and made Crete desert. In 414, just
before, in A.D. 649, took the place for the Caliph Omar,
he wrote to his master in these terms: "I have taken
the great city of the West, which contains 4000
palaces, 4000 baths, 400 theatres, 12,000 shops for the
sale of vegetable food, and 40,000 tributary Jews." From
that time the city of Alexandria was rapidly declining; and when, in 869, the Fatemite caliphs seized
on Egypt and built New Cairo, it sunk to the rank of
a secondary Egyptian city. The discovery of the pas-
sage to the East by the Cape in 1497 almost annihilated
its remaining commercial importance; and although
the commercial and maritime enterprises of Mehemet
Ali have aided it to some extent, Alexandria must still
be accounted as one of those great ancient cities whose glory has departed. When Benja-
min of Tudela visited the place (Itin. i. 158, ed. Asher),
the number of Jews was not more than 8000, and does
not now exceed 500 families of African Jews, besides
about 150 families of the Italian community (Benja-
mim's Eight Years in Asia and Africa, Hannov. 1869,
p. 230). The entire population, at present, is rapidly
increasing, but the statistical statements greatly
vary. Pierer's Universal Lexicon (Altenburg, 1857) gives
60,000; Chambers's Encyclopedia (Edinburgh and New York, 1853), 60,000; the Almanac de Croix for 1860, 400,000. It is now called Critop Ali El-Ishak Device (Mannert, x. 616 sq.; Forberger, Handb. de.
alt. Geogr. ii. 777; Rüppell, Abyssinien, i. 82; Nie-
bular, Trav. i. 52 sq.; Uerkert, Erdk.-verb. s. Afrika, i.
188 sq.; Descr. de l'Egypte, xviii. 83 sq.; Olivier, Voyages, iii. 1 sq.; Schubert, Reis. i. 484 sq.; comp. Fresco Cypori, s. v.; Smith's Dict. of Place. Geogr.
s. v.; M'Culloch's Gazetteer, s. v.). See Egypt.

ALEXANDRIA, CHURCH OF. Christianity was early
introduced into Alexandria, probably by some of
the Jews converted by the preaching of Peter on the
day of Pentecost; but its progress was slow; for
it had to struggle against all the varieties of wor-
sip and opinion known to exist, and the spirit of the
Neo-Platonic philosophy, which, by forcing every creed
to bear an allegorical significance, represented each
as a variety of itself. See Alex, ANDIAN SCHOOLS.
In consequence of the disputations to which the at-
tempts to blend the simple truth of the old dispensa-
tion and the abstruse speculations of the Platonic philosophy
gave rise, the Church of Alexandria was early divided
into sects and parties, whose violent controversies soon
engaged the attention of the whole Christian world.
In Alexandria itself the rivalry between the follow-
ers of Athanasius and Arius led to deeds of atrocious
violence on both sides, and inflicted a schism on the
Christian community which lasted for several centu-

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ries. The final triumph of the orthodox party was followed by a manifest decay of piety, and when the Saracens introduced the religion of Islam by the sword, they found little obstinacy in the Alexandrian Christians, the great number of whom had apostatised. Since that time a Christian Church has only had a nominal existence in the city, where the slightest variation in a single article of faith was once deemed of sufficient importance to require the interference of a general council. Ecclesiastical historians generally agree that the city fell like a house of cards at once, and that only a remnant of the Christian Churches, not only of Asia, but of Europe, to the influence of the Alexandrian Platonists.

Alexandria was the scene of some of the fiercest persecutions which wasted the early Church; and among the sufferers in the time of the Emperor Severus was Leonides, father of the celebrated Origen, and Potamians, a woman not less distinguished for her chastity than her beauty, who, with her mother, Marcella, was burned to death,ailing pitch being poured over their naked bodies. These calamities induced Tertullian to compose his "Apology.""Asia was the source, and for some time the principal stronghold, of Arianism, as Arius was a presbyter of the Church of this city about the year 315. His doctrines were condemned by a council held here in the year 320, and afterward by a general council of three hundred and eighty fathers held at Nice, by order of Constantine, in 325. These doctrines, however, with which the reign of the patriarchal theology and the pride and self-sufficiency of nominal Christians better than the unsophisticated simplicity of the Gospel, spread widely and rapidly notwithstanding that Arius was steadfastly opposed by the celebrated Athanasius, bishop of Alexandria, the irrepudiating champion of the Catholic faith, who was raised to the archiepiscopal throne of Alexandria in 326.

This city was, in 415, distinguished by a fierce persecution of the Jews by the Patriarch Cyril. They who had enjoyed the rights of citizens and the freedom of religious worship for seven hundred years, ever since the foundation of the city, incurred the hatred of this ecclesiastic, who, in his zeal for the extermination of heretics of every kind, pulled down their synagogues, plundered their property, and expelled them, to the number of forty thousand, from the city.

ALEXANDRIA, PATRIARCHATE OF. I. Alexandria was the metropolis of Egypt, which was divided after the time of Marcellinus into nine provinces: 1, Egyptus Prima; 2, Augustamnica Prima; 3, Augustamnica Secunda; 4, Egyptus Secunda; 5, Arcadia; 6, Thebais Inferior; 7, Libya Superior; 8, Thebais Superior; and 9, Libya Inferior. Libya was also called Cyrenaica. The number of bishops in these provinces was, early, very numerous. At a synod held in 321, about 100 were present. At that time the bishop of Alexandria held the second rank in the Christian Church, next to the bishop of Rome. Later, they had to yield this place to the bishop of Constantinople. See PATRIARCHATE OF CONSTANTINOPLE. Dandolo and Arian controversy; see PATRIARCHATE OF CONSTANTINOPLE.

II. In modern times the number of dioceses within this patriarchate is miserably reduced. The Jacobites (Copts), who prevailed in number, had in 1680 but eleven virtual sees, viz.: 1, Nuggadei; 2, Girga; 3, Abuteige; 4, Siut (to which Girge and Abuteige are united); 5, Monfayri; 6, Belacasse; 7, Afshad; 8, Tahla, with Aschumin; 9, Birbebes; 10, Mansours; 14, Damietta, to which the last mentioned are united; 15, Menuf. See Corra.

The Melchites, or Catholics, had but four sees besides Alexandria: 1, that of Libya, or Ethiopia; 2, Memphis, or Old Cairo; 3, Pelusium, or Danietta; and 4, Rosetta. These four sees, Mr. Neale informs us, have now virtually ceased to exist (Hist. East. Ch. iii. 474). See GREEK CHURCH.

Both the patriarchs, viz., the Melchite, or orthodox, and the Jacobite, reside at present in Cairo. The title of the Jacobite patriarch, as given by Le Quien, is "Pater N., sanctissimae archiepiscopii magnae et dominii urbis Alejandriae, et Nomorum, Aegypt. Thaebdiai," etc. Willbach, Geneal. and Stat. of the Church (London 1860).

ALEXANDRIA, COUNCILS OF. The following councils were held at Alexandria: 1, A.D. 231, in which Origen was deposed from the priesthood; 2, A.D. 239, against Ammonius; 3, A.D. 256, against Novatus; 4, A.D. 262, against Nepotianus and Cerinthus (Fabric. Lit. Rom. ii. 266). 5, A.D. 312, in which the emperor Constantine threatened the teachers of the Christian religion with destruction. 6, A.D. 314, in which the emperor Constantine threatened the teachers of the Christian religion with destruction. 7, A.D. 312, in which the emperor Constantine threatened the teachers of the Christian religion with destruction. 8, A.D. 321, against Arius; 9, A.D. 325, in which St. Athanasius was elected patriarch; 10, A.D. 340, in favor of the or Antichis; 11, A.D. 362, in which the divinity of the Holy Spirit, the Incarnation, the term Hypostasis, and other matters, were treated of; 12, A.D. 363, in which St. Athanasius drew up a confession of faith, which was presented to the Emperor Julianus; 13, A.D. 389, in which the Origenists were condemned; 14, A.D. 430, in which the emperor Caliphrum condemned Nestorius; 15, A.D. 451, against the Eutychians; 16, A.D. 578, by Damianius, the Eutychian patriarch, against Peter of Antioch; 17, A.D. 683, under Cyrus the Monothelitist, in which the Monothelite errors were adroitly defended. For a good summary of the doings of these councils, see Landau, Manual of Councils, p. 17 sq.

Alexandri (Alexandri), an inhabitant of Alexandria in Egypt, spec. a Jew living there (Acts vi. 9, xxiii. 29). Alexandria was not identified by Jews, so that 10,000 of them are said to have been numbered among its inhabitants (Philo, In Flacc. p. 971; Josephus, Ant. xix. 5, 2). See ALEXANDRIA. It appears from Acts vi, 9, that they were accustomed to attend the festivals at Jerusalem, and that they even had a synagogue for their special use (Ruinus, Hasekett, in loc.). See SAGAOUX.

ALEXANDRIAN CHRONICLE, the name given to a MS. found in Sicily by Jerome Surtius, and carried to Rome, and preserved by Antonius Augustinus, abbot of the Rota. Charles Sagonius and Onuphrius Panvinius made considerable use of it in the composition of their Commentaries on the New Testament, and published its Greek and Latin. The name "Alexandrian" was given to this annals because of their having been found in that island. It is not so easy to assign a reason for the name of "the Chronicle of Alexandria," except that the name of Peter of Alexandria is at the head of the Augsburg MS. found in the library of Augsburg by Casaubon. Matthew Paris, in his Itinerary, published a complete edition of this Chronicle at Munich, in 1615, in Greek and Latin. Dufes, who published an improved edition (Gr. and Lat. with notes, Paris, 1668), gives it the name of the Paschal Chronicle, because it treats of the time of commemorating Easter. Cave and Usuard attribute it to George Piseus, A.D. 640; Casmir Oudry and Philip of London assign it to Alexander, bishop of Alexandria, and this chronicle begins at the creation, and is carried up to the tenth year of the consulate of the Emperor Hercules, or A.D. 628. It seems to have been written by two authors, of whom one carried the work on to the year of Christ 854, and the other completed it. It is compiled without any great judgment of church, but the writer evidently had access to many ancient monuments, which are now lost. —Cave, Hist. Lit. anno 640.
ALEXANDRIAN LIBRARY. This remarkable collection of books, the largest of the ancient world, was founded by Ptolemy Soter, in the city of Alexandria, in Egypt. Even in the time of its first manager, Demetrius Phalerus, a banished Athenian, the number of volumes or rolls already amounted to 50,000; and during its most flourishing period, under the direction of Zenodotus, Aristarchus of Byzantium, Apollonius Rhodius, and others, is said to have contained 400,000, or, according to another authority, 700,000. The greater part of this library, which embraced the collected literature of Greece, Rome, India, and Egypt, was contained in the Museum, in the quarter of Alexandria called Brachelum. During the siege of Alexandria by Julius Caesar this part of the library was destroyed by fire; but it was afterward replaced by the collection of Pergamos, which was presented to Queen Cleopatra by Mark Antony, to the great annoyance of the educated Romans. The other part of the library was kept in the Serapeion, the temple of Jupiter Serapis, where it remained till the time of Theodosius the Great. When the emperor permitted all the heathen temples in the Roman empire to be destroyed, the magnificent temple of Jupiter Serapis was not spared. A mob of fanatic Christians, led on by the Archbishop Theophilus, stormed and destroyed the temple, together, it is most likely, with the greater part of its literary treasures, in A.D. 391. It was at this time that the destruction of the library was begun, and not at the taking of Alexandria by the Arabians, under the Caliph Omar in A.D. 642. The story, at least, is ridiculously exaggerated which relates that the Arabs found a sufficient number of books remaining to heat the baths of the city for six months. The historian Orosius, who visited the place after the destruction of the temple by the Christians, relates that he then saw only the empty shelves of the library (Gibbon, Decline and Fall, c. 51). See Petit-Radet, Recherches sur les Bibliothèques Anciennes et Modernes (Paris, 1819); and Ritschl, Die Alexandrinischen Bibliotheken (Berlin, 1838). Compare ALEXANDRIA.

ALEXANDRIAN MANUSCRIPT (Codex Alexandrinus), so called from its supposed origin at Alexandria, one of the three or four most famous copies of the Holy Scriptures, and designated as B of the N. T. It contains the whole Bible in Greek, including the Septuagint version of the O. T., with the first (or genuine) Epistle of Clement to the Corinthians, and part of his second (or apocryphal). It is defective, however, in several passages of the N. T. (Matt, i, 1-xxv, 6; John vi, 50-viii, 52; 2 Cor, iv, 18-xii, 6), and in part of the Psalms, where the leaves are totally missing. Letters here and there have also been cut away in binding; and in a considerable part of the N. T. one of the upper corners of the leaves has been wormed off. The N. T. books are found in the order in which they are arranged in the other ancient MSS.: the Catholic Epistles follow the Acts; then come the Pauline Epistles, but with that to the Hebrews before the Pastoral Epistles; the Apocalypse, so rare in extant ancient codices, stands as usual at the close of the N. T.; and in this copy it has been preserved from the 13th to the 18th century, which has befallen both ends of the volume by reason of the Epistles of Clement having been added. The MS., which is on thin vellum and in semi-sulphur form, is now bound in four volumes, the first three of which contain the O. T. The pages are about thirteen inches long and ten broad; the writing on each is divided into two columns of fifty lines each, having about twenty letters or upward in a line. These letters are continuously written in uncial characters, without any space between the words, the uncials being of an elegant yet simple form, in a firm and uniform hand, though the space between the letters is sometimes larger. The punctuation merely consists of a point placed at the end of the sentence, usually on a level with the top of the preceding letter, but not always, and a vacant space follows the point at the end of the paragraph, the space being proportioned to the break in the sense. Capital letters of various sizes abound at the beginning of books and sections, not painted as in later copies, but written by the original scribe in common ink. Vermilion is freely used in the initial lines of books. Accents and breathings are found in the beginning of Genesis only. At the end of each book are neat and unique ornaments in the ink of the first hand. Contraction occurs as in other very ancient MSS. It has the Ammonian divisions of the Gospels, with references to the canons of Eusebius; the headings of the large sections are placed at the top of the page, the places where they begin being indicated in the text, and in Luke and John the numbers being set in the margin of the column. The subdivisions of the Acts, Catholic Epistles, and Apocalypse by Euthalius and others, are not indicated; a cross occasionally appears as a separation of the chapters of the Acts—a large initial dotting a paragraph throughout (Davidson, Bib. Crit., ii, 271 sq.).

This MS. is now in the manuscript-room of the British Museum, where it was placed on the formation of that library in 1738. It previously belonged to the king's private collection, having been presented to Charles I through Sir Thomas Roe, English ambassado'r to Turkey, by Cyril Lucar, patriarch of Constantinople. An Arabic inscription, several centuries old, at the back of the table of contents, on the first leaf of the MS., states that it was written by the hand of Thecla the martyr, and given to the Patriarchal Chamber in the year of the
Martyrs 814 (A.D. 1098). Another, and apparently an earlier inscription, in Moorish Arabic, declares that the book was dedicated to the Patriarchal Chamber at Alexandria. But upon neither of these notices can much reliance be placed. That the book was brought from Alexandria by Cyril (who had previously been patriarch of that see), need not, however, be doubted, though Wetstein, on the dubious authority of Matthew Muntrip of Cyprus, Cyril’s deacon, concluded that it came from Mt. Athos. It is now very generally assigned to the beginning or middle of the fifth century. The reasons for this view are neither strong nor decisive. The characters, especially the shape of certain distinctive letters (e.g. γ. δ. ι. σ. θ., and ω.), the presence of the Eusebian canons (A.D. 268-340), and of the Epistle of Marcellinus to Athanasius before the Psalms (308?-573), which place a limit in one direction; while the absence of the Esthonian divisions of the Acts and Epistles, and the shortness of the subscriptions appear tolerably decisive against a later date than A.D. 450. The insertion of Clement’s Epistles points likewise to a period when the canons was yet unsettled. These were added as parts of the specified number of the N. T. books; while the apocryphal Psalms bearing that title, which the schools, which the writers to have once contained, were separated in the list, as something wholly different in point of authority. The latter were prohibited by the Council of Laodicea, soon after the middle of the fourth century, from being read in the church; and to this prohibition the MS. is conformable, although it repeats the writings of Clement at so different. Wetstein’s and Weide’s objections to this date (such as the use of Θωρισος as a title of the Virgin in her song added to the Psalms) are anomalous. Weide believes that a different hand was employed upon it from 1 Cor. v. onward, but this is not clear. The original copyist was not very careful, and some later hand was by no means accurate. Yet of all the uncial, this holds a rank as one of the first value. It contains indeed the italics (interchange of ι and αι, η and ε, and αι and αι) common to that period, and certain orthographical peculiarities (e.g. εφρομενην, Αιματησαν, etc.) frequent in the Egyptian MSS. The reference to St. Thecla as its writer is plausibly explained by Tregelles, who remarks that, inasmuch as the text (Matt. xxv. 6) where this MS. now begins was the lesson in the Greek Church for her festival, the Egyptian scribe may have hastily concluded that she wrote it (Scrivener, Intro. to N. T. p. 398). The N. T. portion of this Codex was published by Weide, from fac-simile letters cast expressly for the purpose, under the title “Nov. Test. Graec. et Cod. Alexandr.” (Lond. 1786, fol.) revised by Cowper (Lond. 1800). The O. T. part was printed from the same characters by Bauer (4 vols. fol. Lond. 1816-28). On its critical value, see Semi, De arate Cod. Alexandr. (Hal. 1759); Weide, Notitia Cod. Alexandr. curavit Spohn (Lips. 1788). Comp. Michaelis, Oriental. Bibl. ix. 165 sq.; Cramer, Beitr. iii. 101-146; Tregelles, in Horne’s Introd. ed. 1846, iv. 152 sqq., 678; Princeton Rev. Jan. 1861; Am. Theol. Rev. July 1861; Chr. Restor. Bibl. Apr. 1861; Dietzeiler, Antiquitas Cod. Alexandr. vienicata (Hal. 1759); Jorke, De arate Cod. Alex. (Hal. 1759); Spohn, Notit. Cod. Alex. (Lpz. 1789); Stroth, De Cod. Alex. (Hal. 1771). See Manuscripts, Biblical.

ALEXANDRIAN SCHOOLS, a term usually applied to various systems of philosophy and religious belief that have characterized or originated among the citizens of Alexandria at different periods in its history. See ALEXANDRIA.

1. Pagan.—When Alexander the Great built the city of Alexandria, with a determination to make it the seat of learning, he also opened the doors of this new mart of philosophy, which emulated the fame of Athens itself. A general indulgence was granted to Egyptians, Greeks, Jews, or others, to profess their respective systems of philosophy without molestation. The consequence was that Egypt was soon filled with religious and philosophical sects of every kind, and particularly that almost every Greek sect found an advocate and preacher in Alexandria. The family of the Ptolemies, who, after Alexander, obtained the government of Egypt, from motives of policy encouraged this new establishment. Ptolemy Lagus, who had obtained the crown of Egypt by usurpation, was particularly careful to secure the interest of the Greeks in his favor, and to give them a strong hand in the government of the part of Greece to settle in Egypt, and removed the schools of Athens to Alexandria. Under the patronage, first of the Egyptian princes and afterward of the Roman emperors, Alexandria long continued to enjoy great celebrity as the seat of learning, and to send forth eminent philosophers of every sect to distant countries. Philosophy during this period suffered a grievous corruption from the attempt which was made by philosophers of different sects and countries, Greek, Egyptian, and Oriental, to frame from their different tenets one general system of opinions. The respect which had long been universally paid to the ancients and their authority was in a measure transferred to the deities, given by heaven, and superior to all the attempts of human speculation. The eclectic teaching taught by Antiochus was exclusively confined to the doctrines of the Greek school. The celebrated Philo (q. v.), who flourished from A.D. 40 to 60, borrowing from the works of Plato a great number of ideas and views, endeavored to amalgamate them with the truth contained in the Old Testament, the traditions of the Cabala, and the Essene philosophy. Philo may be said to have spiritualized Judaism by the means of Platonicism; and in turning the mind of his countrymen away from the external criteria of revelation, arid minimus of legal observances, he prepared them, to some degree, for the reception of the Gospel. But the philosopher whose name is chiefly connected with the history of Alexandria is Ammonius Saccas (q. v.), sur- named Θαλεδανος, on account of the beauty of his teaching, who was a mystic theosophist, but a theosophist who blended his views with polytheism, and engrafted them there, not on Christianity. Seeing how fast the old confictions were vanishing away before ideas, feelings, and hopes of a totally different origin, he endeavored to renovate philosophy by showing that on the most important points Plato and Aristotle agree. This was the ruling axiom of his theories, which he completed in systematizing the Greek daemonology by the help of elements derived from Egyptian and Eastern sources. As soon as the Christian religion became the creed of the state, the pagan school of Alexandria fell to the ground. It had to maintain, single-handed, a desperate struggle against the united forces of the eclectic philosophers and of the new religion, which, after having originated in an obscure corner of the Roman empire, was advancing with rapid strides to the conquest of society. The best accounts of the literary history of Alexandria, its pagan schools, libraries, philosophy, etc., may be found in M. Matthey’s Histoire de l’école d’Alexandrie (Paris, 2d ed. 8 vols. 8vo) and in Simon’s Histoire de l’Ecole d’Alexandrie (Paris, 2d ed. 2 vols. 8vo).
2 vols. 8vo). A rapid and vigorous, but not very trustworthy sketch is given in Kingsley's *Alexandria and her Schools* (Cambridge, 1854, 12mo).

II. Jewish.—For some time the Jewish Church in Alexandria was in close dependence on that of Jerusalem. Both were subject to the civil power of the first Patriarch, and the latter was regarded as the religious head. The persecution of Ptolemy Philopator (B.C. 217) occasioned the first political separation between the two bodies. From that time the Jews of Palestine attached themselves to the fortunes of Syria [see ANTIOCHUS THE GREAT]; and the same policy was pursued by the Jewish community in Alexandria, which gave unity and decision to the Jews of Alexandria. The Septuagint translation, which strengthened the barrier of language between Palestine and Egypt, and the temple of Leontopolis (B.C. 161), which subjected the Egyptian Jews to the charge of schism, widened the breach which was thus opened. But the division, though marked, was not complete. At the beginning of the Christian era the Egyptian Jews still paid the contributions to the temple-service (Raphall, *Hist. of Jews*, ii, 72). Jerusalem, though its name was fashion ed to a Greek shape, was still the Holy City; the metropolis, not of a country but of a people (*Ioudaia*, Philo). The Jewish settlement of Alexandria had a synagogue there (Acts vi, 9). The internal administration of the Alexandrine Church was independent of the Sanhedrin at Jerusalem; but respect survived submission.

There were, however, other causes which tended to produce at Alexandria a distinct form of the Jewish character and faith. The religion and philosophy of that restless city produced an effect upon the people more powerful than the influence of politics or commerce. Alexander himself symbolized the spirit with which he wished to animate his new capital by founding the temple of his adopted gods by the side of the temple of the Grecian gods (Arr. iii, 1). The creeds of the East and West were to coexist in friendly union; and in after-times the mixed worship of Serapis (comp. Gibbon, c. xxviii; Smith, *Dict. of Class. Geogr.*, i, 98) was characteristic of the Greek kingdom of Egypt (August., *De Civ. Het.*, xviii, 5; *S. maritvse*—*Egyptiarvm Dvs*). The new philosophy and the new religions of Egypt met with the spread of universal learning. The same monarchs who favored the worship of Serapis (Clem. Al. *Protr.* iv, § 48) founded and embellished the museum and library; and part of the library was deposited in the Serapeum. The new faith and the new literature led to the growth of a new and independent Jewish sect. It was naturally imbied the spirit which prevailed about them. The Jews were, indeed, peculiarly susceptible of the influences to which they were exposed. They presented from the first a capacity for Eastern or Western development. To the faith and conservatism of the Oriental they united the activity and energy of the Greek. The mere presence of Hellenic culture could not fail to call into play their powers of speculation, which were hardly repressed by the traditional legalism of Palestine (comp. Jost, *Geisch. d. Judenth.*, p. 293 sq.); and the unchanging element of divine revelation, which they always retained, enabled them to harmonize the new elements with the old. The fact that the Hebrew descent of the Jew and of the Greek would have produced the same general consequences in any case, Alexandria was peculiarly adapted to ensure their full effect. The result of the contact of Judaism with the many creeds which were current there must have been speedy and profound. This may be gathered more directly from the actual Jewish writers, whose fragmentary writing which has been preserved (about 160 B.C.) [see ARISTOBLOUS] contains large Orphic quotations, which had been already moulded into a Jewish form (comp. Jost, *Geisch. d. Judenth.*, p. 378); and the attempt thus made to connect the most ancient Hellenic traditions with the law was often repeated afterward. Nor was this done in the spirit of bold forgery. Orpheus, Musaeus, and the Sibyls appeared to stand in some remote period anterior to the corruptions of polytheism, as the witnesses of a primaeval revelation and of the teaching of nature, and thus it seemed excusable to attribute to them a knowledge of the Mosaic doctrines. The third book of the Sibyllines (c. B.C. 150) is the chief exponent of the profound influence of Orphic and Sibylline literature, and shows how far the conception of Judaism was enlarged to meet the wider views of the religious condition of heathendom which was opened by a more intimate knowledge of Greek thought; though the later Apocrypha of Ezra [see EUSEBIUS, 4] exhibits a marked advance toward the extreme exclusiveness of former times.

But the indirect influence of Greek literature and philosophy produced still greater effects upon the Alexandrine Jews than the open conflict and combination of religious dogmas. The literary school of Alexandria was essentially critical and not creative. For the first time men labored to collect, revise, and classify all the records of the past. Poets trusted to their learning rather than to their imagination. Language became a study; and the legends of early mythology were transformed into philosophic mysteries. The Jews took a vigorous share in these new studies. The cautious writer of the *Apol. Col.* (c. 120), who was the Sanhedrin, who was the law in Palestine, found no favor in Egypt. Numerous authors adapted the history of the Patriarchs, of Moses, and of the Kings to classical models (Euseb. *Prep. Ev.* ix, 17-30. Eupolomus, *Artapanus* [?] Demetrius, Aristaeus, Cleomedon or Malchus, "a prophet"). A poem which bears the name of Phocylides gives in verse various precepts of Leviticus (Dionys. *Luc.* 11, *Apology* p. 512 sq. Rome, 1772); and several large fragments of a "tragedy" in which Ezekiel (c. B.C. 110) dramatized thc Exodus have been preserved by Eusebius (l. c.), who also quotes numerous passages from the verses of the elder Philo and Theodotus. This classicism of style was a symptom and cause of classicism of thought. The same Aristobulus who gave currency to the Judeo-Orphic verses endeavored to show that the Pentateuch was the real source of Greek philosophy (Euseb. *Prep. Ev.* xiii, 12; Clem. Al. *Strom.* vi, 98).

The precepts thus enunciated was thoroughly congenial to the Alexandrine character; and henceforth it was the chief object of Jewish speculation to trace out the subtle analogies which were supposed to exist between the writings of Moses and the teaching of the schools. The circumstances under which the philosophical and religious development of the first generation of Alexandrine Jews favored the attempt. For some time the practical sciences reigned supreme, and the issue of these was scepticism (Matter, *Hist. de l'école d'Alex.*, iii, 162 sq.). Then at length the clear analysis and practical morality of the Peripatetics found ready followers, and, in the strength of the reaction, men eagerly trusted to those splendid ventures with which Plato taught them to be content till they could gain a surer knowledge (Phaed. p. 85). To the Jew this surer knowledge seemed to be already given, and the belief in the existence of a spiritual meaning underlying the letter of Scripture was the great principle on which all his investigations rested. The belief that the text of Scripture should be essentially symbolic; the language the veil (or sometimes the mask) which partly disguised from common sight the truths which it enwrapped. In this way a twofold object was gained. It became possible to withdraw the Supreme Being (ου αύτος, ου) from immediate consideration; and the Jews did not meditate on the mystery of the names of God as the narratives of the Bible to the phenomena of the soul. It is impossible to determine the process by which these results were embodied; but, as in parallel cases, they seem to have been shaped gradually in the minds of the mass, and not fashioned at once by one great teacher. Even in the Sept. there are traces of an endeavor to interpret the anthropomorphic imagery.
of the Hebrew text [see Septuagint], and there can be no doubt that the Commentaries of Aristobulus gave some form and consistency to the allegoric system. In the time of Philo (B.C. 20–A.D. 50) the theological and interpretative systems were already fixed even in many of their details, and he appears in both cases only to have collected and expressed the popular opinions of his countrymen. See Philo. In each of these great forms of speculation—the theological and the exegetical—Alexandrianism has an important bearing upon the Church, as it has upon the Gentile world.

When the characteristic of the Alexandrian school were by no means peculiar to it. The same causes which led to the formation of wider views of Judaism in Egypt, acting under greater restraint, produced corresponding results in Palestine. A doctrine of the Word (Mémeno), and a system of mystical interpretation grew up within the rabbinical schools, which bear a closer analogy to the language of the Apostle John and to the "allegories" of Paul than the speculations of Philo. See Logos.

The speculative doctrines which thus worked for the general reception of Christian doctrine were also embodied in the literature which was, in a way, transferred to the Christian Church. Numerous bodies of ascetics (Therapeutae), especially on the borders of Lake Mareotis, devoted themselves to a life of ceaseless discipline and study. See Therapeutae. Unlike the Essenes, who present the corresponding phase in Palestinian life, they adjured society and labor, and often detached, as it is said, the simplest wants of nature. In the contemplation of the hidden wisdom of the Scriptures (Philo, De Vit. Contemp. throughout). The description which Philo gives of their occupation and character seem to Eusebius to present so clear an image of Christian virtues that he claimed them as Christian. These ascetics can be not only a new form of the forms of monasticism were shaped upon the model of the Therapeuta (Euseb. H. E. ii. 16).

At the beginning of the second century the number of Christians at Alexandria must have been very large, and the great leaders of Gnosticism (q. v.) who arose there (Hastides, Valentine) exhibit an exaggeration of the tendency of the Church. But the later forms of Alexandria speculation, the strange varieties of Gnosticism, the progress of the c.technical school, the development of Neoplatonism, the various phases of the Arian controversy, belong to the history of the Church of the whole world. To the last Alexandria fulfilled its mission; and we still owe much to the spirit of its great teachers, which in later ages struggled, not without success, against the sternest systems of the West.—Smith, Dict. of Bible, i. 46.

See Kirklaubu, D. Judi. in Alexandrinum (Lpz. 1841); Dähne, Geschichtliche Darstellung der Juden in Alexandrinum (Halle, 1844); Gfrörer, Philo, and the Judisch-Alexandrinische Theologie (Stuttgart, 1835). To these may be added, Ewald, Gesch. des Volkes Israel (Göttingen, 1829), iv. 20 sq.; 895 sq.; Jost, Gesch. des Juden (Leipzig, 1867), i. 544 sq.; 588 sq.; Schaf, Hist. of the Church, § 126. At Alexandria first aimed at the instruction of converts from heathenism, and the instruction was catechetical. It was afterward developed into a theological seminary. Jerome dates its origin from the time of St. Mark, but there is no authority for his statement. Eusebius (Hist. Eccl. v. 10) states that it had existed from "ancient times;" but the first definite account dates from about 181, when Pantaenus, a philosopher who had abandoned first Stoicism and then Platonism, and had been a Christian missionary in India, commenced lecturing in Alexandria (Euseb. loc. cit.). Whether Athenagoras, a philosopher who embraced Christianity about the middle of the 3d century, is called on account of his books by Philip of Sida (see Dodwell, Dissertation in Iren. Or. 1689, p. 488, 497) a predecessor of Pantaenus, was ever at Alexandria, is extremely doubtful. The testimony of Philip of Sida is not very trustworthy, and the silence of Eusebius, and Athenagoras's way of teaching, which is by no means Alexandrine, speak against it. About A.D. 190 Clement became assistant to Pantaenus, and, about 208, head of the school. Origen became connected with the school as teacher when only a youth of 18 years, and he labored then, with some brief interruptions, until 282, when he was expelled from Alexandria. In the later years of his stay at Alexandria he was assisted by his disciple and successor, and by his brother Heraclides, who subsequently became bishop of Alexandria. Heraclides was succeeded by Dionysius, also a disciple of Origen, and later, likewise a bishop of Alexandria. The celebrity of the Alexandrian school continued for some time after the death of Dionysius, notwithstanding the rival institution which arose at Caesarea Palestinae, and which was for some time conducted by Origen. It did not cease until the close of the fourth century.

Of the history of the school after the death of Dionysius we are, however, but imperfectly informed. Eusebius (H. E. vii. 82) names among the successors of Dionysius Philo Archimedes, who was omitted by Philip of Sida, and who, at all events, was less prominent than Pherius, who is mentioned by Philo and by Photius (Cod. 118). The names of the Neo-pagans and Serapians are given as principals of the school only by Philip. It is possible, as Philip states, that about the close of the third century the Alexandrian bishop and martyr, Peter (Eus. H. E. vii. 82), gave catechetical instruction, and later, about the middle of the fourth century, an Alexandrian monk, Macarius. Arius, the originator of Arianism, seems to have likewise been for some time principal of the school. The name of the learned and pious Didymus is mentioned as an Alexandrian catechist, not only by Philip, but by Sozomen (H. E. iii. 15) and Ruin (H. E. ii. 7), and there is reason to believe that he presided over the school during the long period from 340 to 395. His assistant in later years, and his successor as catechist, was Rhodon, the teacher of Philip of Sida, and his withdrawal from Alexandria to Sida about 395 led, according to the testimony of Philip, to the close of the Alexandrian school. It is more probable that other causes had a greater share in bringing about this event. The controversies concerning Origen, and later, concerning Nestorianism and Monophysitism, in which the Alexandrian spirit degenerated into an extreme, were the subject of controversy in the Church, which diminished the number of adult converts and lessened the need of catechetical instruction for adults, and the prosperous development of Christian science, gradually undermined the prominent position of the Alexandrian school in the Church. It again became what it had been at the beginning, a school in which children received catechetical instruction.

In the best days of the school the number of students was very great, but it seems never to have had buildings or endowments. The head master chose his own assistants, and laid down rules for the conduct of the pupils, which were observed by the scholars; and the students lodged where they could. The manner of teaching was as in the schools of the ancient philosophers, accommodated in many cases to the needs of individuals, and frequently it was catechetical. Whoever wished it received instruction in philosophy, in the sciences connected with the Christian Gospel, as much as he could follow it in the catechetical instruction for adults, and the prosperous development of Christian science, gradually undermined the prominent position of the Alexandrian school in the Church. It again became what it had been at the beginning, a school in which children received catechetical instruction.
a discussion of the fundamental doctrines of Christianity. To impart a more profound "gnostic" insight into Christianity, he reserved for private conversations. The following chronological list of the catechists is given in Gruick, De Schola Alexandrina (Halle, 1624-26, 2 pts.):

<table>
<thead>
<tr>
<th>Year</th>
<th>Catechist</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1600</td>
<td>Alexander</td>
<td></td>
</tr>
<tr>
<td>1601</td>
<td>Athanasius</td>
<td></td>
</tr>
<tr>
<td>1602</td>
<td>Paternus</td>
<td></td>
</tr>
<tr>
<td>1603</td>
<td>Clement I</td>
<td></td>
</tr>
<tr>
<td>1604</td>
<td>Paternus Clement</td>
<td></td>
</tr>
<tr>
<td>1605</td>
<td>Origen</td>
<td></td>
</tr>
<tr>
<td>1606</td>
<td>Paternus Clement</td>
<td></td>
</tr>
<tr>
<td>1607</td>
<td>Clement II</td>
<td></td>
</tr>
<tr>
<td>1608</td>
<td>Origen</td>
<td></td>
</tr>
<tr>
<td>1609</td>
<td>Paternus Clement</td>
<td></td>
</tr>
<tr>
<td>1610</td>
<td>Hierocles</td>
<td></td>
</tr>
<tr>
<td>1611</td>
<td>Dionysius</td>
<td></td>
</tr>
<tr>
<td>1612</td>
<td>Pius</td>
<td></td>
</tr>
<tr>
<td>1613</td>
<td>Theognostus</td>
<td></td>
</tr>
<tr>
<td>1614</td>
<td>Epiphanius</td>
<td></td>
</tr>
<tr>
<td>1615</td>
<td>Peter Martyr</td>
<td></td>
</tr>
<tr>
<td>1616</td>
<td>Arius</td>
<td></td>
</tr>
<tr>
<td>1617</td>
<td>Macarius</td>
<td></td>
</tr>
<tr>
<td>1618</td>
<td>Diodorus</td>
<td></td>
</tr>
<tr>
<td>1619</td>
<td>Rhodo</td>
<td></td>
</tr>
</tbody>
</table>

This sign denotes probability as regards the dates and the persons to whom it is affixed. The cross denotes doubt.

Schaff gives the following brief but clear account of the influence of the Alexandrian school on theology: "From this school proceeded a peculiar theology, the most learned and genial representatives of which were Clement and Origen. This theology is, on the one hand, a regenerated Christian form of the Alexandrian Jewish religious philosophy of Philo; on the other, a Catholic counterpart and a positive refutation of the heretical Gnosis, which reached its height also in Alexandria but half a century earlier. The Alexandrian school here reconciled Christianity with philosophy, or, subjectively speaking, of plaitis with the gnoeisis; but it seeks this union upon the basis of the Bible and the doctrine of the Church. Its centre, therefore, is the Logos, viewed as the sum of all reason and all truth, before and after the incarnation. Clement came from the Hellenic philosophy to the Christian faith; Origen, conversely, was led by faith to speculation. The former was an aprioristic thinker, the latter a systematician. The one borrowed ideas from various systems; the other followed more the track of Platonicism. But both are Christian philosophers and churchly gnostics. As Philo, long before them, in his great works, had combined Judaism with Greek culture, so now they carried Grecian culture into Christianity. This, indeed, the apologists and controversialists of the second century had already done as far back as Justin the 'philosopher.' But the Alexandrians were more learned and Illyric-minded, and made much freer use of the Greek philosophy. They saw in it, not sheer error, but in one view a gift of God, and a theoretical school master for Christ, like the law in the practical sphere. Clement compares it to a wild olive-tree, which can be ennobled by faith; Origen (in the fragments of his epistle to Gregory Thaumaturgo) to Egypt which the Jews dissolved with them out of Egypt, and turned into ornaments for their sanctuary, though they also wrought them into the golden calf. It is not necessarily an enemy to the truth, but may, and should be its handmaid, and at least neutralize the attacks against it. The elements of truth in the heathen philosophy they attributed to the secret operations of the Logos in the world of reason, partly to acquaintance with the Jewish philosophy, the writings of Moses and the prophets. So with the Gnostic heresy. The Alexandrians did not successively condemn it, but recognized the desire for deeper religious knowledge which lay at its root, and sought to meet this desire with a wholesome supply from the Bible itself. To the

Alexias (Ἀλεξίας, contracted from Alexander, q.

This full account of the Christian school is given in the Am. Bibl. Rerum. Jan. 1840, art. 1; and its characteristics, and their influence on Christianity, in the same journal, April, 1841, art. 1. See also Herzog, Real-Encyclopädie, 1, 229 sq.: Michaelis, De Schol. Alex., etc. (Halle, 1789); Neander, Ch. Hist. i, 521-557; Hist. of Dogmas, i, 62 sq.; Moesheim, Comm. ii, 166; Prat, Histoire de l'École Alexandrine considérée dans ses rapports avec la Christianisme (1 vols., 1848; 2 vols. 8vo); cf. Mon. Prof. Jowett, Théol. St. and St. Paul's Epistles to the Thessalonians, etc. (London, 1856), i, 563 sq. Other treatises, bearing more or less directly upon the subject, are the following: Feuerlein, De ratione docendi theologiam in scholis Alexandrini (Göttingen, 1776); Hillecher, De Schola Alexandrini (Lips. 1778); Ritter, Gracchi christ. Philos. 1, 421 sq.: Hasselbach, De schoala que Alex, floruit (Stettin, 1826); Henry, Epit. of Hist. of Philos. (from the French), i, 207-220; Hase, Hist. of Ch. Ch. (Am. ed.), § 85; Weichmann, De schola Origenis scita (Viteb, 1744).

ALEXANDRIAN VERSION, another name for the Septuagint (q. v.).

Alexandrinum (Ἀλεξανδρινον), a place frequently referred to by Josephus as having been originally built by Alexander (hence, doubtless, the name), apparently Janneus (Ant. xiii, 16, 8), on a hill near Corse (q. v.), toward Jericho (Ant. xiv, 8, 4); fortified by Alexander the son of Aristobulus (Ant. xiv, 5, 2; War, i, 6, 2), and demolished by Gabinius (Ant. xiv, 5, 4; War, i, 6, 2), but restored by Herod, but again restored (Ant. xiv, 15, 4). It was the burial-place of the founder's family, and here accordingly the bodies of Herod's sons, Alexander and Aristobulus, were removed by night for interment (Ant. xvi, 11, 7; War, i, 17, 6). It has been identified by Schultz (Ritter, Erdk. xv, 452-454) as the modern vilayet of Kaffeh Esmi, about two miles S.E. of Shilloh, containing the ruins of an ancient castle built with very large stones (Van de Velde, Memoir, p. 284).

Alexandroschënu (for Ἀλεξάνδρου ὥρα, Alexander's eye), a place mentioned in the Jerusalem Itinerary as 12 R. miles from Tyre, and the same distance from Eccipha; evidently the ruin now called Sahaberman, on the southern foot of Ras el-Abiad on the Mediterranean.

Alexas (Ἀλεξάς, contracted from Alexander, q.
ALEXians, or "Brethren and Sisters of St. Alexi,", so called from their patron saint, Alexius, said to have been a Roman senator of the fifth century, who gave up the world for a life of poverty and celibacy. They were also called Celiites, and a fuller account of them will be found under that title.

Alexius. See AleXians.

Alfred the Great, king of England, was born in 849, his parents being Ethelwulf, king of the West Saxons, and Asburga, his first wife. He mounted the throne in 871, and during the thirty years in which he held the reins of government he experienced the greatest vicissitudes of fortune. As king, he was a great benefactor of the Church; he built many monasteries and churches; he founded the University of Oxford, which has been, under God, through all ages, the main support of the true faith in that kingdom. He died Oct. 21 or 28, 901, being little over fifty years old. Besides drawing learned men to his court, Alfred himself was devoted to letters. He translated Boethius, De consolatione (published by Cordale, London, 1829, 8vo). Several other works are attributed to Alfred; among them, 1. A Saxon Paraphrase of the History of Bede, given in the Cambridge edition of Bede's History (1722, fol.):—2. Variorum Lexicon relating to the Church, contained in the same work (Appendix):—3. A Saxon Translation of the Liber Pastoralis of St. Gregory (in MS. at Cambridge).—4. The Peaker of Dard, partly translated into Saxon (printed at London, with the Latin text, in 1640, 4to).—5. Anglo-Saxon Translation of Orosius (given at the end of Paul's "Life of Alfred," in Bohn's Library). He is also said to have translated the Four Dialogues of St. Gregory, which are lost.—Powell, Life of Alfred the Great (Lond. 1834, 12mo); Cave, Hist. Lit. anno 871; Weisz, Gesch-chicx Alfred's (Schauffhausen, 1832, 8vo); Paul, Life of Alfred (Berl. 1851), trans. by Thorp (Lond. 1835, 12mo).

Algeria, a country of Northern Africa, which forms now (since 1830) a French possession. Its area is about 150,000 square miles; population, in 1856, 3,250,000, most of whom are Mohammedans. The European population has rapidly increased since 1830. In 1832 it was only 5919 souls; in 1856, 155,607, among whom were 86,969 French, and 42,693 Spaniards. Among the Europeans were, in 1837, about 10,000 Protestants, with eleven clergymen. The rest are mostly Roman Catholics, who have one bishopric at Algiers. There are several convents, among which a large agricultural and educational institution of the Trappists is celebrated. There were, in 1845, 178 boys' and 113 girls' schools, with 10,672 boys and 8986 girls. Four towns had Arabic-French schools, with 400 scholars. An Association of St. Louis was formed in 1859 for the civilization of the Mohammedans, and had commenced the publication of an Arabic paper, Birjus Birjus (the Eagle of Persia).—Schem's Ecclesiastical Year-book for 1859; Behaghel, L'Algérie (Par. 1845). See Africa.

A'gum, a transposed form (2 Chron. ii, 8; ix, 10, 11) of the Heb. term ALMUG (q. v.).

Al'kah, a less correct form (1 Chron. i, 51) of the name ALVH (q. v.).

Al'kan, a less correct form (1 Chron. i, 40) of the name ALYAN (q. v.).

Alien (אֶלֶּה, ger, also יִשְׂרָאֵל, nekár, or יִשְׂרָאֵל, noḵí), both meaning stranger, as often rendered; ἀλλότριος, a foreigner or person born in another country, and not having the usual rights and privileges of the citizens of the country in which he lives. Among the Hebrews there were two classes of persons denominated thus: 1. The proper aliens (בָּשָׂר), those who were strangers generally, and who possessed no landed property, though they might have purchased houses; 2. Those less properly so called (בָּשָׂר לִשְׂרָאֵל), sojourners), i.e. strangers dwelling in another country without being naturalized (Lev. xxii, 10; Psa. xxxix, 12). Both of these classes were to be treated with kindness, and were to enjoy the same rights with other citizens (Lev. xix, 33, 34; Deut. x, 19; xxiii, 7; xxiv, 17). Strangers might be naturalized, or permitted to enter into the congregation of the Lord, by submitting to circumcision and renouncing idolatry (Deut. xxiii, 1–8).

The Edomites and Egyptians were capable of becoming citizens of Israel after the third generation. It appears also that other nations were not entirely excluded from being incorporated with the people of Israel. But the Ammonites and Moabites, in consequence of the hostile disposition which they had manifested to the Israelites in the wilderness, were absolutely excluded from the right of citizenship (Michaelis, Mos. Recht, § 83).
EGYPT, e. g. the Balboa kali, or the Mesembryanthemum nodiflorum of Linnaeus (comp. Hasselquist, Reiss, p. 229; Raaffman Delile, Flore de l'Illustration, p. 24). The saline plants indigenous in Palestine from which bo- riša was obtained were also, according to the Talmudists (see Celsius Hierobot, i, 490) and Jerome (in loc. seu), called by the same name, and are the same as those called by the Arabo-Arabians. Of these plants Rauwolf (Reisen, p. 87) found in Syria two species; one was a thick bushy shrub, with numerous slender branches, surmounted by thick tufts, and furnished with narrow pointed leaves; the other in stem and top resembles "sheep-dew," with thick ash-colored roots (see his figures of each under Nos. 87, 68). The distinction of the various kinds of Oriental saline plants requires a new botanical treatment (Kito, Phys. Geogr. of Holy Land, p. ccxxvii). Piniy, xix., 18, mentions among the plants growing in Syria one "which yields a juice useful for washing wool," under the name rudica, Gr. ıntoono, comp. Dioscorides, ii, 198; Beckmann, Grec. d. Exilv. iv, 18 sq.; Spregel, ad Dioscor. ii, 478, regards this as no other than the Sapomoria officinalis). Formerly, as at the present day (Rauwolf, ut sup.; Arriuix, Reisen, ii, 168; Bellon, in Paulinus's Sammel. iv, 151), the ashes of these plants formed an important article of commerce in Oriental markets, under whose name (from the Romans) they were sold, and it is not only employed (in the form of lye or soap) as a means of cleansing clothes and the skin (Jer. ii, 22; Mal. iii, 2; Job ix, 80), but also in the reduction of metals, e. g. silver and lead (Isa. i, 28), and in the manufacture of glass (comp. generally Celcius, i, 449 sq.; Michel, Comment. ut sup.). See SOAP.

Allkoran. See Koran.

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

Allah. See OAK.

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

Allatius, Leo (Leo Allacci) in Italian), was born in 1586 of Greek parents in the island of Chios, went to Rome in 1600, and studied at the Greek College in that city. When his course of studies was completed, Ber-nard Justinius, bishop of Angoulême, selected him for his grand-vicar. In 1621 Pope Gregory XV sent him into Germany to bring to Rome the Palatinate Library of Heidelberg, and Alexander VII made him libra-rian of the Vatican in 1661. He died Jan. 19, 1669.
ALLEGORY 162

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

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

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

Alleine, Joseph, an eminently pious non-conformist divine, was born at Devizes in 1633. His pity and love of learning displayed themselves very early, and at sixteen he was sent to Lincoln College, Oxford, but in 1651 he removed to Corpus Christi College, a Wiltshire scholarship being then vacant. In 1653 he was made a fellow of arts, and in 1660 a co-pastor with the Rev. George Newton, at Tetsworth, where he labored with great diligence and success until 1662, when he was deprived of his office for non-conformity, and on the 26th of May, 1663, was committed to Hitcher jail, where, after being treated with great integrity, with seven months with Mr. Quakers, he was indicted at the assizes for preaching on the 17th of May, of which he was found guilty, and fined one hundred marks. He declared in court "that, whatsoever he was charged with, he was guilty of nothing but doing his duty." He continued in prison a year, and, after his release, he was even more anxious in his efforts. In the Gospel, till his expulsion through agitation of illness. In 1665 he was again apprehended, and, with some of his friends, was committed to prison for sixty days. The confinement increased his disorder, and he rapidly became worse, and died Nov. 16, 1663. His A Karm to the Unconverted is one of the most useful and most widely circulated books of practical religion ever published. —Life of Alleine, with Letters (N. Y. 1840, 12mo); Stanford, Life of Alleine (Lond. 1864).

Alleluia (ἀλληλούια), a Græcized form (Rev. xix, 1, 3, 4, 6) of the Heb. exclamation Hallelujah (q. v).

Allemannia, a confederation of German tribes, among which, probably, the Tencerti, Usipetti, Chatti, and Vangiones were the most important. The name denotes either (according to Zeuse) a confederation of men of different nations, or (according to Grimm) the true descendants of Manus, real German men. They appear for the first time on the stage of history under the reign of Caracalla (211), who assumed the title of Allemannicus because he pretended to have conquered the Allemanni on the Maine. Toward the close of the 3d century, there was a quick succession of war between the Rhine, Maine, and Danube. There they existed under this distinctive name until the beginning of the 10th century, when Duke Ergcher was executed, and his successor Burcard proclaimed Duke of Swabia.

The Roman provinces on the Rhine and Danube, at the close of their occupation by the Allemanni, were partly inhabited by Christians. The Allemanni suppressed in some districts Christianity altogether, while in others it was strong enough to withstand all persecutions. Thus Paganism and Christianity existed side by side until the battle of Zulphi (496), in consequence of which the Franks, soon entered the Christian Church. The connection of the Allemannian dukes and grandees with the Frankish kings, the Frankish legislation,
especially the less Allemannicas of Dogealth the Great
(630), and the efforts of the bishops of the neighboring
seas of Ausburg and Vindisenis, greatly promoted
the spreading of Christianity. When the latter see
was transferred to Constance, an Allemannic city, the
growth of Christianity became still more rapid. Among
the missionaries who labored for the conversion of the
Allemanni, Fridolin (560), Columban and Gallus (610),
Tregopl (640), and Firminius (724), are best known.
(560-680.) Church discipline, and a defense of the name of
the Christianization of the country seems to have been
completed. See Hefele, Einführung des Christentums
zu südwestdeutschland (Tübingen, 1887); Ställin,
Würten. Gesch. I. Comparo Germany; Baden;
Württemberg.

Allen, Benjamin, a Protestant Episcopal minister,
was born at Hudson, N. Y., September 29, 1769,
and was a Presbyterian, and obtained his education
under many difficulties by strenuous exertion.
In 1814 he entered the Protestant Episcopal Church,
and was licensed as a lay reader in Charlestown, Va.,
where he gave special attention to the instruction of the
colored people. He was ordained deacon in 1816 and
priest in 1818. In 1815 he published the "Layman's Magazine,"
and in 1820 an "Abridgment of Burnett's History of the Refor-
mation," which had a very large sale.
In 1828 he was chosen rector of St. Paul's Church, Philadelphia,
as successor to the Rev. Dr. Filmore. Here his labors as
pastor and preacher were incessant, and he added to
them a great deal of literary work. In 1822 he published
"Christ and Him Crucified" (12mo), and
"Living Musicians," a tale (12mo); in 1823-4, A History of
the Church of Christ (2 vols. 8vo); in 1825, The Parish
Counselor, or the Narrative of the Newton Family;
and a Sketch of the Life of Dr. Filmore.
In 1827 he established the "Lambing House," called the
"Prayer-Book and Missionary House," toips to
prayer-books, tracts, etc., and wrote for publication several small
practical and biographical works. Under these accum-
ulated labors his health broke down, and he sailed
for Europe in March, 1828. In England he imprud-
ently allowed himself to be called into frequent serv-
ices at anniversaries and public meetings, and his strength failed entirely by midsummer. He died on
the return voyage to America, Jan. 13, 1829. Besides the
publications above named, he published also a num-
ber of separate sermons, and several small volumes of
poems, written in early life.—Sprague, Annals, v, 601.

Allen, Cardinal. See ALLAN

Allen, David Oliver, D.D., a Congregational minister,
was born at Barre, Mass. He graduated at Amherst College, in 1823,
studied theology in Andover Theological Seminary,
1824-27, went with his wife, as missionary to India in 1827.
In 1844 he took charge of the printing estab-
lishment in Bombay, employing at that time one hun-
dred persons. He published several tracts in the Marh-
eta language, and supervised a revised and cor-
rected edition of the whole Scriptures in that language.
He returned, on account of enfeebled health, to Amer-
ica M June, 1853, and published in 1856 a "History of
India, Ancient and Modern." He was a member of the
Royal Asiatic Society and the American Oriental Society.
He died in London, July 3, 1868.

Allen, Henry. See ALLENITE

Allen, James, a Puritan minister, was born in
England in 1632. He was a fellow of New College,
Oxford, but was ejected for non-conformity in 1662,
came to America, and was ordained teacher of the
First Church, Boston, December 9, 1668, as colleague
with Mr. Davenport, who was at the same time or-
dained. He served this church for sixty years with
dignity and industry, but without remarkable suc-
cess. Several of his occasional sermons were printed.
He died September 22, 1710.—Sprague, Annals, i, 163.

Allen, John, one of the early ministers of Massa-
chusetts, was born in England in 1696, and was driven
from his native land during the persecution of the Pur-
itans. Refusing to go to New England, to which place
he was sent, he was settled pastor of the church at Dedham, April 24, 1699, where he continued till his death, August 26, 1761. He was
a man of considerable distinction in his day. He pub-
lished a defense of the nine positions, in which, with
Mr. Shepard of Cambridge, he discusses the points of
Church discipline, and a defense of the name of
"Indians," against Mr. Chauncy, under the title of An Addisoner-
sions upon the Antinomian, (4to, 1664).—Allen, Bio-
graphical Dict. s. v.; Allibone, Dict. of Authors, i, 58.

Allen, John, chancellor of Ireland, was born in
1475, was educated at Oxford, and took his bachelor's
degree at Cambridge. He soon obtained several ben-
efices, and was sent by Archbishop Warham to Rome on ecclesiastical af-
airs; he spent nine years there,
and, on his return, Wolsey made him his chaplain.
He was made archbishop of Dublin in 1528, and soon
after chancellor. He was an active assistant of
Cardinal Wolsey in the spoliation of the religious houses,
and was a learned canonist. Allen was murdered by
Thomas Fitzgerald, son of the Earl of Kildare, July 28,
1534, and his death was regarded by the King as a
vindictive judgment upon him for having been instrumental
in the destruction of forty monasteries. He wrote
Epist. de Palliis Significatione, and other pieces relating to
ecclesiastical subjects.—Biog. Univ. tom. i, p. 690;
Rose, Biog. Dictionary; Landon, Ecles. Dict, s. v.;
Wood, Ait Theatrum Ossuarum.

Allen, John, a learned layman, was born at Truro,
Cornwall, England, in 1771, and conducted for up-
ward of thirty years a private school in London, where
he died June 17, 1839. He published a work on Mod-
ern Judaism (8vo, London, 1816 and 1830). Bickersteth
calls it the best work on the subject in the English
language. In 1818 he published a translation of Cal-
in's Institutes of the Christian Religion, which has con-
tinued to be the standard English version of that great
work, though it may now, perhaps (1862), be super-
ceded by Beveridge's new translation. Allen's edition of
the Institutes was reprinted at New York (1819, 4to),
and often since in 2 vols. 8vo, in which form it is is-
dued by the Presbyterian Board of Publication, Phila-
delphia.—Darling, Cyclopedia Bibliographical, i, 49;
Allibone, Dictionary of Authors, i, 58.

Allen, John, was pastor of a Baptist congrega-
tion at Spitalfields, 1764 to 1767. Engaging in busi-
ness, he became involved in difficulties, was tried
for forgery, and was acquitted. He subsequently went
to New York, and after some time at New York,
there until his death. He published The Spiritual
Magazine, or the Christian's Grand Treasure, wherein
the doctrines of the Bible are unfolded (Lond. 1762;
reprinted, with preface by Romaine, Lond. 1810, 3 vols.
8vo); (Obain of Truth, a dissertation on the Harmony of
the Gospels (1764).—Wilson, Dissenting Churches, i, 426;
Darling, Cyclopedia Bibliographical, i, 49.

Allen, Moses, a minister of the Protestant Epis-
copal Church, was born in Northampton, Massa-
uchetta, September 14, 1748. He was educated at Prince-
ton, where he graduated in 1772. He was ordained
at Christ's Church parish, about twenty miles from
Charlestown, S. C., March 26, 1775. In 1777 he re-
moved to Midway, Georgia. The British army from
Florida, under General Prevost, disperscd his society
in 1778, and burned the church, almost every dwell-
ing-house, and the crops of rice then in stacks.
In December he was taken prisoner by the British, and
prisoned with great severity. Seeing no prospect of
release from the prison-ship where he was confined,
he determined to attempt the most certain means of
escape by jumping overboard and swimming to an adjunct
point; but he was drowned in the attempt, February
8, 1779.—Allen, Biog. Dictionary, s. v.
Allen, Richard, first bishop of the African Methodist Episcopal Church, was born in 1760. After 17 years' service in the Methodist ministry, to which he had been ordained by Bishop Asbury, he was elected bishop of the newly-formed "African Methodist Episcopal Church" (q.v.) in 1816. He died in Philadelphia, March 26, 1881.—Corrie, Churches and Sects, p. 54.

Allen, Solomon, a useful minister of the Gospel, brother of Moses Allen (q.v.), was born at Northampton, February 29, 1731. He, with four of his brothers, bore a part in the Revolutionary war, and rose to the rank of major. At 40 he was converted, and was made deacon of the church at Northampton. Soon after he felt it his duty to preach the Gospel, but the neighboring clergy discouraged him, on account of his great age and his want of theological learning. But he was not to be hindered; he devoted himself to the study of the Bible, and went for his theology to the works of Hoar and Baxter. At fifty years of age he entered upon a career of voluntary labor as a preacher, which lasted, chiefly in the new settlements in Western New York, for 20 years. "He rejoiced in fatigue and privations in the service of his beloved Lord. Sometimes, in season and out, he reposed himself with nothing but a blanket to protect him from the inclemency of the weather. But though poor, he was the means of enriching many with the inestimable riches of religion. Four churches were established by him, and he numbered about two hundred souls as by his preaching reclaimed from perdition. Though poor himself, there were those connected with him who were rich, and by whose liberality he was enabled to accomplish his benevolent purposes. From such sources he expended about a thousand dollars in books and clothing for the people in the wilderness." In 1820 he returned to Massachusetts, "At Pittsfield, where some of his relations lived, and where his brother had been the minister, Mr. Allen went through the streets, and entering each house, read a chapter in the Bible, exhorting all the members of the family to serve God, and praying fervently for their salvation. In like manner he visited other towns. He felt that the time was short, and he was constrained to do all the good in his power. With his white locks, and the strong, impressive tones of his voice, and having a known character for sanctity, all were awed at the presence of the man of God. He went about with the holy zeal and authority of an apostle," Mr. Allen dispersed a substantial and pathos which good judges have considered as unequalled by any ministers whom they have known. It was the energy of true faith and strong feeling. In November he arrived at New York, and there, after a few weeks, he expired in the arms of his children, Jan. 28, 1821."—Allen, Biog. Dictionary, s. v.

Allen, Thomas, a non-conformist minister, was born at Norwich, England, 1668, and educated at Cambridge. He was afterward minister of St. Edmond's, in Norwich, but was silenced by Bishop Wren, about 1636, for refusing to read the Book of Sports. In 1638 he fled to New England, and was installed in Charlestown, where he preached the Gospel till about 1651, when he returned to Norwich, and continued the exercise of his ministry till 1662, when he was ejected for non-conformity. He died September 21, 1673. He published a Chain of Scripture Chronology, from the Creation till the Death of Christ (Long. 1669, 4to), and a number of practical writings.—Darling, Cyclop. Bibliographica, i, 51; Allen, Biog. Dict. s. v.

Allen, Thomas, a Church of England divine, was born at Oxford in 1662, and was educated at Wadham College, Oxford, of which he became Master of Dean's Yard in 1714, and continued to serve that parish until his death, May 31, 1755. He published An Apology for the Church of England (Lond. 1725, 8vo); The Christian's sure Guide to eternal Glory, Expositions of Rev. ii, iii (Lond. 1735, 8vo); The Practice of a Holy Life (Lond. 1716, 8vo).—Darling, Cyclop. Bibliographica, 1, 51; Nichols, Ib. It was during his ministry of thirty years that he was more or less wearied in his sacred calling. Besides his stated labors on the Sabbath, he frequently delivered lectures, and in the course of his life preached six or seven hundred funeral sermons. During the war of the Revolution he went out twice as a volunteer chaplain. He died February 11, 1810.—Sprague, Annals, i, 568; Allen, Biog. Dictionary, s. v.

Allen, William (Cardinal). See ALLAN.

Allen, William, a tradesman of London, whose works were highly esteemed by Bishop Kidder and others, was originally an Independent, but from conviction joined the Church of England in 1688. He died in 1688, at an advanced age. His Works were published at London, folio, in 1707, with a preface concerning his life, and his writings and works of Chichester. Bishop Kidder preached his funeral sermon.—Darling, Cyclop. Bibliographica, i, 51.

Allen, William, a member of the Society of Friends, and a distinguished Christian philanthropist, was born, in 1770, at Spitalfields. He founded, in 1797, with Mr. Phillips, the "Spitalfields Soup Society," exerted himself for the abolition of the slave-trade, and for capital punishment in the case of minor offences, for the improvement of primary schools and prisons, for the establishment of saving funds and other similar purposes. From 1816 to 1838 he visited four times the principal countries of Europe in behalf of his philanthropic enterprises. Many years before his death, Mr. Allen purchased an estate near Lindfield, Sussex, and withdrew from business. Here, while still zealously engaging in public schemes of usefulness and benevolence, he carried out various philanthropic plans for the improvement of his immediate dependents and poorer neighbors. He erected common schools on his property, made an allotment of land attached to each cottage; and he established schools at Lindfield for boys, girls, and infants, with workshops, out-houses, and play-grounds. About three acres of land were cultivated on the most approved system by the boarders, who also took part in household work. The subjects taught were land-surveying, mapping, the elements of botany, the use of the barometer, rain-gauge, etc., and there was a good library with various scientific and useful apparatus. He died at his house near Lindfield, December 80, 1843.—Sherman, Life of William Allen (1857, 8vo); English Cyclopedia, s. v.; Allibone, Dictionary of Authors, i, 84.

Allenites, the followers of Henry Allen, born at Newport, R. I., June 14, 1748, a man of natural capacity but undisciplined mind, who, about the year 1774, journeyed through most parts of the province of Nova Scotia, and, by his popular talents, made many converts. He also published several treatises and sermons, in which he maintains that the souls of all the human race are not moral agents, but in constant Spirit, but that originally they had individually the powers of moral agents—that they were all present with our first parents in the garden of Eden, and were actually in the first transgression. He supposes that our first parents in innocence were pure spirits; that the material world was not then made; but, in consequence of the fall, mankind being cut off from God, that they might not sink into immediate destruction, the world was produced, and they were clothed with hard bod-
ies; and that all the human race will in their turns, by natural generation, be invested with such bodies, and in them enjoy a state of probation. He maintains that the body of our Saviour was never raised from the grave, and that none of the bodies of men ever will be; but when the original number of souls had been retrieved from corruption, these disembodied spirits and the reward or punishment in their original unembodied state. He held baptism, the Lord's Supper, and ordination, to be matters of indifference. Allen died in 1784, after which his party greatly declined.—Adams's Dict. of Religions; Grégoire, Hist. des Scetes, v. 114.

Alletree, Richard, D.D., an eminent English divine, born at Uppingham, Rutlandshire, in March, 1619, and educated at Oxford. In 1641 he took up arms for the king, and, after the royal downfall, he took orders. In 1660 he was made rector of Brownsden in Essex, and in 1661 he was made rector of Eton, where he died Jan. 26, 1680. He was a laborious scholar, and did a great deal for Eton College. He published Forty Sermons (Oxf. 1694, 2 vol. fol.).—Hook, Eccl. Biog. i. 142.

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

Alliance, a confederation formed by treaty between two nations for their amicable intercourse and mutual advantage. Compacts of this character are designated in Scripture by various terms, e. g. league; covenant; treaty.

1. History of Jewish Treaties. Anterior to the Moslem institutions, such alliances with foreigners were not forbidden. Abraham was in alliance with some of the Canaanitish princes (Gen. xiv, 13); he also entered into a regular treaty of alliance with the Philistine king Abimelech (ch. xxii, 22 sq.), which was renewed by their sons (ch. xxvi, 30-33). This primitive treaty is a model of its kind; it leaves all details to the honest interpretation of the contracting parties. Abimelech says: "Swear unto me here by God that thou wilt not deal falsely with me, nor with my sons, nor with my son's son; but according to the kindness that I have done unto thee thou shalt do unto me, and unto the land wherein thou hast sojourned." Even after the law it appears that such alliances with distant nations as could not be supposed to have any dangerous effect upon the religion or morals of the people were not deemed to be prohibited. Thus, in the case of the treaty with the Gibeonites, Joshua and the elders are commanded for one reason only, that the Gibeonites were in fact their near neighbors (Josh. ix, 3-27).

On the first establishment of the Israelites in Palestine, lest the example of foreign nations should draw them into the worship of idols, intercourse and alliance with such nations were strongly interdicted ( Lev. xvii, 4; xx, 27, 28). For the same object of political isolation a country was assigned to them shut in by the sea on the west, by deserts on the south and east, and by mountains and forests on the north. But with the extension of their power under the kings, the Jews were brought more into contact with foreigners, and alliances became essential to the security of their commerce (1 Kings x, 1 sq.). These diplomatic relations may primarily be referred to a partial change of feeling which originated in the time of David, and which continued to operate among his descendants. During his wanderings he was brought into association with several of the neighboring princes, from some of whom he received aid, by way of tribute, and in 1014 he, when he ascended the throne, he gratefully remembered (2 Sam. x, 2). He married the daughter of a heathen king, and had by her his favorite son (2 Sam. i, 3); the king of Moab protected his family (1 Sam. xxii, 3, 4); the king of Ammon showed kindness to him (2 Sam. x, 2); the king of Gath showered favors upon him (1 Sam. xxv, 1, 2); the king of Hamath sent his own son to congratulate him on his victories (2 Sam. viii, 15); in short, the rare power which David possessed of attaching to himself the good opinion and favor of other men, extended even to the neighboring nations, and it would have been difficult for any one to have disposed of his disposition for the advances of kindness and consideration which they made. Among those who made such advances was Hiram, king of Tyre; for it eventually transpires that "Hiram was over a lover of David" (1 Kings v, 2), and it is probable that other intercourse had preceded that time relating to the palace which Hiram's artificers built for David (2 Sam. v, 11). The king of Tyre was not disposed to neglect the cultivation of the friendly intercourse with the Hebrew nation which had thus been opened. He sent an embassy to condole with Solomon on the death of his father, and to congratulate him on his own accession (1 Kings i, 1). The plans of the young king rendered the friendship of Hiram a matter of importance, and accordingly "a league" was formed (1 Kings v, 12) between them; and that this league had a reference not merely to the special matter then in view, but was a general league of amity, is evinced by the fact that more than 250 years after a prophet foretells the Lord's vengeance upon Tyre, because she "remembered not the brotherly covenant" (Amos i, 9). Under this league large bodies of Jews and Phenicians were associated, first in preparing the materials for the Temple (1 Kings v, 6-18), and afterward in navigating the Red Sea and the Indian Ocean (1 Kings x, 26-30). One of these great merchants contracted an alliance with a Pharaoh, king of Egypt, which was cemented by his marriage with a princess of the royal family; by this he secured a monopoly of the trade in horses and other products of that country (1 Kings x, 29, 30). After the division of the kingdom the alliances were of an offensive and defensive nature; they had their origin partly in the internal disputes of the kingdoms of Judah and Israel, and partly in the position which these countries held relatively to Egypt on the one side, and the great Eastern monarchies of Assyria and Babylonia on the other. The sanctity of the historical records at our command makes it probable that the key to the political events that occurred is to be found in the alliances and counter-alliances formed between these people, of which no mention is made. Thus the invasion of Shishak in Rehoboam's reign was not improbably the result of an alliance made with Jeroboam, who had previously formed an asylum in Egypt (1 Kings xii, 24, xiv, 25). Each of these monarchies sought and maintained connection with the neighboring kingdom of Syria, on which side Israel was particularly assailable (1 Kings xv, 19); but Asa ultimately succeeded in securing the active co-operation of Benhadad against Baasha (1 Kings xv, 16-20). Another policy, induced probably by the encroaching spirit of Syria, led to the formation
of an alliance between the two kingdoms under Ahab and Jehoshaphat, which was maintained until the end of Ahab's dynasty; it occasionally extended to commercial operations (2 Chron. xx, 86). The alliance ceased in Jehu's reign; war broke out shortly after between Amaziah and Jophiel, and a coalition was formed between Rezin, king of Syria, and Pekah on the one side, and Ahaz and Tiglath-Pileser, king of Assyria, on the other (2 Kings xvi, 5-9). By this means an opening was afforded to the advances of the Assyrian power; and Jehoash and Joram, Sais (2 Kings xviii, 4); Hazekiah adopted the same policy in opposition to Senacherib (Isa. xxx, 2): in neither case was the alliance productive of much good—the Israelites were abandoned by So; it appears probable that his successor Sasis, who had offended the military caste, was unable to render Hazekiah any assistance; and it was on the contrary the influence of Egypt that threatened to confine their treaties to distant states, which were by no means likely ever to exercise that influence upon the religion of the people which was the chief object of dread. The most remarkable alliances of this kind in the whole Hebrew history are those which were concluded with Egypt. Josiah's attempt to take a part in the affairs of Western Asia. Judas claimed their friendly intervention in a negotiation then pending between the Jews and Antiochus Eupator (2 Macc. xi, 24 eq.); and two years after he sent ambassadors to the banks of the Tiber to propose a treaty of amity. But this treaty the Romans ostensibly threw over the Jews the broad shield of their dangerous protection, promising to assist them in their war, and forbidding any who were at peace with themselves to be at war with the Jews, or to assist directly or indirectly those who were so. The Jews, on their part, engaged to assist the Romans to the utmost of their power in any wars they might wage in those parts. The obligations of this treaty might be enlarged or diminished by the mutual consent of the contracting parties. This memorable treaty, having been concluded at Rome, was graven upon brass and deposited in the Capitol (1 Macc. xvi, 29; 2 Macc. vii, 12; other treaties with the Romans are given in lib. xiii.).

3. Rites by which they were ratified.—From the time of the patriarchs a covenant of alliance was sealed by the blood of some victim. A heifer, a goat, a ram, a turtle-dove, and a young pigeon were immolated in confirmation of the covenant between the Lord and Abraham (Gen. xv, 2). The animal or animals sacrificed were cut in pieces (except birds, ver. 10), to typify the doom of perjurers. Between the two parts the contracting parties passed, involving impreca tions of a similar destruction upon him who should break the terms of the alliance (Gen. xv, 10; cf. Lev. i, 24); hence the expression הַרְפָּאָה חָסֵל (ḥāšāl ḫēḇēʿ, ḫēḇēʿ istead jēḇēʿ), to make (lit. to cut) a treaty; hence, also, the use of the term ḫēḇēʿ (lit. imprecation) for a covenant. This usage often recurs in the prophets, and there are allusions to it in the New Testament (e.g. Lev. xi, 29; 2 Cor. xi, 23 (=ἰμπρεσία, ἱερά), to make (lit. to cut) a treaty; hence, also, the use of the term ἱερά (lit. imprecation) for a covenant. This usage often recurs in the prophets, and there are allusions to it in the New Testament (e.g. Lev. xi, 29; 2 Cor. xi, 23 (=ἰμπρεσία, ἱερά), to make (lit. to cut) a treaty; hence, also, the use of the term ἱερά (lit. imprecation) for a covenant.

2. Their Religious and Political Effects.—This intercourse with the heathen appears to have considerably weakened the sentiment of separation, which, in the case of the Hebr.ws, it was of the utmost importance to maintain. The disastrous consequences of even
ALLOCTION (Lat. allocutio, i.e. an "address") is applied, in the language of the Vatican, to denote specially the address delivered by the pope at the College of Cardinals in a public consistory. The publication of the resolutions taken in the secret consistories is generally accompanied by an address in which the pope frequently the condition of the Roman Church in the various countries furnishes the subject for it. It may be considered as corresponding in some measure to the official explanations which constitutional ministers give when questions are asked in Parliament, or to the political messages of the French emperor. The Pontiff of Rome makes abundant use of this mode of address when it desires to guard a principle which it is compelled to give up in a particular case, or to reserve a
claim for the future which has no chance of recogni-
tion in the present.—Wetzer and Welte, ii, 94. 5.

Allom (Ἀλλομίον, v. r. 'Allom'), one of the 'serv-
vants of Solomon,' is described as having been said to have returned from the captivity (1 Esdr. v, 84); but as the genuine text (Ezra ii, 57) has no such (nor the preceding) name, it is probably an error of copyists or editors for the appellative ἀλλομ, 'of others' (Fritzsche, Homil. in loc.), unless for ἀμων.

Allon ( Heb. Allon), יָלְנֵה,  אוק, as often, the name of a place and of a man. See also Allon-Bachuth; Oek.

2. A town on the border of Naphtali, according to the Auth. Vers., between Heleph and Zaanannim (Josh. xix, 83); but perhaps rather designating only some remarkable tree as a landmark near the latter place (Josephus [D] ἐναλλομιόν ἐν τῇ περιφέρειᾳ τοῦ Ἰσραήλ, and their border ran from Cheleph, thence from the oak that is by Zaanannim; Vulg. et copit terminus de Heliph, et Elom in Zaananim; Sept. et iugum quod est aorum Melioph καὶ Μαλυφ καὶ Ζαναννιρ, q. d. Allon-Zaan-
amim, l. e. the oak of Zaanannim (since the enum-
eration in ver. 83 requires the union of these names as of one place), or 'the oak of the loading of tents,' as if deriving its name from some nomad tribe frequenting the spot (Stanley, Palest. p. 940 note). See Zaanam. Such a tribe were the Kenites, and in con-
nection with them the place is again mentioned in Judg. iv, 11, with the additional definition of 'by Kedesh (Nap-
tali). Here, however, the Auth. Vers. following the Vulgate, renders the words 'the plain of Zaanannim.'

In Josh. xix, 83, יָלוֹנ, Allon, is the reading of Y. d. Hooght, and of Walton's Polyglot; but most MSS. have יָלּוֹנ, Elom (Davidson's Heb. Text, p. 46). In
Judg. iv, 11, the Targum Jonathan renders 'the plain of the swamp' (see Schwartz, Palest. p. 181). This is Ewald's explanation also (Gerch. Isr. ii, 492 note). For other interpretations, see Fürst (Heb. Handb. p. 91). In Gen. xxxvii, 8, the Sam. Version, according to its customary rendering of Allon, has יָלוֹנָה, יָלוֹנ, 'the
plain of Bakith.' See more fully under ELON.

3. (Sept. 'Allon v. r. 'Alon.) The son of Jehediah and father of Shiphah, chief Simeonites, of the family of those who espoused the Hamites from the valley of Godol (1 Chron. iv. 37). B.C. apparently consider-
ably earlier.

Allon-bachuth ( Heb. Allon-背叛uth, יָלוֹנְבַּאֵת, יָלוֹנְבַּא, oak of weeping; Sept. διαλοχος ξιδυου, a spot near Bethel, so designated from a tree under which Jacob encamped, and where Reuben's nurse Deborah was buried (Gen. xxxvi, 8). See OAK. From the comparative rarity of large trees in the plains of Pal-
estine, they were naturally designated as landmarks, and became favorite places for residence and sepulture (Judg. vi, 11—19; 1 Sam. xi, 18). See ALLON. The
particular tree in question is thought by some to have been a terebinth (q. v.), but scarcely the same under which Abraham sojourned (Gen. xviii, 1) [see MANI-
ne], but perhaps the 'palm-tree of Deborah,' under which Deborah (q. v.) dwelt (Judg. iv, 5). So Ewald (Isr. Gesch. i, 342; 39) believes the 'oak of Tabor' (1 Sam. x, 3, Auth. Vers. 'plain of F.' ) to be the same as, or the successor of, this tree, 'Tabor' being possi-
ibly a merely dialectical change from 'Deborah' (see also Stanley, Palest. p. 143, 220). See BAL-AMAR.

Allophyli (ἀλλοφυλοι), a Greek term which signifies properly strangers; but is generally taken (not only by the Septuagint, but by classical writers) to signify the Philistines (Reland, Palest. p. 41, 75, 76). See ALLON. 6.

Alloy. See Tin.

All-saints Day, a festival celebrated by the Greek Church the week after the Whitsuntide, and by the Roman Catholics on the 1st of November, in honor of all saints and martyrs. Chrysostom (Hom. 74 de Martyriis) seems to indicate that it was known in the fourth cen-
tury, and that it was celebrated on Trinity Sunday, called by the Greeks Κυριακή των δώρων (the Sunday of the Martyrs). It was introduced into the Western Church in the beginning of the seventh century by Boniface. The number of saints being excessively multiplied, it was found too burdensome to dedicate a feast-day to each, there being, indeed, scarcely born enough in the year to distribute among them all. It was therefore resolved to commemorate on one day all who had no particular days. By an order of Gregory IV, it was celebrated on the 1st of November, 834; formerly the 1st of May was the day appointed. It was introduced into England (where it is usually called 'All-hallows') about 670, and is still observed in the English Court of Western Churches, as well as in the Church of Rome, on 1st November, Hilig. De Omnium Sanctorum, in the Missel. Lips. i, 900 sq.; Farrar, Eccles. Dictionary, s. v.; Bingham, Orig. Eccles. b. lxx, ch. vii, § 14.

All-souls' Day, a festival held by Roman Cath-
oblics on the day after All-saints' Day, for special pray-
er in behalf of the souls of all the faithful dead. It was observed in 938, by Oddolin, abbot of Clugny, who enjoined it on his own order; it was soon adopted by neighboring churches. It is the day on which, in the Roman Church, extraordinary masses are repeated for the relief of souls said to be in purga-
tory. Formerly, on this day, persons dressed in black perambulated the towns and cities, each provided with a bell, a light, and a censer, which was rung by way of exhortation to the people to remember the souls in purgatory (Farrar, Eccl. Dictionary, s. v.). In some parts of the west of England it is still 'the cus-
tom for the village children to go round to all their neighbors soulsaying, as they call it—collecting small con-
tributions, and singing the following verses, taken down from two of the children themselves:

Soul soul! for a soul cake;  
Pray, good mistress, for a soul cake,  
One for Peter, two for Paul,  
Three for them who made us all.

Soul soul! for an apple or two;  
If you've got no apples, pears will do,  
Up with your kettle, and down with your pan;  
Give me a good big one, and I'll be gone.

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

Allud, Allus. See CHELLUS.

Allut, Jean, surmaned l'Eclairir (the Enlight-
enor), a pseudonym adopted by a French fanatic, who, at the beginning of the 18th century, attempted at London the establishment of a new sect. His real
name was Élie Marion, and he was a native of Barre, a village in the vicinity of Montpellier. His apostles or associates were Nicolas Fatio, Jean Dandé, and Charles Portalis. His works, which are now very rare, are as follow:

1. Discours de la lumière, et de la vie de l'homme (Lond. 1710, 8vo).—2. Éclair de la lumière descendant des cieux, et du relèvement de la chasse de l'homme par son péché (without name of place, 1711, 8vo).—3. Plan de la justice de Dieu sur la terre dans ces derniers jours (1714, 8vo).—4. Quand vous aurez succombé, vous serez (1714, 8vo); the latter work is a collection of letters signed Allut, Marion, Fatio, and Portalis.—5. Avertis-
sement Préphétique (Élie Marion (Lond. 1707, 8vo).—6. Cri d'alarme, ou avertissement aux nations qu'ils sortent de Babylone (1712, 8vo).—Hoefler, Biographie Générale, ii, 169.

Allwörden, Heinrich von, a German theologian, of the Castle of Stade, lived in the first half of the 18th century. He studied at Helmstedt, under the celebrated Moscheim, and, upon the advice of the last, published a life of Sertorius under the following
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title, "Historia Michaelis Serveti (Halmstedt, 1738, 4to), with a portrait of Servetus. An abstract of this work is given in the Acta Eruditorum (Leipsic, 1728), and in the Bibliotheca raisonnee des ouvrages des savants (i. 229).—Hoef. Biog. Generale, ii, 169.

Allyn, John, D.D., a Unitarian minister, born in Barnstable, Mass., March 21, 1767. He graduated at Harvard 1786, and in 1788 became a Deacon in the Unitarian Church, which position he retained until his death, July 19, 1833. In 1820 he was the delegate from Duxbury in the Constitutional Convention of Massachusetts. He published several of his sermons and charges.—Sprague, Unitarian Pulpit, p. 207.

Almain, Jacques, a French theologian, was born at Sens, became professor in the college at Navarre, where he had studied under John Major, in 1612. He was one of the greatest theologians of his time, and a follower of Scotus and Occam. In 1611 he took his doctor's degree, and very shortly after was chosen by the faculty of theology to reply to the work of Cajetan, on the superiority of the pope to a general council. In 1615 he died, in the very prime of life. Among his works are: Auctoritate Ecclesiasticae auctoritatem, seu representationem, etc., contra Th. de Vio (Par. 1512, and in Gerson's works, Dupin's edition); De Potestate Ecclesiastica et laicai (an exposition of the decisions of Occam; in Gerson, and also in the edition of his works published at Paris in 1517); Merula (Paris, 1629, 8vo), Exerc. Hist. Liti. et Litteris Noeticis, Decret. i, 279; Hoef. Biog. Generale, ii, 179; Dupin, Eccl. Writers, cent. xvi.

Almah. See Virgin.

Almeida, Emmanuel, was born at Viseu, in Portugal, in 1580. He entered the order of Jesuits at the age of eighteen, and in 1622 was sent by Vitiellochi, the general of the order, as ambassador to Ethiopia, where he remained ten years, catechizing the people, and gaining a just insight into the African customs. He died at Goa in 1646, leaving collections for a Histoire de la haute Ethiopie, which Balthasar Teller arranged, augmented, and published at Colmbr, in 1660, in fol. He also wrote Lettres Historiques (Rome, 1632, 8vo), correcting the false statements of the Dominican, Usserius, concerning Ethiopia.—Hoef. Biog. Generale, ii, 181.

Almericans or Aumauricians, a short-lived sect of the thirteenth century, which derived its name from Amalric (Amalarie or Amauric, of Bena), a theologian whose doctrines (approaching to Pantheism) were prohibited and condemned at Paris by a public decree in the year 1294. The followers of Almeric, after his death, led by David of Dinanto (1294), carried his doctrines out to their full consequences. Respecting the Trinity, they held and taught that the power of the Father had continued only during the Mosaic dispensation, that of the Son twelve hundred years after his incarnation; and that in the thirteenth century the age of the Holy Ghost commenced, in which all sacraments and external worship were to be abolished, and the salvation of Christians was to be accomplished entirely by the internal operation of the Holy Spirit, without any external acts of religion. "Although an abstract speculative system was not calculated in that age to spread among the laity, yet, through the element of mysticism, these doctrines were diffused quite widely among the people. Books unsealing the system and its practical aims were written in French, and widely circulated. Pantheism, with all its practical consequences, was more plainly expressed than Amalric had probably ever intended or expected. The members of the sect were subject to be executed in which the incarnation of the Holy Ghost was begun. Cessarius of Heisterbach charges the sect with teaching that God had spoken in Ovid as well as in Augustin; that the only heaven and the only hell are in the present life; that those who pro-

 Alexander. See Virgin.

Almogàda, Francisco de, a Portuguese theologian, was born at Lisbon, July 31, 1701. He gained a great reputation as a writer on ecclesiastical law, and, on May 18, 1728, became a member of the Royal Academy. He wrote several learned works on the origin and ecclesiastical law of the churches of the Iberian Peninsula, the most important of which is entitled Aparatatio ad disciplinam e ritu ecclesiasticam de Portugal (Lisbon, 4 vol. 1735-37, 4to).—Hoef. Biog. Generale, ii, 193.

Almici, Pietro Camillo, an Italian oratorian, was born at Brescia, Nov. 2, 1714, died Dec. 20, 1779. He wrote, among other works, Reflections On the celebrated work of Febronius (q, v.), De Statu Ecclesiast. Some of his works have not yet been published, among them one, entitled Méditations sur la vie et sur les écrits de Fr. Paul Le Sarp.—Hoef. Biog. Generale, ii, 198.

Almights. See Shaddai; Attributes; Omnipotence.

Almo'da (Heb. Almodad', אָלֹמְדַד), signifi.

unknown; Sept. 'Ey'mo'dat, Vulg. Elymada, Josephus 'E'ymo'dar, Ant. i, 6, 4), the first named of the thirteen "sons" of Joktan (Gen. x. 26; 1 Chron. i, 20), doubtless founder of an Arabian tribe. B.C. post 2094. See Arabia. The ancient interpreters afforded no light as to the location of the tribe, either simply retaining the name (Sept., Vulg., Syr., Samar.), or giving fanciful etymological paraphrases (Sadd., Pseudo-.). Syncellus (p. 46) understands the inhabitants of India (1yvo3). Bochart (Phaleg, ii, 16) supposes the Almamians (Alyamnrones) of Toleme (vi, 7, 24) to be a people in the neighborhood of Felix, near the sources of the river Lar, which empties into the Persian Gulf. The early Arabic genealogies contain the name Modad (Al-im enim the Arabic article) as that of at least two kings of the Jordanian reigning in Hezaz (Cassian of Perceval, Esmé sur
ALMON

(1'Hist. des Arabes avant l'islamisme, i, 83 sq., 188, 194 sq.), one of whom is said to have married the daughter of Ishmael (Pococke, Specim. p. 80); while another named Mador was the grandson of Adnan (Pococke, p. 46; Ibn Cotulle, in Eichborn's Monum. Arabum, p. 68). Gesenius (Thes. Heb. p. 98) rejects both these names, as less likely than a corruption from Morad, the name of a tribe in the mountains of Arabia Felix near Zabid (see Abulfeda, Hist. Anteislamicum, p. 190, ed. Fleischer), so called from their progenitor, a son of Kahan, son of Baha, son of Jasteh, son of Jarash, son of Kachtan, i.e. Joktan (Pococke, Specim. p. 42, ed. White; Abulfeda, p. 478, ed. Do Sacy; Eichhorn, ut sup. p. 141; comp. generally Michaelis, Spicileg. ii, 153 sq.).

Al'mon (Heb. Almon', אַלְמוֹן, hidden; Sept. Ἠλαμών v. τ. Ἑλαμών), the last named of the four sac- erdotal cities of the tribe of Benjamin (Josh. xxi, 18), called Alemeth (q. v.) in the parallel passage (1 Chron. vi, 60), where it is named second of the three there mentioned; it is omitted in the general list of the Benjamite cities (Josh. xviii, 21-28). Jarchi and Kimchi, after the Targum of Jonathan, confound it with the Bahurim (q. v.) of 2 Sam. iii, 16. Schwartz (Pala- est. p. 129) says he discovered the ruins of ancient buildings bearing the name Al-Mud, which he regards as Al'mon. This is a hill one mile north-east of the site of Anathoth; doubtless the Al'mit similarly identified by Dr. Robinson (new ed. of Researches, iii, 287; comp. Tobler, Denkbücher, p. 631). See also ALMON-DILBATHA'IM.

Almond (גָּפָלָב, gafal, wakeful, from its early blossoming, comp. Pinn. xvi, 25, 42) occurs as the name of a tree in Eccles. xili, 5: “The almond-tree (Sept. ἀμύγδαλος, Vulg. amygdales) shall flourish, and the fruit of the caper (q. v.) droop, because man goeth to his long home.” This evidently refers to the profuse flowering and white appearance of the almond-tree when in full bloom, and before its leaves appear. It is hence adduced as illustrative of the hoary hairs of age (Thompson's Land and Book, i, 496). Gesenius, however, objects (Thes. Heb. p. 1472) that the blossoms of the almond are not white, but roseate, like the peach-blow; but see Knobel, Ewald, Hitzig, in loc. In Jer. i, 11, a “rod of an almond-tree” (Sept. καπίνος, Vulg. virgulus) is made an emblem of prompt vigilance and zeal, according to the inherent force of the original term (Henderson, Comment, in loc.). The produce of the tree is also denoted by the same term, evidently some species of nut, in Gen. xliii, 11 (Sept. קָפָלָב, Aquila and Symmachus ἄμυγδαλον), where Jacob desires his sons to take into Egypt of the best fruits of the land, almonds, etc. As the almond-tree is a native of Syria and Palestine, and extends from thence to Afghanistan, and does not appear to have been indigenous in Egypt, almonds were very likely to form part of a present from Jacob, even to the great men of Egypt; the more especially as the practice of the East is for people to present what they can afford in their respective stations. In Num. xvii, 8, the rod of Aaron is described as having “brought forth buds, and bloomed blossoms, and yielded almonds” (Sept. ἀμύγδαλος). In Exod. xxv, 33, 54; xxxvii, 19 (comp. the derivative verb ἀμυγδαλέω) the bowls are directed to be made like almonds (Sept. αμύγδαλος). The form of the almond would lead to its selection for ornamental carved work, independently of its forming an esteemed esculent, as well as probably yielding a useful oil. See Nut.

The word ἠλαμ, luz, translated “hazel,” also occurs in Gen. xxx, 57, as the name of some tree, rods of which Jacob peeled and set before his ewes at the time of their conception; and was probably another term for the almond, of which the Arabic name is still luz (For- skal, Flora Æg. p. 67). Some think this was the wild almond, while shaked designates the cultivated variety (Rosenmüller, Athr., iv, 1, 263 sq.). See HAZEL.

The almond-tree very closely resembles the peach-tree both in form, blossoms, and fruit; the last, however, being destitute of the pulpy flesh covering the peach-nut. It is, in fact, only another species of the same genus (Amygdalus communis, Linn.). It is a native of Asia and Africa, but it may be cultivated in the south of Europe, and the hardier varieties even in the milder portions of the United States. The flowers appear as early as Feb- ruary (Thompson, Land and Book, i, 490), or even January (Thompson, i, 492, comp. Bahl, Calend. Palest. p. 5 sq.; Schubert, Reis. iii, 114), the fruit in March (Kitto, Phys. Hist. of Palest.).

For a general discussion of the subject, see Celsius, Hieroi, i, 297 sq.; Hay, Geschicht, d. d. Armeekunde und gebräuchlichen Gewächse, iv, No. 59; Strumpf, Hand- buch der Arzneimittelkr. (Berlin, 1848), i, 93 sq.; Martius, Pharmakogn., p. 254 sq.; London, Arbores. Brit. (Lond. 1868), ii, 637 sq.; Penny Cyclopaedia, s. v. Amygdalus. See BOTANY.

Almon-dilbathaim (Heb. Almon-Dilbathaim, אַלְמוֹן-דילבָּתָה'אֵי, found only with the local and in pause, נֶאֶלְמֹן-דילבָּתָה'אֵי, [to the] covering of the two fig-cakes; Sept. καπίνος Διβλαθαιμ, Vulg. Helmondilbathaim), the fifty-first station of the Israelites [see EXODE] between Dibongad and the well (Beir) in the wilderness east of the Dead Sea (Num. xxxiii, 46, 47); probably the same elsewhere called BETH-DILBAITHAIM (Jer. xlvii, 22) and DIBLATHAIM ( Ezek. vi, 14). See DILBATHAIM. It appears to have been a fertile spot not far south of Dibon-gad, perhaps on the edge of the eminence overlooking the Wady Waleh. See DIBON-GAD.

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

See Alms.

Alms (δανεούμενα, mercifulness, i.e. an act of charity, Matt. vi. 1–4; Luke xi. 42; xii. 38; Acts iii. 2, 3, 10; x. 4, 51; xxiv. 17; almsgoods, Acts ix. 36), beneficence toward the poor, from Anglo-Saxon almsce, probably, as well as Germ. almoen, from the corresponding Greek word λαμπραῖα; Vulg. eleemosyna (but see Bosworth, Anglo-Saxon Dict.). The word "alms" is not found in our version of the canonical books of the O.T., but it occurs repeatedly in the N.T., and in the Apocryphal books of Tobit and Ecclesiasticus. The Heb. שְׁמַעְתָּם, tekek slah, righteousness, the usual equivalent for alms in the O.T., is rendered by the Sept. as δικαιοσύνα (Tobit, xlii. 15), meaning moral virtue, while the best MSS., with the Vulg. and Rheim. Test., read in Matt. vi. 1, δανεούμενα, righteousness. See Poen.

I. Jewish Alms-giving.—The regulations of the Moslem law respecting property, and the enjoining of a general spirit of tender-heartedness, sought to prevent destitution and its evil consequences. The law in this matter is summed up in Deut. xv. 2, 10. "And if any of thy brother be wont to go forth out of the land of Egypt to give thee the land of Canaan, and to be thy God." The spirit of the Hebrew legislator on this point is forcibly exhibited in Deut. xv, 7 sq.: "If there be among you a poor man thou shalt open thine hand wide unto him. Beware that thine eye be not evil against thy poor brother in the land of Egypt to give him hunger and to cast him into the land against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this the Lord thy God shall bless thee in all thy works." The great antiquity of the practice of beneficence toward the poor is shown in Job xxix. 13 sq. How high the esteem in which this virtue continued to be held in the time of the Hebrew monarchy may be learnt from Psa. xlii, 1: "Blessed is he that considereth the poor; the Lord will remember him in time of trouble" (comp. Psa. cxii, 9; Prov. xiv. 31). The practice of almsgiving brings with it the oppression of the poor, which the prophets, after their manner, faithfully reproved (Isa. lvii. 9; where, among other neglected duties, the Israelites are required to deal their bread to the hungry, and to bring the outcast poor to their house (comp. Isa. x. 2; Amos ii. 7; Jer. v. 29; Ezek. xxiii. 25). However favorable to the poor the law was, the additional law against them in Matt. vi. 2, has not yet been fully explained, on account of the obscurity of the expression "do not sound a trumpet before thee" (μὴ σαλπίσης οὐκ οὖν), which can hardly refer to the modern Oriental practice (Niebuhr, Reisen, i, 181) of beggars (as in some parts of Switzerland). Such an extreme practice as this, indeed, since in that case the "trumpeting" would not proceed from the donor, nor would he be bowdled in fault. The language conveys the idea that the Pharisees as-
seemed the poor in the synagogues and streets by the sound of a trumpet, which naturally attracted also spectators thither; but this custom would be too ceremonious to be probable, because it would require these individuals to have an attendant with a trumpet, as they could not well have blown it themselves. But the worship of Christ has been kept holy and inviolate, even in the audience-room, at least during divine service, but only the porch or immediate vicinity of the edifice. On the whole, the expression "sound a trumpet" may more easily be interpreted metaphorically (with the Church fathers, also Grotius, Frölich, Tholuck, and others) than literally, in a formal sense. "From you, I. e. we do not proclaim your liberality in a noisy manner. See generally Aster, De Ecclesiis Judaeorum (Lips. 1728); Maimonides, De Jure Paukerii, vii, 10; ix, 1, 6; Jahn, Arch. Bibl. iv, 371; Lightfoot, Horae Hebr. on Matt. vi, 2, and Deacr. Temp. 15; and comp. Smith’s Dict. of Class. Antiq. a. v. Tuba. See Offering (2); Tithe (2); Temple. II. Apostolical. The general spirit of Christianity, in regard tosuborning the needy, is nowhere better seen than in 1 John iii, 17: "Who hath this world’s good, and seeth his brother have need, and shutteth up his bowels from him, how dwelleth the love of God in him?" 1 Peter iv, 11 says, "As every man hath received grace, let him use it." Observe the observance of the "royal law" of love, particular manifestations of mercy to the poor seem to be left by Christianity to be determined by time, place, and circumstances; and it cannot be supposed that a religion, one of whose principles is that, if any would work, neither should he eat" (3 Thess. iii, 10), can give any sanction to indiscriminate alms-giving, or intend to encourage the crowd of wandering, idle beggars with which some parts of the world are still infested. The emphatic language employed by the Lord Jesus Christ and others (Luke iii, 11; vi, 30; xx, 38; Mark vii, 37, in this text, and Gal. ii, 1; and Goth. 1877); xii, 33; Matt. vi, 1; Acts ix, 37; x, 2, 4) is designed to enforce the general duty of a merciful and practical regard to the distresses of the indigent—a duty which all history shows men have been lamentably prone to neglect; while the absence of ostentation and even secrecy, which the Saviour explained in connexion with almsgiving, was intended to correct actual abuses, and bring the practice into harmony with the spirit of the Gospel. In the inimitable reflections of Jesus on the widow’s mite (Mark xii, 42) is found a principle of great value, to the effect that the magnitude of men’s offerings to God is to depend upon the freewill disposition in which they proceed; a principle which cuts up by the very root the idea that merit attaches itself to alms-giving as such, and increases in proportion to the number and costliness of our almsdeeds. Accordingly, we find that the duty of relieving the poor was not neglected by the early Christians (Luke xiv, 13; Acts xx, 35; Gal. ii, 10). Every individual was exhorted to lay by on the Sunday in each week some portion of his profits, to be applied to the wants of the needy (Acts xi, 30; Rom. xv. 25-27; 1 Cor. xvi, 1-4). It was also considered a duty specially incumbent on the churches to devote themselves to such ministrations (1 Tim. v, 10). One of the earliest effects of the working of Christianity in the hearts of its professors was the care which it led them to take of the poor and indigent in the "household of faith." Neglected and despised by the world, cut off from its sympathies, and denied any succor it might have, the churches, so far as the necessities of other though distant communities (Acts xi, 29; xxiv, 17; 2 Cor. ix, 12). This commendable practice seems to have had its Christian origin in the deeply interesting fact (which appears from John xiii, 29) that the Saviour and his attendants were wont, notwithstanding their own comparative poverty, to contribute out of their small resources something for the relief of the needy. See generally Gude, Ecclesia et Antiqua Sacra (Lauban, 1728).—Winer, i, 46; Kitto, s. v.; Smith, a. v. III. Ecclesiastical Alms-giving. In the early ages of Christianity there was no especial almsgiving known into four portions; one of which was allotted to the bishops, another to the priests, a third to the deacons and sub-deacons, which made their whole subsistence, and a fourth part was employed in relieving the poor and in repairing churches. These alms were given to the poor in their own country, from and at will. The reasons assigned for this practice by Chrysostom indicate on his part a very defective view of Gospel truth. He says, "For this reason our forefathers appointed the poor to stand before the door of our churches, that the sight of them might provoke the most backward and inhuman soul to compassion. And as, by law and custom, we have fountains before our oratories, that they who go in to worship God may first wash their hands, and so lift them up in prayer, so our ancestors, instead of fountains and cisterns, placed the poor before the door of the church, that, as we wash our hands in water, we should cleanse our souls by almsgiving; and that almsgiving may rather offer up our prayers. For water is not more adapted to wash away the spots of the body than the power of almsdeeds is to cleanse the soul. As, therefore, you dare not go in to pray with unwashed hands, though this be but a small offence, so neither should you without alms ever enter the church for prayer" (Hom. xxv, de urch. Apos.). The period of Lent was particularly fruitful in alms. During the last week Chrysostom enjoins a more liberal distribution than usual of alms to the poor, and the exercise of all kinds of charity. The reason he assigns is, the nearer men come to the Lord's Supper and the expectation of Christ's coming, by which all the blessings of the world were poured forth on men, the more they should feel themselves obliged to show all manner of acts of mercy and kindness toward their brethren (Bingham, bk. xxi, ch. x, § 25). At the time of marriage, as a substitute for the old Roman practice of throwing about nuts, the early Christians were accustomed to distribute nuts to the poor and to children. The distribution of alms at funerals was associated with the unscriptural practice of praying for the dead. In one of Chrysostom's "Homilies," he says, "if many barbarous nations burn their goods together with their dead, how much more reasonable is it for you to give your child his goods when he is dead! Not to reduce them to ashes, but to make him the more glorious; if he be a sinner, to procure him pardon; if righteous, to add to his reward and retribution." In several of the fathers almsgiving is recommended as meritorious; and the work of Romish teaching on the subject of salvation by the merit of good works may be clearly found in them.—Bingham, Orig. Ecc. xiiii, viii, § 14; Coleman, Anc. Christianity, ch. iv, § 8; Höding, Lehr d. alt. Kirche v. Opfer. See Almone. The order in the Church of England is, that alms should be distributed at that part of the community service which is called the offertory, while the sentences are reading which follow the place appointed for the sermon. In the Methodist Episcopal Church alms are collected at the sacrament of the Lord's Supper and at the love-feast. On the Christian duty of almsgiving see Taylor, Holy Living and Dying, ch. iv, § 8; Saurin, Sermons (Serm. ix); Barrow's Sermon on Bounty to the Poor (Works, ii, 69); Wayland's Moral Science, p. 576 sq. See Charity, and Poor. IV. Civil. The poor-laws of modern times have brought up anew the whole question of almsgiving in its relation to Christian ethics, and it requires a
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thorough investigation.—Chalmers on the Scottish Poor-
dales (Ed. rev. xii, 228). See Hospitals; PAPERS.

Almug (Heb. only in the plural almugim', אַלְמוּֽגִים, according to Bohlen, from the Sanscrit nācita, a similar wood, al-being the Arab. article, 1 Kings x, 11, 12; Sept. as ζύξα ρα πεσίναρι, Vulg. ζύξα, Νεσίνα, Anth. Vers. “almond-trees”), a kind of precious wood brought along with gold and precious stones from Ophir by the nave of Hiram in the time of Solomon, and employed by him for the ornaments of the temple and palace, as well as for making musical instruments (1 Kings x, 11, 12), and previously unknown to the Israelites (2 Chron. ix, 10, 11), although it is stated to have been also procured from Lebanon (2 Chron. ii, 8). The Sept. translators of Kings understood “laurus wood” to be meant, but in Chron. it is rendered “pine wood,” as by the Vulg. in one pass-
age, although elsewhere “thyine-wood” (comp. Rev. xviii, 12), or citron-wood. See THTINE. Its occur-
rence in 2 Chron. ii, 8 (whence the inference that it was a species of πισιναρι, see Bibl. Dec. lignis ex Lulambis petitis, in the Museum Hagani. iv, 1 sq., or cedar, as Alwand tells) among the trees exported from Lebanon (comp. its occurrence in the parallel passage 1 Kings v, 8) is probably an interpolation (Rosenmühl-
er, Bibl. bot. p. 246), since it would not in that case have afterward become unknown (1 Kings x, 12). Dr. Shaw supposes it to have been the cypress, be-
cause the wood of that tree is still used in Italy and elsewhere for vines, arches, stringed instru-
maments. Hiller (Hierophyt. xiii, § 7) supposes a gummy or resinous wood to be meant, but this would be unfit for the uses to which the almug-tree is said to have been applied. Josephus (Ant. viii, 7, 1) describes the wood as that of a kind of pine, which he distin-
guishes from the pine of his own days. Many of the rabbis (e.g. R. Tanach) understand pereis, for
which the wood in the sing. (almug, אַלְמוּֽג) occurs in the Talmud (Mishnah, Kelim, xiii, 6; comp. Maimon-
des and Bartinora, in loc.) but these are not a wood (AÎM), and are obtained from the Red and Mediterra-
near seas, whence they are even exported to India (Pliny, xxxii, 2); so that we must probably un-
derstand the Talmudists as only referring to the red or coriæse hue of the wood. The interpretation of
Kimbhi (Targ. on Ps. lxxiv, 16. in loc. 2 Chron. v) is that it was a red dyer-wood, called albeccum in Arabic, and commonly Brasil-wood (Abulfed and Edrisi, ap. Celsius), has been followed by most moderns since Celsus (Hierop-
hot. i, 171 sq.), who refer it to the sandalwood-com-
mon (in Sanscrit, roda), a view which is corrobo-
rated by the position of Ophir (q. v.), probably south-
ward and eastward of the Red Sea, in some part of
India (Pict. Eblite, ii, 249-266), whence alone the asso-
ciated products, such as gold, precious stones, ivory,
peacocks, apes, and tin, could have been procured.
Among those, however, who have been in favor of sandal-wood, many have confounded with the true
and far-famed kind what is called “red sandal-wood,”
the product of Pterocarpus santalinus, as well as of
Adansonnaria paranoma (Beckmann, Warrenkunde, ii,
i, 112 sq.; Wahl, Ostindien, ii, 802; Faber, Archäolo-
giene, p. 374). But the most common sandal-wood is that which is best known and most highly esteemed in
India and Persian gulf, a native of the mountainous parts of the coast of Malar-
bar, where large quantities are cut for export to China,
to different parts of India, and to the Persian and
Arabian gulf. The outer parts of this tree are white
and without odor; the parts near the root are most fragrant, especially of such trees as grow in hilly sit-
uations and stony ground. The trees vary in diamo-
ter from 9 inches to a foot, and are about 25 or 80 feet
in height, but the stems soon begin to branch. This
wood is white, fine-grained, and agreeably fragrant,
and is much employed for making rosaries, fans, ele-
geous boxes, and cabinets. The Chinese use it also as
incense both in their temples and private houses, and
burn long slender candles formed by covering the
ends of sticks with its sawdust mixed with rice-paste.
As sandal-wood has been famed in the East from very
early times, it is more likely than any other to have
attracted the notice of, and been desired by, more
northern nations. We do not, however, trace it by
its present or any similar name at a very early period
in the writings of Greek authors; it may, however,
been confounded with agila-wood, or saqalloum,
which, like it, is a fragrant wood and used as incense.
See ALOE. Sandal-wood is mentioned in early San-
scrit works, and also in those of the Arabs. Actuarius
is the earliest Greek author that expressly notices it,
but he does so as if it had been familiarly known.
In the Periplus of Arrian it is mentioned as one of the ar-
ticles of commerce obtainable at Omanca, in Gedrosia,
by the name ξύλα σαγάλλων, which Dr. Vincent re-
marks may easily have been corrupted from σαζάλα-
να. As it was produced on the Malabar coast, it
could readily be obtained by the merchants who con-
voyed the cinnamon of Ceylon and other Indian prod-
p. 98; Penny Cyclopaedia, s. v. Santalaceae, Santalum).
See BOTAN. and comp. SANDAL-WOOD.

A'λανθαν (Ἀλανθάν v. r. Ἀλανθάν), one of the
popular chiefs at the return from Babylon (1 Esdr.
vi, 16; evidently the first Ἐλανθάν (q. v.) of the
parallel text (Ezra viii, 44).

Aloe, ALOE, or LIGN-ALOE, an Oriental tree,
having a fragrant wood, but entirely different from
the plant from which the bitter resin aloe is obtained,
used in medicine. The Hebrew words ahalim' and
ahaloth (עָהלִים, עָהלָה) occur in Ps. xlv, 8, “All
thy garments smell of myrrh, and aloes (Sept. στατήρι), and cassia,” Prov. vii, 17, “I have perfumed my bed
with myrrh, with cinnamon and aloes” (Sept. onitis).
Cant. iv, 14, “Spikenard and safron, calamus and
combination, with all trees of frankincense, myrrh and
aloes (Sept. άλανθαν), with all the chief spices.”
From the articles which are associated with them (both
names indicating the same thing), it is evident that it
was some odoriferous substance probably well known in
ancient times. See AROMATICS.

This tree or wood was called by the Greeks ἀγάλ-
λογος, and later Ξαλλιάν (Dioscor. i, 21), and has
been known to moderns by the names of aloes-wood,
paradise-wood, eagle-wood, etc. Modern botanists
distinguish two kinds; the one genuine and most
precious, the other more common and inferior (Alma-
lie, Materia Indica, i, 479 sq.). The former (Cymome- 
tra agallocha, or the Aquilaria ovata of Linn.) grows 
in Cochin-China, Siam, and China, is never exported, and is of so great rarity in India itself as to be worth 
its weight in gold (Martius, Lehrbuch der Pharmacog- 
nosie, p. 88 sq.). Pieces of this wood that are resin- 
ous, of a dark color, heavy, and perforated as if by 
worms, are called calamba; the tree itself is called by 
the Chinese sik-biak. It is represented as large, 
with an erect trunk and lofty branches. The other 
or more common species is called garo in the East In- 
Indies, and is the wood of a tree growing in the Moluc- 
cas, the Exsiccaria agallocha of Linknuss (Oken, Leibr. 
d. Naturg., II, ii, 609 sq.; Lindley, Flora Med. p. 190 sq.). The leaves are like those of a pear-tree; 
and it has a milky juice, which, as the tree grows old, 
hardens into a fragrant resin. The trunk is knotty, 
crooked, and usually hollow (see Gildemeister, De Re- 
bus Indicis, fasc. i, 65). The domestic name in India 
is aghil (Sanscrit, agaru); whence the Europeans who 
first visited India gave it the name of agnum aquila, 
or eagle-wood. From this the Hebrew name seems 
also to be derived (Genesis, Thes. Heb. p. 88), while 
the Vulgate, in Numb. xxiv, 6, has translated, "As 
tents which the Lord hath spread"; instead of "As 
aloe-trees which the Lord hath planted"—in our ver- 
sion, " lign-aloes." Aloe-wood is said by Herodotus 
to have been used by the Egyptians for embalming 
dead bodies; and Nicodemos brought it, mingled with 
myrrh, to embalm the body of our Lord (John xix, 
39). By others, however, the aloe (αλοι) with which 
Christ's body was embalmed is thought to have been 
an extract from a different plant, the prickly shrub 
known among us by that name (Penny Cyclopædia, 
s. v. Agave). Some, again, consider the lign-aloe of 
the Old Testament to be a different East-Indian tree 
from the above, namely, the Aquilaria agallocha, 
but whether it be the same with the more precious 

Branch of Eagle-wood.

variety above spoken of is uncertain (Celius, Hiero- 
bot. i, 135). An inferior kind of aloe is also said to 
be obtained from the Aquilaria Malaccensis (Rum- 
phius, Herbar. Amb. i, 29 sq.). The aloe of the 
ancients was procured from Arabia and India (Salma- 
sius, Exerc. ad Plin. ii, 1604 sq.). It is still highly 
prized as an article of luxury in the East (Harmar, 
Gloss. ii, 149; Kiepert, Aeg. p. 204; Burckhardt, 
Arabien, i, 216; Hartmann, Hebr. i, 315 sq.; Lamarck, 
Enc. Meth. i, 422-429; Roxburgh, Flora Ind. ii, 428). 
The plant which has the reputation of producing 
the best aloes of modern shops is the Aloë Socotrana, 
a native of the Cape of Good Hope and the island of 
Socotra, but now commonly cultivated in the West 
Indies. The resin is obtained by inspissation from 
the juice of the leaves (Penny Cyclopædia, s. v. 
Aloe). See BOTANY, and comp. LIGN-ALOE.

Alógì or Alogian (α λογία, de- 
nying the Logos; or from α λογία, unreasonable), a sect 
of heretics in the second century, who wereardon 
ponents of the Montanists. According to Epiphanius 
(Her. 51) they denied that Jesus Christ was the Lo- 
gos, and did not receive either the Gospel according 
to John or the Apocalypse, both of which they ascribed 
to the Gnostic Cerinthus. Lardner doubts their exis- 
tence. It does appear, however, that certain op- 
ponents of the Montanists not only denied the pro- 
phetic gifts claimed by these heretics, but began also 
to reject from the creed all those things out of which 
the error of the Montanists had sprung; hence they 
denied the continuance of the gifts of the Holy Ghost 
in the Church; and from thus rejecting the doctrines 
of the Logos, so clearly taught in the earlier part of 
the Gospel, they acquired their name. They are said 
to owe their origin to Theoclotus of Byzantium, a 
carrier. See Euseb. Ch. Hist. v, 28; Lardner, Works, 
iv, 190; vii, 627; Heinichen, De Alogia, etc. (Lips. 
1829); Neander, Ch. Hist. i, 526, 588.

Alombrados (prop. Alumbrados, i. e. enlight- 
ened), a mystic sect in Spain since 1575, who considered 
neither the sacraments nor good works necessary, and 
rejected the ministerial office. They were exterminat- 
ed in Spain by the Inquisition in 1623. A part of them 
emigrated to France, where they were likewise sup- 
pressed by royal order in 1655. See ILLUMINATI.

A'loth. See BEALOTH.

Aloyatus (or Louia) of Gonzaga, a saint of the 
Roman calendar, born in Castiglione, 1568, noted in 
his youth for devotion and severity, entered the order 
of Jesuits 1567. In 1591, during an epidemic at Rome, 
he distinguished himself by labors and sacrifices, and 
finally fell a victim to the pestilence. He is commemorated 
1726 by Benedict XIII, and is commemorated in the 
Roman Church June 21.—Butler, Lives of Saints, 
June 21.

A'lmar or A', the first letter in almost all alphabets. 
In Hebrew it is called aleph (א), which signi- 
ifies ox, from the shape of it in the old Phoenician al- 
phabets, where it somewhat resembles the head and 
hooves of that animal (Plutarch, Quast. Sympos. ix, 2; 
Gesen. Theol. Heb. p. 1). The following figures 
illustrate the steps by which this letter reached its 
form in various languages. See ALPHABET. Its 
pro- 
dominant sound in nearly all languages is very simple, 
being little more than a mere opening of the mouth 
as in ah! In Hebrew, however, it is treated in gram-
monograms, which occur on the catacombs of Melos (Ross, Reisen auf d. Inseln d. ägäischen Meeres, iii, 149) and Naples (Aginc. Pict. xi, 9), and in the cemeteries of Rome (Mamachi Orig. et antiqu. Christ. iii, 75), as well as on coins and inscriptions anywhere.

\[ A \rightarrow \Theta \quad \alpha \rightarrow \omega \quad \pi \rightarrow \rho \]

Early Christian Symbols, containing the Greek letters A and \( \Theta \), with the cross or the sign XP (or XPIA).

They are sometimes enclosed in a circle. See Beyschlag, De sigillo nominis Dei nominis (Viteb. 1692); Ewald, De a et \( \Theta \) nomine Chr. mystico, in his Embl. ii, 169 sq.; Pfeiffer, De a et \( \Theta \) (Regiom. 1677); Rüdiger, De Christo per primum (\( \pi \nu \nu \nu \mu \nu \nu \nu \) et ultimum (\( \alpha \nu \upsilon \nu \) S.S. vocem indicato (Gloss. 1724). See OMEGA.

**Alphabet** (from the first two Greek letters, alpha and beta), the series of characters employed in writing any language. The origin of such written signs is unknown, having been ascribed to some to Adam and other antediluvians (Bangl. Exercitationes de ortu et progressu literarum, Hafniae, 1657, p. 99 sq.), and lately to an astronomical observation of the relative position of the planets in the zodiac by Noah at the deluge (Seffarth, Uner Alphabet ein Abbild des Thierkreises, Leips. 1854). See LANGUAGE.

The earliest and surest data, however, on which any sound speculation on this subject can be based, are found in the genuine paleographical monuments of the Phoenicians; in the manifest derivation of all other Syro-Arabian and almost all European characters from that type, and in the testimony which history bears to the use and transmission of alphabetical writing (Carpzov, Crit. Sacr. p. 227; Kopp, Bilder und Schriften der Vorzeit, Mannh. 1819; and especially Gesenius, Scripturae linguae Phinicae monumenta, Lips. 1887). See WRITING.

**The earliest Phoenician.**

![Diagram of the historical derivation of alphabets](image)

There are only three nations which can compete for the honor of the discovery, or rather the use and transmission of letters—the Babylonians, the Phoinicians, and the Egyptians. The chief arguments in favor of the first (Kopp, Bilder und Schriften, ii, 147; Hoffmann, Gram. Syr. p. 63) are based on the very early civilization of Babylon; on numerous passages which attribute the discovery to the \( \Sigma \nu \omega \), Syri, and
modern European, as represented by the three forms of character employed in this work, namely, the Hebrew, Greek, and English, to which all the others bear a well-known and mostly obvious relation. The sounds attributed to them respectively, however, were in many cases different. Another and more fundamental variation arises from the fact that in the Hebrew all the letters are regarded as consonants, the vowels being designated by certain additional marks called "points," of late invention. See Hebrew Language. For a view of the printed characters of all languages with their powers, see Ballhorn, Alphabet orientalischer und occidentalischer Sprachen (Leips. and Lond., 1890). This (and still more the above) classification must be understood as applying only to the written symbols, and not to the etymological affinities of languages, which depend upon national derivation. See Etymology.

Alphabetical Poems. See Abedælian Hymns.

Alphabetus (Ἀλφατος), the name of two men. 1. The putative father of James the Lees (Matt. x, 8; Mark iii, 18; Luke vi, 15; Acts i, 13), and husband of Mary, the sister-in-law of our Lord's mother (John xix, 20) (see Mary); for which reason James is called "the Lord's brother" (Gal. i, 19). See James. A.D. ante 26. It seems that he was a (perhaps elder) brother of Joseph, to whom, on his death without issue, his widow was married according to the Levirate Law (q. v.). By comparing John xix, 25, with Luke xxiv, 10, and Matt. x, 3, it appears that Alphabetus is the Greek, and Cleophas or Cleopus (q. v.) the Hebrew or Syriac name of the same person, according to the custom of the provinces or of the time, when men had often two names, by one of which they
were known to their friends and countrymen, and by the other to the Romans or strangers. More probably, however, the double name in Greek arises, in this instance, from a diversity in pronouncing the η in his Latin name, "Paulo" (calaphy, &c.), as in the Talmudists, Lightfoot, ad Acta, i, 13), a diversity which is common also in the Septuagint (Koönig, Comment. on John xix, 25). See Name. Or rather, perhaps, Cænas was a Greek name adopted out of resemblance to the Jewish form of Aphonos (like "Paul" for "Saul"), if, indeed, the former be not the original from which the latter was derived by corruption.


Aphonos or Elphecus, archbishop of Canterbury, distinguished for humility and piety. He was infected with the views of the sect, and took the habit in the monastery of the Benedictines, and afterward shut himself up in a cell at Bath. Here he remained until the see of Winchester being vacated by the death of Ethelwold, Dunstan, archbishop of Canterbury, called him to the vacant bishopric. In 1066 he was restored to the see of Canterbury. As he had governed this metropolitan see some years, the Danes made an irruption into the city, burned the cathedral, and having put to death upwards of seven thousand of the inhabitants, seized the archbishop, whom they kept in bonds seven months, and then murdered; this was on the 10th April, 1012. God, however, so protected that the murderers did not escape the penalty of their sacrilegious act, scarcely one in the whole Danish army escaping. —Coll. Eccles. Hist. ii, 487-498.

Alphonse, a Jewish theologian, was born at Hanau, May 23, 1663; studied at Frankfort and Leyden; became pastor at Wormond, and afterward at Amsterdam; and finally, in 1715, professor of theology at Utrecht, which office he held until his death at Utrecht, Nov. 7, 1742. His principal work is Specimen Animologiae, in Epist. Pauli (Utrecht, 1742, 2 vols. 4to).—Drakenbronk, Oratio Funeraria in Alphonse (Utrecht, 1743); Hoefer, Biog. Gener. i, 410.

Alpheratz, a star in the constellation of Pegasus, was once considered as the dwelling-place of the chief god of the Chaldeans, Anu. This star was made to symbolize Anu by the Egyptians, and was accordingly identified with one of the principal deities of their system.

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

Alphonso de Alcalá (in Latin Alphonsus Comte de Alcalá), a Spanish rabbi, was a native of Alcalá de Henares, and lived in the beginning of the 16th century. He embraced Christianity, and was employed by Cardinal Ximenes in the revisal of the celebrated Polycrat. —Wolff, Bibl. Hebr. i, 198.

Alphonso de Zamora, a Spanish Jew and distinguished rabbi, converted to the Catholic faith, and baptized in 1506. Cardinal Ximenes employed him for fifteen years upon his celebrated Polycrat, after which he composed a Dictionary of the Chaldean and Hebrew words of the Old Testament, and other works relating to the text of the Holy Scriptures. In these

Alphonso of Liguori. See Liguori.

Alsted, Johann Heinrich, a German Protestant divine, born in 1588 at Herborn, in Nassau, professor of philosophy and theology in his native town, and subsequently at Weissembourg, in Transylvania, where he died in 1638. He represented the Reformed Church of Nassau at the Synod of Dort. Among his numerous works may be mentioned, Tractatus de Melle Anna (1618; a treatise on the Millennialium, which appeared at Amsterdam); Encyclopaedia Bibliica (Francof. 1602, 1642), in which he attempts to prove that the principles and materials of all the arts and sciences should be sought for in the Scriptures. He wrote also a general Encyclopaedia (Lyons, 1649, 4 vols. fol.), and other works, of which a list may be found in Nicomai, Memoires, t. xli.

Altana (Ἀλτανά, prob. for Μαρτανᾶ), one of the "sons" of Asom (or Hashum), who divorced his Gentile wife after the captivity (1 Esdr. ix, 83); evidently the Mattanai (q. v.) of the genuine text ( Ezra x, 83).

Altar (Ἀλτήρ, misbêd 'āch, from 'al, to stay in sacrifice; בְּשֵׁכל, a structure on which sacrifices of any kind are offered. In ancient times this was always done by slaughter or by fire. The term is borrowed in modern times to signify a table or other erection in a church on which the sacraments are administered, or near which prayer is offered and other religious exercises performed (comp. Heb. xii, 10). They were originally of earth (Exod. xx, 21; comp. Lucan. ix, 998; Horace. Odára iii, 8, 4; Ovid, Amáns, iv, 752; Trist. v, 5, 9; Pliny, v, 4) or unwrought stone (Exod. xx, 25), erected on such spots as had been early held sacred (Gen. xii, 7 sq.; xiii, 18; xxv, 23-26, xxxv, 1; Exod. xvii, 10; xxxiv, 4 sq.), especially hill-tops and eminences (Gen. xxii, 9; Ezek. xviii, 21; comp. Hebr. viii, 13; xxvi, 171; Apollon. Rhod. 524; Ixvy, xxxi, 38; Philostr. Apol. ii, 2), also house-tops (2 Kings xxii, 12), as being nearer the sky (Tact. Antiq. xiii, 57; Philostr. Apol. ii, 5), occasionally under remarkable trees (2 Kings vi, 4). See Smith's Dict. of Class. Antiq. s. v. Arā; Selden, Synods. iii, 269 sqq.; John, Arcádua. pt. iii, c. 2, 5; Bähr, Symbolik, i, 126 sqq.; Lakesamar, Aneg. s. v.). The stone altars erected at the true God (Josh. vii, 31; 1 Kings xix, 31; 1 Sam. vi, 14) were indicated by the Gentiles, as appears from the Pau- sanias (vi, 182), where he mentions "an altar of white stone," and Apollonius Rhodius, in speaking of the temple of Mars (Argonaut. i, 528). The Altars were generally erected at the gates of the city (2 Kings xxii, 13). We may refer to this Acts xiv, 13, where the priest of Jupiter is said to have brought filled oxen to the gates to perform sacrifice. An altar, both among the Jews and the heathen, was an asylum, a sanctuary, for such persons as fled to it for refuge (Exod. xxii, 14; 1 Kings i, 50; ii, 28, etc.). As to the practice of the heathen in this respect, all the Greek writers are more or less copious. See Horns.

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

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

Druidical Circle in the Isle of Jersey.

I. Pagan.—There is a strong probability that some of those ancient monuments of unhewn stone, usually called Druidical remains, which are found in all parts of the world, were derived from the altars of primitive times. See Stone. These are various in their forms, and their peculiar uses have been very much disputed. (See Penny Cyclopaedia, s. v. Avebury, Carnac, Stonehenge.) Dr. Kitto has elaborately examined the subject (Pict. Hist. of Palæst. append. to bk. iii, ch. iii and iv), and comes to the conclusion that the cromlechs are representatives of ancient altars, while the kastrons, or stones disposed in a chest-like form, are analogous to the arks of Jewish and Egyptian worship [see Ark], and are remnants of the so-called arkite traditions. See Flood. Cromlechs are somewhat in the form of a table; one large stone being supported in a horizontal or slightly inclined position upon three or more, but usually three stones, set upright. That they were used as altars is almost instinctively suggested to every one that views them; and this conclusion is strengthened when, as is often the case, we observe a small circular hole through which probably the rope was run by which the victims, when slaughtered, were bound to the altar, as they were to the angular projections or “horns” of the Jewish altar (Psa. cxliv. 27). It was natural that when a sufficiency of large stones could not be found, heaps of smaller ones should be employed, and that, when practicable, a large flat stone would be placed on the top, to give a proper level for the fire and the sacrifice. Such are the caims of altar-like form, many of which still remain; but as they are sometimes found in places where stones of large size might have been obtained, it seems that in later times such altars had a special appropriation; and Toland shows (Hist. of Brit. Druids, p. 101) that the sacred fires were burned on them, and sacrifice offered to Bel, Baal, or the Sun. In many instances, as at Stonehenge, a circle of stones is ranged around a central one in an amphitheatral manner, an arrangement which has been found to take place likewise even in Persia, as at Darab (Ouseley’s Travels, ii, 121). Caesar refers to such consecrated circles for national deliberation among the Gauls (Bell. Gall. vi), and Homer alludes to Grecian councils held within circles of stones (Il. xvi, 585; comp. Od. viii, 5). The following, figured from Ouseley (Travels in Persia, ii, 80–83), was called by the natives “Stone of the Fire Temple,” and is surrounded by a low wall. It is ten or eleven feet high, and about three square. Two sides contain an inscription, in Pelivi, within a square

Druidical Cremolch.

Persian Fire-altar near Tang-i-Kerm.

Druidical Cairn.

Passing by the early and rude forms of altars still extant of the Mexican worship, since too little is known of the history and application of these to illustrate our subject in any definite manner, we notice those of Egypt as being first both in point of age

Ancient Egyptian altar of bloody offerings.
In the entire painting, of the birds or ibises one is lying down at ease, another is standing up without fear or apprehension; a third, perched on some paling, is looking over the heads of the people; and a fourth is standing on the back of a Sphinx, nearly adjacent to the temple, in the front of it. It deserves notice that this altar (and the other also) has at each of its four corners a rising, which continues square to about half its height, but from thence is gradually sloped off to an edge or a point. These are no doubt the horns of the altar, and probably this is their true figure (see Exod. xxvii, 2, etc.; xxix, 12; Ezek. xliii, 10). The priest is blowing up the fire, apparently with a bellows or fan, so as to avoid the pollution of the breath. The other figure, which we give more in full, shows the horns of the altar, formed on the same principle as the foregoing; but this is seen on its angle, and its general form is more elevated. It has no garlands, and perfumes appear to be burning on it. In this picture the assembly is not so numerous as in the other; but almost all, to the number of ten or a dozen persons, are playing on musical instruments.

The heathens at first made their altars only of turf, afterward of stone, marble, wood, and other materials. They differed in form as well as material, some being round, some square, and others triangular. All their altars turned toward the east, and stood lower than the statue of the god, and were adorned with sculptures representing the deity to whom erected, or the appropriate symbols. These altars were of two kinds, the higher and the lower; the higher were intended for the celestial gods, and were called by the Romans altaria; the lower were for the terrestrial and infernal gods, and were called arcu. Those dedicated to the heavenly gods were raised a great height above the ground; those of the terrestrial gods were almost as high as the deity; and those for the infernal deities were only holes dug in the ground, called erebibi-culi. Most of the ancient Greek altars were of a cubical form; and hence, when the oracle of Apollo at Delphi commanded that a new altar should be pre-
The ALTAR AT ATHENS, inscribed "to the unknown God."—Paul, discoursing in that city on the resurrection of the dead, was carried by some of the philosophers before the judges of the Areopagus, where he used this expression (Acts xxvii, 22, 23): "Ye men of Athens, I perceive that in all things ye are too superstitious" (over-fond of gods); "for as I passed by, and beheld your sacred instruments, I found an altar with this inscription, 'To the unknown god;' him, therefore, whom ye worship as 'unknown,' him declare (represent, announce)" I unto you." The question is, What was this altar thus consecrated to the "unknown god?" Jerome says that it was inscribed "to the gods of Asia, Europe, and Africa—to the unknown and strange gods;" and that the apostle uses the singular form because his design was only to demonstrate to the Athenians that they adored an unknown god (Comment. ad Tit. i. 19). Some, as Grotius, Vossius, Beza, believe that Paul speaks of altars extant in several places of Attica, without any inscription, erected after a solemn expiation for the country, by the philosopher Epimenides (Diog. Laert. Vit. Epim. i. 29). Others conceive that the altar was the one mentioned by Pausanias (i, 1, 3) and Philostratus (Vit. Ap. vi. 3), who speak of altars at Athens consecrated "to the unknown gods." Lucian (Philopat. § 9) swears "by the unknown god at Athens." He adds, "Being come to Athens, and finding there the unknown god, we worshipped him, and gave thanks to him, with hands lifted up to heav- en" (but see Niemeyer, Interp. Great. Pauli in Areop. hab.). Peter Comestor relates that Dionysius the Areopagite, observing while he was at Alexandria after the eclipse which, contrary to nature, happened at the death of our Saviour, from thence concluded that some unknown god suffered; and not being then in a situation to learn more of the matter, he erected at his return to Athens this altar "to the unknown god," which gave occasion to Paul's discourse at the Areopagus. Theophylact, Ecumenius, and others, give a different account of its origin and design, but each of their opinions, as also those we have noticed, has its difficulties. Augustine had no doubt that the Athenians, under the appellation of the unknown God, really worshipped the true one (comp. Hales, Analysis, iii, 519-531). See PHILIP. The most probable appears to be the conjecture of Eichborn (Allgr. Biblioth, iii, 414), to which Niemeyer subscribes, that there were standing at Athens several very ancient altars, which had originally no inscription, and which were afterward not destroyed, for fear of provoking the anger of the gods to whom they had been dedicated, although it was no longer known who these gods were. He supposes, therefore, that the inscription αὐτῶν Θεός, to an
except in particular instances, such as those of Gideon (Judg. vi, 26) and David (2 Sam. xxiv, 18). It is said of Solomon that he "loved the Lord, walking in the statutes of David, his father, only he sacrificed and burnt incense on the high-places" (1 Kings iii, 8).

Altars were sometimes built on the roofs of houses: in 1 Kings xxiii, 12, we read of the altars that were on the roof of the upper chamber of Azaz. In the tabernacle, and afterward in the temple, two altars were erected, one for sacrifices, the other for incense; the table for the shew-bread is also sometimes called an altar.

1. The Altar of Burnt-Offering (גּוּלָה גּוּלָה), Exod. xxx, 29, or brazen altar (גּוּלָה גּוּלָה), Exod. xxxix, 39, called in Mal. i, 7, 12, "the table of the Lord," perhaps also in Ezek. xlv, 16. This differed in construction at different times.

(a) In the tabernacle (Exod. xxvii, xxxviii) this was a hollow square, five cubits in length and breadth, and three cubits in height; it was made of shittim-wood [see Shittim], and overlaid with plates of brass. In the middle there was a ledge or projection (בּעַרְבּ, karko'v), Rosenmüller, deambulacrum), on which the priest stood while officiating; immediately below this a brass grating was let down into the altar to support the fire, with two rings attached, through which poles were passed when the altar was removed. Some critics have supposed that this grating was placed perpendicularly, and fastened to the outward edge of this projection, thus making the lower part of the altar larger than the upper. Others have imagined that it extended horizontally beyond the projection, in order to intercept the soot or portions of the sacrifice which might accidentally fall off the altar. To this effect is a statement by the Targumist Jonathan. But for such a purpose (as Bähr restit. Symbol. i, 480) a grating seems very unsuitable (comp. Josephus, Ant. iii, 6, 8).

As the priests were forbidden to go up by steps to the altar (Exod. xx, 20; comp. Gell. x, 15; Servius, ad Ex. iv, 464), a slope of earth was probably made rising to a level with the projection. According to the Jewish tradition, this was on the south side, which is not improbable; for on the east was "the place of the ashes" (Lev. i, 16), and the laver of brass was probably near the western side, so that only the north and south sides were left (Ezek. viii, 6). Those critics who suppose the grating to have been perpendicular or on the outside consider the injunction in Exod. xx, 24, as applicable to this altar, and that the inside was filled with earth; so that the boards of shittim-wood formed merely a case for the real altar. So Jarchi, on Exod. xxvii, 8, it is ornamented with "horns" (Exod. xxxix, 12; Lev. iv, 18 sq.). See Horn.

In Exod. xxvii, 3, the following utensils are mentioned as belonging to the altar, all of which were to be made of brass. 1. גּוּלָה, eiroth', pann or dishes to receive the ashes (q. v.) that fell through the grating.

2. גּוּלָה, yisim', shovels (Vulg. foricpes), for cleaning the altar.

3. גּוּלָה, misrokoth' (Auth. Vers. basins; Sept. μίσρωκος; Geinenius, patera sacrificialis), vessels for receiving the blood and sprinkling it on the altar.

4. גּוּלָה, misrokoth' (Auth. Vers. flesh-hooks; Sept. ἀποσιών; Vulg. fuscuminae), large forks to turn the pieces of flesh, or to take them off the fire (see 1 Sam. ii, 13).

5. גּוּלָה, machloth' (Auth. Vers. fiery-pan; Sept. ῥο,assign; the same word is elsewhere translated censors (Num. xvi, 17); but in Exod. xxv, 29, "saff-dishes:" Sept. ἑυρωδύναμα. (Comp. Lammy, De Tabern. p. 489 sq.; Meyer, Bibelkom. p. 201 sq.; Van Til, De Tabern. p. 87.)

(6.) The altar of burnt-offerings in Solomon's temple was of much larger dimensions, "twenty cubits in length and breadth, and ten in height" (2 Chron. iv, 1; comp. 1 Kings viii, 22, 64; ix, 25), and was made entirely of brass, i. e. bronze plates covering a structure of earth or stone (Cramer, De Ara exter. p. 29 sq.). It is said of Asa that he renewed (בּאשָר), that is, either

of the altar of burnt-offering in the second temple. The canonical scriptures give no information excepting that it was erected before the foundations of the temple were laid (Ezra iii, 8, 6), on the same place where it had formerly been built (Josephus, Ant. xii, 4, 1). From the Apocrypha, however, we may infer that it was made, not of brass, but of unburned stones (comp. 2 Esdr. iv, 41 sq. ; Bähr, Sym. sol. i, 489 ; Grotius, p. 92 sq.), for in the account of the restoration of the temple service by Judas Maccabaeus, it is said, "They took whole stones, according to the law, and built a new altar according to the former" (1 Macc. iv, 47). When Antiochus Epiphanes pillaged Jerusalem, Josephus informs us that he left the altar in situ, and took away the golden candlesticks, and the golden altar (of incense), and table (of shew-bread), and the altar of burnt-offering (Ant. xii, 5, 4).

The altar of burnt-offering erected by Herod is thus described by Josephus (Wars, v, 5, 6) : "Before the altar there were high steps, equal both in length and breadth, each of which dimensions was fifty cubits. The figure it was built in was a square, and it had corners like horns, and the passage up to it was by an insensible acclivity from the south. It was formed without any iron tool, nor did any iron tool so much as touch it at any time." The dimensions of this altar are differently stated in the Mishna (Midr. iii, 1). It is there described as a square 32 cubits at the base; at the height of a cubit it is reduced 1 cubit each way, making it 30 cubits square; at 5 cubits higher it is similarly contracted, becoming 28 cubits square, and at the base of the horn 26 cubits; and, allowing a cubit each way for the deambulacrum, a square of 24 cubits is left for the fire on the altar. Other Jewish writers place the deambulacrum 2 feet below the surface of the altar, which would certainly be a more suitable construction. The Mishna states, in accordance with Josephus, that the stones of the altar were unburned, agreeably to the command in Exod. xxv, 25; and that they were whitewashed every year at the Passover and the feast of tabernacles. On the south side was an inclined plane, 32 cubits long and 16 cubits broad, made likewise of unburned stones. A pipe was connected with the south-west horn, through which the blood of the victims was discharged by a subterraneous passage into the brook Kidron. Under the altar was a cavity to receive the drink-offerings, which was covered with a marble slab, and cleaned from time to time. On the north side of the altar several iron rings were fixed to fasten the victims. Lastly, a red ledge was thrown round the middle of the altar to distinguish between the blood that was to be sprinkled above and below it (Reland, Antiq. Sacr. p. 97 sq.; Laivy, De Tabern. table 16; 1 Empereur, in the Mishna, in loc.; Cramer, De Ase exteriore Templo secund. Lugd. Bat. 1637, and in Ugoii Thesaur. x; Ugoii Altar-likezer. in his Thesaur. x; Otho, Res. Robb. p. 82 sq.).

According to Lev. vi, 6, the fire on the altar of burnt-offerings was not permitted to go out (Buxtorf, Historia syma sacri, in his Exercit. p. 288 sq.; and in Ugoii Thesaur. x; Horeh, De syma Sacro, in Ugoii Thesaur. xxixii; Bohn, De syma Gentilium sacro in Ugoii Thesaur. x; copious. Deyling, Observ. ii, 164 sq.; v, 47 sq.; Carpov, Ap. par, p. 286; Schacht, Animado. ad Iken, p. 293; Rom.
Supposed Form of the Jewish Altar of Incense.

doubtless this altar at which Zacharias was ministering when the angel appeared to him (Luke i, 11).

See generally J. H. Hamms, De Ara sacer (Herber, 1715); Cremer, Altar, Sacr. i, 297 sq.; Schlichter, in the Symbol. Lit. Brem., ii, 401 sq.; Ugozini, Altare Indiana, in his Theol. xi; Bähr, Symbol. i, 419, 470 sq. See INCENSE.

5. Of other Jewish altars, we read only of (1) Altars of Brick. There seems to be an allusion to such in Isa. lxxvi. 3. The words are, "offering incense on the bricks," generally explained as referring to altars made of this material, and probably situated in the "gardens" mentioned just before. Rosenmüller suggests, however, that the allusion is to some Babylonian custom of burning incense on bricks covered over with magic formulæ or cuneiform inscriptions. This is also the view of Gessin and Maurer.

(2.) The Assyro-Damascene altar erected by Abaz for his own use (2 Kings xvi, 10-13). See Abaz. It probably resembled one of those in the annexed cut,—

Winer, i, 42, 194 sq.; iii, 303; Kittel, s. v.; Smith, s. v.

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

The Church of England never uses the word "altar" for communion-table in her rubrics, and she carefully excludes the notion of a literal sacrifice, which altar would imply, by expressly referring in her communion-service to the sacrifice of Christ ("who, by his one oblation of himself once offered, made a full, perfect, and sufficient sacrifice for the sins of the whole world"); and by studiously introducing into the same service the word "sacrifice" in the several figurative senses (warranted by Scripture) which it will bear; applying the word to our offerings of praise and thanksgiving, to the offering of ourselves, souls and bodies, but never applying it to the elements. That the English reformers wished to discountenance the notion of altars, and sacrifices thereon, appears from the fact that at the Revolution service to the sacrifice of Christ ("who, by his one oblation..."") was to be called tables, in consequence of a sermon preached by Bishop Hooper, who said, "I that it would do well, that it might please the magistracy to turn 'altars' into 'tables,' according to the first institution of Christ; to take away the false persuasion of the people, which they have of sacrifice to be done upon the altars; for as long as altars remain, both the ignorant people and the ignorant and evil-persuaded priest will always dream of sacrifice" (Hooper's Writings, Parker Society, p. 498; Burnet, Hist. of Reformation, ii, 252, 253). Other Protestant Churches, in particular the Lutherans, have retained the use of an altar, as in which the Liturgy is read, the Lord's Supper celebrated, and other ecclesiastical actions performed.

2. Material and Form.—In the time of Augustine it appears that the altars in the churches of Africa were of wood, and it is commonly thought that stone altars began to be used about the time of Constantine. In the time of Gregory Nyssen altars began to be made generally of stone; and the twenty-sixth canon of the council of Epapha, A.D. 517, forbids to consecrate any but a stone altar; from which and other evidence (see Martene, lib. i, cap. iii, art. 5, No. 5) it appears that wooden altars were in use in France till that and a much later period. In England, however, wooden altars were originally in common use (William of Malmesbury, iii, 14, De Vita Wulfstani, Ep. Wigorni: "Erant tunc temporis altaria lignea, jam inde a proximis diebus in Anglia, ca ille per diecensia demolitum, ex lapidibus compaginavit alia"). At the English Reformation stone altars were removed and wooden tables substituted. The eighty-second canon of the synod of London, 1608, orders that a convenient and decent table shall be provided for the celebration of the holy communion, covered with a carpet of silk, or other decent stuff, and with a fair linen cloth at the time of communion, and to its position, the rubric before the communion-service states that it may stand in the body of the church, or in the chancel.

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

8. The portable altar (altare portatile, gyptorium, or stipulum) was one that might be carried about at convenience. These altars Martene refers to the very earliest ages of the Church, maintaining, with some reason, that during times of persecution portable altars were much more likely to be used than those which were fixed and immovable. The use of such portable altars as afterward retained (in a case of necessity). The order of benediction is given by Martene, De Ant. Eccl. Riti, ii. 291. — Bingham, Orig. Eccl. Bk. viii, ch. vi, § 11—15; Procter, on Common Prayers, p. 59; Collier, Eccl. Hist. vi. 257; Butler, Lives of Saints, iv. 418; Neal, Hist. of Puritanism, i, 44, ii, 906.

4. The priviedegial altar (ara prividegialis) was one to which the pope or other prelates were privileged to come or give masses; it was so called, says Martene, because it opens in a small door which, by privilege of the pope, masses for the dead may be said on days when they are not permitted at other altars, and where, according to the modern Roman doctrine, the Church applies, in a peculiar manner, the merits of Jesus Christ and the saints to the souls in purgatory: ‘‘but not so that a soul is insallibly delivered from purgatory at each mass that is said, as some may imagine, because indulgences can only avail the dead in the way of sufferages.’’—Richard and Giraud.

The origin of these privileged altars in the Roman Church dates as early as the time of Gregory X (1111). Between 1172 and 1586, although some writers have endeavored to assign them to a earlier period. —Landon. In the earliest ages, the clergy only were allowed to approach the altar; not even the emperor himself, at first, was allowed this privilege, but afterward the royal person as well as the clergy of the Imperial dignity (Canon 69, in Trullo). The approach of women to the altar was, if possible, even more strictly prohibited than that of men (Can. 44 of Laodicea, can. 4 of Tours, etc.). “In these days,” says Martene, “the licentiousness of men has arrived at that pitch in the churches, that not only emperors and princes, but the very common people so fill the choir that scarcely is there sitting room left for the ministering clergy. Nay, more; with shame be it spoken, often women are found so lost to all reverence and shame, as not to hesitate to sit on the very steps of the altar.”—Martene, De Ant. Eccl. Riti, lib. i, cap. 5; Landon, Eccl. Dict. s. v.

The subject on which this treatise is contained in the treatises of Batellis, Abbatu basilico val. (Rom. 1702); Bobel, De mania euct. vett. (Argent. 1668); Chladenius, De altaribus, (Vit. 1746); Cleflel, De eurgur. altaris (Vitib. 1718); Fabricius, De altariis (Heim. 1698); Friese, Libr. de e. c. Kirchen (Heim. 1698); A. C. (pseudo), De rectoribus et pontificibus fabulosis et aberrationibus vitae aeternae (Onod. 1765); Mail, Diction. de aris et altariis vett. (Giss. 1732); Mizler, De aris et altariis (Viteb. 1696); Molinus, De altaribus vet. Chr. (Hannov. 1607); Orland, De espiando altaribus (Flor. 1709); Schmid, De altaribus (Jena. 1735); Tarpacius, De erupciis (Hafn. 1702); Thiery, Adul tes altariis (Par. 1688); Tissmann, De altalitis (Ulad. 1749); Treiber, De situ altarum (Jena. 1688); Voigt, Physiologiae sanitatis (Ham. 1706); Willvogel, De iure altarium (Jen. 1716); Hoffmann, De Arca Victoriae Imperatoris Christiani (Witt. 1700); Heideloff, D. Chrish. Alt. Numeri (Hannov. 1838). See TEMPLE.
Alypius, St., of Tagaste, in Numidia, was some years younger than Augustine, to whom he was strongly attached. From Carthage, whither he followed Augustine, he went to Rome to study the law, and there obtained a place in the imperial treasury. This charge he gave up in order to follow Augustine to Milan. Both of them had this time been Manichaeans, and both were at this time converted to the Catholic faith, and baptized in the church of St. Ambrice on Easter-eve, A.D. 387. Upon their return to Africa they withdrew into a solitude near Tagaste; but when Augustine was ordained a priest of the church of Hippo, he drew Alypius from his solitude to take charge of the monastery which he had just built in Hippo. After this Alypius visited the Holy Land, and upon his return in 404 was elected bishop of Tagaste. In 403 he was present at a council held at Carthage in which the Donatists were invited to a conference, but refused, and in 411 he was summoned, with six others, to represent the Catholics in the celebrated conference between the Catholics and Donatists which the Emperor Honorius enjoined. It is believed that he was with Augustine at Hippo at the time of his death in 430, and it is uncertain how long he survived him. The Roman Martyrology commemorates him on the 11th of August.—Ep. iv.; Ep. 22, etc.; S. Jerome, Ep. 81; Ballut, Lives of Saints, iii. 375.

Alypius, Sr., the Style, so called because he remained for more than fifty years on the top of a pillar, like Simeon and the other Styliites. He was born at Adrianople. At thirty-two years of age, having distributed to the poor all his property, he took up his abode at the top of a pillar, where he remained till his death, about 610, the precise date being un-
AMAD

Known. His day in the Greek calendar is Nov. 26.—
Baillet, Nov. 26.

A'mad (Heb. 'Amad), עֲמַד, people of duration; Sept. 'Am'add v. r. 'Am'ah, Vulg. Amadus), a town near the border of Asher mentioned between Alalmealeh and Azenia, if in a south-easterly county (Josh. xix. 26). Schwarzs (Pales. p. 192) thinks it is the modern village Al-Mad, a few miles north of Acco, meaning apparently the place called Em el-Mad, with extensive ruins near the sea-coast, the identity of which with the ancient Amad is also suggested by Thomson (Land and Book, i, 405), but we should otherwise look for a more south-easterly position, and one on the boundary. The same objection applies to the location proposed by Van de Velde (Memoir, p. 284) at Um el-'Amad, on the shore south of Tyre, which, however, contains no ruins (Robinson, later Researches, iii, 113). It may not improbable be identified with Shefa 'Omar or Shefa 'Amar (perhaps, מַדָּה for מַדָּשׁ), a large market-town on a ridge east of Haifa, with streets of shops and a large desert castle (Robinson, later Researches, iii, 108).

Amadatha (Ἀμαδαθα, Esth. xvi, 10, 17) or Amadathus (Ἀμαδαθος, Esth. xii, 6), the form of the name HAMMEDATHA (q. v.) as given in the apocryphal additions to the book of Esther (these portions being found only in the Vulg. in most editions, although the name is given in the genitive, ᾨμαδαθου, throughout the book).

Amadeists. See Amedians.

Amadon. See Asale, COUNCIL OF.

A'mal (Heb. Amal, עָמָל, tow; Sept. 'Amal), the last named of the four sons of Helam, of the tribe of Asher (1 Chron. vii. 35). B.C. prob. post 1658.

Amalarius, a priest of Metz in the 9th century. He wrote a treatise, De Divinis Officiis libri quatuor, giving an account of the church services, and a rationale of their meaning. Some passages in it favor the idea that he was free from the superstitions of his time as to the Lord's Supper. He also wrote De ord. Antiphonarii. Both this and the former treatise are given in Bibl. Max. Patr. xiv. He wrote many Letters, to be found in D'Achery, Spicileg. iii, 336. The sixth letter is occupied with a curious discussion, arising from the notion of our Lord's body being actually present in the sacrament. Amalarius was convinced that no one, however, who had spiritually received the sacrament, whether he had thus spit away some of our Lord's body and blood, and whether he could be saved after such an act; he does not decide whether the person had voided some particles of Christ's body, but says that the health of the soul will not be endangered by this act which was done for the health of the body.—Clarke, Sac. Lit. ii. 471; Cave, Hist. Lit. anno 812.

A'malek (Heb. Amalek, עָמַלְאֵק, according to Fürst, from the Arabic, dweller in a valley; Sept. 'Amalek, Vulg. Amalech, Amalec), the son of Egliphas (the first-born of Esaau) by his concubine Timna (Gen. xxxvi, 12; 1 Chron. 1, 86); he was the chieftain, or emir ("Duke"), of an Idumean tribe (Gen. xxxvi, 16); which, however, was probably not the same with the AMALIKITES (q. v.) so often mentioned in Scripture (Num. xxiv, 20, etc.). B.C. post 1905. His mother came of the Horite race, whose territory the descendants of Esaau had seized; and, although Amalek himself is represented as of equal rank with the other sons of Egliphas, yet his posteriority appears to have shared the same inferiority with the Horite population only being mentioned as existing in Edom in the time of Hezekiah, when they were dispersed by a band of the tribe of Simeon (1 Chron. iv. 43).

A'malkeite (Heb. Amalke'i, עָמַלְקֶהִי, also the simple Amalek, used collectively; Sept. 'Amalkeis, Ἀμαληκίτης), the title of a powerful people who dwelt in Arabia Petraea, between the Dead Sea and the Red Sea, on the border of Havilah and Shur (1 Sam. xvii, 7), south of Idumea, and east of the land of the Philistines, called the Red Sea. The Amalekites are generally supposed to have been the descendants of Amalek, the son of Egliphas and grandson of Esaau (Vater, Comment. 2, 24, p. 140 sq.; but Moesø speaks of the Amalekites long before this Amalek was born, i.e. in the days of Abraham, and places it on the border of Elam, devastated their country (Gen. xvi, 7); from which Le Clerc inferred that there was some other and more ancient Amalek from whom this people sprung. The supposition that this people are those prophetically spoken of (Hengstenberg, Genuineness of the Penta- teuch, i, 247 sq.) is only a satisfactory solution of the difficulty (Kurtz, Hist. of the Old Covenant, i, 1 sq.). Arabian historians represent them as originally dwelling on the shores of the Persian Gulf, where they were pressed westward by the growth of the Assyrian empire, and spread over a portion of Arabia at a period antecedent to its occupation by the descendants of the Amalek. This is in account of their coexistence with the Gemarae of Gen. xiv, 6 (7); it throws light on the traces of a permanent occupation of central Palestine in their passage westward, as indicated by the names Amalek and mount of the Amalekites (Judg. xv, 14; xii, 15); and it accounts for the silence of Scripture as to any relations between the Amalekites and either the Edomites or the Israelites (Gen. xxxvi, 16, does not refer to the whole nation).

The physical character of the district which the Amalekites occupied [see ARABIA] necessitated a nomadic life, which they adopted to its fullest extent, taking their families with them even on their military expeditions (Judg. vi, 6). They consisted in flocks and herds. Mention is made of a nomadless "town" (1 Sam. xv, 5), and Josephus gives an exaggerated account of the capture of several towns by Saul (Am, vi, 2); but the towns could have been little more than stations, or nomadic enclosures. The kings or chieftains were perhaps distinguished by the hereditary title Agag (Num. xxiv, 7; 1 Sam. xv, 8).

Two important routes led through the Amalekite district, viz., from Palestine to Egypt by the Isthmus of Suez, and to Southern Asia and Africa by the Elatonic arm of the Red Sea. It has been conjectured that the descendants of the exiled Amalek (Gen. xiv) had for its object the opening of the latter route; and it is in connection with the former that the Amalekites first came in contact with the Israelites, whose progress they attempted to stop, adopting a guerilla style of warfare (Deut. xxv, 18). The Amalekites, suspecting that the Philistines were advancing to take possession of the land of Canaan, did not wait for their near approach to that country, but came down from their settlements on its southern borders to attack them at Rephidim. Moses commanded Joshua with a chosen band to attack the Amalekites, while he, with Aaron and Hur, went up to the mount of Horeb. During the battle Amalek held up his hands to be blessed so long as they were maintained in this attitude the Israelites prevailed, but when through weariness they fell, the Amalekites prevailed. (See Verpoorten, De bello in Amalek, Ged. 1788; Sartorius, De bello Domini in Amalek, Danz. 1786.) Aaron and Hur, seeing this, held up their hands till the latter were entirely defeated with great slaughter (Exod. xvii, 8-18; comp. Deut. xxv, 17; 1 Sam. xv, 2). In union with the Canaanites they again attacked the Israelites on the borders of Palestine, and defeated them near Hormah (Num. xiv, 46). Thenceforward we hear of them only as a secondary power, at one time in league with the Moabites (Judg. iii, 13), when they were defeated by Ehud near Jericho; at another time in league with the Midianites (Judg. vi, 3), when they penetrated into the
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plain of Edraelon, and were defeated by Gideon. Saul in his expedition overran their whole district and inflicted immense loss upon them, but spared Agag, the king, and took his wife and the choicest of the males as captives, contrary to the divine command (1 Sam. xv. 48; xx. 2 sq.). After this the Amalekites scarcely appear any more in history (1 Sam. xxvii. 8; 2 Sam. xviii. 12). Their power was thenceforth broken, and they degenerated into a horde of banditti (τίμημα, predatory band). Such a "troop" came and pillaged Ziklag, which belonged to David (1 Sam. xxvii. 8), but he returned from an expedition which he had made to the land of Edom (1 Chron. xii. 4); and probably another band of Amalekites under the command of Zeroril pursued them, caught them by surprise and dispersed them, and recovered all the booty which they had carried off from Ziklag. This completed their political destruction, as predicted (Num. xxv. 20); for the small remnant of the Amalekites whose residence excised by the Simeonites is spoken of in 1 Chron. iv. 43, were the descendants of another family. See AMALEK.

Yet we meet again with the name of Amalek (according to Josephus, Ant. xi, 6, 5) in the history of Esther, in the person of Haman the Agagite, in Esth. iii. 1, 10: viii. 5, 12, who was most likely an Amalekite of the royal house of Agag (Num. xxiv. 7; 1 Sam. xv. 8), and hence descended from the general carnage, and escaped to the court of Persia.

The Arabian relate of the Amalek destroyed by Saul that he was the father of an ancient tribe in Arabia, which contained only Arabian called pure, the remains of whom were mingled with the posterity of Iskand and Adnan. According to Josephus (Ant. iii. 1), the Amalekites intermarried Gabalites (Psa. 112, 116; see also v. 14). According to Schwarz (Palast. p. 219), traces of this name are preserved in that region to this day. The editor of Calmet supposes that there were no less than three distinct tribes of Amalekites: (1) Amalek the ancient, referred to in Gen. xiv. (2) A tribe in the region east of Egypt, between Egypt and Canaan (Exod. xvii. 8; 1 Sam. xv. 6, etc.); (3) Amalek, the descendants of Eliphas. No such distinction, however, appears to be made in the biblical narrative, at least as regards the former two of these tribes: their national character is everywhere the same, and the different traditions, according to which we find them, are equally easy explained by their habits, which were evidently so much as belong to a warlike nomad people (Roland, Palais. p. 78 sq.; Mannert, Geogr. VI, i, 183 sq.).

Arabian writers mention Amalakka, Amalkit, Ismak, as an original tribe of their country, descended from Ham (Abdel-nida says from Shem), and more ancient than the Ishmaelites (D'Hérelot, Bibl. Orient. s. v. Amale; De Sacy, Excerpta ex Abulf. in Pococoe's Spec. p. 542 sq.; Michaelis, Spicilegis, i, 170 sq.). They also give the same name to the Philistines and other Canaanites, and assert that the Amalekites who were conquered by Joshua (Josh. xiv. 16) lived originally along the North American (Ewald, Ier. Gesch. I, 800, 450). Ps. (Vulg. Magis, i, 98) calls the Amalekites who fought with the Israelites on leaving Egypt Phenicians. The same writer interprets the name Amalek as meaning "a people that live up or are exhausted" (Legis Allegor. ii, 66). From the scriptural notices of their location several attempts have been made to identify them with the Israelites (Exod. xvii. 8 sq.) and their connection with the Ammonites (Jedg. iii. 13), Midianites (Jedg. vi. 8; vii. 12), Kenites (1 Sam. xv. 6), as well as their neighborhood to the Philistines (1 Sam. xxvii. 8), Mount Sinai (1 Chron. v. 43), and the city of Shur or Pelusium (1 Sam. xv. 7), it is evident that their proper territory was bounded by Philistia, Egypt, Idumea, and the desert of Sinai.—Van Iperen, Histor. Crit. Edom. et Amalecitar. (Leonard. 1788); Journ. of Soc. Lit. Apr. 1802, p. 89 sq.; Noldeke, Uber die Am.-alekiter. See AMAL. See AMAL.
AMAN (Amán), the Greco-ized form (Tobit xiv, 10; Esth. x, 7, etc.) of the name HAMAN (q. v.).

AMANA (many Amánu) (Heb. Amánah, יַעֲמָה, a cow-cout, as in Neh. x, 1), the name of a river and of a hill.

1. The marginal reading (of many codices, with the Syriac, the Targum, and the Complutensian ed. of the Sept.) in 2 Kings v, 12, of the stream near Damascus called in the text AMANA (q. v.).

2. (Seep. πιστευ, Vulg. AWAN.) A mountain mentioned in Cant. iv, 8, in connection with Shenir and Hemon as a resort of wild beasts. Some have supposed it to be Mount Amalek, on which the dominion of Solomon is alleged to have extended northward. But the context, with other circumstances, leaves little doubt that this Mount Amana was rather the southern part or summit of Anti-Libanus, and was so called perhaps from containing the sources of the river Amasa or Amana (q. v.). The rabbis indeed, call Mount Lebanon various names (Reland, Palest. p. 820), among which appears that of Amamon (אֲמַמְוֹן, Gittin, fol. viii, 1, v. r., Umman, or Mt. Mor, according to Buxtorf, Lex. Talm. col. 117).

3. AMANAH, the correct form of the name AMANA (q. v.), which has probably crept in by an error of copyists. See AMANA.

AMANDUS, St., bishop of Maastricht, called "the apostle of Belgium," who was born in 869 in Nantes, of a Roman family, and at twenty-one entered a monastery near Rochelle. After visiting Rome, he was in 866 ordained a missionary bishop without any fixed see, and he labored first in Brabant and Flanders, then in Schlovania near the Danube. After this he passed into Austria, but was driven away by Dagsbert, whom he had reproved for his vices; afterward, however, the repentant prince recalled him, and made him the spiritual instructor of his son Sigebert. In the territory of Ghent, to which he went next, he was cruelly used, and, after being appointed bishop of Maastricht in 869, he resigned it at the end of three years, in order that he might resume his former mode of life. He was a great itinerant preacher, founded many monasteries, and died in 879, on the 6th of February.—Baillit, February 6; Butler, Lives of Saints, 1, 369; Neander, Ch. Hist. iii, 41.

AMARANTINE (ἀμαράντινος, unfading), occurs in the original of 1 Pet. v, 4 (Auth. Vers. "that fadeth not away," comp. ἀμαράντως, 1 Pet. i, 4, 4, Auth. Vers. "that fadeth not away") seems to allude to the fadend sprig, or crown of laurel awarded to him who came off victorious in the Grecian games (q. v.). Hence the word AMARANTH, the name of a class of flowers, so called from their not speedily fading (see Milton, Par. Lost, iii, in med.). They have a rich color, but dry flowers. Prince's-feather and cock's-comb are examples of the natural order of Amaranthaceae, all the varieties of which are innocuous. To such unwithering garlands the apostle compares the Christian's crown of glory, won by faith and self-denial (1 Cor. i, 25). See CROWN.

AMARI'AH (Heb. Amarayh, יַעֲמָרָה, said [as promised] by Jehovah, q. d. Theophrastus; also in the paragogic form Amara’i, יַעֲמָרָא, 1 Chron. xxiv, 22; 2 Chron. xix, 11; xxxi, 15), the name of several men.

1. (Seep. Amaría, Amaria.) A person mentioned in 1 Chron. vi, 7, 52, in the list of the descendants of Aaron by his eldest son Eleazar, as the son of Meleath and the father of Abihu, which last was (not the grandson and successor of Elei of the same name, but the younger son of Zadok in whose person Saul restored the high-priesthood to the line of Eleasar). The year during which the younger line of Ithamar enjoyed the pontificate in the persons of Elei, Abihu, and Abimelech (who was slain by King Saul at Nob) were doubtless more than sufficient to cover the time of this Amariah and his son Abihu (q. v.), if they were contemporaneous, and it has, therefore, been thought that they may have been bigamists in fact, although their names are given to carry on the direct line of succession to Zadok. But it is more probable that Amariah was the last of the high-priests of Eleasar's line prior to its transfer (for some unknown reason) to the house of Ithamar in the person of Eli (q. v.), and that the Abihus and Abimelechs of the line of Zadok were of a later date, or that the lost succession was a more distant descendant in private life, the intermediate names in the genealogy being omitted. See High-Priest. B. C. ante 1125. Josephus (Ant. vii, 1, 9) calls him Arophanes (Ἀροφανῆς), and says he lived in private, the pontificate being at the time in the family of Ithamar.

2. (Seep. Amariá, Amaria.) A Levite, second son of Helbon and grandson of Kohath of the lineage of Moses (1 Chron. xxiii, 19, 22, 33). B. C. 1014.

3. A "chief-priest" active in the political reformation instituted by Josiah (2 Chron. xiii, 11); perhaps identical with the high-priest that appears to have been interpolated between Azariah and Zadok (1 Chron. i, 9). See High-Priest. B. C. 889. Josephus (Ant. ix, 1, 1) calls him "Amasia the priest" (Ἀμασίας ὁ ιερέας); and says that he (as well as Zebediah) was of the tribe of Judah, a statement probably due to the inaccuracy of the text (ἰερέας, "both," being evidently spurious or corrupt, see Hudson, in loc.). The name of Josephus (1 Chron. vi, 6) his name does not appear.

4. (Seep. Amariáia, but Ἱσομαρία v. r. Ἱσομαρία in Extra.) A high-priest at some later date, the son of another Azariah (q. v.), and also father of a different Abihu (1 Chron. vi, 11; Extra vi, 8), or rather, perhaps, of Uziah (2 Kings xvi, 10). See High-Priest. B. C. prob. ante 740. Josephus (Ant. vii, 8, 6) appears to call him Jotham (וֹדֶמֶה), as also the Jewish chronicle Seder Olam.

5. (Seep. Amariáia v. r. Mariia.) One of the Levites appointed by Hezekiah to superintend the distribution of the temple dues among the sacerdotal cities (2 Chron. xxxiii, 23). B. C. 726.

6. (Seep. Amariáia v. r. Māriia and Māriia.) The son of Hizkiah and father of Gedaliah, which last was grandfather of the prophet Zephaniah (Zeph. i, 1). B. C. long ante 640.

7. (Seep. Seomaria.) The son of Shephatiah and father of Zabad, which last was grandfather of Athaiah, the Judahite descendant of Phares, resident at Jerusalem after the exile (Neh. x, 4). B. C. long ante 536.

8. (Seep. Amariáia.) One of the priests who returned from Babylon with Ezra and Nehemiah (Neh. vi, 3), B. C. 536, and afterward (in a very early age, if the same) sealed the covenant with Nehemiah (Neh. xii, 2). B. C. cir. 410. He appears to have been identical with the chief-priest the father of Jehohanan (Neh. xii, 13).

9. (Seep. Amariáia v. r. Māriia.) One of the Israelite "sons" of Bani, who divorced the Gentile wife whom he had married after the return from Babylon (Ezra xii, 40). B. C. 459.

AMARANTH (Amarath), the Greco-ized form (1 Esdr. vii, 2; 2 Esdr. 1, 2) of the name Amaryah (q. v.).

AMASA (Heb. Amasa, Amāsā, guardian), the name of two men.

1. (Seep. Amasía, Amasia; but v. r. Amasías, and in 1 Chron. ii, 17, even Amasías.) The son of Abigail, a sister of King David, by Jether or Ithra (q. v.), an Ishmaelite (1 Chron. i, 17; 2 Sam. xviii, 25; 1 Kings ii, 5, 82); a foreign patrony that appears to have caused his neglect in comparison with the more honored sons of David's other sister Zeruiah; until on the occurrence of Absalom's rebellion, whose party he naturally joined, and of which he was made general, his good conduct probably of the battle, although de-
AMASAI

fated, led David to offer him not only pardon, but the command of the army in the room of his cousin Joab (2 Sam. xix, 13), whose overbearing conduct had become intolerable to him, and to whom he could not entirely forgive the death of Absalom (v. v.). B.C. cir. 1022. But on the breaking out of Sheba's insurrection, Amasa was so tardy in his movements (probably from the reluctance of the troops to follow him) that David despatched Abishai with the household troops in pursuit of Sheba, and Joab joined his brother as a volunteer. When they reached "the great stone of Gibeon," they were overtaken by Amasa with the force he had been able to collect. Joab thought this a favorable opportunity of getting rid of so dangerous a rival, and immediately executed the treacherous purpose he had formed. See ABNER. He saved Amasa, asked him of his health, and took his head in his right hand to kiss him, while with the unbeheld left hand he smote him dead with his sword. Joab then put himself at the head of the troops, and continued the pursuit of Sheba; and such was his popularity with the army that David was unable to remove him from the command, or call him to account for this bloody deed (2 Sam. xx, 4-12). B.C. cir. 1022. See ABNER.

Amasa (Aasmii). A son of Hadlai and chief of Ephraim, who, with others, vehemently and successfully resisted the retention as prisoners of the persons whom Pekah, king of Israel, had taken captive in a successful campaign against Ahab, king of Judah (2 Chron. xxviii, 12). B.C. cir. 738.

Am'sal (some Amos'ai) (Heb. Amasonki, 애스알), the name, of several men. See also AMASAI

Am'sai (some Amos'i) (Heb. Amasonki, 애스알), the name of several men. See also AMASAI

Am'say (Sept. Αμοσάη), and 'Amp'as v.l. 'Ampas and 'Ampas) A Levite, son of Ekanath, and father of Abinath or Mahath, of the ancestry of Samuel (1 Chron. vi, 25, 35). B.C. cir. 1410.

Am'say (Sept. Αμοσάη), and 'Amp'as v.l. 'Ampas and 'Ampas) The principal leader of a considerable body of men from the tribes of Judah and Benjamin, who joined David in "the stronghold," apparently the castle of Aderam; he issued a formal declaration of attachment instantly dispelled the apprehensions that David expressed at their coming (1 Chron. xii, 18), B.C. cir. 1061. There is not much probability in the suggestion (Ewald, Jr, Greek ii, 544) that he was the same with AMASA (q.v.), the nephew of David.

Am'say (Sept. Αμοσάη) One of the priests appointed to proceed with the blowing of trumpets on its removal from the house of Obed-edom to Jerusalem (1 Chron. xv, 24), B.C. cir. 1408.

Am'say (Sept. Αμοσάη) Another Levite, father of a different Mahath, and one of the two Kohathites that were forward at the instance of Hezekiah in cleansing the temple (2 Chron. xxix, 12). B.C. 726.

Am'asah (Heb. Amasonki, 애스알), prob. an incorrect form of the name AMASA; Sept. 'Ampas and 'Omas or 'Umas, the son of Azareel, and chief of the valiant priests of his family, appointed by Nebuchadnezzar to reside at Jerusalem and do the work of the temple (2 Chron. xiii, 13), B.C. cir. 440.

Am'masah (Heb. Amasonki, 애스알), burden of [i.e. sustained by] Jehovah; Sept. 'Ampas or 'V. Mal'mas, of the tribe of Judah, who volunteered to uphold King Jehoshaphat in his religious efforts, at the head of 200,000 chosen troops (2 Chron. xvii, 16), B.C. cir. 910.

Am'sas, supposed to be the Pharao whose house in Taphaneth is mentioned in Jer. xil, 9, and who reigned B.C. 569-528; he was the successor of Apries, or Ptolemy II. He appears to have cultivated the friendship of the Greeks; and, to secure their alliance, he married Laodice, the daughter of Battus, the king of the Greco colony of Cyrene (Herod. ii, 161-182; iii, 1-16; Diod. i, 68, 95). He also contributed a large sum toward the rebuilding of the temple of Delphi, and is said to have been visited by Solomon (Herod. i, 90; Ptol. Chron., 26; Plato, Timaeus, 10.21.)—Smith's Bible Com. v. See APTAP.

Amash. See HAMATH; BORCOES.

Am'ma'θa (Amaa'θi, i. q. Hamath, v. c. comp. Josephus, Ant. x, 5, 2), a place named by Jerome and Eusebius (Epp. 612) in the Onomasticon (s. v. 'Eamath, 'Ama'θy) as one of several places by that name, this being situated near Gadara, and having warm springs. It is apparently the modern ruin Amatsh, discovered by Setzen (Jitter, Eritk. xv, 872), on the Nahr Yarmuk, not far from Umm Elard, Trarara, p. 273, 276-278. See also AMATHIUS.

Amath'eth (rather Amath 'an, 'Ama'θiç, one of the "sons" of Bebai, who divorced his Gentle wife after the captivity (1 Esdr. ix, 29); evidently a corruption for the Athlai (q.v.) of the genuine text (Ezra x, 29).

Am'ath's (1 Macc. xii, 25). See AMATHITIS.

Am'athit'is (Ama'θiç, Eng. Vers. "Amathis"), a district to the north of Palestine, in which Jonathan Maccabeus and the forces of Demetrius (1 Macc. xii, 25) not around the city AMATHUS (q.v.) beyond the Jordan (Josephus, Ant. xiii, 18, 8; War, i, 4, 8); but the neighborhood of the metropolis Amathus or HAMATH (q.v.) on the Orontes (Drusius; Michaelis, loc. Mack.). So the Sept. gives 'Ama'θiç for Αμάθης in Gen. x, 17.

Amath'us (Ama'θos, Ἀμαθῶς, also τό Αμάθος), a strongly-fortified town beyond the Jordan, which Eusebius and Jerome (Onomasticon, s. v. 'Eamath) place twenty-one Roman miles south of Pella. It was taken by Alexander Janneaus (Josephus, War, i, 4, 3; Ant. xiii, 18, 3), and its importance is shown by the fact that Gabinius made it the seat of one of the five jurisdiction (αὐλικά) into which he divided the country (Ant. xiv, 5, 4; War, i, 8, 5). Josephus elsewhere (Ant. xvii, 10, 6) mentions that a palace was burnt at Amathus (q.v.) on the Jordan, which was probably the same place. It is mentioned as the seat of a Christian bishopric at the Council of Chalcedon (Concil. iv, 118). Reland (Palest. 550 eq.) thinks it mentioned in the Talmud by the name of Amathus (אאמה), and that it may be the same with Ramoth-Gilead. Burckhardt passed the ruins of an ancient city standing on the declivity of the mountain, called Amata, near the Jordan, and a little to the north of the Zerka or Jabok; and was told that several columns remain standing, and also some large buildings (Trarara, p. 546). This is doubtless the site (Van de Velde, Mémoire, p. 284), although not quite so far south as the Onomasticon would make it (Raumer, Palast. p. 218).

Amaury. See AMALRIC.

Amaz'ah (Heb. Amaz'at, 애스델), strengthened by Jehovah, 2 Kings xii, 21; xiii, 12; xiv, 8; xv, 1; 1 Chron. iv, 34; vii, 45; Amos vii, 10, 12, 14; elsewhere in the prolonged form Amaz'at, 애스델; Sept. Αμασίας, but Materasia in 1 Chron. vi, 45), the name of four men.

1. A Levite, son of Hilkiah and father of Hashabiah, of the ancestry of Ethan the Merarite (1 Chron. vi, 45), B.C. considerably ante 1014.
2. The son and successor of Josiah (by Jehoaddan, a female of Jerusalem), and the ninth king on the separate throne of Judah; he was twenty-five years old at his accession, and reigned twenty-nine years, B.C. 857-838 (2 Kings xiv, 1, 2; 2 Chron. xxv, 1). His reign was marked, in general, by piety as well as energy, but was not without irritants (2 Kings xiv, 3, 4; 2 Chron. xxv, 2). He commenced his sovereignty by punishing the murderers of his father; and it is
mentioned that he respected the law of Moses by not including the children in the doom of their parents, which seems to show that a contrary practice had previously existed (2 Kings xiv, 5-7; 2 Chron. xxv, 8-9). The principal event of Amaziah's reign was his attempt to reimpose upon the Edomites the yoke of Judah, which they had cast off in the time of Jehoram (2 Kings viii, 20; comp. 1 Kings xii, 48). The strength of Edom is evinced by the fact that Amaziah considered the unused power of his own kingdom, although much diminished, to consist of 300,000 men, unequal to this undertaking, and therefore hired an auxiliary force of 100,000 men from the king of Israel for 100 talents of silver (2 Chron. xxxv, 5, 6). This is the first example of a mercenary army that occurs in the history of the Jews. It did not, however, render any other service than that of giving Amaziah an opportunity of manifesting that he knew his true place in the Hebrew Constitution, as the viceroy and vassal of the King Jehovah. A prophet commanded him, in the name of the Lord, to send back the auxiliaries, on the ground that the state of alienation from God in which the kingdom of Israel lay rendered such assistance useless, but disastrous. The king obeyed this seemingly hard command, and sent the men home, although by doing so he not only lost their services, but the 100 talents, which had been already paid, and incurred the resentment of the Israelites, who were naturally exasperated at the indignity suffered by the kingdom of Edom (2 Kings xiv, 7). This exasperation they indicated by plundering the towns and destroying the people on their homeward march (Kitto's Daily Bible Illustr. in loc.). The obedience of Amaziah was rewarded by a great victory over the Edomites (2 Chron. xxv, 14-16), ten thousand of whom were slain in battle, and ten thousand more savagely destroyed by being buried down from the high cliffs of their native mountains (2 Chron. xxv, 11, 12). He even took the city of Petra (q. v.) by assault, and changed its name from Selah to Joktheel (2 Kings xiv, 7). But the Edomites afterward were avenged; for among the goods which fell to the conquerors were some of their idols, which, although impotent to deliver their own worshippers, Amaziah beheld himself to worship (Withof, De Amasiae des Edom. secum abducente, Ling. 1678). This proved his ruin (2 Chron. xxv, 14-16). Puffed up by his late victories, he thought also of reducing the ten tribes under his government, and sent a challenge to the king of Judah to meet him in a pitched battle. After a courteous reply, he was defeated by King Joash of Israel, who, carried him a prisoner to Jerusalem, which, according to Josephus (Ant. ix, 9, 8), opened its gates to the conqueror under a threat that otherwise he would put Amaziah to death—a statement evidently made conjuncturally to explain the fact that the city was taken apparently without resistance (2 Kings xiv, 13). Joash broke down a great part of the city wall on the side toward the Israelitish frontier, plundered the city, and even laid his hands upon the sacred things of the temple. He, however, left Amaziah on the throne, but about taking his behavior (2 Kings xiv, 8-14; 2 Chron. xxv, 17-24), B.C. cir. 824. The disasters which Amaziah's infatuation had brought upon Judah probably occasioned the conspiracy in which he lost his life, although a space of fifteen years intervened (2 Kings xiv, 17). On receiving information of this conspiracy, he hastened to throw himself into the fortress of Lachish; but he was pursued and slain by the conspirators, who brought back his body "upon horses" to Jerusalem for interment in the royal sepulchre (2 Kings xiv, 19, 20; 2 Chron. xxxv, 27, 28). His name, for some reason, is omitted in our Savior's genealogy (Matt. i, 8; comp. 1 King. viii, 2). See also 2 King. i, 12. New JERUSALEM DICTIONARY. 3. The priest of the golden calves at Bethel, who, in the time of Jeroboam II, complained to the king of Amos's prophecies of coming evil, and urged the prophet himself to withdraw into the kingdom of Judah and prophesy there; for which he was threatened with severe family degradation in the approaching captivity of the northern kingdom (Amos vii, 10-17), B.C. cir. 750. 4. The father of Josiah, which latter was one of the Simeonite chiefs who expelled the Amalekites from the valley of Gedor in the time of Hezekiah (1 Chron. iv, 46). B.C. cir. 712. AMBASSADOR.Ambassador, a public minister sent from one sovereign to another as a representative of his prince, to another. At Athens ambassadors mounted the palat of the public orators, and there acquainted the people with their errand. At Rome they were introduced to the senate, and there delivered their commissions (Smith's Dict. of Class. Antiq. s. v. Legatus). In the Old Testament, the word יִשְׁמָר, i.e., one who goes on an errand, is thus rendered in Josh. iv, 4; (Num. xxx, 14; 1 Chron. xvi, 14; Obad. 1; and this translation is used for יִשְׁמֵר, millet, an interpreter, in 2 Chron. xxxii, 31; also for יִשְׁמֵר, molad, messenger, in 2 Chron. xxxiv, 21; Isa. xxxiv, 4; xxiii, 7; Ezek. xvii, 15. Ministers of the Gospel in the New Testament are said to be ambassadors (prophetae), because they are appointed by God to declare his will to men, and to promote a spiritual alliance with him (2 Cor. v, 20; Eph. vi, 20). See ALLIANCE.
treat. The inviolability of such an officer's person may perhaps be inferred from the only recorded infrac-
tion of it being followed with unusual severities toward
the vanquished, probably designed as a condign cha-
tissisment of that offence (2 Sam. x, 2-5; comp. xii,
26-31). The earliest examples of ambassadors em-
ployed occur in the cases of Edom, Moab, and the
Amorites (Num. xx, 14; xxi, 21; Judg. xi, 17-19),
afterward in that of the fraudulent Gibeonites (Josh.
ix, 4, etc.), and in the instances of civil strife men-
tioned in Judg. xii, 22, and xx, 12 (see Cuneus de Rep.
Hebr. ii, 30, with notes by Nicolaus in Ugolini Thes.
aurii, iii, 771-774). They are mentioned more fre-
quently during and after the contact of the great adjacent
monarchies of Syria, Babylon, etc., with those of Jus-
dah and Israel, e.g. in the invasion of Sennacherib.
They were usually men of high rank, as in that case
the chief captain, the chief cup-bearer, and chief of the
enuchs were deputed, and were met by delegates of
similar dignity from Hezekiah (2 Kings xviii, 17, 18;
see also Isa. xxx, 4). Ambassadors are found to have
been employed, not only on occasions of hostile chal-
lenge or insolent menace (2 Kings xiv, 8; 1 Kings
xx, 2, 6), but of friendly compliment, of request for
alliance or other aid, of submissive deprecation, and
of curious inquiry (2 Kings xiv, 8; xvi, 7; xviii, 14;
2 Chron. xxxii, 31). The dispatch of ambassadors
with urgent haste is introduced as a token of national
grandeur in the obscure prophecies in Isa. xviii, 2.
Kite, s. v.; Smith, s. v. See Mississippian.
Amber (Heb. ויחות, ḥashmāl', Ezek. i, 27; viii,
3) is a yellow or straw-colored gummy substance,
originally a vegetable production, but reckoned to the
mineral kingdom. It is found in lumps in the sea and
on the shores of Pruasia, Sicily, Turkey, etc. Ex-
ternally it is rough; it is very transparent, and on be-
ing rubbed yields a fragrant odor. It was formerly
supposed to be medicinal, but is now employed in
the manufacture of trinkets, ornaments, etc. (Fawcett Cyclopedia, s. v.).

Amber in the Church of St. Clement at Rome.

Ambo, a raised platform or reading-desk, from
which, in the primitive Church, the gospel and epistle
were read to the people, and sometimes the sermon
preached. Its position appears to have varied at dif-
ferent times; it was most frequently on the north side
of the entrance into the chancel. The singers also
had their separate ambo.—Bingham, Orig. Excl. uk.
iii, ch. vii.

Baldus and Durandus derive the name from the
circumstance of there being a double flight of steps to
the ambo; others, with more probability, from the
Greek ἀμβώνα, to ascend. Treatises on this subject
are by Geret, De vet. ecclesiae ambonibus (Onold. 1575);
Weibling, De ambonibus vet. ecclesiae (Lips. 1687). See
Lessen; Pulfitt.

Ambrose, deacon of Alexandria, flourished chiefly
about the year 290; he was a man of wealth, and
by his wife, Mabella, had many children. For some
time he was entangled in the errors of the Valentin-
ians and Marcionites, but Origen brought him to
the true faith. With Origen he became closely intimate,
and they studied together. He is said to have fur-
rished Origen with seven secretaries, whom he kept
constantly at work. Ambrose died about 250, after
the persecution of Maximinus, in which he confessed
the faith boldly with Protocetes, a priest of Caesarea
in Palestine. His letters to Origen, which St. Jerome
commends highly, are lost. The Roman Church
commemorates him as confessor on March 17. Euseb.
Ch. Hist. vi, 18; Landon, Ecc. Dictionary, i, 902.

Ambrose, bishop of Milan, was born about 340,
at Treves (Triumfatum), where he later resided as
prefect of the Praetorium, among the Gauls.
It is said that while he was yet an infant a swarm of
bees settled upon his mouth, which his father inter-
preted as a portent of future greatness. After his fa-
ther's death his mother took him to Rome, where he
received the education of an advocate under Anicius
Probus and Symmachus. For some time he pleaded
at the bar, and his success, together with his family
influence, led to his appointment (about A.D. 370) as
consular prefect of Liguria and Emilia, a tract of
Northern Italy which extended, as near as can be
ascertained, to Bologna. It is said that Anicius Probus,
the prefect, when he sent him to his government, did
so in those remarkable words, which may well be
called prophetic, "Go, then, and act, not as a judge,
but as a bishop." Ambrose made Milan his residence;
and when Auxentius the bishop died, the people of
Milan assembled to elect a successor. This the cruel
divisions made in the Church by the Arian hæresy
rendered no easy matter; and the contest was carried
on between Catholics and Arians with such violence
that Ambrose was obliged to proceed himself to the
church to exhort the people to make their election
quietly and in order. At the close of his speech the
whole assembly, Arians and Catholics, with one voice
demanded him for their bishop. Believing himself to
be unworthy of so high and responsible an office, he
tried all means in his power to evade their call, but
in vain, and he was at last constrained to yield (A.D. 374). He was yet only a catechumen; he had then to be baptized, and on the eighth day after he was consecrated bishop. He applied himself with unexampled zeal; gave all his property to the Church and poor, and adopted an ascetic mode of life. He opposed the Arians from the very beginning of his episcopacy, and soon acquired great influence both with the people and the Emperor Valentinian. In 382 he presided at an ecumenical synod in Aquileia (where he was bishop), called to reform the discipline of the Western Church. The writings of the early fathers concur in recording the employment of music as a part of public worship, although no regular ritual was in existence to determine its precise form and use. This appears to have been first supplied by Ambrosius, who instituted that method of singing known by the name of the "cantus Ambrosianus," which is said to have had a reference to the modes of the ancients, especially to that of Ptolemaeus. This is rather matter of conjecture than certainty, although the Eastern origin of Christianity and the practice of the Greek fathers render the supposition probable. The effect of the Ambrosian chant is described by those terms by which it is in the cathedral of Milan. "The voices," says Augustine, "flowed in at my ears, truth was distilled into my heart, and the affection of pious overflowed in sweet tears of joy." Whether any genuine relics of the music thus described exist at the present time is exceedingly doubtful; the style of singing it may, however, have been preserved; and it is still said to be applied at Milan to compositions of a date comparatively recent (Bich. Diet. Soc. Useful Knowledge). His writings are more numerous than valuable. Ten of the many hymns which are ascribed to him are generally admitted to be genuine, but it is doubtful whether the Ambrosian bishop. He devoted himself to his work in the cathedral of Milan. "The voices," says Augustine, "flowed in at my ears, truth was distilled into my heart, and the affection of pious overflowed in sweet tears of joy." Whether any genuine relics of the music thus described exist at the present time is exceedingly doubtful; the style of singing it may, however, have been preserved; and it is still said to be applied at Milan to compositions of a date comparatively recent (Bich. Diet. Soc. Useful Knowledge). His writings are more numerous than valuable. Ten of the many hymns which are ascribed to him are generally admitted to be genuine, but it is doubtful whether the Ambrosian chant is described by those terms by which it is in the cathedral of Milan. "The voices," says Augustine, "flowed in at my ears, truth was distilled into my heart, and the affection of pious overflowed in sweet tears of joy." Whether any genuine relics of the music thus described exist at the present time is exceedingly doubtful; the style of singing it may, however, have been preserved; and it is still said to be applied at Milan to compositions of a date comparatively recent (Bich. Diet. Soc. Useful Knowledge). His writings are more numerous than valuable. Ten of the many hymns which are ascribed to him are generally admitted to be genuine, but it is doubtful whether the Ambrosian chant is described by those terms by which it is in the cathedral of Milan. "The voices," says Augustine, "flowed in at my ears, truth was distilled into my heart, and the affection of pious overflowed in sweet tears of joy." Whether any genuine relics of the music thus described exist at the present time is exceedingly doubtful; the style of singing it may, however, have been preserved; and it is still said to be applied at Milan to compositions of a date comparatively recent (Bich. Diet. Soc. Useful Knowledge). His writings are more numerous than valuable. Ten of the many hymns which are ascribed to him are generally admitted to be genuine, but it is doubtful whether the Ambrosian chant is described by those terms by which it is in the cathedral of Milan. "The voices," says Augustine, "flowed in at my ears, truth was distilled into my heart, and the affection of pious overflowed in sweet tears of joy." Whether any genuine relics of the music thus described exist at the present time is exceedingly doubtful; the style of singing it may, however, have been preserved; and it is still said to be applied at Milan to compositions of a date comparatively recent (Bich. Diet. Soc. Useful Knowledge). His writings are more numerous than valuable. Ten of the many hymns which are ascribed to him are generally admitted to be genuine, but it is doubtful whether the Ambrosian
AMBROSE

1682 for non-conformity. He was a man of great learning, which he adorned by sincere ardor piety. He died in 1684. Amid the labors of an active ministry he found time to prepare several works of practical religion for the press. He was the author of "The Three Anti-Nicene Fathers," "Christological Doctrines," "Sacraments," "Sanctification, and Meditations on Life, Death, and Judgment," etc. But his book entitled "Looking unto Jesus" is one which has most of all received, and longest retained, the award of popular favor. Both these, with other writings, may be found in his "Complete Works" (Dundee, 1792, fol.).

Ambrose, archbishop of Moscow, with his family name Vasily-Konstantin, was born in 1733, at St. George's, in the government of Tcheremisov, in 1708. After studying at the seminary of St. Alexander Nevsky, he became, in 1736, one of its teachers. In 1738 he entered a monastic order, and, according to custom, changed his Christian name, assuming, that is, of Ambrose. After being for some time prefect of studies at the academy of St. Alexander, he was transferred as archimandrite to the convent of New Jerusalem at Y莫ezovskis, and, in 1758, was consecrated bishop, first of Perevolsky, and later, of the diocese of Krasnoye, near Moscow. He was appointed archbishop of Moscow in 1761, and retained his dignity until his death. He was the author of a description of 1761 to 1769, translated by Syroed. Ambrose displayed great zeal in the service of his Church. He established a number of new churches and monasteries, and distinguished himself by his zeal for the benevolent institutions of Moscow. His death was very tragic. In 1771 the pestilence raged in Moscow with extraordinary fury, and carried off, it is reported, nearly one hundred thousand people. The people, attributing a miraculous healing power to the sacred image of the Virgin (called "the Iberian"), the whole population of the city crowded around the chapel where this image was preserved. Ambrose, who was sufficiently enlightened to see that the contagion in this way would spread more rapidly than before, had the miraculous image removed during the night. On the next day the populace, charging at once the archbishop with the removal, rushed toward his house. The archbishop had retired to a monastery outside of the city. The populace followed him, and broke open the gates of the monastery. The archbishop concealed himself in the sanctuary of the church, where only priests are allowed to enter; but they found him out, and dragged him to the gate of the temple. The archbishop begged them for enough time to receive once more the eucharist; this was granted to him. The populace remained silent spectators of the ceremony; the archbishop was then dragged out of the church and strangled, Sept. 16. Ambrose published a large number of translations from the Church fathers, some sermons, and a liturgy.—Hoefer, "Biblioth. A. M. 841.

Ambrosian Chant. See AMBROSE.

Ambrosian Hymn. See Te Deum.

Ambrosian Music. See MUSIC (CHURCH).

Ambrosiaster, a Pseudo-Ambrosian, the usual name of the unknown author of the "Commentaria in Epistolae B. Pauli," which is contained in the second volume of the Benedictine edition of the works of Ambrose. It appears from the book itself that it was compiled while Ambrose was bishop of Milan. Ambrose quotes a passage from this book, but ascribes it to St. Hilary, from which circumstance many have concluded that Hilary, a deacon of the Roman Church under Damsus, who joined the schism caused by Bishop Lucifer of Caesarea, was the author. But again, in the passage it may be adduced that Augustine would not have given to a follower of Lucifer the title of saint.—Hersz., i, 277.

Ambrosius ad Nemus (AMBROSE-AT-THE-WOOD), ORDER OF, monks of. The origin of the order is known from a bull of Gregory XI, addressed in 1375 to the monks of the church of St. Ambrose without the walls of Milan; from which it appears that these monks had for a long time been subject to a rule. It had no fixed rule, in consequence of which the pope, at the prayer of the archbishop, had ordered them to follow the rule of Augustine, permit them to assume the above name, to recite the Ambrosian office, and directed that their prior should be confirmed by the archbishop of Milan. They afterward had many establishments in different parts of Italy; but they were independent of the church another until Eugenius IV, in 1441, united them into one conclave, exempted them from the jurisdiction of the ordinaries, making the convent at Milan the chief of the order. In 1579 they applied to St. Charles Borromeo to aid them in the reformation of their houses, whose discipline had become somewhat relaxed. In 1589 Sixtus V united them to the congregation of St. Barnabas; but in 1650 both were dissolved by Pope Innocent X.—Helyot, ed. Migne, i, 203.

Ambuscade and Ambush (Heb. לארי, arab', to lie in wait), in military phraseology, are terms used promiscuously, though it is understood that the first more properly applies to the act, and the second to the locality of a stratagem which consists mainly in the concealment of an army, or of a detachment, where the enemy, if he ventures, in ignorance of the measure, within the sphere of its acting, is suddenly taken at a disadvantage, and liable to be totally defeated. The principles which must guide the contrivers of an ambuscade have been nearly the same in all ages; embracing concealment from the observation of an enemy so as to create no suspicion; a position of advantage in case of being attacked by superior forces; and having reserves of re-inforcements ready for the issue forth to attack, without impediment, when the proper moment is arrived. The example of Joshua at the capture of Ai (Josh. viii) shows the art to have been practised among the Jews on the best possible principles. The failure of a first attempt was sure to produce increased confidence in the assailant, who, being the armed, but not disciplined inhabitants of a strong place, were likely not to be under the control of much caution. Joshua, encamping within sight, but with a valley intervening, when he came up to make a false attack, necessarily appeared to disadvantage, the enemy being above him, and his retreat toward his own line to render difficult. The way was lying likewise above him on the other side, and both sides no doubt very steep, as they are in general in the hills of this region. His men therefore fled, as directed, not toward the north, where the camp was, but eastward, toward the plain and desert; while in the hills, not behind, but on the west side, lay the ambuscade, in sufficient force alone to vanquish the enemy. This body of Israelites had not therefore the objectionable route to take from behind the city, a movement that must have been seen from the walls, and would have given time to close the gates, if not to warn the citizens back; but, rising from the woody hills, it had the shortest direction to pass over to the town directly to the gate; and, if an accident had caused failure in the army of Joshua, the detachment could not itself be intercepted before reaching the camp of the main body; while the citizens of Ai, pursuing down hill, had little chance of returning up to the gates in time, or of being able to maintain any effectual onset (see Stanley, "Sinai and Pales.," p. 198). In the attempt to surprise Shechem (Judg. ix, 30 sq.) the operation, so far as it was a military manoeuvre, was unskilfully laid, although ultimately successful in consequence of the party spirit within, and the intelligence which Abimelech (g. v.) maintained in the fort (Kittis, s. v. See War.)
**AMERICANS**

Adéaména, Adéaméntza, an order of minor friars, instituted about 1462; so called from their professing themselves amans Deum, loving God; or amans Deum, loved by God. Others derive the name from their founder, Adéanou or Amenou, a Portuguese nobleman. They wore a gray habit and wooden shoes, and girt themselves with a cord. They had twenty-eight convents in Italy, besides others in Spain, and were united by Pope Pius V partly with the mendicant order, and partly with that of the Secolanti, or wooden-shoe hermits.—Helyot, ed. Magne, i, 200.

"A'men" (Heb. "amen"). ἀμήν, āmēn, a particle of attestation adopted into all the languages of Christendom.

(1.) This word is strictly an adjective, signifying "firm," and, metaphorically, "faithful." Thus, in Rev. iii, 14, our Lord is called "the amen, the faithful and true witness." In Isa. lxv, 16, the Heb. has "the God of amen," which our version renders "the God of truth," i.e., of fidelity. In its adverbial sense amen means certainly, truly, surely. It is used in the beginning of a sentence by way of emphasis—rarely in the Old Test. (Jer. xxviii, 6), but often by our Saviour in the New, where it is commonly translated "verily, verily." In Joh. vi, 49, etc., it means used by him in this way doubly, i.e., "verily, verily." In the end of a sentence it often occurs singly or repeated, especially at the end of hymns or prayers, as "amen and amen" (Psa. xli, 14; lixii, 19; lixiii, 58). The proper signification of it in this position is to confirm the words which have preceded, and invoke the fulness of them: "so be it," fiat, Sept. καλός. Hence in oaths, after the priest has repeated the words of the covenant or imprecation, all those who pronounce the amen bind themselves by the oath (Num. v, 22; Deut. xxvii, 15, 17; Neh. vi, 13, viii, 6; 1 Chron. xvi, 86; comp. Psa. civ, 48).—Kittel, s.v. See ὄΑΣΙΩ. [OASIS.] (11.) In the public worship of the primitive churches it was customary at the assembly to say Amen at the close of the prayer; a custom derived from apostolic times (1 Cor. xiv, 16). Several of the fathers refer to it. Jerome says that in his time, at the conclusion of public prayer, the united voice of the people pronounced Amen, the very last of words in the tongue of a thunder. Great importance was attached to the use of this word at the celebration of the eucharist. At the delivery of the bread the bishop or presbyter, according to the Apostolical Constitutions, is directed to say, "The body of Christ;" at the giving of the cup the same order is directed to say, "The blood of Christ; the cup of life;" the communicant is directed on each occasion to say "Amen." This answer was universally given in the early Church. See Response.

(III.) It is used as an emphatic affirmation, in the sense "so be it," at the end of all the prayers of the Church of England. It is sometimes said in token of undoubting assent, as at the end of the creed, Amen. "So be it." The order of the Church of England directs that "the people shall, at the end of all prayers, answer Amen."—Bingham, bk. xv, ch. iii, § 25.

Special treatises on the subject are Kleinschmidt, De particula Amen (Rint. 1866); Weber, De vocae Amen (Jen. 1784); Wermesdorff, De Amen typographico (Vleeb. 1779); Brunner, De vocae Amen (Helmst. 1678); Fuesgenmark, Potezœa verb. 2nd ed. (Upsal. 1761); Meier, Orthographia phiol. in Amen (Vitez 1687); Tschaufflitch, De 2.n (Lips. 1790); Veje, De vocae Amen (Argent. 1681); Becher, Horae phiol. in Amen (Wittenb. 1867).

**Amerita**, a subdivision of the Mennonites, so named from Jacob Amen, a Mennonite minister of Amenityal, Switzerland. He was not a man of note, nor was he considered the founder of a sect. The perpetuation of his name in this way is due to a contro-very in 1670 on minor points of doctrine between Jacob Amen and John Heiny, another Mennonite, which produced, finally, a schism in the Mennonite body. By a corruption the name of the sect was, in some of the members of the sect in Pennsylvania, where they abounded, are called Amish, Amish, or Omishers. See Mennonites.

**America. I. Church History.**—Of the religious creeds of the American aborigines we treat in the article AMERICAN INDIANS. Christianity coincides with the discovery of America by Europeans. About the year 1000 the Icelanders and Norwegians are said to have established in Greenland twelve churches, two convents, and one bishopric (of Gardar) on the eastern shore, and four churches on the western. In 1166 some priests who have made a voyage of discovery to regions which have recently become more known by Parry, John and James Ross, and others. All traces of Christianity, however, had disappeared when, in the sixteenth century, North America, and in particular Greenland, were discovered again. The discovery of America by Columbus was followed by the establishment of the Roman Church in South and Central America, in the West Indies, and on the southern coast of North America. Canada, the northern lakes, and the Mississippi valley were for a century under the sway of the French, and thus likewise under the influence of the Roman Church. But the temperate zone, the heart of the continent, was reserved for the Protosts of England, Germany, Holland, and the persecuted Hugenots. The Church of England was established in Virginia, the Carolinas, and Georgia; in Maryland after the decline of the Roman Catholic influence, and in New York after its cession by the Dutch. Its attempts at gaining ground in other colonies failed; and at the time of the Revolution its growth had remained far behind that of the persecuted and dissenting bodies of the Old World, which soon became the strength of the New. The Puritans and non-conformists occupied New England, the Quakers planted Pennsylvania, the Presbyterians and Methodists became numerous in the Middle States, and a number of minor denominations found here religious toleration, and helped to foster the spirit of religious liberty. The Declaration of Independence, by which thirteen British colonies freed themselves from the mother country in 1776, marks a new era not only in the church history of the United States but in the general history of Christianity. The union between church and state was dissolved; the state renounced its claims over the consciences of men, and the church sought its support no longer from the state, but from the voluntary contributions of its members. See United States. This principle, which was originally established in the United States only, soon began to exert an influence over the churches of the whole country, and even to spread across the Atlantic, where it prepared, slowly but steadily, an entire transformation of the relation between church and state. Protestantism has since not only brought the whole of North America and a part of South America under its banner, but has steadily pressing forward toward the south, and narrowing the territory of the Roman Church. The states of Central and South America have nominally remained connected with the Roman Church, but religious toleration has been established in most of them, and even the states which were founded by the Roman Church, clergy and people, are seeking to free themselves against an advanced liberal party, which is determined to abolish all the privileges of the Roman Church, and to introduce unlimited religious liberty. For the details of American Church History, see the articles on the various states, United States, Mexico, etc. A brief survey of the development of American Church History is given in the Table of Church History.
for 1864 (p. 538), gives the following table on the religious statistics of America:

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<tr>
<td>Danish</td>
<td>41,029</td>
<td>41,029</td>
<td>41,029</td>
<td>41,029</td>
</tr>
<tr>
<td>Swedish</td>
<td>13,000</td>
<td>13,000</td>
<td>13,000</td>
<td>13,000</td>
</tr>
<tr>
<td>Spanish</td>
<td>2,295,000</td>
<td>2,295,000</td>
<td>2,295,000</td>
<td>2,295,000</td>
</tr>
<tr>
<td>Hayti</td>
<td>560,000</td>
<td>10,000</td>
<td>10,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Free Indians</td>
<td>519,000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>70,415,305</td>
<td>77,178,800</td>
<td>89,100,000</td>
<td>66,515,000</td>
</tr>
</tbody>
</table>

It appears from the above table that Protestant Christianity prevails in the United States, in British America, and in the Dutch, Danish, and Swedish possessions in the West Indies and South America. In the rest of America the Protestant population consists mostly of foreigners. But in Brazil a large immigration from Germany and Switzerland has already established the foundation of a native Church; and in New Granada, Chili, the Argentine Confederation, Uruguay, and Hayti flourishing congregations labor for the same end. The Roman Church prevails in Mexico, the West Indies, and all the Central and South American states, and is also numerously represented in the United States and in the British possessions. In Russian America all the native Russian population belongs to the Greek Church. A number of pagan In-
Indians still live in nearly all parts of America. Their number is estimated at about 1,000,000. Jews, Mormons, and Spiritualists are found almost only in the United States, where there are also a number of other congregations which expressly place themselves outside of Christianity, without having established any other positive creed (see Schem, Ecclesiastical Yearbook for 1869, p. 14-16).

American and Foreign Bible Society. See Bible Societies.

American and Foreign Christian Union, a religious association of the United States, organized in the city of New York in May, 1849. It was formed by the fusion of three societies which had existed for several years, the Foreign Evangelical Society, the American Protestant Society, and the Philo-Italian Society. The Foreign Evangelical Society was organized in 1829 to advance the work of evangelization in papal countries generally. It had been preceded by the French Association, which was founded in 1834, in order to assist the evangelical efforts made by the French Protestants, and, in 1836, changed its name into that of Evangelical Association. The receipts of the French Association and the Evangelical Association were $19,759, those of the Foreign Evangelical Society during the ten years of its existence, $154,345. At the request of the French Association, Rev. Dr. Baird went, in 1835, for three years to Paris, for the purpose of learning what could be done by the American
churches to aid their Protestant brethren in France, and later, at the request of the Foreign Evangelical Society, travelled for four more years extensively on the Continent in prosecution of the same work. In 1840 the society had missionaries in France, Belgium, Sweden, Canada, Hayti, and South America, besides having aided the work in Germany, Russia, and Italy. The American Protestant Society was formed in 1843 in consequence of the large immigration of Roman Catholics into the United States. Its objects were: To enlighten Protestants of this country in regard to the errors of Rome, and to convert and save the members of the Roman Church in the United States. A number of colporteurs and other missionaries were maintained, laboring mostly among the Irish and German immigrants. The total receipts from 1843 to 1849 were $29,160. The Philo-Italian Society, which later took the name of the Christian Alliance, was also founded in 1843. As the proceedings of this society were not published, little is known of it farther than that it employed an active agent, a Protestant Italian, for years on the confines of Italy. The American and Foreign Christian Union, which arose in 1849 out of a union of these societies, undertook the work and assumed the responsibility of all combined. Its objects are: "to diffuse and promote, by missions, colportage, the press, and other appropriate agencies, the principles of religious liberty, and a pure and evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists." In the first two years of its existence, 1850 and 51, it expended nearly $15,000 for the removal to Illinois of some 500 or 600 Portuguese exiles, who had been exiled from Madeira for having embraced Protestantism. The receipts from 1843 to 1859 have ranged from $45,000 to $90,000, making a total of over $300,000 in ten years. In 1863 they were $59,683; in 1864, $73,778. It publishes a monthly magazine of 82 pages, the "Christian World" (formerly the "American Christian Home Magazine"), which has a large circulation. The society also published a Sabbath-school library, consisting of 21 volumes, mostly exposing the doctrines and usages of the Roman Church. The agents of the society in the home field preach the Gospel to Roman Catholics and Jews, French, Pennsylvania Dutch, Dutch, Irish, German, and Bohemian. In the foreign field, the society sustains missionaries itself, or supports the Protestant missions of other societies in Canada, Hayti, Mexico, South America, Ireland, Western or Azore Islands, Sweden, Belgium, Switzerland, Piedmont, France. The number of laborers employed in the home field was in 1859, 63; the number of teachers, male and female, 875; making a force of 488 persons endeavoring tocounteract the influence of the popery. The aggregate number of children and youths which were reported, up to May, 1859, as having been brought under evangelical influences, was upward of 14,550. The total number of converts from the Roman Catholic Church amounted, in 1858, to 1,404.


American Sunday-school Union. See SUNDAY-SCHOOL. American Tract Society. See TRACT SOCIETIES. Amerytha (Αμερίθα) according to some copies, see Hudson, in loc., while others have Αμερίθα; according to Reland, Palest. p. 560, both by erroneous transcription for Αμερίθα, which most editors give; see also ACHRABARAT. In Galilee, which Josephus fortified against the Romans (Life, 57); probably the same as Μεροκή (q. v.), which terminated Upper Galilee westward (Josephus, Wars, iii, 3, 1); and conjectured by Reland (Palest. p. 875) to have been the Meoroth of the Sidonians (Josh. xiii, 4).

Amos (or Amorim), William, a celebrated Puritan divine, born in Norfolk, 1576, and educated at Christ's College, Cambridge, under Dr. Perkins, by whom he was taught evangelical religion. Appointed chaplain to the university, he gave great offence by a sermon in which he inveighed against some of the bad practices of the university, e.g. card-playing, etc., and, to avoid expulsion, he left England and became English chaplain in the Hague, and afterward divinity professor at Franeker in Friesland. He attended the synod of Dort, and died at Rotterdam, Nov. 14, 1633. He wrote many works, among them, 1. Purismus Anglicanus (1623, in English, 1641)—2. De Conscientia (1630, in English, 1648)—3. A Reply to Bishop Morton (on Ceremonies) (1647, in English; Sermon, in Geneva Ceremonies in God's Worship (1633)—5. Antinomianidion, 1629 (against the Remonstrants)—6. Medulla Theologia (1623 and often after, both Lat. and Eng.). His Latin works are collected under the title Opera, quae Lat. scrip. omnia (Amst. 1658, 5 vols. 12mo). Amos was eminent in casuistry (q. v.), and was a strong opponent of Nativity, i.e. Intercalation, Hist, i Puritaniss., i. 572 sq.; Brooks, Lives of Puritans, ii. 405; Mosheim, Ch. Hist. c. xvi, sec. iii, pt. ii, ch. ii, § 371 n.

Am'ethyst (αμέθυστος, akkamh'as); Sept. and N. T. άμυθυστος, Vulg. ametystus), a precious stone mentioned in Scripture as the Ninth in the breastplate of the high-priest (Exod. xxvii, 19; xxxix, 12), and the twelfth in the foundations of the New Jerusalem with ten thousand carbuncles (Rev. xxi, 20). The name is merely a corruption of the Greek amethystos, which name is applied are of a color which seems composed of a strong blue and deep red, and, according as either of these prevails, exhibit different tinges of purple, sometimes approaching to violet, and sometimes declining even to a rose color. From these differences of color the ancients distinguished five species of the amethyst; modern collections afford many varieties, but they are all comprehended under two species—the Oriental amethyst and the Occidental amethyst. These names, however, are given to stones of essentially different nature, which were, no doubt, anciently confounded in the same manner. The Oriental amethyst is very scarce, and of great hardness, lustre, and beauty. It is, in fact, a rare variety of the adamantine spar, or corundum. Next to the diamond, it is the hardest substance known. It contains about 90 per cent. of alumine, a little iron, and a little silica. Of this species emery, used in cutting and polishing glass, etc., is composed. The more common Occidental amethyst, is a variety of quartz, or rock crystal, and is found in various forms in many parts of the world, as India, Siberia, Sweden, Germany, Spain; and even in England very beautiful specimens of tolerable hardness have been discovered. This also loses its color in the fire (Penney Cyclopaedia, s. v.). Amethysts were much used
AMHARIC LANGUAGE, a degenerate Semitic dialect, mixed with many African words, spoken with the greatest purity in Amhara, one of the principal divisions of the Abyssinian empire. See Amhara.

It is apparently referred to by Agatharcides (Hudson, Geogr. Min. i, 46), about B.C. 129, under the name Καυηακα ληγις, as the language of the Trogloydites of Ethiopia. It began to prevail in Abyssinia over the Geez language about A.D. 1300, and is more or less prevalent throughout that country to the present day. It has been more or less confined to the theological treatises and translations of portions of the Holy Scriptures, which have been printed mostly by the British and Foreign Bible Society, in Ethiopic character (See Gesenius, in Ershire's Encyclopaedia, s. v. Amharische Sprache.). The Amharic has the same alphabet as the Ethiopic, with the addition of seven characters, which have, respectively, the sound nearly of sh, ch (soft), nasal n, guttural (German) ch, weak (French) ch, g (soft), and z (as in wattle). The vowels and diphthongs are the same in number and sound as in Ethiopic; also the same rules of pronunciation prevail as in that language. The formation of nouns differs very little from the Ethiopic. The indication of gender is the same. Declension takes place by means of certain particles; but the accusative case exhibits the peculiar Arabic "numination." See Arabic Language.

The verb appears in four modifications, as active (neuter), a two-form active, and a two-form passive voice, perfectly clearly distinguishable by a change in formation. Besides the "conjunctive" form of the present imperative and infinitive, there is also a peculiar kind of participle. Numerals and pronouns are, as to their form and use, entirely after the Semitic analogies. The same is almost universally true of the particles. In the arrangement of words the nominative follows the other cases, and some of the conjunctions are placed at the end of the sentence. The best known specimens of Amharic literature are contained in Ebbhragzer's Catechismus Christian. lingua Amharicae, Rome (1787).


An'md (Heb. אמא, "mother," prob. a corrompt. form of the name A'man: q.v.), the chief of a family that returned from Babylonia ( Ezra ii, 67); more properly called Ammon (q. v.) in the parallel passage (Neh. vii, 59).

Amiansthus (Αμιανθος, unstated, l. b. by sin; Heb. vii, 3, "unconfined," and so tropically, Jas. i, 27; undecaying, 1 Pet. i, 4; chaste, Heb. xiii, 4), the name of a fibrous mineral substance commonly called asbestos. This extraordinary mineral was well known to the ancients. It occurs in long, parallel, extremely slender fibers, which, when wet, were pliable, and when dried, formed a network of more or less abundantly, and exists, forming veins, in serpentine, mica, slate, and primitive lime- stone rocks; the most delicate variety comes most pleasantly from Savoy and Corsica. Its fibrous texture, and the little alteration it undergoes in strong heats, caused it to be used by the Eastern nations as an article for the fabrication of cloth, which, when soiled, was purified by throwing it into the fire, from whence it always came out clear and perfectly white; hence it obtained the name of amiantus, or unsullied. By the Romans this cloth was purchased at an exorbitant price, for the purpose of wrapping up the bones of the dead, in opposition to their being laid maimed in the funeral pile, in order to prevent their ashes from being mingled with those of the dead.—Smith's Dict. of Class. Ant. and Penny Cyclopaedia, s. v. Asbestos.

Amatite Manuscript (Codex Amiatinus), the most valuable of the Latin uncial MSS. of the Vulgate translation, of which it is designated on (Tischendorf, N. T. Gr. 7th ed. proleg. p. cxviii; Servivius, Intro. to N. T. Crit. p. 264). Its name is derived from the Fiesolana Monastery of Amatino in Tuscany, whence it was brought into the Laurentian Library at Florence, where it still remains. It was written by the Abbot Servandus about A.D. 541, and contains both Testaments, with scarcely any defect, in one very large volume, stichometrically divided without a line. It was pointed out its value, although it had been slightly used for the Sixtine ed. of the Vulg. in 1587-90. Fleck wedgedly edited the N. T. part in 1840; Tischendorf collated it in 1848, and Tregelles in 1846 (Del Furesc paring it for the differences); and it was published by Tischendorf in 1850 (Testamentum Novum, Latina inntegrae editionis); and Lepsius (Denkm. und Lipse. 4to), and again in 1854. The O. T. has been but little examined. The Latin text of Tregelles' N. T. is taken from this MS. (Davidson, Bib. Criticum, ii, 254; Tregelles, in Horne's introd. iv, 353). See Vulgate.

Amice (amice, amiculum sacram.), in Roman antiquity, this was an upper garment worn over the tunic. In ecclesiastical writers, it is a square-shaped piece of fine linen or silk, fastened by a clasp, and, says, was originally a veil worn by women to cover the shoulders. Its use was formerly, as now, different in different places; sometimes it was worn round the neck, and sometimes over the head. When worn over the shoulders and neck, it was called the super-lamellare, or simply lam- neurale. It was originally worn under the alb, but now, over it—a custom which is still preserved among the Maronites. It is still in use in the Roman Catholic Church, but not in the Church of England.

Amin'adab (אמינימדב), a Graccised form (Matt. iv, 4) of the name of AMMIMADAB (q. v.).

Am'mon (2 Sam. xiii, 20). See AMMON.

Amir. See BOGON.

Am'inatal (Heb. אמינית, "truth, true; Sept. ἀμεθ, 25), the father of the prophet Jonah, a native of Gath-hepher (2 Kings xiv, 25; Jon. i, 1). B.C. ante 820.

Am'mah (Heb. אממה, אמה, a cubit, as often; Sept. ἀμαμή v. ἀμαιμίον), a bill "that lieth before Giah by the way of the wilderness of Gibeon;" the sun went down as Joab and Abishai reached this place in pursuit of Abner (2 Sam. ii, 25). The description appears to indicate some eminence immediately east of Gibeon (q. v.). Josephus (Ant. vii, 3, 8) renders, "a place called Ammina" (τον τις τον ἀμαμίαν καλοιδ- σιν; compare the Amma (Ἀμμα) of Jonathan's Targum). Both Syriacum (עַרְכָּם) and Theodotion (ὑπέρ-
AMMĀH 179 AMMINADIB

[Text from page 179 of the document]

"Ammāh. See Cūrit.

Ammāliu. See Hāmɔtī; Ebūmā."
followed in the Syriac, by the Jews in their Spanish version, and by many modern translators; but, taken in this way, it is difficult to assign any satisfactory meaning to the passage.—Good’s Song of Songs, in loc.

Ammahaddai (Heb. ἀμμαθαδδαῖ, "οἰκείωσις, people [i.e. servorum] of the Almighty; Sept. ἀμμαθαδδαῖ, the father of Abiezer, which latter was the chief of the Danites at the Exode (Num. i. 12; ii. 25). B.C. ante 1608.

Ammis’abadi (Heb. ἀμμισαβαδί, "ἀμµόπολις, people of the Giver, i.e. servant of Jehovah; Sept. ἀμµόπολις v. r. Ζαµιδάας, the son and subalter of Benaiah, which latter was the third and prominent captain of the host under David (1 Chron. xxvii, 6). B.C. 1014.

Am’môn (Heb. ἀμµῶν), another form of the name Ben-Ammi; Sept. ἀµµίων), the son of Lot by his younger daughter (Gen. xix, 38), B.C. 2063.

See Ben-Ammi. It also stands for his posterny (comp. Ps. lxxiii, 7, 8), usually in the phrase "children of Ammon." Sopoulse speaks: "The expression most commonly employed for this nation is (in the original) "Bene-Ammon;" next in frequency comes "Ammoni" or "Ammonim;" and least often "Ammon." The translators of the Act. Vers. have, as usual, neglected these minute differences, and have employed the phrase "children of Ammon." Ammonites, Ammon, indiscriminately. For No-Amon, see Amón, and No. The name is perpetuated in the modern ruins called Amman, which represent Rabba-Ammon (q. v.).

Ammon, JUPITER. See AMON.

Ammon, CHRISTOPH FRIEDRICH VON, a German theologian, born at Bayreuth, January 16, 1766. He became, in 1786, professor of philosophy in Erlangen; in 1792, professor of theology at the same university, and in 1795, professor of the same faculty at Göttingen. In 1804 he was called back to Erlangen, and was at the same time appointed superintendent and consistorial counsellor at Ansbach. In 1813 he was called chief court-preacher (Oberhofprediger) and chief consistorial counsellor to Dresden. In 1831 he became a member of the state council. The expression, and at the ministry of worship and public instruction, and, subsequently, vice-president of the supreme consistory. He resigned in 1840, and died at Dresden on May 21, 1850. He is chiefly known by his work on the Development of Christianity as a Universal Religion (Fortbildungs geschichte des christlichen Glaubens 4 vols. Leips. 1833-1840), in which he argues in favor of such development of doctrine as may keep theology in harmony with the progress of science. Ammon was a leader of the rationalist school. He was a man of extensive learning, and a copious author. Among his writings are Geschichte d. Humelekt (Göt. 1804); Kanonisierungs sammlung (1792 and 1813, 8vo); Opuscula Theologica (2 vols. 1793, 1803); Bibl. Theologie (2d ed. 1801-2, 8 vol. 8vo); Summa Theologia (3d ed. 1816); Chritiologie (Erld. 1794, 8vo); besides many minor works. He was regarded as one of the first pupil orators of Germany, and is the author of many volumes of sermons. He also edited the Magazin für christliche Prediger (Magazine for Christian preachers, Hanover, 1816-21, 6 vols.). A biographical sketch of Ammon is given in the pamphlet "Christoph Friedrich von Ammon nach Leben, Todt und Wirken" (Leipsic. 1860). See also Bibliotheca Sacra, x, 244.—Winer, Theol. Litteratur.

Am'monite (Heb. ἀµµώνιτης, Sept. ἀµµώνιτης and ἀµµώνιτης; also ἀµµώνις, "children of Ammon;" Sept. νησί τού ἀµµών), the usual designation of the people descended from Ben-Ammi, the son of Lot by his younger daughter (Gen. xix, 88; comp. Ps. lxxiii, 7). As the elder was by the elder; and dating from the destruction of Sodom. The near relation between the two peoples indicated in the story of their origin continued throughout their existence—from their earliest mention (Deut. ii) to their disappearance from the biblical history (Jud. v. 2) the brother-tribes are named together (comp. Judg. x, 10; 2 Chron. vii, 1; Zeph. ii, 8, etc.). Indeed, so close was their union, and so near their interest, that each would appear to be occasionally spoken of under the name of the other. Thus the "land of the children of Amnon" is said to have been given to the "children of Lot," i. e. to both Ammon and Moab (Deut. ii, 10). The terms are both said to have hired Balaam to curse Israel (Num. xxii. 14, 16; Deut. xxii, 17, 18), whereas the language of that event omits all mention of Ammon (Num. xxii, xxiii). In the answer of Jephthah to the king of Ammon the alliances are continually to Moab (Judg. xi. 15, 18, 25), while Chemosh, the peculiar deity of Moab (Num. xxii. 29), is called "thy god" (ver. 24). The land from Armon to Jabok, which the king of Ammon calls "my land" (ver. 12), is elsewhere distinctly stated to have once belonged to a "king of Moab" (Num. xxii. 26). "Land" or "country" is, however, but rarely ascribed to them, nor is there any reference to those habits and circumstances of civilization—the "plentiful fields," the "hay," the "sump of wine," the "wine-press," and the "grapes-treaders"—which so constantly recur in the allusions to Moab (Isa. xvi, xvi; Jer. xlvi); but, on the contrary, we find everywhere traces of the fierce habits of marauders in their incursions, thrusting out the right eyes of whole cities (1 Sam. vii. 5), ripping up the women with child (Amos i. 13), and desiring to have a very high degree of cruelty (Jer. xii, 6, 7; Jud. vii, 11, 12) to their enemies, as well as a suspicious discourtesy to their allies, which on one occasion (2 Sam. x, 1-5) brought all t? extermination on the tribe (xii, 8). Nor is the connection of the tribes with the one city of Ammon, the fortified hold of Rahab (2 Sam. xvi, 14; Amos i. 13), and the "streets," the "house-tops," and the "high-places" of the numerous and busy towns of the rich plains of Moab (Jer. xlvi; Isa. xvi, xvi). Taking the above into account, it is hard to avoid the conclusion that, while Moab was the settled and civilized half of the nation of Lot, the Bene-Amon formed its predatory and Beduin section. A remarkable confirmation of this opinion occurs in the fact that the special deity of the tribe was worshipped, not in a house or on a high place, but in a booth or tent designated by the very word which most keenly expresses the mode of life, the "bivouac," a nomadic and a settled life (Amos v, 26; Acts vii, 41). See Soccot. (See Stanley, Palast. App. § 89.) On the west of Jordan they never obtained a footing. Among the confusions of the times of the judges we find them twice passing over; once with Moab and Anakim, seizing Jericho, the "city of palm-trees" (Judg. iii. 13), and a second time "to fight against Judah and Benjamin, and the house of Ephraim;" but they quickly returned to the freer pastures of Gilead, leaving but one trace of their presence in the name of Chephir ha-Ammoni, "the hamlet of the Ammonites" (Josh. xvii, 24), situated in the portion of Benjamin some hours at the head of the passes which lead up from the Jordan valley, and form the natural access to the table-land of the west country. Unlike Moab, the precise position of the territory of the Ammonites is not ascertainable. They originally occupied a tract of country (sometimes called Ammon, sometimes Moab) between the two Jordan branches; 2 Macc. iv. 8; comp. Joseph. Ant. v. 7, 9; x. 2, 13) east of the Ammonites, but south of the Moabites, with the point which was occupied by the river Arnon, and from Bashan or Gilead by the Jabok (Deut. iii. 16; Josh. xii. 2). The capital of this naturally well-fortified territory (Num. xxii, 24) was Rabba-Admon (Deut. iii. 11; Josh. xii. 16; comp. Roland, Palaest., p. 168 sq.; Cellarius, Not. ii, 671 sq.). It was previously in the possession of a gigantic race called Zamummim.
AMNONIUS

(Deut. ii, 20), "but the Lord destroyed them before the Ammonites, and they succeeded them and dwelt in their stead." The Israelites, on reaching the borders of the promised land, found Sihon, king of Hebron, in possession by conquest of the district adjoining the Dead Sea (Num. xx. 13; Deut. ii, 20). They were commanded not to molest the children of Ammon, for the sake of their progenitor Lot (Deut. ii, 10). But, though thus preserved from the annoyance which the passage of such an immense host through their country might have occasioned, they showed them no hospitality or kindness; they were therefore prohibited from entering the country of the children of Lot (Deut. ii, 20), and thus transgressed the divine command (Deut. vii, 8). The last appearances of the Ammonites in the biblical narrative are in the books of Judah (v, vi, vii) and of the Maccabees (1 Macc. vi, 6, 38-43), and it has been already remarked that their chief characteristics—close alliance with Moab, hatred of Israel, and cunning cruelty—are maintained to the end. Judas Maccabaeus fought many battles with the Ammonites, and took Jazer, with the towns belonging to it (1 Macc. vi, 8-48). In the time of Antiochus Epiphanes, Josephus (Ant. xiii, 6, 1) speaks of a certain Zenon Cotylas as the ruler of Philistia (the old Elapheth). Justin Martyr affirms that in his time the Ammonites were numerous (Dialog. cum Tryph. § 119). Origen speaks of their country under the general denomination of Arabia (In Job. c. i). Josephus says that the Moabites and Ammonites were inhabitants of Canaan-Syria (Ant. i, 11, 6; xi, 5, 8). See AMMON.

The tribe was governed by a king (Judg. xi, 12; 1 Sam. xii, 9, 12; 1 Sam. xii, 12; 2 Sam. x, 1; Jer. xi, 14) and by "princes," בֶּן־כּוֹת (2 Sam. x, 3; 1 Chron. xix, 8). Their national idol was Molech or Milcom (see Jour. Soc. Lit. 1852, p. 366 sq.), whose worship was introduced among the Israelites by the Ammonith wives of Solomon (1 Kings x, 5, 7); and the high-places built by that sovereign for this "abomination" were not destroyed till the reign of Josiah (2 Kings xxii, 13). Besides Nahash and Hannan, an Ammonite king, Bealis, is mentioned by Jeremiah (xi, 14) and Josephus (Ant. i, 9, 8). The following Ammonite names are preserved in the sacred text: Achior (Judith v, 5, etc.), Bealis (Jer. xi, 14), Hannan (2 Sam. x, 1, etc.), Molech, Naaman (1 Kings xiv, 21, etc.), Naresh (1 Sam. xiv, 19), Tobbi (2 Chron. xxvi, 6), Timothetus (1 Macc. v, 6, etc.), Tobijah (Neh. ii, 10, etc.), Zelek (2 Sam. xxiii, 37); to which may probably be added the name Zammumim, applied by the Ammonites to the Raphaim whom they possessed—Kitt, s. v.; Smith, s. v. CANAANITE.

Ammonites. See AMMONITE.

Ammonius, a Christian philosopher, sometimes confounded with Ammonius Saccas, lived at Alexandria in the third century. He is the author of a "Harmony in the Gospel," a work which by several critics is attributed to Eusebius, who is said to have induced Eusebius to write his "Canons." There is a Latin translation of this work by Victor of Capua, entitled Ammonius, vulgo Turuimi, dialectarum, seu harmoniae in quatuor evangelicas (Mayence, 1524, 8vo.), a life of Christ was extracted from this work by Nicholas of Jachète, a later compiler of the Latin sacramentaries, under the title Liber Christi, ex quatuor evangelistis ex Ammonii Alex. fragmenta greciae latina versione, per O. Luscinium (Erfurt, 1564). This Ammonius is perhaps also the author of a metaphor of the gospel of John, which is generally attributed to Nonnus, and which is found in MS. in the library of St. Mark at Venice.—Hoefer, Biographie Générale, ii, 924.
AMMONIUS SACCAS, or Saccopphorus (so called because he was a porter in early life), a philosopher of Alexandria toward the end of the second century. He is considered as the founder of the Neo-Platonic Philosophy. Plotinus, Longinus, and Origen, were among his pupils. His object was to reconcile Plato and Aristotle, and to establish the schools of both. Ammonius had been educated in Christianity; and he seems never to have abandoned the name of the faith, while he was disapproving its doctrines and its essence. Porphyry asserts that Ammonius deserted Christianity, Eusebius (Hist. Eccles. vi, 19) that he adhered to it. His pupil a certain Eunapius, variously attributed by the most modern divines, others have added a third, that Eunapius mistook a Christian writer of the same name for the heathen philosopher; and this is warmly maintained by Lardner (Works, ii, 458; vii, 446). He was a man of great talents and energy, and indefatigable in the pursuit of knowledge.—Waddington, C. Hist. ch. iii; Tarnemann, Hist. Phil. § 208; Bruce, Hist. Phil. ii, 206; Mosheim, Comm. ii, 584, 7; Simon, Hist. de l'école d'Alexandrie, i, 204; Dehaan, Essai sur Am- moni s Saccas (Bruxelles, 1886, 4to). See Alexandrian School; Eclectics; New Platonists.

Am'non (Heb. Am'môn, יְרֵעַ [2 Sam. xii, 20, יְרֵעַ יְרֵעַ אַמִּיֹּן, Am'môn], faithful; Sept. 'A'môn), the name of two men.
1. The first named of the four sons of Shimon or Shamuel, of the children of Efraim, the descendant of Judah (1 Chron. iv, 20, comp. ver. 17), B.C. prob. post 1612.
2. The eldest son of David by Abinoam of Jezreel (1 Chron. iii, 1), born at Hebron (2 Sam. iii, 2), B.C. cir. 1052. He is only known for his violation of his half sister Tamar, B.C. cir. 1081, which her full brother Absalom revenged two years after, by causing him to be assassinated while a guest at his table (2 Sam. xiii). See Absalom. The Sept. (in a clause added in 2 Sam. xiii, 21, but wanting in the Hebrew) assigns as the reason for David's refraining from executing the penalty due to Amnon, that "he loved him because he was his first-born." A fact that no doubt formed an additional incentive to the ambitious Absalom for putting him out of the way. See David.

A'mok (Heb. A'mok, עֵמֶק, deep; Sept. 'A'môû, 'A'mûkh), the father of Eber, and a chief among the priests that returned from Babylon with Zerubbabel (Neh. xii, 7, 20), B.C. 586.

Amolo or Amulo, archbishop of Lyons, A.D. 841, was one of the opponents of Gotteschalcus, but seems to have been of a different spirit from some of them, Binacmar especially. He wrote, 1. An Epistle to Theobald, about certain pretended relics of saints and the false miracles which were promulgated by the sounders who sold them. Amolo declared it all imposture. 2. To Gotteschalcus, an epistle (Siamondi, Opera, ii, 595) written with a great deal of brotherly love, and declaring that "God had not destined a man to damnation." Also "Orasula duo de Predecessnatorum," to be found in Bib. Max. Patr. xiv, 329.

Amônum (Ἀμωμόν). This word is only found in Rev. xviii, 13 (between "cinnamon" and "odor"). It is also and there omitted in the received text. It denoted an odoriferous plant or seed, used in preparing precious ointments. It is probably derived from the modern ammonium of the druggists (Penney cyclopedia, s. v.), but the exact species is not known. It was of various qualities, growing in Armenia and Media, and also in Pontus, with seeds in clusters like grapes (Pliney, Hist. Nat. xii, 28; Theophrastus, Hist. Plant. ix, 7).

A'mon (Heb. Am'môn, יְרֵעַ, builder [the deriv. of No. 3 is prob. different]), the name of three men and a deity.
1. (Sept. 'A'môn and 'Ezyph v. r. 'Ezyph). The governor of the city of Samaria in the time of Ahab, to whose custody the prophet Micahah was delivered (1 Kings xxii, 26; 2 Chron. xvii, 20, B.C. 885).
2. (Sept. 'A'môn v. r. 'A'môn). The son of Manasseh (by Meshullemeth the daughter of Harus of Jotbah), and fifteenth separate king of Judah, B.C. 642-640. He appears to have derived little benefit from the instructive example which the sin, punishment, and repentance of his father offered; for he restored idolatry, and again set up the images which Manasseh had cast down. To Amon's reign we must refer the terrible picture which the prophet Zephaniah gives of the moral and religious state of Jerusalem; idolatry supported by priests and prophets (i, 4; iii, 4), the poor ruthlessly oppressed (iii, 8), and shameless indifference to evil (iii, 11). He was assassinated in a court conspiracy; but the people put the regicides to death, and raised to the throne his son Josiah, then but eight years old (2 Kings xxiii, 26-28; 2 Chron. xxxiii, 20-28). He is mentioned among the ancestors of Christ (Aµôû, Matt. i, 10; comp. 1 Chron. iii, 14; Jer. i, 2; xxv, 8; Zeph. i, 1). See Judah, Kingdom of.

3. (Sept. 'A'môn). Ammon, an Egyptian and Libyan god, in whom the classical writers unanimously recognise their own Zeus and Jupiter (Αµωμός, Herod. ii, 42; 'A'môûs, Dion. Sic. i, 18). The primitive seat of his worship appears to have been at Merod, from which it descended to Thebes, and thence, according to Herodotus (ii, 54), was transmitted to the oasis of Siwa and to Dodona; in all which places there were celebrated oracles of this god (Plut. Ind. c. 9; Alex. c. 72; Ammianus, vi, 12; Justin, xi, 11; Strabo, i, 49 sqq.; xvii, 814). His chief temple and oracle in Egypt, however, were at Thebes, a city peculiarly consecrated to him, and which is probably meant by the No and No-Amon of the prophets, the Didopollis of the Greeks. He is generally represented on Egyptian monuments

Image of Ammon. From the Egyptian Monuments. by the seated figure of a man with a ram's head, or by that of an entire ram, and of a blue color (Wilkinson, 2 ser. i, 348 sq.). In honor of him, the inhabitants of the Thebaïd abstained from the flesh of sheep, but they annually sacrificed a ram to him and dressed his image in the hide. A religious reason for that ceremony is assigned by Herodotus (hi, 49); but Diodorus (iii, 72) ascribes his wearing horns to a more trivial cause. There appears to be no account of the manner in which his oracular responses were given; but as a sculpture at Karnak, which Creuzer (Symbol. 1, 507) has copied from the Description de l'Égypte, represents his portable tabernacle mounted on a boat and borne on the shoulders of forty priests, it may be conjectured, from the resemblance between several features of that representation and the description of the oracle of Jupiter Ammon in Diodorus, xvii, 50, that his responses were communicated by some indication during the solemn transportation of his tabernacle. (See Smith's Dict. of Class. Biog. s. v. Ammon.) That the name of this god really occurs in the passage "Behold, I will pun-
ish the multitude (literally, Amor) of No" (Jer. xlv. 25), is a view favored by the context and all internal grounds; but in the parallel passage, Ezek. xxx. 15, the equivalent Ahzon, אֶחְזְן, is employed. Comp. also Ezek. xxx. 4, 10, for the use of the latter word with reference to Egypt. These cases, or at least the former two, seem therefore to be instances of paronomasia (comp. Is. xxv. 7; lxxvi. 11, 13). It also is of doubtful origin; if the name No is simply a transliteration of a real name No, this same name No, as seen in Nahum iii. 8, where the English text translates "populous No". The etymology of the name is obscure. Eustathius (ad Dionys. Peripleg. p. 125, ed. Bernhardy) says that, according to some, the word means shepherd. Jablonski (Famil. Egypt. i, 193) proposes an etymology by means of the Hellenic γενεύς, apparently referring to the value of the root as figuring in the word genepos (Klopstock), and Cornillius originally regarded it as meaning glory (Σωτηρείας τις έλημμα, i, 247), but, in his latest interpretation (after Manetho in Plut.), assigned it the sense of hidden. The name accompanies the above figure on the monuments is written Amun, more fully Amun-Re, i.e. "Amon-Suns" (Gesenius, Thes. Heb. p. 115). Macrobius asserts (Saturnal. i, 21) that the Libyans adored the sun under the form of Amon; and he points to the ram's horns as evidence of a connection with the zoological sign Aries (_arch. p. 276; Pauly, Real-Encycl. i, 407 sq.); but this has been disputed (Jomard, Deser. de l'Egypt. i, 120; Mommsen, Symbolik d. M. 841), although it would seem unsuccessfully (Creuzer, Sym- bolum, ii, 205; Schmidt, De Zodiaci origine _eg_. p. 58, in his Opusc. quibus de _eg_. Illustratur, Carolin. 1785).

-Kitto, s. v.; See Egypt: HIEROGLYPHICS.

4. (Sept. Ῥητις v. r. Ῥητίς.) The head or ascen tors of one of the families of the "Solomon's servants" that returned from Babylon (Neh. vii. 59); called Ami in Ezra ii. 57. B.C. ante 536.

Am'orite (Heb. Amor, אַמְוֹר עִיָּה, Sept. Αμώριφος, the designation of the descendants of one of the sons of Canaan (Gen. x. 16, in like manner of Ammon, with the art., Ἀμύριφος, Sept. Αμώριφος, Auth. Vers. "the Amorites." Gesenius, however, prefers the derivation suggested by Simonia, from an obsolete "height, q. d. mountain," comp. Ewald, Is. Gesch. i. 270 sq.). They were the most powerful and distinguished of the Canaanitic nations (Gen. x. 16; Exod. iii. 8; xiii. 5, xxxii. 3), We find them first noticed in Gen. xiv. 7, "the Amorites that dwelt in Hazezon-tamar," (q. v.), when their cities were captured by the wanderers of the land of Canaan, and were not far from the Dead Sea (Num. xiii. 29; Deut. i. 7, 20). In the promise to Abraham (Gen. xvi. 21), the Amorites are specified as one of the nations whose country would be given to his posterity. But at that time three confederates of the patriarch belonged to this tribe—Mamre, Aner, and Eshcol (Gen. xiv. 8, 21). When the Israelites were about to enter the promised land, the Amorites occupied a tract on both sides of the Jordan. Josephus calls it Amoritis (Ἀμωρίτης, _Ant. iv. 5, 1; 7, 8) and Amorita (Ἀμωρίτα, _Ant. v. 1, 1). They seem to have had already inhabited the southern slopes of the mountains of Judaea (hence called the "mountains of the Amorites, Deut. i. 7; xix. 20), but whether as aborigines or as dispossessors of an earlier race is uncertain, probably the former. It appears, therefore, that from the barren heights west of the Dead Sea (Gen. xiv. 7) they had stretched west to Hebron (Gen. xiv. 15); but it may be added from this, their ancient seat, they may have crossed the valley of the Jordan, and have been driven out by the high table-lands on the east, for there we meet them at the date of the invasion of the country. Sihon, their then king, had taken the rich pasture-land south of the Jabbok, and had driven the inhabitants, their former possessors, across the wide chasm of the Arnon (Num. xxii. 16, 18), which thenceforward formed the boundary between the two hostile peoples (Num. xxi. 18). That part of their territories which lay to the east of the Jordan was allotted to the tribes of Reuben, Gad, and half the tribe of Manasseh. This district was under two kings—Sihon, king of Hebron (frequently called king of the Amorites), and Og, king of Bashan, whose capital was Edreth (Deut. i. 24, compared with Josh. xii. 4; xiii. 12). The Israelites apparently approached from the southeast, keeping "on the other side" (that is, on the east) of the upper part of the Arnon, which there bends southward, so as to form the eastern boundary of the country of Moab. Their request to pass through his land to the Jordan, Sihon was refused (Deut. ii. 20); but he "went out" against them (xxii. 28; ii. 82), was killed with his sons and his people (ii. 38), and his land, cattle, and cities, taken possession of by Israel (xxi. 24, 25, 31; iii. 8, 56). This rich tract, bounded by the Jabbok on the north, the Arnon on the south, Jordan on the west, and "the wilderness" on the east (Judg. xi. 21, 22)—in the words of Josephus, "a land lying between three rivers after the manner of an island" (_Ant. iv. 5, 2)—was, perhaps, in the most special sense, the "land of the Amorites" (Num. xxii. 31; Josh. xii. 2, 9; xii. 9; Judg. xii. 21, 27), but their possessions are distinctly stated to have extended to the east of the Jordan (Deut. ii. 32, 40; 48), embracing "all Gilead and all Bashan" (iii. 10), with the Jordan valley on the east of the river (iv. 49), and forming together the land of the "two kings of the Amorites," Sihon and Og (Deut. xxxi. 4; Josh. ii. 10; ix. 10; xiv. 12). Og also gave battle to the Israelites at Edrei, and was totally defeated. After the capture of Ai, five kings of the Amorites, whose dominions lay within the allotment of the tribe of Judah, united together to wreak vengeance on the Gibeonites for having made a separate peace with the invaders. Joshua, on being apprised of their design, marched to Gibeon and defeated them with great slaughter (Josh. x. 10). Another confederacy was shortly after formed on a still larger scale; the associated forces are described as "much people, even as the sand upon the sea-shore in multitude, with horses and chariots very many" (Josh. xii. 4). Josephus says that they consisted of 800,000 armed foot-soldiers, 10,000 cavalry, and 20,000 chariots (_Ant. v. 5, 1_). The day of battle came suddenly upon them by the waters of Merom (the lake Semechonitis of Josephus, _Ant. v. 5, 1, and the modern Bahr el-Huleh), and Israel smote them until they left none remaining (Josh. xi. 8). Still, after their severe defeats, the Amorites, by means of their war-chariots and charioteers, were able to retreat to the hills, and would not suffer them to settle in the plains; they even succeeded in retaining possession of some of the mountainous parts (Judg. i. 86). It is mentioned as an extraordinary circumstance that in the days of Samuel there was peace between Israel and the Amorites (1 Sam. vii, 14). In Solomon's reign a tribute of horse-service was levied on the remnant of the Amorites and other Canaanitic nations (1 Kings xii. 21; 2 Chron. viii. 8). See CANAAN.

A discrepancy has been supposed to exist between Deut. i. 44, and Num. xiv. 45, since in the former the Amorite is said to have attacked the Israelites, and in the latter, the "children of the Amorite," is, that both terms are used synonymously for the "Canaanites" named in the same connection. Thus the Gibeonites in Josh. ix. 7, are called Hivites, yet in 2 Sam. xxii. 1, 2, they are said to be "of the remnant of the Amorites," probably because they were descended from a common stock, and were in a sense subjects of the same prince, as we do not read of any king of the Hivites. The Amorites, on account of their prominence among the Canaanitish tribes, sometimes stand (Josh. xxiv. 18; Amos ii. 9; 1 Kings xxvi. 26) as the representatives of the Canaanites in general (Hammelsward, iii. 56 sq.; Kurz, on the primitive inhabitants of Palestine, in the Luther. Zeitschr. 1846, ii. 49 sq.; _Jour. of_
AMORT

Sae. Lit. Oct. 1851, p. 166; Apr. 1859, p. 76; Jan. 1858, p. 806; Rosenmüller, Bibli. Geogr. II, i, 255; Reland, Palast. p. 138). But although the name generally denotes the mountain tribes of the centre of the country, yet this definition is not always strictly maintained, very often being applied for the particular part of the history, and the time at which it was written.

Nor ought we to expect that the Israelites could have possessed very accurate knowledge of a set of small tribes whom they were called upon to exterminate—where with them they were forbidden to hold any intercourse—and, moreover, of whom the genealogy to each other bears no convincing parallel in the confusion in question. Thus, Hebrom is "Amorite" in Gen. xxiii, 18; xiv, 13, though "Hittite" in xxiii, and "Canaanite" in Judg. i, 10. The "Hivites" of Gen. xxiv, 2, are "Amorites" in xviii, 22; and also in Josh. ix, 7; x, 18, as compared with 2 Sam. xxii, 12. Jerusalem is "Amorite" in Josh. x, 5, 6, but in xvii, 63; xviii, 29; Judg. i, 21; xix, 11; 2 Sam. v, 6, etc., is "Jeusalemite." The "Canaanites" of Num. xiv, 45 (comp. Judg. i, 17), are "Amorites" in Deut. i, 44. Jarmuth, Lachish, and Egelon were in the low country of the Shefelah (Josh. xv. 39, 39), but in Josh. x, 5, 6, they are called "amorites" that dwelt there amongst them; and it would appear as if the "Amorites," who forced the Danites into the mountain (Judg. i, 34, 84) must have themselves remained on the plain. Notwithstanding these few differences, however, from a comparison of the passages previously quoted, it appears plain that "Amorites" was in general a local term, and not the name of a distinct tribe. This is confirmed by the following facts: 1. The wide area over which the name was spread. 2. The want of connection between those on the east and those on the west of Jordan—which is only once hinted at (Josh. ii, 10). 3. The existence of kings like Sihon and Og, whose territories were inseparable and which were called "the two kings of the Amorites," a state of things quite at variance with the habits of Semitic tribes. 4. Beyond the three confederates of Abrāhām and these two kings, no individual Amorites appear in history (unless Aranah or Ornan the Jebusite be one). 5. There are no traces of any peculiar government, worship, or customs, different from those of the other "nations of Canaan." See CAANAITE.

All mountaineers are warlike; and, from the three confederate brothers who at a moment's notice accompanied "Amar the Hebrew" in his pursuit of the five kings, down to those who, not depressed by the slaughter of Sihon and Og, continued to retain the name of Israel, persisted in driving the children of Dan into the mountain, the Amorites fully maintained this character. From the language of Amos (ii, 9) it has been inferred that the Amorites in general were men of extraordinary stature, but perhaps the allusion is to an individual, Og, king of Bashan, who is described by Moses as being the last of the remnant of the giants. His headstock was of iron, "nine cubits in length and four cubits in breadth" (Deut. ii, 21). One word of the "Amorite" language has survived—the name Senir (not "Sheni") for Mount Hermon (Deut. iii, 9); but this was not the Semitic name of the Canaanites, but was given to the Phoenician (Sidonian) on the one side and the Hebrew on the other—KITO, s. v.; Smith, s. v. See HERMON.

Amort, Eustachius, a Roman Catholic theologian of Germany, was born at the Bibermühl (beaver mill) near Toelz, Bavaria, Nov. 15, 1692. He entered the ordo canonum, and during the period of his studies, he subse-

sequently became professor of philosophy, theology, and ecclesiastical law. He followed Cardinal Cervari to Rome, where he gained the favor of Pope Clement XII. He returned to Bavaria in 1735, and died Feb. 5, 1775.

He wrote two works to vindicate the authorship of Thomas à Kempis to the book "De Imalitio Christi" (Stigmati Kumpos, Cologne, 1728, 4to; and Despectio

Criticus, Augsburg, 1761, 4to). Among his numerous other works are a manual of theology in four volumes (Theologiae ecclesiasticae moralis et scholasticae, Augsb. 1761), and a defence of the Roman Catholic Church (Demonstratio criticus Religiosi Catholicos, Augsb. 1781). See Biographiæ Geographie, vol. iv, 381; Wetzer and Welle, Kirchen-Lexicon, i, 120.

Amortisation. See Mortmain.

Amory, Thomas, D.D., an English dissenting minister, born at Taunton, Jan. 28, 1701, and educated under the care of his uncle, Mr. G. Grove, who had a school for training young ministers at Taunton. In 1730 he was ordained to the pastoral office. On the death of Mr. Grove, in 1738, Mr. Amory succeeded him as chief tutor in the academy at Taunton, where he was greatly regarded for his learning, his integrity and his care of the students. In 1762 he was established in the chair of divinity at the Dissenting Academy at London, which he filled with able and stimulating sermons, both practical and affecting to the attentive hearer, were rather too close, judicious, and philosophical for the common run of congregations. When the dissenting ministers, in 1772, formed a design of endeavoring to procure an enlargement of the Toleration Act, Mr. Amory was one of the committee appointed for that purpose. He died on the 24th of June, 1774. He was a good Biblical critic, and an excellent scholar. His principal works are, Sermons (5 vols. v. y.��—A Letter to a Friend on the Perplexities to which Christians are exposed:—A Dialogue on Non-sense after the manner of Xenophon (Lond. 1746):—Form of Dedication to the Planet. He also wrote the Life and edited the Writings of the Rev. Henry Grove (Lond. 1740); also the edited Sermons of Grove, and Grove's System of Moral Philosophy: he wrote the Life and edited the Writings of Dr. George Benson, and edited the Pithy Sermons of Dr. Chandler.—Jones, Chr. Bkg.

A'noe (Heb. A'moé', Am'ô, Am'mó, bome; Sept. and New Test. 'A'mô), the name of two men.

1. One of the twelve minor prophets, and a contemporary of Isaiah and Hosea. He was a native of Te-koah, about six miles south of Bethelhem, inhabited chiefly by shepherds, to which class he belonged, being also a dresser of sycamore trees, and not trained in any of the prophetic schools (i, 1; vii, 14, 15). Though somewhat obscure, he was one of the great seers of his time, and was a native of the kingdom of Israel, and took refuge in Te-koah when persecuted by Amaziah, yet a comparison of the passages Amos i, 1; vii, 14, with Amaziah's language, vii, 12, leads us to believe that he was born and brought up in that place. The period during which he filled the prophetic office was of short duration, unless we suppose that he uttered other predictions which are not recorded. It is stated expressly that he prophesied in the days of Uzziah, king of Judah, and in the days of Jeroboam, the son of Joash, king of Israel, two years before the earthquake (Amos i, 1). This earthquake, to which there is an allusion in Zechariah (xiv, 5), is represented by Josephus (Ant. ix, 10, 4) and some other Jewish writers as a mark of the divine displeasure against Uzziah (in addition to his leprosy) for usurping the priest's office some time before his death. This agrees with the sacred narrative, which informs us that Joatham, his son, acted as regent during his father's last illness, and afterwards became king, and that Joash succeeded him by the grace of the Lord (2 Kings xv, 25, 26). Joash was twenty-five years old, to refer to this association with his father. See JOTHAM. As Uzziah and Jeroboam were contemporaries for about twenty-seven years (B.C. 808-782), the latter part of this period will mark the date when Amos prophesied. This agrees with the intimation in ch. vii, 10, of the proximity of
Jeroboam's death. Amos speaks of the conquest of this warlike king as completed (vi, 13; comp. 2 Kings xiv, 23); on the other hand the Assyrians, who toward the end of his reign were approaching Palestine (Hos. x, 5; xi, 5), not only began to give cause for alarm in the city. Amos predicts, indeed, that Israel and other neighboring nations will be punished by certain wild conquests from the north (i, 5; v, 27; vi, 14), but does not name them, as if they were still unknown or unheeded. (See Niemeyer, Charakt. d. Bibel, v, 802 sq.)

Book or Amos.—When Amos received his commission (see Introduction, chap. i), he was a shepherd and a tent-dweller (compare the "cut short" by Hazaël (2 Kings x, 38) toward the close of Jehu's reign, was restored to its ancient limits and splendor by Jeroboam II (2 Kings xiv, 25). But the restoration of national prosperity was followed by the prevalence of luxury, licentiousness, and oppression, to an extent that again provoked the divine displeasure; and Amos was called from the sheepfolds to be the harbinger of the coming judgments. The poor were oppressed (viii, 4), the ordinances of religion thought burdensome (viii, 5), and idleness, luxury, and extravagance were general (iii, 15). The source of these evils was idolatry, of course that of the goddess Asherah (see Introduction, chap. ii). Amos appealed the throne, though it seems probable from 2 Kings xii, 6, which passage must refer to Jeroboam's reign [see Benhadad III], that the rites even of Astarte were tolerated in Samaria, though not encouraged. calf-worship was specially practised at Bethel, where was the temple of the golden calf and the golden Bethel altar (Deut. xi, 26; 40:16, 17). (Compare the remarks of Zawistowski, Exposition [in Opp. v, 255]; *Kümmich, Commentarius [in Hebr. ed. Münster, Basil. 1531, 8vo]; Luther, Ekklesiast (in Opp. iii, 513); Brent, Commentarius [in Opp. iv]; Eclamptadis, Adnotationes (Basil. 1585, fol.); Quinquenoria, Notes (Par. 1558, 4to); Mercer, Commentarius (Gen. 1945, 4to); Deane, Commentarius (Gen. 1578, 8vo); Lively, Adnotationes (Lond. 1587, 8vo; also in the Critici Sacri, iii; Schade, Commentarii (Argent. 1588, 4to); Tarnovius, Commentarii (Lips. 1622, 4to); Benefield, Sermons (Lond. 1629, 8 vols. 4to); Hall, Exposition (Lond. 1661, 4to); Le Blanc, Adnotationes Criticae (Lond. 1660, 8vo); Le Blanc, Adnotationes Criticae (Lond. 1660, 8vo); also in the Critici Sacri, iii; Schade, Commentarius (Argent. 1588, 4to); Ulshard, Animadversiones (Tub. 1729, 1760, 4to); *Dahl, Amos abers. v. erlaut. (Göt. 1755, 8vo); *Horsley, Notes (in Bib. Crit. ii, 251); *Justi, Amos abers. u. erlaut. (Lpz. 1729, 8vo); Berg, Specimen (in Rosenmüller's Repertorium, ii, 1 sq.); Swanborg, Amos illustr. (Lpz. 1805 sq.); *Vater, Amos abers. u. erlaut. (Hals. 1810, 4to; also with Latin title, ib. ed.); *Rosenmüller, Schola (Lips. 1813, 8vo); Juyyboll, De Amo (L. B. 1620, 4to); Faber, Abweichungen d. Gr. Uebers. (in Eichhorn's Repertorium, 1982, 8vo); *Herder, Amos, erlaut. (Lpz. 1847, 8vo); Ryan, Lectura (Lond. 1850, 12mo).

See Prophets (Minor).

2. The ninth in the maternal line of ascent from Christ, being the son of Nahum (or Johanan), and the father of Mattathiah (Luke iii, 25). B.C. cir. 400. His name perhaps would be more properly Anglicized into Ammou, and in that case it could have the same derivation as under that article.

Amour, Saint. See Saint-Amour, William.

A'mos (Heb. Amôs), strong, Sept. 'A'moc, the father of the prophet Isaiah (2 Kings xxii, 23), tw, 1:2 Chr. xxiv, 11, 12: 2xxii, 30, 92; Isa. i, 1; ii, 1; xiii, 1; xx, 2), B.C. ante 756. He is also traditionally said to be the son of King Joash, and brother of Amaziah. The rabbins assert that the father of Isaiah was also a prophet, according to a rule among them, that when the father of a prophet is called in Scripture by his name it indicates an anticipation of the gift of prophecy ( Clem. Alex. Stromat. 1. Augustine conjectured (De civ. Dei, xviii, 27) that the prophet Amos was the father of Isaiah; but the names of these two persons are written differently. Besides, the father of Isaiah, as well as Isaiah himself, was of Jerusalem. Some are of opinion that the man of God who spoke to King Amaziah, and obliged him to send back the hundred thousand men of Israel,
who he had purchased to march against the Edomites (2 Chron. xxv, 7, 8); but this opinion is supported by no proofs.

**Amphibulum** (outer coat, from ἀμφίβαι, to throw around), the outermost dress worn by the priest in the service of the altar; not used in the Church of England, but retained in the Roman and Greek churches. It resembled in form the *penula*, which took the place of the Roman toga. The penula formed a circle, with an aperture to admit the head, while it fell down so as to envelop the person of the wearer. The Romish Church has altered it by cutting it away laterally, so as to expose the arms, and leave only a straight piece before and behind. The Greek Church retains it in its primitive shape. See Vestment.

**Amphilochius**, St., bishop of Iconium, was born in Cappadocia, and studied for the bar; but, after discharging for some time the office of advocate and judge, he retired into a solitude, where he led a self-denying life. In 574 he was consecrated bishop of Iconium, the metropolitan see of Lycaonia. He attended the second ecumenical council in 581, and in 383 held a synod at Side against the Messallians. The time of his death is unknown, but Jerome speaks of him as still living in 392. He opposed Arianism (Sozomen, Hist. Eccl. vii, 2). Jerome also mentions a treaty concerning the Holy Spirit, written by Amphilochius, in which he proved the godhead of the Holy Ghost. Theodoret, in his dialogues, cites some passages of certain homilies of Amphilochius on the words of our Saviour, "My Father is greater than I," and "The Son can do nothing of Himself," etc. All these fragments were collected and published by Combes (fol. Paris, 1644). Among them are: 1. A Discourse on the Birth of Jesus Christ:—2. A Discourse on the Circumcision:—3. Another on the Meeting with the Lord:—4. Three Homilies—as Lazarus, on the Woes of the Poor, and on Holy Saturday. The fourth, given by Combes, on Psalms, certainly is not his; neither is the life of Basil, and some other pieces which that father has inserted in his collection as the works of Amphilochius. Both Greeks and Latins commemorate him as a saint on the 234th of November.—Theodoret, Ch. Hist. lib. v, cap. 16; Cave, Hist. Eccl. lib. vii, cap. 50; Cassian, Mem. Mon. vii, lib. ii.

**Amphipolis** (Ἀμφιπόλις, σείτε on both sides), a city of Macedonia, through which Paul and Silas passed on their way from Philippi to Thessalonica (Acts xix, 1; see Conybeare and Howson, Life of Paul, i, 818 sq.). It was distant 33 Roman miles from Philippi (Itin. Anton. p. 320). It was situated along the Egyptian Way, on the left bank of the river Strymon (by which it was nearly surrounded [hence its name], just below its egress from the lake Kerkine (now Takino), and about three miles above its influx into the sea (Leake, Northern Greece, iii, 181 sq.; Cousinney, Voyage dans le Macedonia, i, 126). This situation upon the banks of a navigable river, a short distance from the sea, with the vicinity of the woods of Kerkine and the gold-mines of Mount Pangeus, rendered Amphipolis a place of much importance (see Kutzen, De Amphipoli, Lips., 1836), and an object of contest between the Thracians, Athenians, Lacedemonians, and Macedonians, to whom it successively belonged (Thucydiad. i, 101; iv, 192 sq.; Herod. vii, 117; Dio. Sic. viii, 8; Appian, iv, 104 sq.; Plin. iv, 17; Lucan, vii, 1053 sq.). It was a colony of the Athenians, and was memorable in the Peloponnesian war for the battle fought under its walls, in which both Brasidas and Cleon were killed (Thuc. v, 6–11). It has long been in ruins; and a village of about one hundred houses called Neochoro New Town." In Turkish Jeni-bek, now occupies part of its site (Tafel, Thessalonica, p. 494 sq.). There is a miserable place near it called Eoblai by the Turks, a corruption of the ancient name. It was called Popolai in the time of the Byzantine empire. (See Athan. Class. Dict. s. v.; Penny Cyclopædia, s. v.; Smith's Dict. of Class. Geogr. s. v.)

**Amphora** is a general term among the Greeks and Romans, as often in the Vulgate, for a "pitcher (q. v.)" or vessel to hold wine or water. Thus the passage in Luke xxii, 10, is rendered, "There shall a man meet you bearing a pitcher of water"—(ἐσῴζουσι) ἀμφοραν aquam portan. At other times it is taken for a certain measure. The Roman amphora contained forty-eight sextiers, equal to about seven gallons one pint English wine measure; and the Grecian or Attic amphora contained one third more. Amphora was also a dry measure used by the Romans, and contained about three bushels (Smith's Dict. of Class. Ant. s. v.).

Amphorae were generally tall and narrow, with a small neck, and a handle on each side (whence the name, from ἀμφί, on both sides, and ποιν, to carry), and terminating at the bottom in a point, which was let into a stand or stuck in the ground. They were commonly made of earthenware. Homer mentions amphorae of gold and stone, and the Egyptians had them of brass; glass vessels of Amphora of this form have been found at Pompeii.

**Amphilias** (Ἀμφιλίας), a Christian at Rome, mentioned by Paul as one whom he particularly loved (Rom. vii, 8), A.D. 55. It is not known with certainty who Amphilas was; but the Greeks say that he was ordained bishop of Odytopolis, in Messes, by the Apostle Andrew, and was an apostolical person, one of the seventy-two disciples, and a martyr. His festival, in the Greek calendar, is observed Oct. 31.

**Ampulla**, (1) the name, among Roman ecclesiastical writers, of one of the vessels used at the altar to hold the wine. (2) The vessel for holding the oil in chrismation, consecration, coronation, etc., which frequently appears in the inventory of church furniture, was also called ampulla. The ampulla is used in the coronation of the sovereigns of England.

**A'mram** (Heb. 'A'mram', אָמְרָם, kindred of the High, i. e. friend of Jehovah), Sept. in Exod. vi, 20, ἀμφίσβητος; in 1 Chron. i, 41, ἀμφίσβητον v. r. ἀμφίσβητις, [where the text has יִם הָאָמְרָם, Camaraon, marg. Romanus]; elsewhere ἀμφίσβητος, the name of two or three men.

2. The son of Kohath, the son of Levi; he married Jochebed, "his father’s sister," by whom he had...
AMRAMITE

Aaron, Miriam, and Moses (Exod. vi. 18; Num. iii. 19). He died in Egypt, aged 187 years (Exod. vii. 20), B.C. ante 1656. Before the giving of the law, it was permitted to marry a father's sister, but this was afterward forbidden (Lev. xiii. 42). His descendants were sometimes called Amramites (Num. iii. 27; 1 Chron. xxvi. 28).

1. One of the "sons" of Bani, who, after the return from Babylon, separated from his Gentile wife (Ezra x. 35, 44. 45).

2. A descendant of Zerubbabel (1 Chron. iv. 41). In Gen. xxxvi. 26, he is called more correctly Haman (q. v.).

Amramite (Heb. always with the art., ha-Amrami, אַהַמְרַמִי; Sept. ἁμαράμεις), apparently the Sanscrit amarapada, "keeper of the gods;" Sept. Αμαρόμιδ, Josephus Αμαρώμιος, Ami, i. 9, 1, a king (perhaps Hamite, comp. Rawlinson's Herodotus, i. 466) of Shinar (i. e., Babylonia), confederated with Chedorlaomer, king of Elam and two other kings, to make war against the kings of Pentapolis, viz., Sodom, Gomorrah, and the three neighboring cities, which they plundered; among the captives whom they carried off was Lot, Abraham's nephew; but Abraham (q. v.) pursued them, retook Lot, and recovered the spoil (Gen. xiv. 1, 4). B.C. 2050.

Amron; Amron, NICOLAS VON, born at Wurtzen, in Misnia, Dec. 3, 1483, was a celebrated disciple and warm supporter of Luther. Educated at Leipsic and Wittenberg, he became licentiate of theology in 1511, and accompanied Luther in 1519 to the Leipzig disputation, and in 1521 to Worms. He was greatly instrumental in introducing the Reformation into Magdeburg and Gotha. In 1542 he was consecrated bishop of Naumburg by Luther; but his life in this office was embittered by strife, and in 1548 he fled to Jena. In the adiaphoristic controversy he opposed Melancthon strenuously. A work having a title purporting that good works are pernicious, and a hindrance to salvation, came from his pen (reprinted in Baumgarten, Geschichte der Religionsparteien, p. 1172-78). He died May 14, 1565. A biography of Amador, with a selection from his works, has been published by Pressel, in the collective work Leben und ausgewählte Schriften der Väter & luth. Kirche, vol. viii (also published separately, in 1867). See also also Adam of Camerino, Chist. Hist. Ami, 147; Bibliotheca Sacra, 1858, p. 641.

Amulet (Lat. amuletum, from amollir, to averet evil; French amulette; according to others, originally from the Arabic hamel, a locket suspended from the neck). From the earliest ages the Orientals have believed in the influences of the stars, in spells, witchcraft, and the malign power of envy; and to protect themselves against the maladies and other evils which such influences were supposed to occasion, almost all the ancient nations wore amulets (Plin. Hist. Nat. xxx, 15). These consisted, and still consist, chiefly of tickets inscribed with sacred sentences (shaw, i. 92, Lane's Mod. Egyp., ii. 955), and of pieces of metal (Richardson, Dissertation; D'Arvieux, iii. 208; Chardin, i, 243 sq.; iii, 206 sq.; Niebuhr, i, 65; ii, 182). Not only were persons thus protected, but even houses were, as they still are, guarded from supposed malign influences by certain holy inscriptions upon their doors. The existence of these customs is implied in the attempt of Moses to turn them to becoming uses by directing that certain passages extracted from the law should be employed (Exod. xiii, 9, 16; Deut. vi, 8; xi, 18). The door-schedules being noticed elsewhere [see Door-post]; we here limit our inquiry to personal amulets. By this religious appropriation the then all-pervading tendency to idolatry was in this matter obviated, although in later times, when the tendency to idolatry had passed away, such written scrolls degenerated into instruments of superstition (q. v.).

The "ear-rings" in Gen. xxxv, 4 (נְפָעִים הָאֵילָנִים; הָאֵילָנִים), were obviously connected with idolatrous worship, and were probably amulets taken from the bodies of the slain Shechemites. They are subsequently mentioned among the spoils of Midian (Judg. viii, 24), and perhaps their objectionable character was the reason why Gideon asked for them. Again, in Hosea i, 18, "decking herself with ear-rings" is mentioned as one of the signs of the "days of Baalim." Hence in Chaldée an ear-ring was called נַפָעַן, kadidka, sanctity. But amulets were more often worn round the neck, like the golden bulla or leather loros of the Roman boys. Sometimes they were precious stones, supposed to be endowed with peculiar virtues. In the "Mirror of stones" the strangest properties are attributed to the amethyst, Kinoeetus, Alectoria, Carneum, etc.; and Pliny, speaking of aurum montanum, says "It is useful to bind upon children like an amulet" (xxxvii, 32, 37). They were generally suspended as the centre-piece of a necklace (q. v.), and among the Egyptians often consisted of the emblems of various deities, or the symbol of truth and Justice ("Thmēl"). A gem of this kind, formed of sapphire, was given by a priest of Egypt (Diod. i. 48, 75), and a similar one is represented as worn by the youthful deity Harpocrates (Wilkinson, Anc. Egypt. iii, 864). The Arabs hang round their children's necks the figure of an open hand, a custom which, according to Shaw, arises from the symbolism of the number 5. This principle is often found in the use of amulets. See SERAPHIM.

The צָחִים (tsakahim, charms) of Isa. iii, 20 (Sept. παρθενία, Vulg. insurae, Auth. V ers. ear-rings), it is now allowed, denote amulets, although they served also the purpose of ornament. They were probably precious stones, or small plates of gold or silver, with sentences of the law or magic formulas inscribed on them. Used in the ears, or suspended by a chain round the neck. "Ear-rings" is not perhaps a bad translation. It is certain that ear-rings were sometimes used in this way as instruments of superstition, and that at a very early period, as in Gen. xxxv, 4, where Jacob takes away the ear-rings of his people along with their false gods. Ear-rings, with strange figures and characters, are still used as charms in the East (Chardin, in Harmer, iii, 814). Schroeder, however, deduces from the Arabic that these amulets were in the form of serpents, and similar probably to those golden amulets of the same form which the women of the pagan Arabs were suspended between their breasts, the use of which was interdicted by Mohammed (Schroeder, De Visitis Mullerum, cap. xi, p. 172, 178; Grotendiek, art. Amuleus, in Ersch and Gruber's En-
Ancient Egyptian Ring and Ear-ring Amulets.

cyclop.; Rosenmüller, ad Isa. iii. 20; Gesenius, ad eund.; and in his Thesaurus, art. ἀμulet. Thus the basilisk is constantly engraved on the talismanic scarabaei of Egypt, and, according to Jahn (Bibl. Arch. § 231), the teknakhim of Isa. iii. 28, were "figures of serpents poured into the hands (more probably worn in the ears)" by Hebrew women. The word is derivable from נקֹחַ, 'lack whk, to kiss, and means both "enchantments" (comp. Isa. iii. 8) and the magical gems and formularies used to avert them (Gesenius, s. v.). It is doubtful whether the Sept. intends περιπλακία as a translation of this word (Schleusener's Thesaurus).

For a like reason the phallus was among the sacred emblems of the Vestals (Smith's Dict. of Ant. s. v. Fauchenium). See EAR-RING. That these tseknakhim were charms inscribed on silver and gold, was the opinion of Aben-Ezra. The Arabic has boxes of amulets, manifestly concluding that they were similar to those ornamental little cases for written charms which are still used by Arab women. These are represented in the first figure of cut 1. Amulets of this kind are called chegah, and are specially adapted to protect and preserve those written charms, on which the Moslems, as did the Jews, chiefly rely. The writing is covered with waxed cloth, and enclosed in a case of thin embossed gold or silver, which is attached to a silk string or a chain, and generally hung on the right side, above the girdle, the string or chain being passed over the left shoulder. In the specimen here figured there are three of these chegahs attached to one string. The square one in the middle is almost an inch thick, and contains a folded paper; the others contain scrolls.

Amulets of this shape, or of a triangular form, are worn by women and children; and those of the latter shape are often attached to children's head-dress (Lane's Modern Egyptians, ii. 365). Charms, consisting of words written on folds of papyrus tightly rolled up and sewed in linen, have been found at Thebes (Wilkinson, i. c.), and our English translators possibly intended something of the kind when they rendered the curious phrase (in Isa. iii. 21) בְּרֵשֵׁית (b'reshî'îth) "houses of the spirit" by "tablets." It was the danger of idolatrous practices arising from a knowledge of this custom that probably induced the sanction of the use of phylacteries (Deut. vi. 8; ix. 18, וְשֵׁנַח בּוֹלְטֵים, bole'tîm, "frontlets"). The modern Arabs use scraps of the Koran (which they call "telemes" or "alakakire") in the same way. See PHYLACTERY.

The superstitions connected with amulets grew to a great height in the later periods of the Jewish his-
tory. "There was hardly any people in the whole world," says Lightfoot (Hor. Hebr. ad Matt. xxiv. 24), "that more used or were more fond of amulets, charms, murrinnings, exorcisms, and all kinds of enchantments. The amulets were either little roots hung about the neck of sick persons, or, what was more common, bits of paper (and parchment) with words written on them, whereby it was supposed that diseases were either driven away or cured. They wore such amulets all the week, but were forbidden to go abroad with them on the Sabbath, unless they were "approved amulets"; that is, prescribed by a person who knew that at least three persons had been cured by the same means. In these amulets mysterious names (especially the tetragrammaton, or sacred name, יהוה) and characters were occasionally employed in lieu of extracts from the law. One of the most usual of these was the cabalistic hexagonal figure known as "the shield of David" and "the seal of Solomon" (Bartoloz. Bibliotheca Rubrimbica, i. 576; Lakema-cher, Oracula, ad loc. i. 143 sqq.). The reputation of the Jews was so well established in this respect that even in Arabia, before the time of Mohammed, men applied to them when they needed charms of peculiar virtue (Muhammad, ii. 877). A very large class of amulets depended for their value on their being constructed under certain astronomical conditions. Their most general use was to avert ill-luck, etc., especially to nullify the effect of the "evil eye" (αἰμαθῶς βομβανως, a blessing which is found among all nations and in all substances) and to possess such properties, as we see from Tobit. Pliny (xxviii. 47) mentions a fox's tongue worn on an amulet as a charm against clear-eyes, and says (xxx. 15) that beetles' horns are efficacious for the same purpose—perhaps an Egyptian fancy. In the same way one of the Roman emperors wore a seal-skin as a charm against thunder. Among plants, the white bryony and the Hypericin, or Pega daemonum, are mentioned as useful. On the African "pieces of medicine"—a belief in which constitutes half the religion of the Africans (see Livingstone's Travels, p. 265 et passim).

Many of the Christians of the first century wore amulets marked with a fish, as a symbol of the Redeemer. See ICHTHYS. Another form is the pentangle (or pentacle, ride Scott's Antiquary), which consists of three triangles intersected, and made of five lines, which may be drawn forth with the body of man as to touch and point out the places where our Saviour was wounded" (Sir Thos. Brown's Vulg. Errors, i. 10). Under this head fall the "curious arts" (ῥαπτοπείγας) of the Ephesians (Acts xix. 19), and in later times the use of the word "Abracadabra," recommended by the physician Serenus Samonicus as a cure of the hemi-

Cabalistic Amulet.
AMYOT

AMYRAUT

fected with pains in the head, let us not run to en-
chanters and fortune-tellers, and remedies of vanity.
I mourn for you, my brethren; for I daily find these
things done. And what shall I do? I cannot yet
persevere Christians to put their only trust in Christ.
With what face can a soul go unto God that has lost
the sign of Christ, and taken upon him the sign of the
devil? For I have seen it: and God instructed that these persons were
most probably taken from the custom of the Jews, who
were the *trichilium*, or phylectaries. The Council of
Trullo ordered the makers of all amulets to be ex-
communicated, and deemed the wearers of them guilty of
beastly superstition. Faith in the virtue of amulets was
then almost universal among the people, but it could
not, therefore, excite our surprise that some of the
less-informed should have adhered to the heathenish
practice after their admission into the Christian Church.
—Blingham, Orig. Eccl. bk. xvi, ch. v, § 6.

See, generally, Hübner, Amuletorum historia (Hil.
1710); Schwartz, Geb. u. geschicht. Amulett, in Meusel's
Geschichtsfor. i, 121; Schuhmacher, De amulo quo-
dato casuario (Guelph, 1774); Emele, Uber Amulette
(Mainz, 1827); Kopp, Palaeographia crit. iii, 15. See
SUPERSTITION.

AMYOT, Joseph, a Jesuit missionary to China,
was born at Toulon in 1716. At the close of 1750 he
arrived at Canton, and was confidentially told of the
arrivals of Jesuits, and the brethren of that order already estab-
lished at Peking presented a petition to the reigning
emperor, Kien-Loong, to the effect that the new-
comers were well acquainted with mathematics, music,
and medicine. A persecution against the Christians was
going on, but the reply of the emperor was favor-
able, and he directed the missionaries to be conveyed
to Peking at the public expense. Amyot gives an
interesting account of the journey in a letter inserted
in the *Lettres Edifiantes et Curieuses*, from which
these particulars are taken. On arriving at the cap-
ital, where an underhand sort of toleration was ex-
tended to the missionaries, he applied himself to the
study of the Chinese, and afterward to the Manchoo-
Taratar language and literature, in both of which he
made great proficiency. From that time he appears
to have acted rather as a missionary of learning than
of religion. While his name scarcely figures at all in the
*Lettres Edifiantes*, not a year seems to have
passed without his dispatching to Europe some infor-
mation on the history and manners of the Chinese
and Tartars, to the illustration of which he contrib-
uted more than any other writer of the 18th century.
He remained at Peking 43 years, during which time the
emperor to whom he belonged was so often
more than one vigorous persecution was directed
against the Christians in China. At the time of Lord
Macartney’s embassy in 1793, Amyot wrote a letter to
the ambassador on his arrival in Peking, “expressive
of the most fervent wishes for his success, and
offering every assistance that his experience could
supply,” for which he was rewarded as not to be able
to wait on Lord Macartney. In the following year,
1794, he died at Peking, at the age of 76. Among his
works are: 1. *Abrégé histor. des principaux traits de la
vie de Confucius* (Paris, 1789), the best history of the
Chinese philosopher, the material of which has been
carefully selected from the most authentic of the
principal sources;—2. *Dictionnaire Tatrare-Marchonien*,
edit. by Langlies (Paris, 1789, 8 vols.);—3. *Gram-
maire Tatrare-Marchonien* (in the 84 vol. of the Mém.

Amyraldism. See AMYRAUT.

AMYRAUT (or AMYRALDUS).—Molinos, a French
Protestant, in the region of the seventeenth century;
born at Bourges, in Anjou, in 1596, and instructed
in theology at Saumur. He was nominated to suc-
cess John Daillé, at Saumur, and was appointed pro-

fessor of theology in that academy with Louis Cappel
and Joshua de la Place (Placeau) in 1633. In 1631
he was sent to attend the national synod of French
Protestants at Charenton, where he depuited him to
declare a harangue to the king, which is inserted in
the *Mémoire Français* of 1631. His conduct in this
affair gained him the esteem of Richelieu. The
eminence of the three Saumur professors drew students
from many parts of Europe; but it soon began to be re-
dected, for the professorship was subverted of the doc-
trines of Dort on Predestination and Grace. The
views of Amyraut on these topics were derived from
Cameron (q. v.), and were first published in a tract,
*De Predestinatione (Traité de la Préscription et de
ces principales dependences)*, in 1684. His views were
called Unilateral and Arminian, but they were neither.
Amyraut asserted a grandiose theory, which is
indeed, but he meant by it simply that God desires the
happiness of all men, provided they will receive his
mercy in faith; that none can obtain salvation without
faith in Christ; that God refuses to none the power
of believing, but that he does not grant to all his as-
sistance, that they may improve this power to saving
purposes; that none can so improve it without the
Holy Spirit, which God is not bound to grant to any,
and, in fact, only does grant to those who are elect
according to his eternal decree. “In defending his
doctrine of universal atonement, Amyraut appealed
to the authority of the fathers, and wrote a treatise, entitled
*Economie de la doctrine de Calvin touchant la Préscription*,
to show that Calvin supported his views concerning the extent of the ato-
ment, and was in all respects a very moderate Calv-
inist” (Cunningham, The Reformers, p. 395). Uni-
versal grace (as Amyraut held the doctrine of it) is of
no actual saving benefit to any. He distinguished
between *objective* and *subjective* grace. Objective grace
offers salvation to all men on condition of repentance
and faith, and is *universal*; subjective grace operates
morally in the conversion of the soul, and is *particular*,
i.e., only given to the elect. The aim of Amyraut was
to reconcile the Lutherans and Calvinists; and his
views were received widely, as seeming to soften down
the rigid Predestinarianism of Dort. The true pecu-
liarity of Amyraut’s theology is the combination of a
real particularism, in the full Calvinistic sense, with
an ideal universality of grace, which, in fact, never
possessed a single advocate (Schweitzer, in Prolegg., :
Anthropologie, e. v.). Charges were brought against him by
Du Mounin and others, but he was acquitted by heresy
by the Synod of Almenon (1657), and afterward at
Charenton (1664). Daille and Blondel favored the
views of Amyraut. He died Jan. 8, 1664. Eleven years
after (1675) the *Formula Consensus* was drawn up and
published, chiefly against the so-called heresies of the Saumur professor.
Amyraldism was, in substance, the theory adopted by Baxter (q. v.),
and has been sustained, with various modifications, in
recent times, by Williams (Essay on Sovereignty, 1818),
Payne (Essay on Sovereignty and Liberty, 1838),
Wardle (On the Attonements, 1841), and Fuller and
Hinton among Baptists; by T. Scott and Miller in the
Church of England; by many Congregationalists
and New-School Presbyterians in America; and,
of late, by many ministers of the U. P. Church of
Scotland. Among his writings are, 1. *Paraphrases on vari-
ious books of the N. T. and of the Apoc.,* 1603–
1643—1692);—2. *De la Vocation des Pasteurs* (Saumur,
1649, small 8vo);—3. *Morale Christiane* (Saumur,
1652–1669, 6 vols. 8vo);—4. *Traité des Religions* (Sa-
umur, 1681, 8vo; trans. into English, A Treatise con-
cerning Religions, etc. Lond. 1683, small 8vo);—5. *In
symbolum Apostolorum* (Saumur, 1656, small 8vo);
besides various sermons and tracts on the dis-
pputed question of predestination and grace. A list
of his works is given by Haag, La France Protestant,
i, 72.—Nichols, Calvinism and Arminicism, i, 220–
230; Morrison, Lectures on Rom. i, p. 87; Neander,
Hist. of Dogmas, ii, 880; Schweitzer, in Bauer. Zel-
AMZI 210 ANABAPTISTS

Ler's Jahrh. 1855, p. 41, 155; Ehrard, Christliche Dogm..<br>me, § 43; Smith's Hagenbach, Hist. of Doctrines, § 255 sq.; Gass, Geschicht der Protest. Dogmatik, ii, 328 sq.; Cunningham, Hist. Theol. ii, 324 sq.; Watson, Insta. i, 411. See BAXTER, CAMERON.

Am'zi (Heb. Am'm, 'strong', the name of two Levites.
1. (Sept. 'Am'say.) A Levite, son of Bani, and father of Hilkiah, a descendant of Merari (1 Chron. vi. 40), C. 550 B.C. 1014.
2. (Sept. 'Am'say.) A priest, son of Zechariah, and father of Pelaiah, in the family of Adayah (Neh. xi. 12). B.C. considerably ante 566.

An'ab (Heb. An'ab, 'avenge; town; Sept. 'An'bah v. r. 'An'bah and 'An'bow), one of the cities in the mountains of Judah, from whose borders the Asnami (Josh. xi. 21; xv, 50). Nearly west of Main (Mam) Dr. Robinson (Researches, ii, 195) observed a place called Anab, distinguished by a small tower. Eusebius and Jerome (Onomast. s. v. Anab) both confound it with a Beth-Anab (q. v.) lying a few miles from Diospolis or Lydda (Rolid, Pisoest. p. 560). Schwartz (Pisoest. p. 196) says it is the village Anab, that is, the seat of Ramath, near by. Doubtless the Anabch marked on Zimmermann's Map; but this is not at all in the mountains of Judah, as stated in both passages of Joshua.

Anabaptists (aviv, 'again, and bat'tiç, I baptize), a name given to those who reject infant-baptism, because they baptize such as join their communion; and who maintain that this sacrament is not valid if it be administered by sprinkling and not by immersion, and if the persons baptized be not in a condition to give the reasons of their faith. The name is sometimes given reproachfully to the modern BAPTISTS (q. v.); but, as they disclaim the title, it should not be applied to them.

1. The term Anabaptist, or Relaptizers, is connected with the controversies of the third century. In Asia Minor and in Africa, where the spirit of controversy had raged long and bitterly, 'baptism was considered to be only valid when administered in the orthodox church.' In the Western Church the great principle of the Anabaptists rested on the cessation of the name of Christ or of the Trinity; and, therefore, 'any baptism administered in the name of Christ or of the Trinity, let it be performed by whomsoever it might, was held valid," so that heretics baptized by heretics, coming over to the Church, were received as baptized Christians. So high were the disputes on this question that the synods were convened to investigate it, one at Iconium, and the other at Synnada, in Phrygia, which confirmed the opinion of the invalidity of heretical baptism. From Asia the question passed to Northern Africa: Tertullian accorded with the decision of the Asiatic councils in opposition to the practice of the Roman Church. Agrippinus convened a council at Carthage, which came to a similar decision with those of Asia. Thus the matter rested, till Stephen, bishop of Rome, prompted by ambition, proceeded to excommunicate the bishops of Asia Minor, Cappadocia, Galatia, and Cilicia, and applied to them the epithets of Relaptizers, A.D. 208.

2. A fanatical sect of Anabaptists arose in Germany in the early part of the sixteenth century who brought the name into great disrepute. It originated at Zwickau, in Saxony, in the year 1520, and its leaders, by their lawless fanaticism, completely separated themselves from the cause of the reformers, and with the subject of adult baptism connected principles subversive of all religious and civil order. The vast increase of their adherents from the year 1524, especially among the common people on the Rhine, in Westphalia, Holstein, Switzerland, and the Netherlands, was soon met by severe measures on the part of the magistrates. Imperial and ecclesiastical decrees were issued against them, and many were put to death, after being urged to repent. But persecution produced its usual fruits. Still new associations were perpetually formed by itinerant prophets and teachers, whose doctrines consisted of the following propositions: "Impiety prevails everywhere. It is therefore necessary that a new family of holy persons should be founded, enjoying, with the ascetic practice of sex, the kingdom of God, and skill to interpret divine revelations. Hence they need no learning: for the internal word is more than the outward expression. No Christian must be suffered to engage in a legal process, to hold a civil office, to take an oath, or to hold any private property: let all things be a common." With an army led by John Bochhold, or Bockel, a tailor, of Leyden, aged 26, and John Matthias, or Matthiessen, a baker, of Harlem, came, in 1553, to Münster, in Westphalia, a city which had adopted the doctrines of the Reformation. Here they soon gained over a portion of the excited populace, and among the rest, Rothmann, a Protestant clergyman, and the councillor Knipperdolling. The magistrates in vain excluded them from the churches. They obtained possession of the council-house by violence. Their numbers daily increased, and toward the end of the year they extorted a treaty, securing the religious liberty of both, by renouncing strength and by the submission to the ascension of the restless spirits of the adjacent cities, they room made themselves masters of the town by force, and expelled their adversaries. Matthiessen came forward as their prophet, and persuaded the people to devote their gold, and silver, and movable property to the common use, and to burn all their books but the Bible; but in a rally against the bishop of Münster, who had laid siege to the city, he lost his life. He was succeeded in the prophetic office by Bochhold and Knipperdolling. The churches were destroyed, and twelve judges were set over the tribes, as in Israel; but even this form of government was soon abolished, and Bochhold, under the name of John of Leyden, raised himself to the dignity of king of New Zion (so the Anabaptists of Münster styled their kingdom), and caused himself to be formally crowned. From this period (1534) Münster was a theatre of all the excesses of fanaticism, lust, and cruelty: the public altars were reconstituted in polygamy, and the neglect of civil order, concealed from the infatuated people the avarice and madness of their young tyrant and the daily increase of danger from abroad. Bochhold lived in princely luxury and magnificence; he sent out seditionary proclamations against neighboring rulers—against the Pope and Luther; he threatened to destroy the church; he made secret plans to slay from him; made himself an object of terror to his subjects by frequent executions, and while famine and pestilence raged in the city, persuaded the wretched, deluded inhabitants to a stubborn resistance of their besiegers. The city was at last taken, June 24, 1535, by treachery, though not without a brave defence, in which Rothmann and others were killed, and the kingdom of the Anabaptists destroyed by the execution of the chief men. Bochhold, and two of his most active companions, Knipperdolling and Kretching, were tortured to death with red-hot pincers, and then hung up in iron cages on St. Lambert's tree, as an example to all rebels. In the mean time, some of the twenty-six apostles, who were sent out by Bochhold to extend the limits of his kingdom, had been successful in various places; and many independent teachers, who preached the same doctrines, continued active in the work of founding a new empire of pure Christians, and extending the same principles in the countries above mentioned. It is true that they rejected the practice of polygamy, community of goods, and intolerance toward those of different opinions, which had prevailed in Münster; but they enjoined upon their adherents the other doctrines of the early Anabaptists, and certain heretical opinions in regard
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mode of life: monks, from the Greek μοναχός, alone, one who dwells alone; eremites, corrupted into hermits, from ἔρημος, a desert; and anchorites, those who withdraw from society. These terms were afterward employed to define more accurately the various shades of austerity by which these persons lived. Thus, monks denoted those who adopted a secluded habit of life, but were still disposed occasionally to hold intercourse with society, and later, as carniboles, to dwell in communities; the hermits were those who withdrew to sequestered places, but who did not eschew all intercourse with man; and finally, the anchorites, or that supply of food which might be obtained from cultivating the ground; the anchorites were most excessive in their austerities, and chose the wildest localities as their retreats. Many of the anchorites voluntarily subjected themselves to the vicissitudes of the weather, without proper habitation or clothing, restricted themselves to coarse and scanty fare, wore chains and iron rings, and even throughout many years maintained painful postures, such as standing on the top of a pillar [see stylites], thus displaying an earnestness which greater enlightenment might have directed to the good of mankind. Paul (q. v.), the Hermit, and Antony (q. v.), were among the first anchorites.

The anchorites were not able always to preserve their solitude unbroken. The fame of their sanctity drew many to visit them; their advice was often sought; and the number of their visitors was much increased by the belief that maladies, particularly mental diseases, were cured by their blessing. Sometimes, also, they returned for a short time to the midst of their fellow-men to deliver warnings, instructions, or encouragements, and were received as if they had been inspired prophets or angels from heaven. The number of anchorites, however, gradually diminished, and the streets and the religious life of countries were preferred to that of the hermitage.

The Western Church, indeed, at no time abounded in anchorites like the Eastern, and perhaps the reason may in part be found in the difference of climate, which renders a manner of life impossible in most parts of Europe that could be pursued for many years in Egypt or Syria.—Holyot, Ordres Relig., lib. vi., cap. 18, 15.

Anacletus II, Antipope. His name was Pietro Leoni, cardinal of Santa Maria beyond the Tiber, and on the death of Honorius II he was elected, Feb. 14, 1138. A part of the cardinals at the same time acceded and elected Innocent. Anacletus kept Innocent II besieged in the palace of the Lateran, and obtained possession of the city of Rome and the entire papal dominions. He wrote to the princes of Europe in order to have him recognised, but he had no success. He was considered by the Councils of Rheims and Pisa, rejected by the larger portion of the clergy of the Roman Catholic world, not recognised by any sovereign except Roger of Sicily, to whom he had given his sister in marriage, and the duke of Aquitania; but in Rome he maintained himself, notwithstanding the Lord of the Lateran, who rejected Innocent. This schism lasted until the death of Anacletus, Jan. 25, 1188. Voltaire calls him, ironically, the Jewish pope, because he descended from a Jewish family which had grown rich at the expense of the church. Anacletus was a disciple of Arnold of Brescia (q. v.), and found implacable enemies in St. Bernard and Arnoul, archdeacon of Seez.—Hoefer, Biog. Générale, ii. 468; Riddle, Hist. of Papacy, ii. 169.
AN AEL

An'a'il (Ar. ʿaṭīl, prob. contracted for ʿaṣāʾiṣi), the brother of Tobit, and father of Achiascharus (Tob. i. 21).

Anagnostēs (ἀναγνώστης), reader, the name of a class of officers in the early church. In the Greek Church they held the first rank in the lower order of officers; in the Roman Church they were next to the sub-deacons. They have sometimes been regarded as an order instituted by the apostles, and by them decreed canonical. The same name was given to the Jewish synagogals Compare Luke iv. 16; Acts xiii. 15, 27; 2 Cor. iii. There were among the Jews persons who performed the same office as readers among the Christians. There is not, however, any proof of the early appointment of a special minister in the capacity of reader: the office was probably introduced in the third century. Territulian distinguishes the lector from the episcopus, and dis- coinus; and the church observed a fixed rule respecting the office and duty of these respective ministers. Both in the synagogue and in the early Christian Church, any person who was able to discharge the duty was allowed to hold the office of reader, without reference to age. Boys of twelve, ten, and eight years of age, were frequently employed in this manner. The office was a favorite one with youths in the higher classes of society. Julian, afterward the apostate, in his younger years was reader in a church in Nicomedia.

—Bingham, Orig. Eccles. bk. iii, ch. v.

Anagogical (ἀναγωγικός, to lead or bring up), in the older writers on interpretation, is one of the four senses of Scripture, viz. the literal, allegorical, anagogical, and mystical. The anagogical sense is when the sacred text is explained with regard to eternal life; for example, the rest of the Sabbath, in the anagogical sense, signifies the repose of everlasting happiness.

A'nah (Heb. 'anâh, תַּנָּה, speech or affliction; Sept. 'anâv), the name of one or two Horites.

1. The fourth mentioned of the sons of Seir, and head of an Idumenean tribe preceding the arrival of Esau (Gen. xxxvi. 20, 29; 1 Chron. i. 88), B.C. much ante 1654. It seems most natural to suppose him to be also the one referred to in Gen. xxxvi. 29, as otherwise his children are not at all enumerated, as are those of all his brothers (Hengstenberg, Geminisoria des Pentateuch, ii, 229), although from ver. 2 some have inferred that another person of the same name is the one meant. See also Dishon; Ahobilamah.

2. The second named of the two sons of Zibeon the Hivite, and father of Esau's wife Ahobilamah (Gen. xxxvi. 18, 24). B.C. ante 1654. While feeding asses in the desert he discovered "warm springs" (aquas calides), as the original, טַנָּה, ʿinammen, is rendered by Jerome, who states that the word had still this signification in the Punic language. Genesiusest and most modern critics think this interpretation correct, supported as it is by the fact that warm springs are still found in the region east of the Dead Sea. The Syriac has simply "waters," which Dr. Lee seems to prefer. Most of the Greek translators retain the original as a proper name, ταυμις, probably not venturing to translate. The Samaritan text, followed by the Targums, has "Emin," which in the Arab. means "garden." Our version of "mules" is now generally abandoned, but is supported by the Arabic and Veneto-Greek versions.—Kitto. See MULE.

In verse 2, 14, of the above chap. Anah is called the daughter of Zibeon, evidently by an error of transcription, as the Samaritan and Sept. have son; or (with Westcott, Lachmann, Tuch, Kloekel, and many others) we may here understand it to be Zibeon's grand-daughter, still referring to Ahobilamah (Turner's Comps. to Gen. p. 381). See Zibeon. He had but one son, Dishon (ver. 25; 1 Chron. i. 40, 41), who appears to be named because of his affinity with Esau (q. v.) through his sister's marriage. We may further conclude, with Hengstenberg (Pent. ii. 206; Engl. trans. ii, 229), that the Anah mentioned among the sons of Seir in v. 20 in connection with Zibeon is the same person as is here referred to, and is therefore the grandson of Seir. The intention of the genieology plainly is not so much to give the lineal descent of the Seirites as to enumerate those descendants who, being heads of tribes, came into connection with the Edomites. It would thus appear that Anah, from whom the tribe of the same name sprang, was the head of a tribe independent of his father, and ranking on an equal footing with that tribe. Several difficulties occur in regard to the race and name of Anah. By his descent from Seir he is a Horite (Gen. xxxvi. 20), while in v. 2 he is called a Hivite, and again in the narrative (Gen. xxvi. 24), which was written by the hand of Moses, he is distinguished as "the Hittite," Hengstenberg's explanation of the first of these difficulties, by supposing that one of the descendants of Seir received the specific epithet Orii (i.e. Trogloodyte, or dweller in a cave) as a definite proper name (Pent. ii, 228), is hardly adequate, for others of the same family are similarly named; it is more probable that the word Hivite (תַּנָּה) is a mistake of transcribers for Horite (תַּנָּה), or rather that all the branches of the Hivites were, in course of time, more particularly called Horites, from their style of habituation in the caves of Mt. Seir. See Horite. As the name Beeri signifies naves, i.e. "man of the fountain" (יוֹדֵה), this has been thought to be his designation with reference to the above noticed "warm springs" of Callirrhoe discovered by him; whereas in the genealogy proper he is fully called by his original name Anah.—Smith. See Beeri.

Anah'arah (Heb. Anaḥāraḥ, עֲנַחָרָה, master; Frst; Sept. ἄναχαραχ, Vulg. Anacharath), a town or within the border of Issachar, mentioned between Shilhon and Rabbith (Josh. xix. 19). Its site was apparently unknown in the time of Eusebius and Jerome (Onomast. s. v. ἀναχαραχ), it was, perhaps, in the northern part of the tribe, possibly at Masarah, where there are ruins (Vand de Velde, Map). See Beeri.

Anah'ah (Heb. Anahāh, עֲנַחָה, answered by Je- boam; Sept. 'anaviq, 'avatta), one of those who stood on the right hand of Ezra while he read the law to the people (Neh. viii. 4), and probably the same with one of the chief Issacharites who joined in the sacred covenant (Neh. x. 22). B.C. cir. 410.

A'nak (Heb. 'anak, תַּנָּכָא, long-necked, i.e. a giant; Sept. 'evw, the son of Arba who founded Kirjath-Arba (afterward Hebron), the progenitor of a race of giants called Anakim (Josh. xv. 13). B.C. ante 1658.

Anakah. See Ferret.

An'akim (Heb. 'anakīm, תַּנָּקִים, Test. ii, 10, 11, 21; Josh. xi. 21, 22; iv. 12, 15; also called sons of Anak, תַּנָּקִים, Num. xiii. 33; תַּנָּקִים, Josh. xv. 14; children of Anak, תַּנָּקִים, Num. xiii. 22; Josh. xv. 14; sons of the Anakim, דְּמִים, Josh. x. 29; Sept. 'anaviq 'iovi 'avatta 'evw, γενεά 'ανακάνων; Vulg. Enamim, filii Anakim, filii Enamos, Enamos, Emnos, Auth. Vers. "Anakin," "sons of Anak," "children of Anak," "sons of the Anakim," a nomadic tribe of giants (Num. xiii. 34; Dest. x. 3, 4; New, xxii. 14) descended from a certain Arba (Josh. xiv. 15, xv. 13, xxii. 11), and bearing the name of their immediate progenitor, Anak (Josh. xi. 21), dwelling in the southern part of Palestine, particularly in the vicinity of Hebron (q. v.), which was called Kirjath-Arba (city of Arba) from their ancestor (Gen. xxv. 10). These designations serve to show that we must regard Anak as the name of the race as well as that of an individual, and this is confirmed by what is said of Arba, their progenitor, that he was a great man among the Anakim (Josh. xiv. 15). The Anakim appear (see Bochart, Chazam. i, 1) to have been a tribe of Cushite wanderers
from Babel, and of the same race as the Philistines, the Phoenicians, the Philistim, and the Egyptian shepherd-kings (see Jour. Soc. Lit. July, 1855, p. 308 sq.; Jan. 1855, p. 293 sq.). The supposition of Michell (Synag. Comment., i. 196; also Lowth, p. 183) that they were a fragment of the aboriginal Troglodytes is opposed to Josh. xi. 21 (see Faber, Archæol., p. 44 sq.). They consisted of three tribes, descended from and named after the three sons of Anak—Ahiman, Sassi, and Talmai (Josh. xv. 14). When the Israelites invaded Canaan, the Anakim of Hebron, Debir, Anah, and other towns in the country of the south (Josh. xi. 21), their formidable stature and warlike appearance struck the Israelites with terror in the time of Moses (Num. xiii. 32, 33; Dent. ix. 2); but they were nevertheless dispossessed by Joshua, and utterly driven from the land, except a small remnant that found refuge in the Philistine cities, Gaza, Gath, and Ashdod (Josh. xi. 22). Their chief city, Hebron, became the possession of Caleb, who is said to have driven out from it the three sons of Anak mentioned above—that is, the three families or tribes of the Anakim (Josh. xv. 14; Judg. i. 20). The Philistine giants [see Goliath] that David on several occasions encountered (2 Sam. xxii. 15-22) seem to have sprung from the remnant of this stock. Josephus says (Ant. v. 2, 3) that their bones were still shown at Hebron, and Benjamin of Tudela tells a story respecting similar relics at Damascus (Ibid. p. 56). See also 1 Chron. v. 17; Judges x. 2; 1 Sam. xiv. 19. The chief of Bashan, was of this race, and the same dubious authority states that the prophet Shaob or Jethro was sent by the Lord to instruct the Anakim, having been born among them (D’Herbelot, Bibliothèque Orientale, p. 106). They are thought to be depicted in the Egyptian monuments. See Talm. iv. 14. The analogy of faith (see Goliath) that David on several occasions encountered (2 Sam. xxii. 15-22) seem to have sprung from the remnant of this stock. Josephus says (Ant. v. 2, 3) that their bones were still shown at Hebron, and Benjamin of Tudela tells a story respecting similar relics at Damascus (Ibid. p. 56). See also 1 Chron. v. 17; Judges x. 2; 1 Sam. xiv. 19. The chief of Bashan, was of this race, and the same dubious authority states that the prophet Shaob or Jethro was sent by the Lord to instruct the Anakim, having been born among them (D’Herbelot, Bibliothèque Orientale, p. 106). They are thought to be depicted in the Egyptian monuments. See Talm. iv. 14.

**Analogy (διαλογισμός), proportion.** 1. As applied to the works of God generally, it leads to the conclusion that since He is the chief of intelligent beings, a part of any system of which He is the author must, in respect of its leading principles, be similar to the whole of that system; and, farther, that the work of an intelligent and moral being must bear in all its lineaments the traces of the character of its author. In accordance with these principles of analogy, it is maintained that the revelation of God in the Holy Scriptures is in all respects agreeable to what we know of God, from the works of nature and the order of the world. This agreement amounts to a strong evidence that the book professing to be Divine revelation is from God; and this revelation of God’s mind and purposes is truly and truly inspired by Him. The best exposition of this argument is to be found in Bishop Butler’s immortal Analogy of Religion to the Constitution and Course of Nature (best ed. by Crooks, N. Y. 12mo.). See Butler.

2. The analogy of faith is the correspondence of the several parts of divine revelation in one consistent whole. Its use is pointed out by the apostle in his direction (Rom. xii. 6) that “prophecy”—that is, preaching—be according to the proportion of faith. His rule, of course, extends to all interpretation and exposition. The contrivance of the construction of this argument is explained according to the tenor of the whole; and, in order to his doing this, the reader must understand the design of the whole. If he do not, he will be continually liable to fall into error. Prejudices and leanings of our own will dispose us to interpret particular parts of the works of God according to the analogy of our own system, rather than the real sense of the divine word. Almost every sect and school of divinity has fallen into this error. A prerequisite for following the analogy of faith is the simple love of truth for its own sake. This, more than anything else, will protect the mind of a student of Scripture from all the delusions of sectarian pride.
sions were established by Spanish Dominicans, who came from the Philippine Islands, more than 200 years ago, and they have survived to the present day, in spite of frequent and cruel persecutions. Especially since 1820 the persecution has raged with great intensity, and thousands of Christians have been either put to death or forced into apostasy. In 1858 France and Spain sent a joint expedition against Cochín China, which, in September of that year, conquered the fort and the bay of Tura. The war continued until 1862, when the power of the emperor of Anam was so completely broken that he was made overtures for the cessation of hostilities. On June 6, 1862, a treaty of peace was signed, by which the provinces of Saigon, Bienhoa, and My tho were ceded to France; three ports of Tonkin were opened to commerce; the other provinces of Lower Cochín China not ceded to France were to reserve only such number of troops as the French government should permit; Christianity was to be tolerated, and the Christians protected in their lives and property throughout the empire. In 1863 the French concluded a special treaty with the king of Cambodias, by which this whole kingdom was placed under the protectorate of France, and liberal stipulations were made in favor of Roman Catholic missionaries. The Roman Church had, in 1859, eight vicariates apostolic, viz.: 1. Eastern Tonkin; 2. Middle Tonkin; 3. Western Tonkin; 4. South Tonkin; 5. North Cochín China; 6. Eastern Cochín China; 7. Western Cochín China; 8. Cambodias. The first two are under the administration of Spanish Dominicans, the others under that of French Lazarites. The number of native converts was estimated in 1854 at about 500,000 or 600,000, but has since considerably decreased, in consequence of the persecution. The number of the native priests amounted to about 800, and there were also numerous congregations of native nuns. In 1859 the French government provided liberal mission donations, and dispensed the churches of Tonkin and Cochín China as being almost a complete wreck.—Wetzer and Welte, s. v. Tonkin and Asiam (in vol. XII), Schem., Ecclesiastical Year-book for 1855, p. 18, 38; Annual American Encyclo. p. 1862, p. 224; 1863, p. 148. See INDIA. 

Anam' im (Heb. An'amim, עֲנַמִי), signif. unknown; Sept. 'Enammiti, Aminim, in Chron. 'Anam, Vulg. Anam). The name of some Egyptian tribe, descended from Mizraim (Gen. x, 18; 1 Chron. vii, 5). Compare the 'Enemim, or 'Enemim, or Enemim, in Palestine (Josh. xvi, 24) as having possibly been settled by an Egyptian colony. Others (as Bochart, Phileg. iv, 80), on very precarious etymological grounds (Arab. anam, a shepherd; transposed, anam), refer the name to the nomadic custodians of the temple of Jupiter Ammon (but see Michaelis Suppl. 1592 sq.). Still others (as Calmet) regard the Anamim or Oaramim or Garamannim in the oasis Phazania on the river Cinophus (q. d. כְּנַפְס) in north-western Africa (Strabo, xvii, 385; Pol. iv, 6; Plin. v, 4; Mel. i, 8), but with little probability (see Schultze, Parod. p. 154). Gesenius (Thes. Heb. p. 1092) calls special attention to a geographical name, Irenamis, found on the Egyptian monuments (Champollion, Genii, ii, 60 sq.) as meaning truly (or by the article); or else he thinks they may be the Blemmyes, a people of Upper Egypt (Champollion, L'Egypte sous les Pharaons, 155). Among the old versions, Saodias interprets Alexandrinis, the Chaldean paraphrases (comp. Beck, ad Targ. Chron. i, 9 sq.) inhabitants of Morocco (מִשְׁרְדֵּית וּמַכָּבִים). (See generally Michaelis, Spicileg. i, 260 sq.; Vater, Comm. i, 186.)—Winer, s. v.

Anam'melech (Heb. Anammelch, אָנָמִיִּאל, Sept. 'Enammiti'el, Vulg. Anamellach) is mentioned, together with Adramelch, as a rod whom the people of Seppharvaim, who colonized Samaria, worshipped by the sacrifice of children by fire (2 Kings xvii, 31). No satisfactory etymology of the name has been discovered. The latter part of the word is the Heb. for king, but as the former part is not found in that language (unless it be for the Arabic ammān, a statute, Gesenius, Thes. Heb. p. 1032), the name is probably foreign. Roland (De ver. ling. Persarum, § 9) renders it king of grief (from the Persic); but Hyde (Rel. ver. Persarum, p. 131) understands it as referring (from זַכָּב) to the Arabian constellation Cepheus, containing the sheep and the shepherd. Benfey (Monatssamen einiger alter Völker, p. 188) proposes the name of the Persian goddess Anahit or that of the Zend Aniram, as contained in the name of the title Anameschel. So Rawlinson (Herodotus, i, 498), who understands the female power of the sun to be meant, derives it from the name of the Assyrian goddess Anunit. Other conjectures are still more fanciful. The same obscurity prevails as to the form under which the god was worshipped. The Babylonian Talmud states that his image had the figure of a horse; but Kimchi says that of a pheasant or quail (Carpo's Apparatus, p. 576).

—Kito, s. v. See ADRAMELCH.

An'an (Heb. Anan, עֲנַנ), closed; Sept. Ἀνάν, v. r. Ἄναν, one of the chief Israelites that sealed the sacred covenant on the return from Babylon (Neb. xx, 26); B.C. cir. 410. In the apocryphal list of the "temple-servants," whose names returned from the captivity, the same name (Ἀνάν) occurs (1 Esdr. v, 80) in place of the HANAN (q. v.) of the genuine text (Ezra ii, 46).

Anan'el (Ἀνανέλ, i. e. Hananiel), a descendant of one of the sacerdotal families still resident in Babylonia, appointed by Herod high-priest (B.C. 87) on his own elevation to royalty (Josephus, Ant. xv, 3, 1), but removed to make room for the youth Aristobulus (ib. 2, 7), upon whose murder he was replaced (ib. 3, 3); B.C. cir. 84.

An'ani (Heb. Ananiah, עֲנַנְיָאֵה, protected, or perhaps, a shortened form of the name ANANIAH; Sept. Ἀνανία, v. r. Ἀνάν) the last named of the seven sons of Iliocena, a descendant of the royal line of David after the captivity (1 Chron. iii, 24); B.C. cir. 494.

Ananti'ah (Heb. Ananittah, עֲנַנְיָתָה, protected by Jehovah), the name of a man and of a place. See also ANANIAS.

3. Sept. Anani'ah. The father of Massaeah and grandfather of Azariah, which last repaired part of the walls of Jerusalem after the exile (Neh. iii, 23). B.C. considerably ante 446.

2. (Sept. 'Anani). A town in the tribe of Benjamin, mentioned between Nob and Hazor as inhabited after the captivity (Neh. xi, 82). Schweitzer (Palaest. p. 163) regards it as the modern Beth Hamma, three miles north of Jerusalem; a small village, tolerably well built of stone, on a rocky ridge, with many olive-trees (Robinson, Res. iii, 68; comp. Tobler, Topog. von Jerus. ii, 414).

Anan'ias (Ἀνανίας, the Greek form of the name ANANIAH, q. v.), the name of several men, principally in the Apocalypse and Josephus. See also HANANIAH, etc.

1. (Ἀνανίας v. r. Ἀνανίας). One of the persons (or places) whose "sons," to the number of 101, are said to have returned with Zerubbabel from the captivity (1 Esdr. v, 16); but the genuine text (Ezra ii, 15, 16) has no record of them.

2. One of the priests, "sons" of Emmer (I. e. Emmer), who renounced his Gentile wife after the return from Babylon (1 Esdr. ix, 21); evidently the HANANNI (q. v.) of the genuine text (Ezra x, 29).

3. An Israelite of the "sons" of Belah, who did the same (1 Esdr. ix, 20); evidently the HANANIAH (q. v.) of the true text (Ezra x, 29).

4. One of the priests who stood at the right hand
of Eara while reading the law (1 Esdr. ix, 48); the
Anahal (q. v.) of the genuine text (Neh. viii, 4).
5. One of the Levites who aided Eara in expounding
the law (1 Esdr. ix, 48); the Hanah (q. v.) of the true
text (Neh. viii, 7).
6. A person called "Anashas the Great," the son of
that great Samaun, the brother of Azazas, and the
father of Azaxs, of the family of Tobit; who the
angel that addressed Tobit assumed to be (Tob. v.
12, 13). The names are apparently allegorical (see
Fritzsche, Hamzb. in loc.).
7. The son of Gideon and father of Elcia, in the an-
cestry of Judith (Judith viii, 1).
8. The three Children, ver. 67, of the original name, Hamahash (q. v.), of Shadrach,
(Dan. i, 7). See also in 1 Mac. ii, 59.
9. One of the Jewish ambassadors in Samaria, to
whom the decree of Darius in favor of the Jews was
addressed (Josephus, Ant. xi, 4, 9).
10. A son of Oziel (who built the Jewish temple
at Hezopolis), high in favor with the Egyptian queen
Cleopatra (Josephus, Ant. xiii, 10, 4), who made
a league with Alexander Jannaeus at his instance as
general of her army in Palestine (id. 13, 5).
11. A Christian belonging to the infant church at
Jerusalem, who, conspiring with his wife Saphira to
donate to Rome, was overtaken by sudden death,
and immediately buried (Acts v, 1 sq.), A.D. 29.

The Christian community at Jerusalem appear
to have entered into a solemn agreement that each and
all should devote their property to the great work of
furthering the Gospel and giving succor to the needy.
Accordingly they proceeded to sell their pos-
sessions, and brought the proceeds into the common
stock of the church. Thus Barnabas (Acts iv, 36, 37)
having land, sold it, and brought the money, and
laid it at the apostles' feet. The apostles, then, had
the general disposal, if they had not also the imme-
diate distribution, of the common funds. The contribu-
tions, therefore, were designed for the sacred purposes
of religion. As all the members of the Jerusalem
Church had thus agreed to hold their property in com-
mon for the furtherance of the holy work in which they
were engaged, if any one of them withheld a part, and
offered the remainder of what he committed to two
offences—he defrauded the church, and was guilty of
falsehood; and as his act related, not to secular, but to
religious affairs, and had an injurious bearing, both as
an example and as a positive transgression against the
Gospel while it was yet struggling into existence, An-
anas was put to death. He was guilty of a sin of the
deepest dye. Had Ananas chosen to keep his property for his own worldly purposes, he
was at liberty, as Peter intimates, so to do; but he
had, in fact, alienated it to pious purposes, and it was
therefore no longer his own. Yet he wished to deal
with it in part as if it were so, showing, at the same
time, that he was conscious of his misdeed, by present-
ing the residue to the common treasury as if it had been
his entire property. He wished to satisfy his selfish
cravings, and at the same time to enjoy the reputa-
tion of being purely disinterested, like the rest of
the church.

The death of these evil-doers was miraculous
seems to be implied in the record of the transaction,
and has been the general opinion of the church. That
this incident was no mere physical consequence of Pe-
ter's severity of tone, as some of the German writers
have maintained (Ehrmann, Frühj. d. theolog. Li.
ii, 1), is now generally supposed to be warranted by
the similar death pronounced by the same apostle upon
his wife Saphira a few hours after. See Saphira.

It is, of course, possible that Ananias's death may have
been an act of divine justice unlooked for by the apost-
else, as there is no mention of such an intended result
in his speech; but in the case of the wife, such an idea
is out of the question. Niemeyer (Charakteriester der
Bibel, i, 574) has well stated the case as regards the
blame which some have endeavored to cast on Peter in
this matter (Wolffm. Fragm. p. 256) when he says
that not man, but God, is thus animadverted on: the
apostle is but the organ and announcer of the divine
justice, who, acting in the name of the Father of
God, and with the authority of the law, punishes the
offenders, among whom are Augustine and Basil, argue that the
severity of their punishment on earth showed how
great their criminality had been, and left no hope for
them hereafter.—Kitti, s. v.; Smith, s. v.

See, generally, Bibl.-kennz. Unters. p. 375 sq.;
Hohnmann, in Augustus's Theol. Bibl. ii, 129 sq.; Nean-
der, Pflanzens, i, 31 sq.; Vita Epiphan. in his Op. ii, 551;
det. theolog. Lit. i, 212 sq.; also Medley, Sermons, p. 868;
Bulkyke, Disc. iv, 277; Mede, Works, i, 150; Simeon,
Works, xiv, 510; Durand, Sermons, p. 223. Special
treatises are those of Walch, De sepelium Anas. et
Saphr. in passim; Mede, Notes on Acts, 725 sq.; Mi-
shrijian (Wittenberg, 1781); Ernesti, Hist. Anas. et Saph.
(Lips. 1679-1680); Franck, De crimine Anas. et Saph.
(Ar. 1751).

12. A Christian of Damascus (Acts ix, 10; xxii,
12), held in high repute, to whom the Lord appeared
in a vision, and bade him proceed to "the street which
is called Straight, and inquire in the house of Judas
for one called Saul of Tarshus; for, behold, he prayeth." Ananias had difficulty in giving credence to the mes-
sage, remembering how much evil Paul had done to
the saints at Jerusalem, and knowing that he had come
from Damascus with the object of laying waste the
church of Christ there. Receiving, however, an assurance
that the persecutor had been converted, and called to
the work of preaching the Gospel to the Gentiles, An-
anias went to Paul, and, putting his hands on him,
made him receive his sight, when immediately there
fell from his eyes as it had been scales; and, recover-
ing the sight which he had lost when the Lord appears-
ed to him on his way to Damascus, Paul, the new con-
vert, arose, and was baptized, and preached Jesus
Christ (see Walch, Dissert. in Act. Apost. ii, 78 sq.),
A.D. 30.

Tradition (Memblog. Greecor, i, 72 sq.) represents An-
anias as the first that published the Gospel in Damas-
cus, over which place he was subsequently made bish-
opus; but having roused, by his zeal, the hatred of the
Jews, he was seized by them, scourged, and finally
stoned to death in his own church.—Kitti, s. v.

13. A son of Nebadeus (Josephus, Ant. xx, 5, 2),
was made high-priest of the time of the procurator Ti-
berius Alexander, about A.D. 48, by Herod, king of
Chalcis, who for this purpose removed Joseph, son of
Camuysus, from the high-priesthood (Josephus, Ant.
xx, 1, 3). He held the office also under the procu-
rator Cumanus, who succeeded Tiberius Alexander,
A.D. 52. Being implicated in the quarrels of the Jews
and Samaria, he was put to death by the latter (who,
being dissatisfied with the conduct of Cumanus,
appealed to Ummidius Quadratus, president of Syria),
sent in bonds to Rome, together with his asso-
ciate Jonathan and a certain Ananus (Josephus, War,
ii, 17, 6), to answer for his conduct before Claudius
in Cesar (Jochm. in passim), the case being de-
cided in favor of the accused party. Ananus appears
to have returned with credit, and to have remained in
his priesthood until Agrippa gave his office to Ioseph,
the son of Phabi (Josephus, Ant. xx, 8, 8), who suc-
ceded (Wieseler, Chronol. Synops., p. 157 sq.) a short
time before the departure of the procurator Felix (Jo-
ANANIEL and occupied the station also under his successor Festus (Josephus, Ant. xx. 6, 8). Ananias, after retiring from his high-priesthood, "in
increased in glory every day" (Josephus, Ant. xx. 9, 2), and obtained favor with the citizens, and with Albi-
nus, the Roman procurator, by a lavish use of the great wealth he had amassed. After this, he was sent to Caesarea, where he became a favorite with the people. After this, he was sent to Rome, where he died. Paul was defended by the Roman authorities, and was eventually allowed to return to Jerusalem. 

ANAPHIL (Ἀναπηλ), 1. q. Hananok, q. v., the son of Ananias, father of Tobit, and grandfather of Tobit (Tob. 1, 3).

ANAPHORIA (Ἀναφορία, prob. a Greek form of Hanan, q. v.), the name of several men in Josephus.

1. The name of a man, whose five sons all enjoyed the office of high-priest (Josephus, Ant. xx. 9, 1), an office that he himself filled with the greatest fidelity (War, iv, 5, 7). He is probably the same as Ananias, the son of Seth, who was appointed high-priest by Cyrenius (Ant. xxii. 9, 1), and removed by Valerius Gratus (ib. 2). He is apparently the Anaphor (q. v.) mentioned in the Gospels.

2. Son of the preceding, high-priest three months, A.D. 23, by appointment of Agrrippa (Josephus, Ant. xx. 9, 1). He was a man extremely bold and enter-
prising, of the sect of the Sadducees; who, thinking it a fine opportunity to put fear the high-priest of Festus, governor of Judea, and before the arrival of Albinus, his successor, assembled the Sanhedrin, and thereupon procured the condemnation of James, the brother (or relative) of Christ, who is often called the bishop of Jerusalem, and of some others, whom they stigmatized as heretics, and delivered, and consigned. This was extremely displeasing to all considerable men in Jerusalem, and they sent privately to King Agrippa, who had just arrived in Judea, entreating that he would object Ananus from taking such proceedings in his office. He was, in consequence, deprived of his office. He was exceedingly active in opposing the Zealots (Josephus, Life, 56; War, iv, 9, 9-12), and,
in consequence, was put to death at Jerusalem at the beginning of the Jewish war, A.D. 67 (ib. iv, 5, 1). He was from the name Ananias, the most barbarous of all the guards of Simon the tyrant during the final siege of Jerusalem (Josephus, War, v, 13, 1). He was from the name Ananias, the most barbarous of all the guards of Simon the tyrant during the final siege of Jerusalem (Josephus, War, v, 13, 1). He was from the name Ananias, the most barbarous of all the guards of Simon the tyrant during the final siege of Jerusalem (Josephus, War, v, 13, 1). He was from the name Ananias, the most barbarous of all the guards of Simon the tyrant during the final siege of Jerusalem (Josephus, War, v, 13, 1). He was from the name Ananias, the most barbarous of all the guards of Simon the tyrant during the final siege of Jerusalem (Josephus, War, v, 13, 1). He was from the name Ananias, the most barbarous of all the guards of Simon the tyrant during the final siege of Jerusalem (Josephus, War, v, 13, 1). He was from the name Ananias, the most barbarous of all the guards of Simon the tyrant during the final siege of Jerusalem (Josephus, War, v, 13, 1).

ANAPHUKH. See HXHOK.

ANAPHORA (Ἀναφορά, raising up), in the Greek Church, is that part of the service which includes the consecration of the elements. The book containing the service is also called Anaphora. The term answers to the canon missae of the Roman Liturgy.

-Palmer, Orig. Liturg. i, 20.

ANASTASIO, a martyr of the fourth century, of Roman descent, instructed in the principles of Chris-
tianity by Chrysogonus. Her father, being a pagan, gave her in marriage to a man of his own choice, Publius, who informed against her as a Christian. By command of Flocus, governor of Illyricum, she was put to the torture; but, her faith remaining unshaken, he ordered her to be burnt, which sentence was executed December 25, A.D. 304, about one month after the martyrdom of Chrysogonus, her instructor. The feast commemorating her is kept on Dec. 22: the Latinus, Dec. 25.—Baillet, under Dec. 25.

ANASTASIA. See RESURRECTION.

ANASTASIO I, Pope, a native of Rome, succeeded Siricus about the year 398. He was a contemporary of St. Jerome, who speaks highly of his probity and apostolic zeal. He condemned the doctrine of Origen, and excommunicated Rufinus, who, in a controversy with Jerome, had been the advocate of Origen. Anastasius is said to have acknowledged that he did not understand the controversy. Rufinus wrote an apolo-

gy, which is found in Constant's collection of the "Epistles of the Popes." Anastasius died in 402, and was succeeded by Innocent I.—Riddle, Hist. of Popes, i, 150; Halkin, April 37.

II. Pope, a native of Rome, succeeded Gelasius I in 496. He endeavored to put an end to the schism then existing between the see of Constantinople and that of Rome about the question of precedence. Two letters written by him on the occasion to the Emperor Anastasius are still extant. He also wrote a con-
"Epistles of the Popes." Anastasius died in 402, and was succeeded by Innocent I.—Riddle, Hist. of Popes, i, 129; Barnabas, Annal. A.D. 496.

III. Pope, likens a Roman, succeeded Sergius III in 658; he died the following year.

IV. Cardinal Conrad, bishop of Sabina, was elected pope in 1158, after the death of Eugenius III. Rome was then in a very disturbed state, owing to the movements of Arnold of Brescia and his followers. Anastasius died in 1154, and was succeeded by Adrian IV. He wrote a work on the Trinity.

ANASTASIO, Anti-pope, elected about 555 in opposition to Benedict III. Emperor Louis, at the request of the people and clergy of Rome, induced him to resign.

ANASTASIO, St., patriarch of Antioch, was raised to that throne in 559. The Emperor Justinian, who favored the errors of the Apollinaris doctrine (who held that our Lord before his resurrection was, as to his flesh, incorruptible and incapable of suffering), did all in his power to induce Anastasius to support them also, but he persisted in opposing them. Justinian II—

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banished him from Antioch, which he did not revisit until 585, after twenty-three years of exile. He died in 598 or 599, amid the heaviest afflictions. Gregory the Great wrote often to him to console him, and to congratulate him on his return. In the second council of Constantinople it was read, in which he drew the distinction between the worship due to God, and that which we render to men and angels, viz., that we serve God alone. His remains may be found in St. Max. Patr. tom. ix, and in Cornell., Nov. Aust. tom. I. He is often confounded with Anastasius Sinaita (q. v.),—Landon, Eccl. Dict. i, 886.

Anastasius, Sr., surnamed Astric, the bishop of Hungary, born in 954, died Sept. 9, 1044. He entered the Benedictine order at Rouen, France. Subsequently he went to Bohemia with Adalbert, bishop of Prague, by whom he was made abbot of Brouna. When Adalbert had fled to be from Bohemia, Astric left with him. He found an asylum at the court of Duke Stephen of Hungary, who, in the year 1000, put him at the head of the Benedictine abbey of St. Martin. Stephen having divided his duchy into ten bishoprics, that of Colocza was accorded to Astric, who beneath assumed the name of Anastasius. The duke then sent him to Rome to obtain from the pope, Sylvester II, the sanction of the ecclesiastical organization of the bishopric of Hungary (Stephen had died 1038). He brought back for Stephen, with the royal crown and the double cross, the right to regulate the affairs of the Hungarian Church. Being proclaimed king by the nation, Stephen was consecrated and crowned by Anastasius. The latter was, during three years, provincial metropolitan of Hungary, the archbishop of Strigonia being, by a temporary loss of sight, prevented from discharging the duties of his office. While provincial metropolitan, Anastasius was present at the assembly of Frankfurt, and blessed the marriage of the king with Gisela, sister of Holy Roman Emperor Henry II. When the archbishop of Strigonia recovered his sight, Anastasius retired into his diocese, when he devoted himself until his death to the propagation of the Christian faith,—Österreichisches biographisches Lexicon (Vienna, 1851); Hoefer, Biogr. Générale, ii, 480.

Anastasius Sinaita, a monk of Mt. Sinai, born, it is supposed, about 609, though the date is undecided. He is said to have been called to be the successor of St. John of Damascus in defending the faith against the Arians, separatists, and Theodians. In his "Odegor," or "Guide to the Right Path," he speaks of John who was the Theodian patriarch of Alexandria from 677 to 686; he was consequently alive about that period, but when he died is not known. He is honored as a saint in the Greek Church. His principal work, the Odegor just mentioned, has been attributed by some writers to the patriarch Anastasius, who died in 598; but the fact just mentioned, viz., that John of Alexandria, who was patriarch from 677 to 686, is spoken of in it, will prove the impossibility of this. This work was published by Grasset, at Innsbruck, in 1606. Some of the MSS. do not, however, contain the Exposition of the Faith, which is contained in Grateur's edition at the beginning, and differ in many other particulars. The complete works of Anastasius Sinaita have been published by Migne, in Patrologia Graec. tom. lxxxix (Paris, 1860).

Anastasius, a Persian martyr who was baptized at Jerusalem. After his baptism he retired into the monastery of Anastasius, and thence imbibing the superstitious desire of martyrdom, he journeyed to Césarea. When there, he was brought before the governor Barzabanes, who endeavored, first by bribes, and afterward by tortures, to induce him to forsake the destruction of the temple, but in vain. Returning to Persia, where he was first strangled, and then beheaded by order of Chosroes, January 22, 628, the day on which he is commemorated as a saint both in the East and West.—Balley, Vies des Saints, Jan. 22; Landon, Eccl. Dict. s. v.

Anastasius (Bibliothecarius), librarian of the Vatican, and abbot of St. Maria Trans-Tiberim at Rome, a celebrated and learned writer of the ninth century. The dates of his birth and death are unknown. He was on terms of intimacy with the learned men of his age, especially with Photius and Hincmar. He was present in 889 at the eighth council of Constantinople, where Photius was condemned. He translated the Acts of the Council from Greek into Latin. He wrote Historia Ecclesiastica (ed. by Stephani, 1649, fol.); but the most important of his writings is a History of the Popes, under the title De Vita Romornorum pontificum, a Petro Apostolo ad Nicolaum I, adiectis vita Hadriani II et Stephani IV (Rome, 1718-1735, 4 vols. fol. and several other editions).—Cave, Hist. Lit. ann. 870; Hoefer, Nouv. Bioi. Générale, ii, 473.

A'math (Heb. Amath, אתם, an ammer, i. e. to prayer; Sept. ἀμαθή, the father of Shammur, one of the judges of Israel (Judg. iii. 31; v. 6). B.C. ante 1429.

Anath'zma (ἀναθήμα), literally any thing laid up or suspended from ἀναθηματικός, to lay up, and hence any thing laid up in a temple set apart as sacred (2 Macc. ix. 16). In this general sense the form employed is ἀναθήμα, a word of not unfrequent occurrence in Greek classic authors, and found once in the N. T., Luke xxii. 6. The form ἀναθηματικός, as well as its meaning, is peculiar to the Alexandrine dialect (Vellachsen, Schoel. 1, 593). The distinction has probably arisen from the special use made of the word by the Greek Jews. In the Sept. ἀναθήμα is the ordinary rendering of the Hebrew word פֶּתַרְמ, che'rem (although in some instances it varies between the two forms, as in Lev. xxvii. 28, 29), and in order to ascertain its meaning it will be necessary to inquire into the signification of the word. The Alexandrine writers preferred the short penuinmate in this and other kindred words (e. g. καθήμα, καθηματικός); but occasionally both forms occur in the Mss., as in Judg. xvi. 19; 2 Macc. xii. 10; Luke xxii. 6; no distinction therefore existed originally in the meanings of the words, as had been supposed by many early writers.

The word ἀναθηματικός, a verb signifying primarily to shut up, and hence to (1) consecrate or devote, and (2) exterminate. Any object so devoted to the Lord was irredeemable; if an inanimate object, it was to be given to the priests (Num. xviii. 14); if a living creature, or even a man, it was to be slain (Lev. xxvii. 28, 29); hence the idea of extermination as connected with devotion. Generally speaking, a word of this description was taken only with respect to the idolatrous nations who were marked out for destruction by the special decree of Jehovah, as in Num. xxi. 2; Josh. vi. 17; but occasionally the vow was made indefinitely, and involved the death of the innocent, as is illustrated in the case of Jephtha's daughter (Judg. xi. 31), according to the frequent custom in that of Jonathan (1 Sam. xiv. 24), who was only saved by the interposition of the people. The breach of such a vow on the part of any one directly or indirectly participating in it was punished with death (Josh. vii, 25). In addition to these cases of spontaneous devotion on the part of the people, the word הַמֹּס, כֶּרֶם, is frequently applied to the extermination of idolatrous nations; in such cases the idea of a vow appears to be dropped, and the word assumes a purely secondary sense (Sept. יָצָאָתָיו); or, if the original meaning is still to be retained, it may be in the sense of Jehovah (Isa. xxxiv. 2) shutting up, i. e. placing under a ban, and so necessitating the destruction of the people involved in it. The extermination being the result of a positive command (Exod. xxii. 20), the idea of a vow is excluded,
although doubtless the instances already referred to (Num. xxi, 2; Josh. vi, 17) show how a vow was occasionally superadded to the command. It may be further noticed that the degree to which the work of destruction was carried out varied. Thus it applied to the destruction of (1) men alone (Deut. xx, 10; [9]) (2) men and all living creatures (Deut. xxi, 10; (3) all living creatures (Deut. xxi, 16; 1 Sam. xv, 8); the spoil in the former cases were reserved for the use of the army (Deut. ii, 35; xx, 14; Josh. xxi, 8), instead of being given over to the priesthood, as was the case in the recorded vow of Joshua (Josh. vi, 19). See Vow.

I. We thus find that the chereim was a person or thing consecrated or devoted irrevocably to God, and that it differed from any thing merely vowed or sanctified to the Lord in this respect, that the latter could be redeemed (Lev. xxviii, 1-27), while the former was irrevocable (Lev. xxvii, 21), and in reference to living creatures, the devoted thing, whether man or beast, must be put to death (Lev. xxvii, 29). The prominent idea, therefore, which the word conveyed was that of a person or thing devoted to destruction, or accursed. Thus the cities of the Canaanites were anathematized (Num. xxxi, 2, 8); and after their complete destruction, the name of the place was called Hormah (נמרות Sept. ומכרה). Thus, again, the city of Jericho was made an anathema to the Lord (Josh. vi, 17); that is, every living thing in it (except Rahab and her family) was devoted to death; that which could be destroyed by fire was burned, and all that could not be thus consumed (as gold and silver) was forever alienated from man and devoted to the use of the sanctuary (Josh. vi, 24). The prominence thus given to the idea of a thing accursed led naturally to the use of the word in cases where there was no reference whatever to consecration to the service of God, as in Deut. vii, 26, where an idol is called ומכרה, or ומכרה, and the Israelites are warned against idolatry lest they should be anathema like it. In these instances the term refers to the object of the curse, but it is sometimes used to designate the curse itself (e. g. Deut. xx, 17, Sept.; comp. Acts xxiii, 14), and it is in this latter sense that the English word is generally employed.

In this sense, also, the Jews of later times use the Hebrew term, though with a somewhat different meaning as to the curse intended. The word, chereim, of the Rabbins, signifies excommunication or exclusion from the Jewish Church. The more recent rabbinical writers reckon three kinds or degrees of excommunication, all of which are occasionally designated by this generic term (Elias Levi, in Stepber Tishbi). (1) The first of these, נדוע, nidocus, separation, is merely a temporary separation or suspension from ecclesiastical privileges, involving, however, various civil inconveniences, particularly seclusion from society to the distance of four cubits. The person thus excommunicated was not debarred entering the temple, but instead of going in on the right hand, as was customary, he was obliged to enter on the left, the usual way of departure: if he died while in this condition there was no mourning for him, but a stone was thrown on his coffin to indicate that he was separated from the people and had deserved stoning. Buxtorf (Lex. Talm. col. 1304) enumerates twenty-four causes of this kind of excommunication: it lasted thirty days, and was pronounced without a curse. If the individual did not repent at the expiration of the term, however, according to Buxtorf, was extended in such cases to sixty or ninety days), the second kind of excommunication was resorted to.

(2.) This was called simly and more properly ומכרה, chereim, curse. It could only be pronounced by an assembly of at least ten persons, and was always accompanied with curses. The formula employed is given at length by Buxtorf (Lex. col. 828). A person thus excommunicated was cut off from all religious and social privileges: it was unlawful either to eat or drink with him (comp. 1 Cor. v, 11). The curse could only be pronounced by a rabbin, by several rabbins, or by one person of dignity. (3.) If the excommunicated person still continued impenitent, a yet more severe sentence was, according to the rabbins, pronounced against him, which was termed卡通, kam-i-mata, inspiration (Elias Levi, in Tishbi). It is described as a complete excommunication from the Church and the giving up of the individual to the judgment of God. There is reason to believe that these three grades are of recent origin. The Talmudists frequently use the term by which the first and last are designated interchangeably, and some rabbinical writers (whom Lightfoot has followed in his Hora Hebr. et Talm. ad 1 Cor. v, 5) consider the last to be a lower grade than the second; yet it is probable that the classification rests on the fact that the sentence was more or less severe according to the circumstances of the case; and though we cannot expect to find the three grades distinctly marked in the writings of the N. T., we may not improbably consider the phrase "put out of the synagogue," "excom- munication," "withholding," etc., (comp. ix, 25; xii, 42), as referring to a lighter censure than is intended by one or more of the three terms used in Luke vi, 22, where perhaps different grades are intended. The phrase "deliver over to Satan" (1 Cor. v, 5; 1 Tim. i, 20) has been by many commentators understood to refer to the most severe kind of excommunication. Even admitting the allusion, however, there is a very important difference between the Jewish censure and the formula employed by the apostle. In the Jewish sense it would signify the delivering over of the transgressor to final perdition, while the apostle expressly limits his sentence to the "destruction of the flesh" (i. e. the depraved nature), and resorts to it in order "that the spirit may be saved in the day of the Lord Jesus." See ACCURSED.

II. But, whatever diversity of opinion there may be as to the degrees of excommunication, it is on all hands admitted that the term ומכרה, with which we are more particularly concerned as the equivalent of the Greek ἀθηναίμαι, properly denotes, in its rabbinical use, an exclusion from society, with severe curses and denunciations of evil. We are therefore prepared to find that the anathema of the N. T. always implies excommunication; but it yet remains to be ascertained whether it is ever used to designate a judicial act of excommunication. That there is frequently no such reference is very clear: in some instances the individual denounced the anathema on himself, unless certain conditions are fulfilled.

The noun and its corresponding verb are thus used in Acts xxii, 12, 14, 21, and the verb occurs with a similar meaning in Matt. xxvi, 74; Mark xiv, 71. The phrase "to call upon the name of the Lord" (1 Cor. xii, 3; Eph. i, 21) is commonly applied to a judicial sentence pronounced by the Jewish authorities, but to the act of any private individual who exhorted him and pronounced him accursed. That this was a common practice among the Jews appears from the rabbinical writings. The term, as it is used in reference to any who should preach another gospel, "Let him be anathema" (Gal. i, 8, 9), has the same meaning as let him be accounted execrable and accursed. In none of these instances do we find any reason to think that the word was employed to designate specifically and technically excommunication either from the Jewish or the Christian Church. The absence of two passages in which it occurs in the N. T., both presenting considerable difficulty to the translator.
(c.) With regard to the first of these (Rom. 1, 8), Grotius and others understand the phrase "accursed from the earth" to signify excommunication from the Christian Church, while most of the fathers, together with Tholuck, Rücker, and a great number of modern interpreters, explain the term as referring to the Jewish practice of excommunication. On the other hand, Deyling, Olshausen, and others maintain that it properly means a general meaning of accursed. The great difficulty is to ascertain the extent of the evil which Paul expresses his willingness to undergo: Chrysostom, Calvin, and many others understand it to include final separation, not, indeed, from the love, but from the presence of Christ; others limit it to a violent death; and others, again, extend it to damnation. Let us consider whether any of these are to be regarded simply as expressions of the most intense desire (γεγενομένους παραδότος ἐν, I could wish, i.e. were such a thing proper or available, see Winer, Idiom., p. 222). Some have even thought (taking the verb as a historical Imperfect) that the apostle was simply referring to his former declaration of detestation of Christ, when yet unconverted (see Bloomfield, Ecclesio Synag. in loc.), and Tregelles proposes (A Account of Gr. Text of N. T., p. 219) to remove the difficulty altogether in this way, by enclosing the clause in question in a parenthesis. See Wollf Cure, in loc.; Poli Sympos., in loc.; Trautmann, Illustratio (Jen. 1798); Meth. Quest. Rev. 1863, p. 420 sqq. Comp. Ban.

(b.) The phrase ANATHEMA MARAN-ATHA, οὐαίτια μαρανατσά (1 Cor. xvi, 22), has been considered by many to be equivalent to the Ναϴωματα, shammatas, of the rabbins, the third and most severe form of excommunication. This opinion is derived from the supposed etymological identity of the Syriac phrase itself, maran-atha (q. v.), Ναϴωματα, "the Lord cometh," with the Hebrew word which is considered by these commentators to be derived from ותמה, shem atha, "the Name (i.e. Jehovah) cometh." This explanation, however, can rank no higher than a plausible conjecture, since it is supported by no historical evidence. The Hebrew term is never found thus divided, nor is it ever thus explained by Jewish writers, who, on the contrary, give etymologies different from this (Baxtor, Lex. col. 2466). It is, moreover, very uncertain whether this third kind of excommunication was in use in the time of Paul, and the phrase which he employs is not found in any rabbinical writer (Lightfoot, Horae Hebr. et Talm. on 1 Cor. xvi, 22). The literal meaning of the words is clear, but it is not easy to understand why the Syriac phrase is here employed, or what is its meaning in connection with anathema. Lightfoot supposes that the apostle uses it to signify that he pronounced this anathema against the Jews. However this may be, the supposition that the anathema, whatever be its precise object, is intended to designate excommunication from the Christian Church, as Grotius and Augusti understand it, appears to be on very slight grounds: it seems preferable to regard it, with Lightfoot and most other commentators, simply as an expression of detestation. Though, however, we find little or no evidence of the use of the word anathema in the N. T. as the technical term for excommunication, it is certain that it obtained this meaning in the early ages of the Church; for it is thus employed in the apostolic canons, in the council of Chalcedon, in the fathers, and in the councils of the Church. Hence it was used in excommunication in being attended with curses and execrations. It signifies not only to cut off the living from the Church, but the dead from salvation. It was practiced in the early Church against notorious offenders. The form has been preserved: the following was pronounced by Synagoga against one Andronicus: "Let no Church of God be open to Andronicus and his accusers, but let every sacred temple and church be shut against them. I abominate both private men and magistrates to receive them neither under their roof nor to their table; and priests, more especially, that they neither converse with them living nor attend their funerals when dead." When any one was thus anathematized, notice was given to the neighboring churches, and occasionally to the churches over the world, that all might confirm and ratify this act of discipline by refusing to admit such a one into their communion. The form of denouncing anathemas against heretics and heresies is very ancient. But as zeal about opinions increased, and Christians began to set a higher value on trifles than on the weightier matters of the law, it became a common practice to add anathemas to every point in which men differed from each other. At the Council of Trent a whole body of divinity was put into canons, and an anathema affixed to each, how fearful an instrument of power the anathema was in the hands of popes in the Middle Ages is attested by history. Popes still continue to hurl anathemas against heretics, which are little regarded.—Bingham, Orig. Eccles. bk. xvi, ch. ii, § 16. See Interdict.

Treatises on this subject are the following: Durr, De anathematse (Alta. 1682); Baldwin, De anathematismis (Viteb. 1630); Bose, in Winckler's Tempor sac. p. 231 sqq.; Fecht, De precibus contra alios (Rost. 1706); Pippin, De imprecationibus (Lips. 1721); Plasans, De psalmo ad ejectionem (Reg. 1779); Pococke, De imprecationibus in templo, in J. Bib. Sac. 1658, p. 485 sqq. See Imprecation.

An'athoth (Heb. Anathoth, אנתוית, anawra, l. e. to prayer; Sept. Αναθών, the name of one city and of two men.

1. One of the towns belonging to the priests in the tribe of Benjamin, and as such a city of refuge (Josh. xxvi, 18). It is omitted from the list in Josh. xviii, but included as a "suburb" (1 Chron. vi, 60 [45]). Hither, to his "fields," ahab is banished by Solomon after the failure of his attempt to put Adonijah on the throne (1 Kings ii, 26). This was the native place of Abiezer, one of David's 80 captains (2 Sam. xxiii, 27; 1 Chron. xi, 28; xxvii, 12), and of Jehu, another of the mighty men (1 Chron. xii, 9). This "men" (אנתוית, anawra, i.e. one who is in his own case; compare, however, Netophah, Michmash, etc.) of Anathoth returned from the captivity with Zerubbabel (Ezra ii, 28; Neh. vii, 37; 1 Esdr. v, 18). It is chiefly memorable, however, as the birthplace and usual residence of the prophet Jeremiah (Jer. i, 1; xi, 21-23; xxix, 37; xxxii, 7-9), whose name it seems to have borne in the time of Jerome, "Anathoth of Jeremia" (Onomast. v). This same writer in Jer. i, 1 places Anathoth three Roman miles north of Jerusalem, which correspond with the twenty stadia assigned by Josephus (Ant. x, 7, 8). In the Talmud (Yoma, 10) it is called Anath (אנת). (For other notices, see Reland's Palest. p. 561 sqq.) Anathoth lay on or near the great road from the north to Jerusalem.
Ancillon

Ancillon was a bishop in the Cyrillid Church who lived between 1554 and 1558. He was a missionary in Brazil, where he distinguished himself more than any other member of his order. He is often called the Apostle of Brazil. He had an extraordinary influence over the Indians, who, under his guidance, aided in establishing the city of Rio, and in expelling the French from the country. He is the author of a grammar of the Brazilian Indians, which is still regarded as a classic work on that subject (see Ausland, 1835, p. 656 sq.). Although a large number of miracles were reported of him, he has not yet been canonized. He died June 19, 1597. A Latin biography of him was published by Bercarius in Cologne, 1617.

Anchor [Sonomy], the instrument fastened in the bottom of the sea to hold a vessel firm during a storm (Acts xxvii, 29, 30, 40); from which passage it appears that the vessels of Roman commerce had several anchors, and that they were attached to the stern as well as prow of the boat (see Conybeare and Howson, St. Paul, ii, 385). The anchors used by the Romans were for the most part made of iron, and their form resembled that of the modern anchor. The anchor as here represented, and as commonly used, was called ἄντηρα, because it had two teeth or flukes. Sometimes it had one only. The following expressions were used for the three principal processes in managing the anchor: ἀντοράμα συλλέπει, ἄνθυσα τοῦ ἄντηρος, "to loose the anchor;" ἀντοράμα τολλοζε, ἀποχάλει, ἀναπεκ νεον, "to cast anchor;" ἀντοράμα τολλοζε, ἀποχάλει, ἀναπεκ νεον, "to weigh anchor." The anchor usually lay on the deck, and was attached to a cable (funicum), which passed through a hole in the prow, termed occlus. In the

Ancient Galley, with the cable to which the Anchor is attached, passing through the prow.
ANCILLON

of his varied learning is to be obtained from the work entitled "Mélanges Critiques de Littérature, recueilli des Communications de feu M. Ancillon," published at Baie in 1698 by his son Charles, who was a man of literary distinction (see Haag, La France Protestant, i, 60; Bayle, Dict. s. v.).

Andillon, Jean Pierre Frédéric, a descendant of David Ancillon, was born at Berlin on the 30th of April, 1766. He studied theology, and on his return from the university he was appointed teacher at the military academy of Berlin, and preacher at the French church of the same town. He began his literary career by a work entitled "Mélanges de Littérature, philos. et phil.," Berlin, 1801, 2 vols. 8vo.; and a few years after he was appointed professor of the Academy of Sciences of Berlin, and was, at the same time, appointed his historiographer. His preaching at Berlin attracted the attention of the king, and he was drawn into political life. In 1806 he was appointed instructor of the Crown Prince of Prussia, and was further distinguished by the title of Councillor of State. In 1825 he was made Minister of Foreign Affairs, in which office he died, April 10, 1837.—Biog. Dict. Soc. Utile. Knowledge: Haag, La France Protestant, i, 90.

Ancora, a city in Galatia (see Smith's Dict. of Class. Geog., s. v.), where three councils were held: I. In 314, attended by twelve or eighteen bishops; the subject of apostates was discussed, and twenty-five canons were passed. II. Semi-Arian council, 315, and a second formula of Sirmium (q. v.). III. In 375, when Hypsius, bishop of Parnassus, was deposed.—Smith, Tables of Church Hist.

Anderson, Christopher, an English Baptist minister, born at Edinburgh, Feb. 19, 1782, and educated at the Baptist College, Bristol. In 1806 he commenced his labors as a city missionary in Edinburgh, at his own expense, and in ten years a church was established, of which he remained the pastor till his death. He was one of the principal founders of the Edinburgh Bible Society (1809) and of the Gaelic School Society (1811). He died Feb. 18, 1852. Besides fugitive essays on missions, etc., he wrote "The Design of the Domestic Constitution" (Lond. 8vo); —History of the Council of the Ancients (Lond. 1833, 12mo); —Annals of the English Bible (Lond. 1845, 2 vols. 8vo.); —Jamieson, Relig. Biog. p. 16.

Anderson, John, D.D., an eminent Presbyterian minister, born in Guildford, N.C., April 10, 1677, licensed to preach in 1791. He itinerated in Kentucky, Tennessee, and Ohio until 1801, when he became pastor at Upper Buffalo, Washington Co., Pa., where he remained till 1833. He was made D.D. by Washington College, 1821. He died Jan. 5, 1835. Many ministers of eminence studied in Dr. Anderson's house.—Sprague, Ancilla, iii, 588.

Anderson (or Andree), Lawrence (or Le Querent), chancellor of Gustavus Vasa, born in Sweden in 1480. He was at first a priest at Strängnäs, and became subsequently archdeacon at Upsal. On his return from a journey to Rome he passed through Paris, and became convinced of the truth of Luther's doctrines. Arriving in Sweden, he was made chancellor by Gustavus Vasa, who readily seconded all his efforts for promoting the Reformation in Sweden. At the request of the king, Anderson, together with Claus Petr, translated the Bible into Swedish. The Reformation was established by the Diet of Wetter in 1528. Anderson was high in office and favor until 1540, when he was charged with having failed to disclose a conspiracy against the king of which he had knowledge, and he was sentenced to death. He was, however, let off for a sum of money, and retired to Strängnäs, where he died April 3, 1552.—Hoefer, Biog. Centrale, ii, 529.

Anderson, Peyton, a Methodist preacher of Virginia, born 1795, entered the Virginia Conference at nineteen, and preached in the principal cities and stations until his death in 1823, aged twenty-eight. Mr. Anderson was a teacher previous to his ministry, and, being well-educated, modest, faithful, and circumspect, and greatly devoted to his calling, his promise of future usefulness to the church was rapidly maturing, which was proved by his election to the Committee of 1824.

Andrade, Antonio d', a Portuguese theologian and missionary, born at Villa de Olienera about 1500, died August 20, 1583. He entered the order of Jesuits at Coimbra in 1566, and was, in 1601, sent as missionary to India. Having been appointed the superior of the missions of Mongolia, he learned that in Thibet certain vestiges of Christianity, or some form of religious worship similar to that of the Roman Catholic Church, was to be found. He accordingly concluded to visit that, until then, almost entirely unknown country. He successfully accomplished the hazardous journey, and reached Caparanga, a city which was the residence of the military chief of Thibet. It is said that he was well received by the grandees and the court, and that he was allowed to preach and to erect a temple to the Virgin Mary. He returned to Mongolia in order to associate with himself other missionaries. With these he went a second time to Thibet, where he again met with a favorable reception. Subsequently he was elected provincial of the residence of Gos, where he remained until his death. He published an account of his first journey to Thibet under the title Novo Descobrimento do Grão Cato, ou dos Reinos de Thibet (Lisb. 1626, 4to); —Novo Descobrimento do Grão Cato, ou dos Reinos de Thibet (Lisb. 1626, 4to).—(New Discovery of the Great Cathay, or the Kingdoms of Thibet). This work was translated into many other languages—into French in 1586, Dict. Gén. des d. des dom. s. v.; into Spanish, in 1589, and 1601; into Italian, and 1604; into Portuguese, in 1586, and 1594; into Dutch, in 1602; and into German, in 1603.——Alegamba, Bibl. Script. Soc. Jnerv.; Hoefer, Nouv. Dict. Gén. des d. des dom. s. v., 588.

Andrade, Diogo Payva d', a Portuguese theologian, was born at Coimbra in 1528, and became grand treasurer of King John. He distinguished himself as the Council of Trent, concerning which he wrote Quasiriwm Ordororom libri x, against Chemnitz Examen Conc. Trid. (Venice, 1604, 4to); besides Defensor Fidei Trident. lib. vi (Lisb. 1614, 4to); De Conciliorum Authoritate: and several other volumes of secular and sacred works. He died in 1675.—Alegamba, Bibl. Script. Soc. Jnerv.; Hoefer, Nouv. Dict. Gén. des d. des dom, i, 588.

Andrade, Thomas d' Jesus, brother of the last, and monk of the Augustine monastery at Coimbra. He laid the foundation in 1578 of the Discalced. He followed King Don Sebastian into Africa, and was taken prisoner at the battle of Alcarez, August 4, 1578, and thrown by the infidels into a dungeon, but other light penetrated but that which came to him through the cracks in the door. Here he wrote, in Portuguese, The Labors of Jesus, which obtained great celebrity, and has been translated into Spanish, Italian, and French. He died April 17, 1582, in the place of his confinement, where, in spite of the ransom sent by his sister, the Countess of Linhares, he preferred to remain, that he might comfort, during the remainder of his days, the Christian captives imprisoned with him. Father Alexis de Meneses has written his Life, which is appended to "The Labors of Jesus," printed in 1651.—Landon, Ecles. Dict. i, 20.

André, Jakob, a celebrated Lutheran theologian, born at Waiblingen, in Württemberg, March 25, 1528. In 1543 he took the degree of B.A. in the University of Tübingen, and in 1553 that of doctor in theology. In 1546 he became deacon in Stuttgart; and when the Spanish troops took the town, he alone, of all the Protestant preachers, remained. In 1556 and 1559 he labored successfully in planting the Reformation in Oettingen and Baden. In 1557 he attended the diets of Frankfort and Ratisbon, and was one of the secretaries at the Conference of Worms. In 1557 he published his work De Cælo, Domini, and in the year following he published a reply to the work of St philippus (who had gone over to the Roman Church) against...
Luther, in which that writer had made a collection of the various opinions of all the different Protestant sects, and attributed them to Luther as the origin of all. In 1562 he was made professor of theology and chancellor of the University of Tübingen. He went, in 1563, to Strauburg, where Zanchius had been previously employed, and the elector was full of grace, sin as they will, and persuaded Zanchius to sign a confession of faith which he drew up. See ZANCIUS.

During the next eight years he travelled largely in Germany and Bohemia, consolidating the Reformation. In 1571 he pronounced the sentence that sin is a capital crime. But the most important labor of his life was his share in the preparation of the Formula Concordiae, composed by a meeting of divines at Torgau, 1576, and revised in April, 1577, at the monastery of Berg, by André, Chemnitz, and Seinecker. This Liber Bergensis was accepted by Augustus, elector of Saxony, who caused his clergy to sign it, and invited those of other German states to sign also. Many refused. The book, previously revised by Musculus, Cornerus, and Chytraeus, with a preface by André, was printed in 1579. (See Francke, Libri Symbolici, part iii, Prologum; and see FORMULA CONCORDIAE.) It is thoroughly polemical, and marks the Lutheranism of the Calvinistic view of the sacraments. An account of the controversies caused by the Formula is given by Mosheim (CH. Hist. cent. xvi, sec. iii, pt. ii, ch. 1). André laboriously earned to gain general assent to the Formula; for five years he travelled widely, confering with princes, magistrates, and prelates, and in 1584 the labors of the luminous work on the ubiquity of Christ. In 1586 he disputed with Beza at the colloquy of Montbéliard, and died at Tübingen Jan. 7, 1590. He wrote more than one hundred and fifty different works, chiefly polemical.

—Mosheim, CH. Hist. cent. xvi, pt. ii, ch. 1, § 36–40; 
Niedner's Zeitschrifl, 1863, Heft iii; Herzog, Real-Encyklopädie, s. v.

ANDREAS, ABRAHAM, Lutheran archbishop of Upsala, a native of Saxony, was born in 1607. While rector of the university of Stockholm he offended King John, the son of Gustavus Vasa, who wished to re-establish the Roman Catholic Church in Sweden. In order to escape imprisonment he fled to Germany, where he spent thirteen years, during which time he published most of his works. At the death of John, in 1611, he returned to his see, on the accession of Sigismund, his successor, who was at the same time king of Poland, the Swedish clergy met at Upsal, resolved to maintain the Confession of Augsburg, and unanimously elected Andreas archbishop. King John Sigismund, on his arrival at Stockholm, had to confirm the election, and he was crowned by Andreas. Duke Charles, the prince regent of Sweden, charged him with reorganizing the church affairs; but on the tour which he undertook to this end he raised the indignation of the people by his rigor, and incurred the displeasure of the regent. Being moreover accused of a secret understanding with Sigismund, he was seized in his office and imprisoned in the Castle of Gripsholm, where he died. Andreas wrote a work against the Adiaphorists (Forum Adiaphororum, Wittenberg, 1587, 8vo), with several other works. He also translated a commentary on Daniel by Draciotes, and published several works of his father-in-law, Laurentius Petri de Nerikle.

—Hoeter, Biog. Generale, ii, 104.

ANDREAS CACETTIUS (Andrew of Crete), so called because his province was that of Crete. Born at Damascus about 656, he embraced the monastic state at Jerusalem, for which reason he is sometimes styled Hieroelmotimianus. He was a vehement antagonist of the Monothelites, was ordained deacon at Constantinople, and shortly after was made archbishop of Crete, which church he governed for many years, and died at Mitylene at the end of the seventh century. Besides his sermons, homilies, and orations, he wrote many hymns, some of which are still sung in the Greek churches. The Greek Church commemorates him as a saint on July 4. His remains are gathered under the title Opéra Gr. et Lat. cons. nodis Combollé, fol. (Paris, 1639; Seeave, Hist. Lit. anno 633; Landon, Eccles. Dict. i, 352.

ANDREAS, archbishop of Crain in Austria, one of the forerunners of Luther, lived in the second half of the fifteenth century. Having been sent by the Emperor Frederick III to Rome, he was scandalized at the manners of the Roman court. Andreas urged the necessity of a reform of the church upon the cardinals, and the pope, who at first praised his zeal, but when Andreas continued to press, made him understand that his labors were of no avail. Having been liberated through the intervention of Emperor Frederick III, he went to Basle, and attempted to convoke another general council. Public opinion and the universities showed to him a great deal of sympathy, but the pope excommunicated him and all who would give him an asylum. When the city of Basle refused to expel Andreas, the papal legate put it under the interdict, to which, however, no one paid any attention except the Carmelite monks, who on that account were refused any alms by the citizens, and nearly starved to death. After a long negotiation with the pope and the cardinals, it was determined that Andreas was to be retracted, and when he refused he was put in prison, where, after a few months, he was found hung, in 1484—on the same day, it is said, when Luther was born. His body was put in a barrel, and, through the executioner, thrown into the Rhine.

—Hoefer, Biog. Generale.

ANDREIS, or ANDREI, JOHANN VALENTIN, grandson of Jakob von See, born at Herrenberg, 1546. After completing his academic course at Tübingen, he travelled for some years as tutor. In 1614 he became deacon at Vaihingen, where he labored zealously six years as preacher and writer, directing his efforts mainly against formalism and mysticism. Himself a practical Christian, he mourned over the frivolous learning and pedantry of the time, and directed his life and labors against it. But instead of attacking them in the usual way, he adopted wit and satire as his weapons. He wrote Minippus, sive Saeculiornus d'alorum et ciurorum secularium in praepulitica orthodoxy, and Atenea Eva, against cabalistic theosophy. His Fama Fraternitatis Roman Cruunt (1614) and Confessio Natorealitatis H. C. (1615), were an ironical attack on the secret societies of his times. Those who did not understand the mystification ascribed to him the foundation of the Rosicrucians (q. v.). He wrote again, and book after book, to show that his first work was fictitious, and destined to teach a useful lesson; but nobody would believe him at first. But finally he was understood, and "no satire was probably ever attended with more beneficial results." His real object was to overthrow the idols of the time in literature and religion, and to bring the minds of men back to Christ; and no writer of his time did more to accomplish this end. He removed to Venice in 1629, where he died in 1634, and the church of Nördlingen, 1634, he lost his library and other property. He died at Adelberg, June 27, 1634. For a further account of him, see Hossbach, Andreae und sein Zeitalter (Berlin, 1819); Hurst, History of Rationalism, chap. i. Rheinwald, Andreae Iusop ubi conscripta (Berlin, 1856), and Ch. Itzler, § 2.

ANDREW (Ἀνδρέας, manly), one of the twelve apostles. His name is of Greek origin (Athen. xv. 675; vii. 312), but was in use among the later Jews (Josephus, Ant. xii. 2, 2; see Dio Cass. lxviii. 82; comp. Dios. Sid. Excerpta Vat. p. 14, ed. Lipe.), as appears from a passage quoted from the Jerusalem Talmud by Lightfoot (Harmony, Luke v. 10). He was a native of the city of Bethsaida in Galilee (John i. 44), and brother of Simon Peter (Matt. iv. 18; Acts...
ANDREW

2, John 1:43). He was at first a disciple of John the Baptist (John 1:29), and was led to receive Jesus as the Messiah in consequence of John's expressly pointing him out as "the Lamb of God" (John 1:30, A.D. 26). His first care, after he had satisfied himself as to the validity of the claims of Jesus, was to bring to him his brother Simon. Neither of them, however, became at that time steadfast disciples. but afterwards, for a time, they were pursuing their occupation as fishermen on the Sea of Galilee when Jesus, after John's imprisonment, called them to follow him (Matt. iv, 18 sq.; Mark i, 16, 17). A.D. 37. See PETER.

In two of the lists of the apostles (Matt. x, 2; Luke vi, 15) he is named in the first pair with Peter, but in Mark xvi, 7, in the company of Thomas. In Acts i, 13, with James. In accompanying Jesus he appears as one of the confidential disciples (Mark xii, 3; John vi, 21; xii, 22), but he is by no means to be confounded (as by Lützelberger, Kirchl. Tradit. über Jch. p. 199 sq.) with the beloved disciple of the fourth Gospel (see Luke, Conn. c., ib. Joh. i, 65 sq.; Masler, Comm. in Joh. 8, 94 sq.). Very little is related of Andrew by any of the evangelists: the principal incidents in which his name occurs during the life of Christ are the feeding of the five thousand (John vi, 9), his introducing to our Lord certain Greeks who desired to see him (John xii, 22), and his asking, along with his brother, Simon, to point him the way to the kingdom of God. For a further explanation of what our Lord had said in reference to the destruction of the temple (Mark xiii, 8), of his subsequent history and labors we have no authentic record. Tradition assigns Scythia (Eusebius, iii, 1, 71), Greece (Theodoret, i, 1425; Jerome, Ep. 149 ad Marce), and, at a later date, Asia Minor, Thrace (Hippolytus, ii, 80), and elsewhere (Nepos, ii, 89), as the scenes of his ministry. It is supposed that he founded a church in Constantinople, and ordained Stachys (q. v.), named by Paul (Rom. xvi, 9), as its first bishop. At length, the tradition states, he came to Patras, a city of Achaea, where Stachys, the proconsul, enraged at his persistent preaching, commanded him to join in sacrifices to the heathen gods; and upon the apostle's refusal, he ordered him to be severely scourged and then crucified. To make his death the more lingering, he was fastened to the cross, not with nails, but with cords. Having hung two days, praisings the Lord and the God to whom his trust had been committed, he is said to have expired on the 8th of November, but in what year is uncertain. The cross is stated to have been of the form called "crux decussata" (X), and commonly known as "St. Andrew's cross;" but this is doubted by some (see Lepalus, De cruce, i, 7; Sagittar. De crucisat. ac scissori. viii, 19). His relics, it is said, were afterward removed from Patras to Constantinople. (Comp. generally Fabric. Cod. Apocryph. i, 456 sq.; Salut. Lax Ecgym. p. 98 sq.; Menolog. Graecor. i, 221 sq.; Petavii VII. Apostol. p. 82 sq.; Andr. de Sassy, Andreae frater Petri, lar. 1646.) See APOSTLE.

An apocryphal book, bearing the title of the Acts of Andrew, is assigned by some to the 3rd century (iii, 29), Epiphanius (Hier. xlvii, 1; ixiii, 1), and others. It seems never to have received beyond some heretical sects, as the Encratites, Origenians, etc. (Fabric. Cod. Hier. ii, 247; Kleuker, Cod de Apocr. d. N. T. p. 681 sq.). This book, as well as a "Gospel of St. Andrew," was included by Eusebius of Caesarea (iii, 25), Eusebius (Hier. xlvii, 1; ixiii, 1), and others. It seems never to have received beyond some heretical sects, as the Encratites, Origenians, etc. (Fabric. Cod. Hier. ii, 247; Kleuker, Cod de Apocr. d. N. T. p. 681 sq.). This book, as well as a "Gospel of St. Andrew," was included by Eusebius of Caesarea (iii, 25), Eusebius (Hier. xlvii, 1; ixiii, 1), and others. It seems never to have received beyond some heretical sects, as the Encratites, Origenians, etc. (Fabric. Cod. Hier. ii, 247; Kleuker, Cod de Apocr. d. N. T. p. 681 sq.). This book, as well as a "Gospel of St. Andrew," was included by Eusebius of Caesarea (iii, 25), Eusebius (Hier. xlvii, 1; ixiii, 1), and others. It seems never to have received beyond some heretical sects, as the Encratites, Origenians, etc. (Fabric. Cod. Hier. ii, 247; Kleuker, Cod de Apocr. d. N. T. p. 681 sq.). This book, as well as a "Gospel of St. Andrew," was included by Eusebius of Caesarea (iii, 25), Eusebius (Hier. xlvii, 1; ixiii, 1), and others. It seems never to have received beyond some heretical sects, as the Encratites, Origenians, etc. (Fabric. Cod. Hier. ii, 247; Kleuker, Cod de Apocr. d. N. T. p. 681 sq.). This book, as well as a "Gospel of St. Andrew," was included by Eusebius of Caesarea (iii, 25), Eusebius (Hier. xlvii, 1; ixiii, 1), and others. It seems never to have received beyond some heretical sects, as the Encratites, Origenians, etc. (Fabric. Cod. Hier. ii, 247; Kleuker, Cod de Apocr. d. N. T. p. 681 sq.). This book, as well as a "Gospel of St. Andrew," was included by Eusebius of Caesarea (iii, 25), Eusebius (Hier. xlvii, 1; ixiii, 1), and others. It seems never to have received beyond some heretical sects, as the Encratites, Origenians, etc. (Fabric. Cod. Hier. ii, 247; Kleuker, Cod de Apocr. d. N. T. p. 681 sq.). This book, as well as a "Gospel of St. Andrew," was included by Eusebius of Caesarea (iii, 25), Eusebius (Hier. xlvii, 1; ixiii, 1), and others. It seems never to have received beyond some heretical sects, as the Encratites, Origenians, etc. (Fabric. Cod. Hier. ii, 247; Kleuker, Cod de Apocr. d. N. T. p. 681 sq.). This book, as well as a "Gospel of St. Andrew," was included by Eusebius of Caesarea (iii, 25), Eusebius (Hier. xlvii, 1; ixiii, 1), and others. It seems never to have received beyond some heretical sects, as the Encratites, Origenians, etc. (Fabric. Cod. Hier. ii, 247; Kleuker, Cod de Apocr. d. N. T. p. 681 sq.). This book, as well as a "Gospel of St. Andrew," was included by Eusebius of Caesarea (iii, 25), Eusebius (Hier. xlvii, 1; ixiii, 1), and others. It seems never to have received beyond some heretical sects, as the Encratites, Origenians, etc. (Fabric. Cod. Hier. ii, 247; Kleuker, Cod de Apocr. d. N. T. p. 681 sq.). This book, as well as a "Gospel of St. Andrew," was included by Eusebius of Caesarea (iii, 25), Eusebius (Hier. xlvii, 1; ixiii, 1), and others. It seems never to have received beyond some heretical sects, as the Encratites, Origenians, etc. (Fabric. Cod. Hier. ii, 247; Kleuker, Cod de Apocr. d. N. T. p. 681 sq.). This book, as well as a "Gospel of St. Andrew," was included by Eusebius of Caesarea (iii, 25), Eusebius (Hier. xlvii, 1; ixiii, 1), and others. It seems never to have received beyond some heretical sects, as the Encratites, Origenians, etc. (Fabric. Cod. Hier. ii, 247; Kleuker, Cod de Apocr. d. N. T. p. 681 sq.). This book, as well as a "Gospel of St. Andrew," was included by Eusebius of Caesarea (iii, 25), Eusebius (Hier. xlvii, 1; ixiii, 1), and others. It seems never to have received beyond some heretical sects, as the Encratites, Origenians, etc. (Fabric. Cod. Hier. ii, 247; Kleuker, Cod de Apocr. d. N. T. p. 681 sq.). This book, as well as a "Gospel of St. Andrew," was included by Eusebius of Caesarea (iii, 25), Eusebius (Hier. xlvii, 1; ixiii, 1), and others. It seems never to have received beyond some heretical sects, as the Encratites, Origenians, etc. (Fabric. Cod. Hier. ii, 247; Kleuker, Cod de Apocr. d. N. T. p. 681 sq.).
the ornaments of his chapel, and the ceremonies there. He was a man of the most fervent devotion. Five hours every day did he dedicate almost entirely to devotion exercises. Prayer might be said to be the very element he breathed. During the illness that lasted for months of anguishing and death, his voice was almost constantly heard pouring forth ejaculatory prayers; and when, through failure of strength, he could no longer articulate, his uplifted hands and eyes indicated the channel in which his unexpressed thoughts continued to flow. He died September 25, 1626, at the age of seventy-three. His chief work in his Sermons, nine volumes in all, the best edition of which is that published in the Anglo-Catholic Library (Oxford, 5 vols. 8vo, 1841-48). He also wrote Tortura Torti (Lond. 1609), being an answer to Belleramine on King James's Book concerning the Oath of Aligiance (Oxford, 1651, 8vo); Frecce Privata (1594); and lately in English by the Rev. P. Hall, 1698; The Pattern of Catechetical Doctrine (Lond. 1650, fol.; Oxf. 1846, 8vo); Posthumous and Orphan Lectures, delivered at St. Paul's and St. Giles (Lond. 1657, fol.); Opusculum quodam posthumum (Lond. 1629, 4to; reprinted in Anglo-Catholic Library, Oxford, 1851, 8vo). The Rev. C. D. Frere, rector of St. Michael, Edgware, Andrews,"moderated for general readers" (Lond. 1821, 8vo). See Isaacson, Life of Bishop Andrews; Cassan, Lives of the Bishops of Winchester (London, 1827); Fuller, Church History of Britain; British Critic, xxxi, 169; Darling, Cyclopaedia Bibliographica, 1, 78; Allibone, Dict. of Authors, 1, 61.

Andrews, Ellisah, a Baptist minister, was born at Middletown, Conn., Sept. 25, 1768. He was converted at an early age, and soon resolved to become a Baptist minister. His opportunities of education were limited, but he made the most of them, and was occupied as a teacher and surveyor, with occasional attempts at preaching, until he was ordained as pastor in Fairfax, Vt., in 1793. He labored successively in Hopkinton, N. H.; Nottingham West (now Hudson), in the same state; Templeton, Mass., in which region he is still remembered as the "apostle of the Baptists;" Hillsdale, N. H.; the region west of Lake Champlain; Princeton; Leominster; South Gardner and Royalston. Amid all his labors, his desire for study was increased. He attended Andrews, and was graduated German. In January, 1833, he had an attack of paralysis, and a second in 1834, which disabled him almost wholly. He died Feb. 8, 1840. Mr. Andrews published several essays, tracts, and sermons; also The Moral Tendencies of Universalism (1820); Review of Winchester on Universal Restoration and the Argument of the Baptist (1820).—Sprague, Ameul, vi, 268.

Andrews, Jedediah, the first Presbyterian minister in Pennsylvania, was born at Hingham, Mass., in 1674, graduated at Harvard 1695, and settled in 1698 at Philadelphia, where he was ordained in 1701. In the division of the church in 1744, Mr. Andrews remained with the Old Side. Toward the close of his life he was suspended for immorality, but afterward restored. He died in 1747.—Sprague, Bibl. Hist., iii, 10.

Andrews, Lorin, LL.D., was president of Kenyon College, Ohio, who was born in Ashland Co., Ohio, April 1, 1819. He was educated at Kenyon College. On leaving college, he became a teacher, and was engaged in various educational positions of importance until 1854, when he was elected president of Kenyon College. The college was then at its lowest ebb. There was scarcely a student in the remnant of the faculty. Yet in six years of his administration the number of students grew to 250, the faculty was enlarged, and new buildings added. When the war of the Rebellion broke out in 1861, "President Andrews felt it to be his duty to come forward with all his energies and influence in support of the government. He raised a company at Knox County, of which he was made captain; and afterward was elected colonel of the 4th Ohio Regiment. His first post was at Camp Dennison, from whence he was ordered with his regiment to Virginia. After fatiguing service on the field, he was stationed at Oakland, where he remained on duty till the close of the war, and the exposure to which he was subjected, wore so much on his health that he was prostrated with camp fever. He was ordered at once to proceed home, and arrived there only to be placed on the bed from which he never rose. He died at Gambier, September 18, 1861. A large part of his activity had been devoted to the common school system of Ohio, and his influence is largely due to his labors. Eminent as a teacher, orator, and college officer, he crowned the glory of an active and faithful life by a patriarchal and glorious death for his country."—Episcopal Recorder, Nov. 28, 1861.

Andrews's, St. See and University of, county of Fife, Scotland. The legendary story is that "Regulus, a Greek monk of Patras, in Achaea, warned by a vision, carried with him in a ship the relics of St. Andrew. After long storms the ship was wrecked near the place where the city of St. Andrew's now stands; Regulus and his company escaped, and brought the relics safe to shore. This was in the time of Her-gestus, king of the Picts (about the year 620), who erected a church on the spot. Afterwards called the church of St. Regulus, or St. Rule's church, the ruins of which still remain. Kenneth, 8th king of the Scots (+ 994), transferred the see of Abernethy to this city, and ordered it to be called the church of St. Andrew, and the bishop thereof was styled Maximus Scotorum Episco-pus." The present incumbent of "St. Andrew's, Dunkeld, and Dublame," is Charles Wordsworth, D.D., consecrated in 1852. The University, the oldest in Scotland, was founded by Bishop Wardlaw in 1410. It consists of the United College of St. Salvador, founded by Bishop Kennedy in 1456, and St. Leonard, founded in 1517, and Mary's College, founded by Bishop Bisset in 1587. The education in the latter is exclusively theological. The number of chairs in the colleges which constitute the university is 14, and the attendance of late years has been rather less than 200. Here, in the centre of the papal jurisdiction in Scotland, the Reformation found its prototype, and Patrick Hamilton suffered here in 1527, and George Wishart in 1564, and here John Knox first opened his lips as a preacher of the Reformed faith.—Chambers, Encyclopedia; Landon, Eccl. Dict. i, 358.

Andronicus, followers of a certain Andronicus, who taught the errors of Severus. They believed the upper part of the woman to be the creation of God, and the lower part the work of the devil;—Epiph. Heres. xiv, 1; Landon, Eccl. Dictionary, s. v.

Andronicus (Ἀνδρόνικος, man-conquering), the name (frequent among the Greeks) of several men in Scripture history.

2. An officer left as viceroy (ژاکتشیمرو, 2 Macce. iv, 81) in Antioch by Antiochus Epiphanes during his absence (B.C. 171). Menelaus availed himself of the opportunity to secure his royal office by offering him some choice gifts. He left the sacred vessels which he had taken from the temple. When Onias III (q. v.) was certainly assured that the sacrilege had been committed, he sharply reproved Menelaus for the crime, having previously taken refuge in the sanctuary of Apollo and Artemis at Daphne. At the instigation of Menelaus, Andronicus immediately went and gave the sacred vessels, actually putting to death in prison (παρισίακαν, 2 Macce. iv, 34). This murder excited general indignation; and on the return of Antiochus, Andronicus was publicly degraded and executed (2 Macce. iv, 80—88), B.C. 163. Josephus places the death of Onias before the high-priesthood of Simon (2 Macc. i, 7), and omits all mention of Andronicus; but there is not sufficient reason to doubt the truthfulness of the narr-
tire in 2 Macc., as Wernsdorf has done (De Sede libr. Mace. p. 90 sq.).—Smith, s. v.

2. Another officer of Antiochus Epiphanes who was left in charge of Gerizim (2 Macc. v. 23), probably in occupation of the same name. As the name was common, it seems unreasonable to identify this general with the former one, and so to introduce a contradiction into the history (Ewald, Gesch. d. Volkes Isr. iv. 335 n.; comp. Grimm, 2 Macc. iv. 98). He was possibly the same with the Andronicus, son of Messa- las, mentioned by Josephus (Ant. xiii. 4:5 4) as having convinced Ptolemy (Philomath) of the orthodoxy of the temple at Jerusalem in opposition to that of the Samaritans.

3. A Jewish Christian, thekinsman and fellow-prisoner of Paul, who speaks of him as having been converted to Christianity before himself, and as now enjoying the high regards of the apostles for his usefulness (Rom. xvi. 7), A.D. 55. According to Hippolytus, he became bishop of Pannonia; according to Dorotheus, of Spain. See the treatises of Bosa, De Anonico et Quocio (Lips. 1742); Orlog, De Romanica piscis Pauli epistolam misit (Hafn. 1722).

Andronicus. See Andronicians.

Andronicus, a pious and devoted Methodist preacher, born in Litchfield, Conn., and entered the ministry in 1810, laboring effectively in Connecticut and New York until superannuated in 1834. He died in 1852.

Anoechtea (αὐθεχτρέα, not given out), a term applied to the unpublished works of ancient writers. The word entitles the works of the Greek fathers which have gathered value among libraries, and published for the first time, Anoechtea Graeca. Martene styles his work of a similar nature Theaurus Anoechitorum Novarum.

Anem (Heb. Aenem, אֶזֶּה, two fountains; Sept. Alv. v. Aivai), a Levitical city with “suburbs,” in the tribe of Issachar, assigned to the Gershonites, and mentioned in connection with Ramoth (1 Chron. vi. 23). It was called Ex-Gawain (q. v.) in the Josh. xix, 21; xxi. 29.

Anex (Heb. Aner, אֶזֶּה, perhaps a boy), the name of a man and of a place.

1. (Sept. Alv. v.) A Canaanite chief in the neighborhood of Hebron, who, with two others, Esbhol and Mazer, joined his forces with those of Abraham (Gen. xiv. 3), of Chedorlamer and his allies, who had pillaged Sodom and carried Lot away captive (Gen. xiv. 13, 24), B.C. cir. 2060. These chiefs did not, however, imitate the disinterested conduct of the patriarch, but retained their portion of the spoil. See ABRAHAM.

2. (Sept. Alv. v. r. Alv. v.) A city of Manasseh given to the Levites of Kohath’s family (1 Chron. vi. 7). Gesenius supposes this to be the same with the TASHEM (q. v.) of Judg. i. 27, or TASHM (Josh. xxi. 25).

Anathosthite, An’athosthite, less correct forms of Angelicizing the word ANATHOTHE. See ANATHOTHE.

The variations in the orthography of the name, both in Hebrew and the A. V., should be noticed.

1. The city: In 1 Kings ii. 26, and 1 Chr. xxix. 9, is ANTHOS, and similarly in 2 Sam. xxiii. 27, with the article: Anathoth. 2. The citizens: Anathothite, 2 Sam. xxiii. 27; Anethothite, 1 Chron. xxvii. 12; Anothite, 1 Chron. xi. 29; xii. 3. “Jeremiah of Anathoth;” Jer. xxix. 27, should be “Jeremiah the Anathothite.”

Aedothum. See AMIS.

Angarano (ἀγαράνω, to impress; Vulg. angario; Matt. v. 23, Mark xvi. 21), translated “compel” (q. v.) in the A. V., is a word of Persian, or rather of Tatar origin, signifying to compel to serve as an ayyag or mounted courier (Xenoph. Cyrop. viii. 6. 17 and 18; Athen. iii. 94, 122; Esch. Agam. 292; Pers. 217; Plat. De Alep. p. 325). The word ankaros or ankarhia, in Tatar, means compulsory work without pay. Herodotus (vii. 98) describes the system of the ἀγωγεῖα. He says that the Persians, in order to make all hands in carrying messages, have relays of men and horses stationed at intervals, who hand the dispatch from one to another without interruption either from weather or darkness, in the same way as the Greeks in their λαμακασφωρία. This horse-post the Persians called ἀγαγεῖα. In order to effect the object, license was given to the couriers by the government to press into the service men, horses, and even vessels (comp. Esth. viii. 14). Hence the word came to signify “press,” and ἀγωγεῖα is explained by Siduines (Lex. s. v.) as signifying to extort public service. Persian supremacy introduced the practice and the name into Palestine; and Lightfoot (On Matt. v. 14) says they had to call any oppressive service ἀγαγεῖα (see Buxtorf, Lex. Tana. col. 191).

Among the proposals made by Demetrius Soter to Jonathan the high-priest, one was that the beasts of the Jews should not be taken (ἀγωγεῖαιες) for the public use (Josephus, Ant. xiii. 2, 8). The system was also adopted by the Romans, and thus the word angario came into use in later Latin. Pliny (Ep. x. 14, 121, 122) speaks of the post as thus expediting public dispatches. Chardin (Travels in the 27th) and other travellers (e. B. Col. Cambell, Trav. pt. ii. p. 92 sq.) make mention of it. The ἀγαγαῖοι were also called ἀνταγαῖοι (Stephens, Theasur. Gr. p. 62). The word is also applied to the imposition of our Saviour’s cross upon Simon the Cyrenian (Matt. xxvii. 32), and to the wearing of the crown, and hence to the literature there referred to: Raviuison’s Herodotus, ii. 295.

Angel (ἄγγελος, used in the Sept. and New Test. for the Hebrew בָּנִין, messager), a word signifying both in Hebrew and Greek a messenger (q. v.), and therefore used to denote whatever God employs to execute his purposes, or to manifest his presence or his power; hence often with the addition of γεννήτορ, ἡκόνι, or ἀγγελικός, and ἐλθέω. In later books the word γεννήτορ, μητρόπος, holy one, or ἀγγελός is used as an equivalent term. In some passages it occurs in the sense of an ordinary messenger (Job i. 14; 1 Sam. xi. 8; Luke vii. 4; ix. 28); in others it is applied to prophets (Isa. xiii. 19; Hag. i. 18; Mal. 3); to priests (Eccl. v. 6; Mal. ii. 7); to ministers (2 Sam. xxv. 16; 2 Kings xiii. 8); and to the winds (“who maketh the winds his angels,” Psa. civ. 4); so likewise plagues generally are called “evil angels” (Psa. lxviii. 40), and “Paul calls his horn in the flesh an “angel of Satan” (2 Cor. xii. 7).

But this name is more eminently and distinctly applied to certain spiritual beings or heavenly intelligences, employed by God as the ministers of his will, and usually distinguished as angels of God or angels of Jahweh. In this case the name has respect to their official capacity as “messenger” of their nature or condition. The term “spirit,” on the other hand (in Greek ψυχή, in Hebrew בָּל), has reference to the nature of angels, and characterises them as incorporeal and invisible essences. When, therefore, the ancient Jews called angels spirits, they did not mean to deny that they were endowed with bodies. When they affirmed that angels were incorporeal, they used the term in the sense in which it was understood by the ancients; that is, free from the purifications of gross matter. This distinction between a “natural body” and a “spiritual body” is indicated by Paul (1 Cor. xv. 44); and we may, with sufficient safety, assume that angels are spiritual bodies, rather than pure spirits in the modern acceptation of the word. (See Odo, De Angelis, Tr. ad Litt. 1782.)
ANGEL

It is disputed whether the term Elohim (q. v.) is ever applied to angels; but in Psa. viii, 5, and xcvii, 7, the word is rendered by angels in the Sept. and other ancient versions; and both these texts are so cited in Gen. xii, 12, and in xiii, 14, where He who is called the "angel of God" in one verse is called "God," and even "Jehovah," in those that follow, and accepts the worship due to God alone (contrast Rev. xix, 10;xxi, 9). See also Gen. xvi, 7, 13; xxi, 11, 13; xlviii, 15, 16; Num. xxii, 22, 25; and comp. Is. xxiii, 9 with Exod. xxxiii, 14, etc. The same expression, it seems, is used by Paul in speaking to heathens (see Acts xxvii, 23; comp. with xxiii, 11). More remarkably, the word "Elohim" is applied in Psa. lxxxvi, 6, to those who judge in God's name.

It is to be observed also, that side by side with these expressions of the presence of God's being manifested in the form of man, e.g. Abraham appearing at Mamre (Gen. xxviii, 22; comp. xix, 1); to Jacob at Penuel (Gen. xxxii, 24, 30); to Joshua at Gilgal (Josh. v, 13, 15, etc.), it is hardly to be doubted that both sets of passages refer to the same kind of manifestation of the Divine Presence. This being the case, since we know that "no man hath seen God," or "the Father," or "the Son," and that "the only-begotten Son, which is in the bosom of the Father, he hath revealed him" (John i, 18), the inevitable inference is that the "Angel of the Lord" in such passages is meant He who is from the beginning, the "Word," i.e. the Manifestor or Revealer of God. These appellations are evidently "shadows of the incarnation" (q. v.). By these God the Son manifested himself from time to time in that human nature which he united to the Godhead forever in the virgin's womb. See Jehovah.

This conclusion is corroborated by the fact that the phrases used as equivalent to the word "angels" in Scripture, viz., the "sons of God," or even in poetry, the "gods" (Elohim), the "blessed ones," etc., are names which, in their full and proper sense, are applicable only to the Lord Jesus Christ. As He is the "Son of God," so also is He the "angel" or "messenger" of the Lord. Accordingly, it is to his incarnation that all angelic inspiration in the Old Testament is distinctly referred. The whole truth, we find, and according to the agency of angels every manifestation of the greatness and power of God has led some to contend that angels have no real existence, but are mere personifications of unknown powers of nature; and we are reminded, in like manner, among the Gentiles, whatever was wonderful, or strange, or unaccountable, was referred to them by the poet, and they were permitted to deduce from the passages in which angels are described as speaking and delivering messages might be interpreted of fortificable or apparently supernatural suggestions to the mind, but they are sometimes represented as performing acts which are wholly inconsistent with this notion (Gen. xvi, 7, 12; Judg. xiii, 1-21; Matt. xxviii, 2-4); and other passages (e.g. Matt. xxiii, 30; Heb. i, 4) would be without force or meaning if angels had no real existence. (See Winer's Zittgen. 1827, II.)

That these superior beings are very numerous is evident from the following expressions: Dan. vii, 10, "thousands of thousands," and "ten thousands times ten thousands" of angels; xii, 8, most excellent one of the angels; Gen. ii, 18, the multitude of the heavenly host; Heb. xii, 22, 28, "myriads of angels." It is probable, from the nature of the case, that among so great a multitude there may be different grades and classes, and even natures—ascending from man to angels; and by forming a chain of being to fill up the vast space between the Creator and the first fruits of his intellectual creatures. Accordingly, the Scripture describes angels as existing in a society composed of members of unequal dignity, power, and excellence, and as having chiefs and rulers. It is admitted that this idea is not clearly expressed in the books composed before the Babylonian captivity; but it is developed in the books written during the exile and afterward, especially in the writings of Daniel and Zechariah. In Zech. i, 11, an angel of the highest order, 

"who stands before God," appears in contrast with angels of an inferior class, whom he employs as his messengers and agents (comp. iii, 7). In Dan. x, 12, the appellation one of the chief princes (אֵלֶוִים אֲשֶׁר נָךְ), and in xii, 1, "the great prince" (אֵלֶוִים נֵכְּדָשָׁתִים), are given to Michael. The Grecian Jews rendered this appellation ὁ ἐν αἰεί ὁ χειρότερος δαίμονας archon of a lower order. An angel in the same class occurs in the New Test. (Jude 9; 1 Thess. iv, 16). The names of several of them even are given. See Gabriel Michael, etc. The opinion, therefore, that there were various orders of angels was not peculiar to the Jews, but was held by Christians in the time of the apostles, and is mentioned by the apostles themselves. The distinct divisions of the angels, according to their rank in the heavenly hierarchy, however, which we find in the writings of the later Jews, were almost or wholly unknown in the apostolic period. The appellations ἄρχοι, Ἁγίασιν, Ἰησοῦς, ὕπαινος, ἑκατοντάρχης, etc., are, indeed, applied in Eph. i, 21; Col. i, 16, and elsewhere, to the archangels; not, however, exclusively, or with the intention of denoting their particular classes; but to them in common with all beings possessed of might and power, visible as well as invisible, on earth as well as in heaven. (See Hanke's Magaz. 1795, iii, 1796, vi.) See Principality.

II. Their Nature. They are termed "spirits" (οὐσίαι) or "beings" (ἄτομα), and they stand in a central position between the purely spiritual and the purely material. They are, more especially, not so much to themselves as to their power dwelling in man (1 Sam. xvii, 10; Matt. viii, 16, etc. etc.). The word is the same as that used of the soul of man when separate from the body (Matt. xiv, 26; Luke xxiv, 57, 89; 1 Pet. iii, 19), but, since it properly expresses only that supernatural and rational element of man's nature, which is in him the image of God (see John iv, 24), and by which he has communion with God (Rom. viii, 16); and since, also, we are told that there is a "spiritual body" as well as a "natural (σωματίου) body" (1 Cor. xv, 44), it does not assert that the angelic nature is incorporeal. The contrary seems expressly implied by the words in which our Lord declares that, after the Resurrection, men shall be "like the angels" (τῶν ἀγγελίων) (Luke xx, 36); because (as elsewhere said, Phil. iii, 21) their bodies, as well as their spirits, shall have been made entirely like His. It may also be noticed that the glorious appearance so often referred to the angels in Scripture (as in the case of the angels mentioned in Gen. iii, 24; the archangel Michael mentioned in Dan. ix, 21) is the same as that which may have determined our Lord's Transfiguration, and in which John saw Him clothed in heaven (Rev. i, 14-16); and moreover, that whenever angels have been made manifest to man, it has always been in human form (as in Gen. xviii, xix; Luke xxiv, 4; Acts i, 10, etc., etc.). The very fact that the titles "sons of God" (Job i, 6; xxvii, 7; Dan. iii, 25, comp. with 28), and "fathers"
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(Psa. viii. 5; xcvii, 7), applied to them, are also given to men (see Luke iii, 58; Psa. lxxxiv, 6, and comp. our Lord’s application of this last passage in John x, 34–37), points in the same way to a difference only of degree and an identity of kind between the human and the angelic nature. The angels are therefore revealed to us as beings, such as man might be and will be when the power of sin and death is removed, partaking of the nature of God, Truth, Purity, and Love, because always beholding His face (Matt. xviii, 10), and therefore being “made like Him” (1 John iii, 2). This, of course, implies finiteness, and therefore (in the strict sense) “imperfection” of nature, and constant progress, both moral and intellectual. The angels’ perfection, contrasted with the infinity of God, is expressly ascribed to them in Job iv, 18; Matt. xxiv, 36; 1 Pet. i, 12; and it is this which emphatically points out to us as creatures, fellow-servants of man, and therefore incapable of usurping the place of gods. This finiteness of nature implies capacity of temptation (see Butler’s Anal. pt. i, c. 6), and accordingly we hear of “fallen angels.” Of the nature of their temptation and the circumstances of their fall we know absolutely nothing. All that is certain is, that they left their first estate (rǐ αὐτοὺς ἐξέφυγον), and that they are now “angels of the devil” (Matt. xxxv, 41; Acts vii, 37, 9), partaking in the falsehood, uncleanness, and hatred, which are his peculiar characteristics (John viii, 44), All that can be conjectured must be based on the analogy of man’s own temptation and fall. On the other hand, the title especially assigned to the angels of God, that of the “holy ones” (see Dan. iv, 18, 29; viii, 15; Matt. xxv, 31), is precisely the one which is given to those men who are renewed in Christ’s image, but which belongs to them in actuality and in perfection only hereafter. (Comp. Heb. ii, 10; v, 9; xii, 28.) Its use evidently implies that the angelic probation is over, and that the crown of glory is theirs.

In the Scriptures angels appear with bodies, and in the human form; and no intimation is anywhere given that these bodies are not real, or that they are only assumed for the time and then laid aside. It was manifest, indeed, to the ancients that the matter of these bodies was not like that of their own, inasmuch as they could make themselves visible and vanish again from their sight. But this experience alone cannot suggest no doubt of the reality of their bodies; it would only intimate that they were not composed of gross matter. After his resurrection, Jesus often appeared to his disciples, and vanished again before them; yet they never doubted that they saw the same body which had been crucified, although they must have perceived that it had undergone an important change. The fact that angels always appeared in the human form does not, indeed, prove that they really have this form, but that the ancient Jews believed so. That which is not pure spirit must have some form or other; and angels may have the human form, but other forms are possible. See Cherub.

The question as to the food of angels has been very much discussed. If they do eat, we can know nothing of their actual food; for the manna is manifestly called “angels’ food” (Psa. lxxxv, 23; Wisd. xvi, 26) merely by way of expressing its excellence. The question as to manna is still open; the things they eat are not the manna. We sometimes find angels in their terrean manifestations, eating and drinking (Gen. xviii, 8; xix, 3); but in Judg. xiii, 15, 16, the angel who appeared to Manoah declined, in a very pointed manner, to accept his hospitality. The manner in which the Jews of old understood the name of Deity, and the sense in which they understood such passages, is evident from the apocryphal book of Tobit (xii, 19), where the angel is made to say, “It seems to you, indeed, as though I did eat and drink with you; but I use invisible food which no man can see.” This intimates that the rich is supposed to simulate when they appear to partake of man’s food, but that yet they had food of their own, proper to their natures. Milton, who was deeply read in the “angelic” literature, derides these questions (Par. Lost, v, 483–489). But if angels do not need food; if their spiritual bodies are inherently incorporeal of waste or death, it seems not unlikely that they gratuitously perform an act designated, in all its known relations, to promote growth, to repair waste, and to sustain existence.

The passage already referred to in Matt. xxiii, 30, teaches by implication that there is no distinction of sex among the angels. The Scripture never makes any mention of female angels, so that male and female divinities, who were the parents of other gods, and Gesenius (Thee. Heb. s. v. τῆς 12) insists that the “sons of God” spoken of in Gen. vi, 2, as the progenitors of the giants, were angels. But in the Scriptures the angels are all males; and they appear to be so represented, not to mark any distinction of sex, but because the masculine is the more honorable gender, and angels are neither descended of the earth, of age, but sometimes with those of youth (Mark xvi, 5). The constant absence of the features of age indicates the continual vigor and freshness of immortality. The angels never die (Luke xx, 36). But no being besides God himself has essential immortality (1 Tim. vi, 16); angels are not eternally mortal in itself; but they can be immortal only by the will of God. Angels, consequently, are not eternal, but had a beginning. As Moses gives no account of the creation of angels in his description of the origin of the world, although the circumstance would have been too important for omission had it then taken place, there is no doubt that they were called into being before, probably very long before the acts of creation which it was the object of Moses to relate. See Sons of God.

That they are of superhuman intelligence is implied in Mark xiii, 22: “But of that day and hour knoweth no man, no not even the angels in heaven.” That their power is great may be gathered from such expressions as “mighty angels” (2 Thess. i, 7); “angels, powerful in strength” (Psa. ciii, 20); “angels who are greater than [man] in power and might.” The moral perfection of angels is shown by such phrases as “holy angels” (Luke ix, 26); “the elect angels” (2 Tim. v, 15). Their wondrous beauty is evident by the passage (Luke x, 26) in which the blessed in the future world are said to be ἵππος γυναικός, καὶ φως τοῦ θεοῦ, “like unto the angels, and sons of God.” (See Timpson, Angels of God, Lond. 1887.)

III. Their Functions.—Of their office in heaven we have, of course, only vague and prophetic glimpses (as in 1 Kings xxii, 19; Isa. vi, 1–3; Dan. vii, 9, 10; Rev. vi, 11, etc.), which show us nothing but a never-ceasing adoration, proceeding from the vision of God. Their office toward man is far more fully described to us. (See Whatley, Angels, Lond. 1851, Phil. 1856.)

1. They are represented as being, in the oldest sense, agents, messengers, and, in a secondary sense, supernatural, to the body and to the soul. Thus the operations of nature are spoken of, as under angelic guidance fulfilling the will of God. Not only is this the case in poetical passages, such as Psa. civ. 4 (commented upon in Heb. i, 7), where the powers of air and fire are referred to them, but in the simplest prose history, as where the pestilences which slew the first-born (Exod. xii, 23; Heb. xi, 28), the disobedient people in the wilderness (1 Cor. x, 10), the Israelites in the days of David (2 Sam. xxiv, 16; 1 Chron. xxiii, 16), and the army of Sennacherib (2 Kings xi, 8), are as also the plague which cut off the children of Sodom, are plainly referred to as the work of the “Angel of the Lord.” Nor can the mysterious declarations of the Apocalypse, by far the most numerous of all, be resolved by honest interpretation into mere poetical
imagery. (See especially Rev. vii and ix.) It is evident that angelic agency, like that of man, does not involve the action of secondary, or what are called "natural" causes, or interfere with the directness and universality of the providence of God. The personifications of poetry and legends of mythology are obscure witnesses of its truth, which, however, can rest only on the revelations of Scripture itself.

2. More particularly, however, angels are spoken of as ministers of what is cometary, or what are called the "supernatural," or, perhaps, more correctly, the "spiritual" providence of God; as agents in the great scheme of the spiritual redemption and sanctification of man, of which the Bible is the record. The representations of them are different in different books of Scripture, in its literal and in its spiritual sense; but the reasons of the differences are to be found in the differences of scope attributable to the books themselves. As different parts of God's providence are brought out, so also arise different views of His angelic ministers.

1. In the Book of Job, which deals with "Natural Religion," they are spoken of but vaguely, as surrounding God's throne above, and rejoicing in the completion of His creative work (Job i, 6; ii, 1; xxxvii, 7). No direct and visible appearance to man is even hinted at. (See Rawson, Holy Angels, N. Y. 1858.)

2. In the Book of Genesis there is no notice of angelic appearances till after the call of Abraham. The gradual unfolding of the history of the family, so the angels mingle with and watch over its family life, entertained by Abraham and by Lot (Gen. xvii, xix), guiding Abraham's servant to Padan-Aram (xxiv, 7, 40), seen by the fugitive Jacob at Bethel (xxviii, 12), and welcoming his return at Mahanaim (xxxii, 1). Their ministry hallows domestic life, in its trials and its blessings alike, and makes it a more dearer, more familiar, and less awful than in after times. (Contrast Gen. xviii with Judg. vi, 21, 22; xiii, 16, 22.)

3. In the subsequent history, that of a chosen nation, the angels are represented more as ministers of wrath and mercy, messengers of a King, than as common children of the One Father. It is, moreover, to be observed that the records of their appearance belong especially to two periods, that of the judges and that of the captivity, which were transition periods in Israelitish history, the former destitute of direct revelation or prophetic guidance, the latter one of the most unusual contacts with the heathenism of the surrounding nations. During the lives of Moses and Joshua there is no record of the appearance of created angels, and only obscure references to angels at all. In the Book of Judges angels appear to rebuke idolatry (ii, 1-4), to call Gideon (vi, 11, etc.), and consecrate Samson (xiii, 3, etc.) to the work of deliverance.

4. The prophetic office begins with Samuel, and immediately angelic guidance is withheld, except when needed by the prophets themselves (1 Kings xix, 5; 2 Kings vi, 17). During the prophetic and kingly period angels are spoken of only (as noticed above) as ministers of God in the operations of nature. In the New Testament, in the history of the Gentiles and the foreign nations, each claiming its tutelary deity, then to the prophets Daniel and Zechariah angels are revealed in a fresh light, as watching, not only over Jerusalem, but also over heathen kingdoms, under the providence, and to work out the designs, of God. (See Daniel, xii, 20; 2 Kings, xx, 13, 25; 10, 13, 20, 21, etc.) In the whole period they, as truly as the prophets and kings, are God's ministers, watching over the national life of the subjects of the Great King. (See Heigel, De angelico fatere, Jen. 1600.)

5. The Incarnation marks a new epoch of angelic manifestation. "The Angel of Jehovah," as Lord of all created angels, having now descended from heaven to earth, it was natural that His servants should continue to do Him service here. Whether to predict and glorify His birth itself (Matt. i, 20; Luke i, 10), to minister to Him after His temptation and agony (Matt. iv, 11; Luke xxii, 43), or to declare His resurrection and triumph (Acts x, 10, 11), in John xx, 12; Acts i, 10, 11), they seem now to be indeed "ascending and descending on the Son of Man," almost as though transferring to earth the ministrations of heaven. It is clearly seen that whatever was done by them for men in earlier days was but preparing the way for their service to Him. (See Psa. xxi, 11; comp. Matt. iv, 6.)

6. The New Testament is the history of the Church of Christ, every member of which is united to Him. Accordingly, the angels are revealed now as "ministering spirits" to each individual member of Christ for his spiritual guidance and aid (Heb. i, 14). The records of the history of the Church (Acts v, 19; viii, 26; x, 8; xii, 7; xxvii, 23) then tell of the way in which all their presence and their aid are referred to familiarly, almost as things of course, ever after the Incarnation. They are spoken of as watching over Christ's little ones (Matt. xviii, 10), as rejoicing over a penitent sinner (Luke xv, 10), as present in the worship of Christians (1 Cor. xii, 10), and (perhaps) bringing their prayers before God (Rev. viii, 3, 4), and as bearing the souls of the redeemed into heaven (Luke xvi, 22). In one word, they are Christ's ministers of grace now, as they shall be of judgment hereafter (Matt. xxiii, 39, 40; xvi, 27; xxiv, 31, etc.). By what method they do this we know not, but we may be sure it is seen, perhaps lest we should worship them instead of Him, whose servants they are (see Col. ii, 18; Rev. xxii, 9); but, of course, their agency, that of human ministers, depends for its efficacy on the aid of the Holy Spirit.

The ministry of angels, therefore, a doctrine implied in their very name, is evident, from certain actions which are ascribed wholly to them (Matt. xiii, 41, 49; xxiv, 81; Luke xvi, 22), and from the scriptural narratives of other events, in the accomplishment of which they acted a visible part (Luke i, 11, 26; ii, 9; Acts v, 19; x, 8, 19; xii, 7; xxvii, 28), principally in the guidance of the destinies of man. In those cases also in which the agency is concealed from our view we may admit the probability of its existence, because we are told that God sends them forth "to minister to those who shall be heirs of salvation" (Heb. i, 14; also Psa. xxxiv, 8, 91; Matt. xviii, 10). Thus they could make a visible appearance, not act independently, but as the instruments of God, and by His command (Psa. ciii, 20; civ, 4; Heb. i, 13, 14): not unto them, therefore, are our confidence and adoration due, but only to Him (Rev. xix, 10; xxi, 9) whom the angels themselves reverence reverently worship. (See Mostov, Ministry of Angels, Lond. 1841.)

3. Guardian Angels.—It was a favorite opinion of the Christian fathers that every individual is under the care of a particular angel, who is assigned to him as a guardian. See Guardian Angel. They spoke also of two angels, the one good, the other evil, whom they conceived to be attendant on each individual: the one good could cause no sensible harm, nor any direct evil, but could prevent, either by warning or by other methods, whatever was going to be evil (Hermas, ii, 6). See Abaddon. The Jews (excepting the Sadducees) entertained this belief, as do the Moslems. The heathen held it in a modified form—the Greeks having their tutelary daimons (q. v.). The general tendency was that the good angel was called upon to ward off illness, and the evil angel prompting to all ill, and encouraging evil (Hermas, ii, 6). See Abaddon. The Jews (excepting the Sadducees) entertained this belief, as do the Moslems. The heathen held it in a modified form—the Greeks having their tutelary daimons (q. v.).
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Angelic l, a heretical sect of the 8th century, supposed to have gained the appellation in consequence of their worship of angels. The practice was imitated in the time of Chrysostom, and called forth his animadversions in his Homilies on the Colossians; and the Council of Laodicea enacted a severe canon accompanied with the denunciation of anathema to restrain it. That council says, "Christians ought not to forsake the Church of God, and go aside, and hold conventions to invoke or call upon the names of angels; which things are forbidden. If any one, therefore, be found to exercise himself in this private idolatry, let him be accursed, because he hath forsaken our Lord Jesus Christ, the Son of God, and gone over to idolatry." — Episc. Chilms, "Other Lardner, Works," ii. 692.

Angelic Order, Nuns of. See Guastalines.

Angeli. See ARMAGLII.

Angeli, or Angelii Degli. Girolamo, a Jesuit born at Castro Giovanni, in Sicily, in 1567, died Dec. 4, 1623. He entered the order of the Jesuits in 1586, and prepared himself for the Eastern missions. He embarked in 1596, and, after a long navigation, was cast upon the coast of Brazil, where he was seized by pirates and brought to England. Having from thence returned to Portugal, he was, in 1602, sent to Japan, in which country he lived for seven years, and during the mission of the Jesuits in 1614. With the permission of his superiors, Angeli put on a Japanese dress, and remained on the island of Niphon for nine more years. He is said to have been the first European who visited the neighboring islands. In Jeddo he is said to have converted ten thousand natives to Christianity. Ultimately he was arrested, imprisoned, and burned in 1619, with ninety of his converts, after a stay in Japan of twenty-two years. A work on Jeddo (Relazione del regno di Yeyo), which was published at Rome in 1625, is attributed to him.—Hoefcr, Biog. Generale, ii. 646.

Angilet, a sect in the reign of the Emperor Anastasius, about the year 494, so called from Angeli, a place in the city of Alexandria, where they held their first meetings. They held that the persons of the Trinity are not the same; that neither of them exists of himself, and of his own nature; but that there is a common God or Deity existing in them all, and that each is God by a participation of this Deity.—Buck, Thol. Dict. s. v. See SADELLIANI.

Angelo, Rocco, of the order of St. Augustine, educated at Rome, Venice, and Pavia, spent the greater part of his life in Italy, and was approved in the order in 1616. Sixtus V employed him to superintend the printing of the Bible, Council, and Fathers; and to his care the Augustines of Rome owe the "Bibliotheca Angelica," the "Library of the Vatican," that of "Theology and Holy Scripture," etc. He died at Rome, April 7, 1620.—Landon, Ecc. Dict. s. v.

Anglius, a prayer to the Virgin, commonly said in the Roman Church three times a day, viz., in the morning, at noon, and in the evening. It is sounded thrice, three strokes each time. Pope John XXII instituted this office in 1316, and several popes have granted indulgences to those who say the Anglius on their knees.—Landon, Ecc. Dict. i. 870.

Angulus, Christopher, a Greek scholar, born in the Peloponnesus about the middle of the 16th century, died Feb. 28, 1563. Being compelled to leave his country, he fled to England, where he was enabled by the support of the bishop of Norwich and of several members of the clergy to study at the universities of Cambridge and Oxford. He was subsequently appointed teacher of Greek in Balliol College, Oxford, which position he held till his death. He published a work in his flight from Greece (Oxford, 1619, in Greek and in English); a work on the Greek religion (Encouricum de Institutioni Graecia, Cambridge, 1619, in Greek and Latin); Encomium on the Kingdom of Great Britain (Cambridge, 1619); De Apos
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clinical Ecclesi et de Homine peccati, sclices Antichristo

Anger (usually ωάς, ἄφιξις, ἀφόβητος), the emotion of instant displeasure, which arises from the feeling of injury done, or from the discovery of intention intended, or, in many cases, from the discovery of the omission of good offices to which we supposed ourselves entitled; or, it is simply the emotion of displeasure itself, independent of its cause or its consequences. "Like most other emotions, it is accompanied by effects on the body, and in some cases they are of a very marked kind. The arterial blood-vessels are highly excited; the pulse, during the paroxysm, is strong and hard, the face becomes red and swollen, the brow wrinkled, the eyes protrude, the whole body is put into commotion. The secretion of bile is excessive, and it seems to assume a morbid consistency. In cases of violent passion, and especially in nervous persons, this excite-
ment of the organs soon passes to the other extreme of depression; generally, this does not take place till the anger has subsided, when there follows a period of general relaxation. The original tendency to anger differs much in individuals according to temperament; but frequent giving way to it begets disinclination, and incre-
ses the natural tendency. From the nature of anger, it is easy to see that it must be—often at least—prejudicial to health. It frequently gives rise to bile-fever, inflammation of the liver, heart, or brain, or even to mania. These effects follow immediately a fit of the passion; other evil effects come on, after a time, as the consequence of repeated paroxysms, such as paralysis, jaundice, consumption, and nervous fe-
ver. The milk of a mother or nurse in a fit of passion will cause convulsions in the child that sucks; it has been known even to occasion instant death, like a strong poison. The controlling of anger is a part of moral discipline. In a rudimentary state of society, its active exercise would seem to be a necessity; by imposing some restraint on the selfish aggressions of one individual upon another, it renders the beginnings of social co-operation and intercourse possible. This is its use, or, as it is sometimes called, its final cause. But the natural social intercourse comes to be regulated by customs and laws, the less need is there for the vindictive expression of anger. It seems an error, however, to suppose that the emotion ever will be—or that it ought to be—extirpated. Laws themselves lose their efficacy when they have not this feeling for a background; and it remains as a resource for man to use as it does every now and then—resolves itself into its elements. Even in the most artificial and refined states of society, those minor mo-
ralities on which half the happiness of social inter-
course depends, are imposed upon the selfish, in great measure, by that latent fund of anger which every man is known to carry about with him."—Chambers. Encyclopedia, s. v.

Anger is not evil per se. The mind is formed to be angry as well as to love. Both are original suscepti-
bilities of our nature. If anger were in itself sinful, how could God himself be angry? How could He, who was separate from sin and sinners, have a reason for roving about with anger? An essentially immoral character cannot attach to it if it be the mere emotion of displeasure on the infliction of any evil upon us. Anger may be sinful, when it arises too soon, without reflection, when the injury which awakens it is only apparent, and was designed to do good. The disposition which becomes specially angry when it is novel, is one which is usually pierced by the hook] with a cord [line], which thou lastest down? Canst thou put a hook into his nose, or bore his jaw through with a thorn?" (Job xii, 1, 2). This last phrase obviously refers to the thorns which were sometimes used as hooks, and which are long at the mouth of a fish, as the thorns of the heart by passionate love. When it is disproportionate to the offence; when it is transferred from the guilty to the innocent; when it is too long protracted. It then becomes revengeful (Eph. iv, 26; Matt. v, 22; Col. iii., 8). When anger, hatred, wrath, are ascribed to God, they denote his holy and just displeasure with sin and sinners. In

him they are principles arising out of his holy and just nature, and are, therefore, steady and uniform, and more terrible than if mere emotions or passions. See Paley, Mor. Phil. ch. vii, vol. i; Secker, Sermons, ser. xxvii; Fawcett, Essay on Anger; Seed, Poth. Serms. 11; Buck, Discourses, s. v.

Angers (AUNIVIRNE), a town in France, where the first town council were held: 456, for celibacy; 1065, against Berengar, archdeacon of Angers, for heresy; 1062, on the same subject; 1279, where four canons were made for the regulation of the clergy; 1698, on discipline; 1448, for reforms.—Smith, Tables of Church Hist.; London, Manual of Councils.

Angilbert, St., a noble Frank, first councillor of the Italian King Pepin and of Charlemagne. He is said to have married Bertha, the daughter of Charlemagne, but to have retired in 790, with the consent of his wife, to the convent of Centole (now St. Riquier). In 794 he became abbot of this convent, and died Feb. 18, 814. He is the author of a history of the abbey of Centole and of several poetical works, and was summoned the Homer of his time. See Acta S. Angilberti, Feb. 18; Cellier, Auteurs sacrés, vol. xviii.

Anglimon, bishop of Metz from 768 to 791, also abbot of the monastery Senones, and arch-chaplain of Charlemagne. After 798 he bore the title arch-bishop as a personal distinction. His name is celebrated in the history of the Canon Law by a collection of laws respecting legal proceedings against bishops, called Capitula Angilrmi. According to some Codd. they were presented by Angilram to Pope Adrian, but, ac-
cording to others, presented by Adrian to Angilram. They are generally regarded as spurious (see Ret-
berg, Kirchengeschichte Deutschlands, i, 501; and Herzog, s. v. Angilram), and as extracts from the Pseudo-Decretals; but their authenticity has been defended by Wasserachelen, Beiträge zur Gesch. der früheren Decretalen, i, 1856; læse, Church History, p. 185. See DECRETALS.

Anglican Church, another name of the Estab-
lished Church of England. The phrase "Anglican Churches" is coming into general use as the collective title of the Established Church of England and Ire-
land, the Scottish Episcopal Church, the Protestant Episcopal Church of the United States, and the Diocesan churches established by any of these three bodies. The Churchman's Calendar for 1865 gives the following synoptical view of the Anglican Churches: 1. England, 2 archbishops, 26 bishops; 2. Ireland, 2 archbishops, 10 bishops; 3. Scotland, 8 bishops; 4. Mediterranean, 1 bishop; 6. United States, 38 bishops; 7. West Indies, 6 bishops; 8. Asia, 8 bishops; 9. Africa, 8 bishops; 10. Oceania, 14 bishops. See England, CHURCH OF.

Angling, the art of taking fish with a hook and line. The word יָנָךְ, ḥaklak., which the Auth.
Vers. renders "angle" in Isa. xix, 8; Hab. i, 15, is the same that is rendered "hook" in Job xii, 1, 12. The Scriptures contain several allusions to this mode of taking fish. The first of these occurs as early as the time of Job: "Canst thou draw out leviathan with a hook; or his tongue [edgeth, which is usually pierced by the hook] with a cord [line], which thou lastest down? Canst thou put a hook into his nose, or bore his jaw through with a thorn?" (Job xii, 1, 2). This last phrase obviously refers to the thorns which were sometimes used as hooks, and which are long at the mouth of a fish, as the thorns of the heart by passionate love. See the Auth. Vers. "fish-hooks." Of the various passages relating to this subject, the most remarkable is that which records, as an important part of the "burden of Egypt," that "the fishers also shall mourn; and all they that cast angle [the hook] into the brooks shall lament, and they that spread nets upon the waters shall languish" (Isa. xix, 9). In this
poetical description of a part of the calamities which were to befall Egypt, we are furnished with an account of the various modes of fishing practised in that country, which is in exact conformity with the scenes depicted in the old tombs of Egypt. See Fish. Angling appears to have been regarded chiefly as an amusement, in which the Egyptians of all ranks found much enjoyment. The Egyptian hooks were of bronze, as appears from the specimens that have been found. Insects, natural or artificial, were not used in angling, ground bait being exclusively employed; and the float of the Vulgate into the vernacular tongue of our ancestors, began to be made by the monks. Some of these are still extant. The oldest is the celebrated Durham Book, preserved among the Cotton MSS., in the British Museum. The Latin text of this MS. was written by Eadfrith, bishop of the Church of Holy Isle, some time before the year 688; it received many decorations from the combined skill of Bishop Ethelwold and Bilfrith the anchorite, and it was finally glossed over into English (cf. glosses on Oleg) by Aldred, who describes himself as "Presbyter indulgens et misericordius," and ascribes his success to "Godes fulfultne & Sci Cathterbhea." The work existed first in four separate volumes, but these were at an early period collected into one. The date of Aldred's gloss is supposed to be before A.D. 900. The next of these versions in the Rushworth Gloss of the Gospels, preserved in the Bodleian Library at Oxford; it closely resembles the Durham book in form, arrangement, and style of execution, and is regarded as of almost equal antiquity with it. Its authors were Farmen and Owen, priests at Harewood, and the Latin text was written by one Macregol. Another Anglo-Saxon translation of the gospels is extant, the author of which is unknown; he is believed to have been executed near the time of the Norman conquest, and bears traces of having been made from one of the ante-hieronymian Latin versions. A translation of the Heptateuch, or first seven books of the Bible, was made by Zelfric, archbishop of Canterbury, who died in 1006; and there is in the Cottonian Collection a MS. of a translation of the Book of Job, also ascribed to him. Of the same date is a gloss on the Proverbs by an unknown author, also among the Cotton MSS. Of the Psalter an interlinear translation was made at a very early period (about 706) by Adhelm, bishop of Sherborn, but of this no

Specimen of the Durham Bible. (The initials of the chapters are splendidly illuminated.)
MS. remains. It is reported that King Alfred was also engaged at the time of his death on a translation of the Psalms (William of Malmesbury, De Gest. Reg. Angl. p. 44, E. T. p. 121, ed. Bohun), and other parts of the Bible are said also to have been translated by him. There are other versions of the Psalms in Anglo-Saxon extant in MS. An edition of the Four Gospels was printed at London in 1571, in 4to, with an English translation; it was edited by Archdeacon Parker, with a preface by John Fox, the martyrologist. This edition was reprinted by Dr. Marshall, with improvements from the collection of several MSS. by Fr. Junius, Jr. (Dort, 1665, 4to.; reissued with a new title-page, Amst. 1684). The best edition of the Gospels is that of Thorpe (London, 1842, 12mo.). Eilfric's Heptateuch and Job were published by Traxaile (Oxford, 1659, 8vo.). Two editions of the Anglo-Saxon Psalter have ever been issued: the former by Spelman (London, 1640, 4to.); the latter by Thorpe (Oxford, 1855, 4to.). Mill made use of the Anglo-Saxon versions for critical purposes in his edition of the Greek Testament. Critics are divided as to their value in this respect. Tischendorf has, however, made use of them in his edition (see his Prolegomena, p. 356, ed. 1839). — Kitto, s. v. See also Spelman (loc. cit.).

Anglus, Thomas, a Roman Catholic theologian, was born in England in 1852, and died July 6, 1876. He was for some time principal of the English College at Lisbon, and assistant principal of the English College at Douai. He lived for a long time at Rome and Paris, defended the peripatetic philosophy against Descartes, tried to develop philosophical doctrine from the Aristotelian and Thomistic principles, and was involved in a controversy with the Molinists (q. v.) and the Jansenists. He wrote a number of mystical books, most of which have been put into the Index. His principal works are: De numine (Paris, 168); Institutiones perp. singularibus (Amsterdam, 1698); Institutiones S. Thome (1699). He assumed sometimes the names Candidus, Albius, Bianchi, and Richworth, but his true name seems to have been White.—Bibl. Britanica, s. v.; Bayle.

Angola, a country on the western coast of Africa. It was discovered in 1486 by the Portuguese, who soon after began to form settlements on the river Congo and at various points south of that river. They still hold the entire coast. The interior of Angola is very wild and unexplored, and different places, in some instances extending many hundreds of miles into the interior, where the Portuguese colonists and natives meet for the purpose of trading. The Portuguese claim dominion over a population of about 800,000 souls. Toward the middle of the 18th century, the Jesuits of Angola were established, and a large number of the inhabitants nominally received into the Roman Catholic Church; but with the decline of the Portuguese, also the hold which the church had of the native population became weaker. A large portion of them, however, are desirous to be regarded as members of the Roman Catholic Church, although in 1857 they were only six priests for an Angola. The Roman Catholic population may be estimated at about 100,000 souls.—Schem, Ecclesiastical Year-book for 1859, p. 21. See AFRICA.

Anhalt, the name of a German duchy. At the beginning of the present century there were three duchies of Anhalt, denominates Anhalt-Deussan, Anhalt-Bernburg, and Anhalt-Kothen. The line of the reigning princes of Anhalt-Kothen was extinct in 1487, and that of Anhalt-Bernburg in 1658, and thus the whole of Anhalt was united under one prince. The area of Anhalt is 1017 square miles. The population amounted, in 1854, to 193,046, of whom about 2000 are Roman Catholics and an equal number Jews; the remainder are Protestants. The supreme Court is in Berlin, which has superintendents at Dessau and Bernburg, and about 150 ministers. Anhalt was one of the first German states which joined the Reformation, and several dukes distinguished themselves in the defence of German Protestantism. Until 1560 Lutheranism prevailed in the whole country, but in that year the controversies arising from the Formosa (Concord) in 1847. Since 1847 the governments of the duchies issued several decrees, which again bind the clergy more strictly to the symbolic books of the two denominations. See GERMANY.

A'nam (Heb. אֱנָּם), נֶחָּנָה, signifying of the people; Sept. Άναμ τ. v. Άναθα, the last named of the four sons of Shemidah, of the tribe of Manasséh (1 Chron. vii. 19). B.C. post 1856.

Anímosa, a native of Campania and ardent adherent of Pelagius, whose cause he defended at the council of Diospolis in 415. He wrote a work, Contra Epistolam Hieromysii ad Epiphantem, which is lost, and translated the homilies of Chrysostom on the Gos- pel of Matthew. According to the testimony of Rich- ard Simon, Huet, and Castellion, he was one of the ablest translators of the ancient church. His translation of Chrysostom is reprinted in the Benedictine edition.—Dupin, Ecl. Writ. vol. iii.

Anicstus, a bishop of Rome, followed Pius I about 157, and is called a martyr in the Roman and other martyrologies, although it is not certain whether he shed his blood for the faith. He received, about 160, a visit from Polycarp, and tolerated the custom of the Anitete in the passing Easter, on the fourteenth day of the first moon after the vernal equinox with the Jews. He had to combat the heretics Valentine and Marcion, and died 168. He is commemorated as a saint by the Roman Church on April 17.—Butler, Lives of the Saints, April 17.

A'nim (Heb. עֲנִימ, עֲנָימ), מְנַהָג, fountain; comp. Ænos; Sept. Άνιμ v. Άνιμ. A city in the mountains of the tribe of Judah, mentioned between Elea- moah and Geshen (Josh. xv. 60), in the district south- east of Jerusalem. Cheremmenah (mentioned in Josh. xix. 13, and Jerome appear to call it Amena (Amaud), and state that it was wholly inhabited by Jews, lying 9 Roman miles south of Hebron, near another village (with which the name likewise closely agrees) called Azenia (Aziyya), wholly inhabited by Christians (Oxonscas. s. v. Aunia, Aunah). Schwartz (Palest. p. 102) mentions here it is the modern village Ben-Enaim, 2 English miles E.N.E. of Hebron, meaning probably Beit-Anim; but this is in a different direction, and is probably the ancient Bethaneth (q. v.). Van de Velde (Mém., p. 289), although apparently wrong in thinking it may be the Levitical Ain (Josh. xxii. 10), is probably correct in identifying it with the Ain on the road from Hebron to Moladah; but unnecessarily supposes the Ain mentioned along with Rimmon (q. v.) in the "south" (Josh. xv. 92), and apportioned to Simeon (Josh. xix. 7), to have been a different one, as he is thus obliged to do. See AIN.

A'ni-Mundo, "the soul of the world," according to some philosophical systems, a soul-substance penetrating the entire world in a similar way as the human soul penetrates the body. Whether the Pythagoreans assumed a particular a\nima mundi is not certain; but Plato regards the existence of the a\nima mundi as essential to the world of nature. To him it is a product of the architect of the world, of the highest reason, as a connecting link between pure reason and the sensuous, which gives measure and
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order to the latter. Aristotle did not assume a particular animal mundi. With the Stoics, the conception of it coincides with that of a primitive divine power producing everything from itself. With Plotin and the Neo-Platonists the animal mundi is not an immediate product of the highest personal unit; but emanates from it through the soic (reason). Plotin sometimes distinguished between a higher animal mundi, which is a being absolutely non-sensuous and separated from the corporeal world, and a lower animal mundi, which is connected with the bodies of the universe in a similar manner as the individual soul is connected with its body. The origin of this philosophical opinion must be sought in the desire to find between the primitive cause of all things and the phenomenal world connecting links which are to make the origin of the latter from the former more easily comprehendible. Christianity, which derives the origin of the world from an immediate creative act of God, rejects altogether the notion of a particular animal mundi.—Pierer, xix, 89. See PANtheISM.

Animal (designated by various Heb. terms, rendered "creature," "living thing," "cattle," etc.), an organized living body, endowed with sensation. See Beast. The Hebrews distinguished animals into pure and impure, clean and unclean; or those which might be eaten and offered, and those whose use was prohibited. The sacrifices which they offered were: (a.) Of the beeve kind, a cow, bull, or calf. The ox could not be offered, because it was mutilated. Where it is said in our version oxen were sacrificed, we are to understand bulas (Exod. xx, 24). (b.) Of the goat kind, a he-goat, a she-goat, or kid (Levit. xxii, 21). (c.) Of the sheep kind, a ewe, lamb, ram. When it is said sheep are offered, rams are chiefly meant, especially in burnt-offerings and sacrifices for sins. See SACRIFICE. Besides these three sorts of animals used in sacrifices, many others might be eaten, wild or tame. All that have not cloven hoofs, and do not chew the ced, were esteemed impure, and could neither be eaten nor eaten. See CLEAN. Commentators on the Scriptures are much divided with relation to the legal purity or impurity of animals. It would appear that this distinction obtained before the Flood, since God commanded Noah (Gen. vii, 2) to carry seven couples of clean animals into the ark and two of unclean. See FLOOD. The following is a complete list of all the Biblical animals, both clean and unclean (many of them named in Deut. xiv; Lev. xi), exclusive of birds, fishes, insects, and reptiles (all which see in their order), arranged under their true English names (with the Hebrew or Greek term in italics), so far as these have been discovered. (See KIMBERLEIGH, Scriptural Animals, Edinb. 1859; Anonymous, Scriptural Quadrupeds, Lond. 1868.) Compare ZOOLOGY.

CLEAN QUADRUPEDS.

Ape, Koph.
Antelope, Yechmour.
Asi, Athm (female).
Bear, A LETTER.
Chamois, Zemer.
Tobr, (roebuck).
Gazelle.
Hippopotamus, Ee (female).
Gor (kidd).
Yash (wild).
Bull, Herob.
Fox, Atrip.
Ox, Bov (beastly).
Per (outlock).
Eep (emot).
Rem (wild).
Ayer.
Sheep, Probation.
Sak (flock).

UNCLEAN QUADRUPEDS.

Ape, Koph.
Chamor.
Gor.
Inman.
Tobh (jamb).
Thel (jamblikin).

Animal Worship. From the Egyptian Monuments. See IDOLATRY. The ox, the sheep, and the ichneumon were held in almost general veneration; the cat and the asp had their distinguishing homage; and the Egyptian custom of selecting some in preference to others, as the objects of veneration by different cities, extended to other countries, and was adopted by the Lemnians and Thessalia-
The bloody wars occasioned by the variety of homage paid to animals, such as that caused by the inhabitants of Cyzicus eating the oxyrhinicus, and the Oxirchians the dog, prove how fiercely the superstition was cherished. Herodotus says that the hippopotamus was sacred only in the Peprieine Nome, and he adds the cey and water-snake to the list of hallowed fishes, and the fox- and goat to that of hallowed birds. Sacred serpents were kept at Thebes, and in the mystagogical processions other pagans made use of them, with much ceremony (Herod. ii, 65-67). The solar deities of the Egyptians are usually represented with the head of a hawk. In the procession at Dendera, several of these hawk-headed divinities appear with an ornament upon the head, composed of the circle, and a serpent to India, and neck, or, as it is usually termed, a basiliak. The worship of the serpent appears to have been at an early period almost universal, which may be accounted for by considering that reptile as the earliest type of the solar influence, which in later times gave place to other emblems, possibly on account of the venomous properties of the creature, which rendered it an unsuitable representation of that from which it was supposed all good proceeded. See Worship. Lands were set apart for the support of the sacred animals; men and women were employed in feeding and maintaining them. If a person killed any of these creaturesdesignedly, he was punished with death; if involuntarily, his punishment, in some cases, was referred to the priest; but if the animal killed were either a cat, a hawk, or an ibis, and that whether by design or not, the culprit was to die, without mercy, and the enraged multitude seldom waited even for the formalities of a trial. A Roman, in the time of one of the Ptolemies, who killed a cat accidentally, was torn in pieces by the populace on the spot, in spite of all the efforts of the king's guard to save him. When any of these animals died, great lamentation was made, and vast sums expended on their funeral. We are told that in the beginning of the reign of Ptolemy Philadelphus, the bull Apis dying, his keeper expended more than fifty talents of silver, or £15,000, on his interment (see Wilkinson's Anc. Egypt, i, 226 sq.). The Israelites often debased themselves by an imitation of this demonolatry, for which they were severely punished by God, because it was one grand design of the Mosaic law to keep their theology free from these gross appendages. See Apis; Cat; Crocodile; Ibis; Ichneumon; Serpent; Satty, etc.

Animales (animalia), an opprobrious epithet bestowed by the Origenites on persons who differed from them in opinion as to the resurrection of the body. The doctrine of the Origenites was that men would have spiritual bodies in the next world; and they ridiculed others who maintained that the same body, altered in quality but not in substance, would be raised. They gave them the opprobrious names of simiplices and philosarcor, idiots and lovers of the flesh; carnes, animalia, jumenta, carnal, sensual, animals; lutæ, earthy; piliosot, from pilus, hair, because it was asserted that the body would rise perfect in all its parts. —Bingham, Orig. Exe. bk. i, ch. iii; Farrar, s.v.

Aniso (*ἀνισόν, anistemon) occurs in Matt. xxii, 28, "Woe unto you—for ye pay tithe of mint and anise and cummin." By the Greek and Roman writers it was employed to designate a plant used both medicinally and as an article of diet (Pliny, xix, 61; xx, 74; Apicius, vi, 5, 9). The Arabian translators of the Greek medical authors give as its synonyme shabib, the name applied in Eastern countries to an umbelliferous plant with flattened fruit commonly called "seed," which is surrounded with a dilated margin. In Europe the word has always been used to denote a similar plant, which is familiarly known by the name of dill. Hence there is no doubt that, in the above passage, instead of "anise," *ἀνισόν* should have been translated "dill;" and it is said to be rendered by a synonymous word in every version except our own.

The common dill, or *Anethum graveolens*, is an annual plant, growing wild among the corn in Spain and Portugal; and on the coast of Italy, in Egypt, and about Astrachan. It resembles *fennel*, but is smaller, has more glaucous leaves, and a less pleasant smell: the fruit or seeds, which are finely divided by capillary segments, are elliptical, broader, flatter, and surrounded with a membranous disk. They have a warm and aromatic taste, owing to the presence of a pale yellow volatile oil, which itself has a hot taste and a peculiar penetrating odor. The error in translation pointed out above is not of very great consequence, as both the *anise* and the *dill* are umbelliferous plants, which are found cultivated in the south of Europe. The seeds of both are employed as condiments and carminatives, and have been so from very early times; but the *anethum* is more especially a genus of Eastern cultivation, since either the *dill* or another species is feared in all the countries from Syria to India, and known by the name *shabib*; while the *anise*, though...
known, appears to be so only by its Greek name ἀνέσσων. In the Talmudic tract Maseroth (of Tithes), iv, 5, we read, "The seed, the leaves, and the stem of ἀνέσσω (ἀνέσσω, skabath) are, according to Rabbi Eliezer, subject to tithe." (comp. Gemara, Aboda Zara, i, 2), which indicates that the herb was eaten, as is said, in the case of the Eastern species in their present day; and, therefore, to those acquainted with the cultivated plants of Eastern countries, the dill will appear more appropriate than anise in the above passage (see Celsii Hierob. i, 494 sq.). See DILL.

The proper anise (Gr. ἀνέσσων) is the Pimpinella anisum of Linnaeus, an annual umbelliferous plant, the seeds of which are principally employed in the manufacture of cordials or liqueurs, and as a remedy against flatulence. Indeed all these kinds of plants, like the common fennel, possess a warming medicinal property. See ANIS.

There is another plant very dissimilar in external character to the two named above, the leaves and capsules of which are powerfully carminative. This is the "staranise," or aniseed-tree (Illicium anisatum), which belongs to the natural order Magnoliaceae. In China this is frequently used for seasoning dishes, etc.; but the species of this genus are not natives of the Bible lands, and must not be confused with the umbelliferous plants noticed in this article. See BZORX.

Ankle. This word does not occur in Scripture, but the ornament which it denotes is clearly indicated by "the tinkling (or jingling) ornaments (ταῖς, c. les) about the feet" mentioned in the curious description of feminine attire which we find in Isa. iii. See ATTIRE.

Even in the absence of special notice, we might very securely conclude that an ornament to which the Oriental women have always been so partial (Thomson's Land and Book, i, 192) was not unknown to the Jewish ladies. The Egyptian monuments represent them as worn by men likewise (Wilkinson, iii, 375). The figures below represent different styles of anklets, as found on the Egyptian monuments, and in use at present (particularly by females) among the Egyptians, Persians, Arabs, and Hindoes. Anklets of solid gold or silver are worn by some ladies, but are more uncommon than they formerly were. They are, of course, very heavy, and knocking together as the wearer walks, make a ringing noise; hence it is said in a song, "The ringing of thy anklets has deprived me of reason" (Lane's Mod. Egyptian, ii, 410). This practice, nevertheless, is forbidden in the Koran (xxiv, 31). This prohibition, however, perhaps rather refers (see Chardin, i, 138, 148, 194) to the small bells used by females, especially dancing-girls, around the ankles (Lane, ib. ii, 368). To increase this pleasant sound, pebbles were sometimes enclosed in them (Calmet, s. v. Periscelides, Bells). Tertullian disconnects them (De cult. femin. ii, 43). They were sometimes of great value, but the poorer village children wear them for iron. For their use among the ancient Egyptians, see Wilkinson, iii, 374, and among the ancient Greeks and Romans, Smith's Dict. of Class. Ant. s. v. Periscelides. They do not, we believe, occur in the Nineveh sculptures. Livingstone writes of the favorite wife of an African chief, "She wore a profusion of iron rings on her ankles, to which were attached little pieces of silver so as to enable her to make a tinkling as she walked in her mincing African style" (p. 278). On the weight and inconvenience of the copper rings worn by the chiefs themselves, and the odd walk it causes them to adopt, see id. p. 276. See BRACELET.

An'na ('Avva), the Greek form of the name Han'nah (q. v.); it also occurs in the cognate Punic as that of the sister of Dido, Virgil, Aen. iv, 9), the name of two women.

1. The wife of Tobit, whose history is contained in the apocryphal book that bears his name (Tob. i, 9 sq).
2. An aged widow, daughter of Phanuel, of the tribe of Asher. She had married early, but after seven years her husband died, and during her long widowhood she daily attended the morning and evening services of the temple. Anna was eighty-four years old when the infant Jesus was brought to the temple by his mother, and, entering as Simeon pronounced his thanksgiving, she also broke forth in praise to God for the fulfillment of his ancient promises (Luke ii, 26, 37), B.C. 6. See Mayer, De Anna prophetisa vidua (Gryn. 1706).

Anna, St., the name, according to tradition, of the mother of the Virgin Mary, and wife of Joachim. The names of Anna and Joachin are not found in the Hebrew Scripture, but are gathered from the fathers. According to a legend, her body was brought, in 710, from Jerusalem to Constantinople, and from that time many churches of Europe pretended to possess some relic of it. Her festival is kept in the Greek Church July 26th, in the Roman Church July 26th. See Anna, iii, 375; Bp. Bp. Spencer, Bp. De Joachimo, Anna et Josopho (Antw. 1688); Goette, De cultu Annae (Lips. 1702); Willrich, Ehenal. St. Annenbruderschaft (Annab. 1723); Franz, Versuch einer Geschichte des Marien- und Annen-Cultus (Halberst. 1854); and see the Legenda matronse Annae (Lips. 1692).

An'nuwā (A'nuwā), a man whose postery (or place) whose posterity (or place) was returned from the captivity (1 Esdr. v, 29); evidently the Senaah (q. v.) of the genuine text ( Ezra ii, 35).

Annōlēs Ecclesiastici. See BARONUS.

Annam. See ANAM.

An'nās ('Avvo, probably a contracted form of the name Amanoik in its Greek form, 'Amanoik), a high-priest of the Jews mentioned in Luke (iii, 2) as being high-priest along with Caliphas his son-in-law. Our Lord's first hearing (John xviii, 18) was before Anna, who then sent him bound to Caliphas. In Acts iv, 5, he is plainly called the high-priest, and Caliphas merely named with others of his family. He is called by Josephus Amanos (q. v.) the son of Seth; and was first appointed to that office in his 37th year by Quirinus, procurator of Syria, about A.D. 7 (Ant. xviii, 2, 1), but was afterward deprived of it by Valerius Gratus, procurator of Judea (A.D. 14), who gave the office first to Iamael the son of Abanusa, and a short time after to Eleazar the son of Anna (Josephus, Ant. xviii, 2, 1 and 2). He held the office one year, and was then succeeded by Simon the son of Camithus, who, after another year, was followed by Joseph, also called Caliphas, the son-in-law of Anna, A.D. ante 27, who continued in office until A.D. 37. The passages of the New Testament above cited, therefore, it is apparent that Caliphas was the only actual and proper high-priest; but Anna, being his father-in-law, and having been formerly himself high-priest, and being also perhaps his substitute (sempes), had great influence and authority, and could with great propriety be still termed high-priest along with Caliphas.

Oriental Anklets. 1, 2, 5, 6, 7. Ancient; 8, 4, 5. Modern. See ANKLET.
ANNAS

Annnas (Aννας v. r. Ἀννας) likewise occurs in the Apocalypse (Vulg. Ναζα) as one of the Israelites who was put to death for opposing the captivity (1 Esdr. ix, 32); evidently a corruption for the Ἀρίακ (q. v.) of the genuine text (Exa x, 81).

Annathae, or First-fruits, in the ecclesiastical law, means the value of every spiritual living for a whole year (hence the name, from the Latin word ansus, a year), which the pope, claiming the disposition of every spiritual benefice within Christendom, reserved out of every living. This impost was at first only levied from persons appointed to bishopric; but it was afterward extended to the inferior clergy. The value of these annates was calculated according to a rate made under the direction of Pope Innocent IV (A.D. 1258), but which was afterward increased by Pope Nicholas III (A.D. 1292). This papal exaction was abolished in England by the act 25 Henry VIII, c. 13, 1543, but the act passed one year after the same reign, 26 Henry VIII, c. 3, the right to annates, or first-fruits, was annexed to the crown. The various statutes subsequently passed on this subject have all been consolidated by an act (the 3 Vict. c. 20) regulating the collection of the money so levied.—Gieseler, Cl. Hist. iii, 63-68. See First-fruits; Queen Anne's Bounty.

Annelesy, Samuel, D.D., maternal grandfather of John Wesley, was one of the leading non-conformist divines of his day, and a man of good family, being a nephew of the earl of Anglesea. He was born near Warwick in 1729, and educated at Oxford, where, like his grandson, he was noted for his piety and diligence. He served the national church as chaplain at sea, and as parish priest at Clif, in Kent, at St. John the Apostle's and at St. Giles's, two of the largest congregations in London. He refused to "conform" to the "Act of Uniformity," and endured a series of severe persecutions, which were remedied by many remarkable instances of pious fortitude that distinguished the latter history of the family. One of his persecutors fell dead while preparing a warrant for his apprehension. He became a leader of the Puritans during the troubles of the times, preaching almost daily, providing pastors for destitute congregations, and relief for his ejected and impoverished brethren. After a ministry of more than half a century, and of sore trials, under which he never once faltered, he died, Dec. 31, 1696, exclaiming, "I shall be satisfied with thy likeness; satisfied, satisfied." De Foe, who sat under his preaching, has drawn his character as perfect and non-conformist, considered him a second St. Paul. Richard Baxter pronounced him totally devoted to God (Clarke, Wesley Family, p. 298). He was endeared to all who knew him intimately; and his noble relative, the countess of Anglesea, desired, on her death-bed, to be buried in his grave. He had nearly countess, a dignified personage; a state, which he devoted to charity; robust health, which was capable of any fatigue. Calamy (Non-conformist's Memorial, vol. i) calls him an Israelite indeed.—Stevens, Hist. of Methodism, i, 48; Crowther, Portraiture of Methodism, p. 8.

Annihilation, the act of reducing anything to nothing. Whatever matter can be utterly destroyed or not, is a question that has been much agitated in the schools. According to some, nothing is so difficult: according to others, nothing is so easy. Existence, say the last, is a state of violence; all things are continually endeavoring to return to their primitive nothing; no power is required to effect it; it would be accomplished of itself; nay more, an infinite power is required to prevent it. And, as to human things, the majority of the Greek philosophers opposed the doctrine; the Brahmins held that at stated intervals all created things are annihilated; the Siamese hold annihilation to be the greatest reward of virtue (Brock, Theol. Dictionary, s. v.). The theory of the annihilation of the wicked has been brought forward at different times as a refutation of the doctrine that has recently been revived. See Annihilationists.

Annihilationists, a name given to the holders of the theory that the wicked will not be kept in eternal misery, but will suffer a total extinction of being. See Annihilation.

1. There are only a few traces of this doctrine in early church history. Some are disposed to find the first hint of it in Justin (Dialog, cum Tryphoe. c. 5), where it is said that the souls of the wicked should be punished as long as οτὸν αἰνέαν καὶ τινι καὶ καλὸτα καὶ θείαν δίαρ (as long as God wishes them to exist and to be punished). Similar expressions are quoted by Tertullian, c. Marc. (see Quodscripturum necessitatem, persecute solvere), and Clem. Hom. iii, 5. In clearer terms the doctrine was propounded by Arnobius (q. v.) at the beginning of the 4th century. See HELL.

2. The theory of annihilation was maintained in the last century in England by a few writers of inferior note, as Samuel Bourne (Sermons), J. N. Scott, and others. They took the name of "destructurists," assuming the point in dispute, viz., that the word destruc- tion in Scripture means annihilation. Their proper designation is "Annihilationists." Among the more eminent supporters of this doctrine was Taylor of Norwich (q. v.); and Macknight is also claimed as among its advocates. Jonathan Edwards, in his answer to Dr. Chaucey, on the salvation of all men, says that this scheme was provisionally retained by Dr. Chaucey, i. e. in case the scheme of universal salvation should fail him; and Edwards, in his examination of that work, appropriates a chapter to the consideration of it. Among other reasons against it are the following: 1. The different degrees of punishment which the wicked will suffer according to their works, prove that it does not consist in annihilation, which admits of no degrees. 2. If it be said that the punishment of the wicked, though it will end in annihilation, yet shall be preceded by torment, and that this will have an effect upon the degrees, according to the degrees of sin, it may be replied, this is making it to be compounded partly of torment and partly of annihilation. The latter also appears to be but a small part of future punishment, for that alone will be inflicted on the least sinner, and on account of the least sin; and that all punishment which will be inflicted on any person above that which is due to the least sin is to consist in torment. Nay, if we can form any idea in the present state of what would be dreadful or desirable in another, instead of its being any punishment to be annihilated after a long series of torment, it must be a degradation or a repugnance to the sinner, not a reward with anxious desire. And is it credible that this was the termination of torment that our Lord held up to his disciples as an object of dread? Can this be the destruction of body and soul in hell? Is it credible that everlasting destruction from the presence of the Lord, and from the glory of his power, should constitute such a small part of future punishment; and such too as, after a series of torment, must, next to being made happy, be the most acceptable thing that could befal them? Can this be the object threatened by such language, as recompensing tribulation, and taking vengeance in flaming fire? (2 Thess. i, 9). Is it consistent with God's character towards them with putting an end to their miseries? Moreover, this de- struction is not described as the conclusion of a suc-
cession of tortures, but as taking place immediately after the last judgment. When Christ shall come to be glorified in his saints then shall the wicked be destroyed. 3. Everlasting destruction from the presence of the Lord, and from the glory of his power, cannot be annulled, intimation, for let the upholding power of God be withheld for one moment, and the whole creation would sink into nothing. 4. The punishment of wicked men will be the same as that of wicked angels (Matt. xxv, 41): Depart, ye cursed, into everlasting fire prepared for the devil and his angels. But the punishment of wicked angels consists not in annihilation, but torment. Such is their present punishment in a degree, and such, in a greater degree, will be their punishment hereafter. They are 'cast down to hell;' 'they believe, and tremble;' they are reserved in chains under darkness to the judgment of the great day; they cried, saying, 'What have we to do with thee? Art thou come to torment us before our time? Could the devils but persuade themselves they should be annihilated, they would believe, and be at ease rather than tremble. 5. The Scriptures explain their own meaning in the use of such language. The image of the dead in Sheol is expressly said to consist in being cast into the lake of fire and brimstone, and as having a part in that lake (Rev. xx, 14; xxxi, 8), which does not describe annihilation, nor can it be made to consist with it. The phrase put him asunder (Matt. xxv, 41) is as strong as though of death or destruction. Bishop Law († 1749) maintained that spiritual death is an entire destruction—an annihilation of the soul, with the resolution of the body into its original dust (Theory of Religion, 7th ed. p. 389-391). The name of Archbishop Whately is probably to be enrolled among the modern supporter of annihilationism in England. In his work on the future state (A View of the Scripture Revelations concerning a Future State, Philad. 1855) he argues the opinion fully. He says, that in the passages in which the words "death," "destruction," "eternal death," are spoken of, those words may be taken as signifying any evil, or the loss of one of his parts. The "unequable fire" may mean that fire which utterly consumes what it is burning upon. The "worm that dieth not" may be that which entirely devours what it feeds upon. "Everlasting perdition" may mean that perishing from which the soul cannot be saved, but it will be final annihilating. The passage "The last enemy that shall be destroyed is death," affords, according to Whately, some ground for thinking that there may be a "final extinction of evil and suffering by the total destruction of such as are incapable of good and happiness. If eternal death means final destruction without any revival—we can understand what meaning is by the death being destroyed, viz., that none henceforth are to be subjected to it" (p. 184). And Whately concludes this scriptural argument by this sentence: "On the whole, therefore, I think we are not warranted in concluding, as some have done, positively concerning the question, as to make it a point of faith that the final destruction of the wicked is confirmed by the statement 'death and destruction' spoken of in the Scriptures as the doom of the condemned, and to insist on the belief that they are to be left alive for evermore."

3. The revival of annihilationism in this country seems to have begun with the publication of Six Sermons on the Doomsday and the Future State of the Wicked (1694) by George Storr, answered by Prof. Port, in the New Englander, Feb. and May, 1856. One of the most representative advocates of the doctrine, and a very moderate one, is Dr. McCulloh, of Baltimore, in his Analytical Investigations concerning the Scriptures (Balti- more, 1852, 2 vols. 8vo). He maintains that after the final decisions of the judgment, the wicked will be utterly destroyed by a dreadful visitation of Almighty wrath. The ablest work produced on the side of destructionism is Hudson, Debt and Grace, as Related to the Doctrine of a Future State (Boston, 1857, 12mo). This work "denies that the natural immortality of the soul is ever expressed or even implied in the Bible. On the contrary, life and immortality were given by the Redeemer to the redeemed alone; while all others are not only naturally mortal, soul and body, at death, but, after that mortal suspension of positive existence, are raised at the final resurrection and cast into the lake of fire as the second death. It denies that endless conscious suffering is ever affirmed to be the nature of future punishment; but affirms that the penalty consists in privation, and in its perpetuity consists the eternity of future punishment. The class of Scripture terms by which eternal misery is usually understood to be designated, such as condemnation, damnation, perdition, destruction, the writer understands to express the temporary and partial nature of the temporary nature to the disorganization and complete non-existence from which it sprang" (Met. Quar. Rev. Jan. 1858, p. 149). An exhaustive reply to Mr. Hudson, and a thorough examination of the whole controversy, is given by Landis in his treatise On the Immaturity of the Soul (St. Louis, 1858). The Final Condition of the Wicked (N. Y. 1858, 12mo). The subject is also ably treated by Mattison in his work, The Immortality of the Soul (Philad. 1864). See also Alvah Hovey, State of In- pendent Deed (1869); J. R. Thompson, Law and Penalty; Meth. Quar. Rev. 1855, p. 240; 1858, p. 149; 1861, p. 81; 1864, p. 665; Presb. Quar. Rev. April, 1860; Am. Theo. Rev. 1860, p. 581; 1864, p. 582 sqq., and April, 1868, art. v.; Buck, Theol. Dict.; Smith's Hagenbach, i, 226; ii, 451. Compare IMMOBIL- TALITY.

Annulus, Giovanni, was born at Viterbo July 7, 1492. Having entered the order of Dominicans, he became a proficient in the Latin, Greek, and Oriental languages, and in theology. He published two works, entitled, 1. Tractatus de Imperio Tucurarn; and 2. De Futura Christianorum triumphi, etc. (Genoa, 1490, 4to), in which he endeavors to show that Mahomet was the Antichrist of the Apocalypse. But the work by which he is most known is his Historia Antiquitatis (Rome, 1498, fol.), in which he pretended to give the works of Berosus, Marylyus of Leabeo, Caton, Sempronius, Archilochus, Xenophon, Metasbathes or Megasthenes, Manetho, and others. These writings were the cause of a dispute among the learned at the time, some, as Pineda, Louis Viveza, the Spaniard, Vosius, Malchier Cannus, and others, maintained the utter futility of all these pieces, and declared Annulus to be a sheer impostor; while others, who had among them such men as Naderius, Leander Albert, Sixtus of Siena, Alph. Maldonatus, etc., declared themselves in his favor. Annius was master of the palace for Al- exander VI, and was, it is supposed, poisoned by Cas- sar Borgia, whom he had offended. He died Nov. 18, 1502.—Hoefer, Bioc. Générale, ii, 729; Landon, Eccles. Dict. s. v.

Anniversary, in the Greek and Roman Churches, a name given to the day on which a martyr or saint is commemorate. Also, the day on which a private prayer is made, year by year, for the souls of deceased persons, and masses said and alms distributed, are in the Roman Church called anniversaries. The anniversary office (officium anniversarium) is a double office, said only on the first anniversary day after the death. On all succeeding anniversary days, the single office is said, as in the daily office for the dead.—Landon, Eccles. Dict. s. v.
Anno or Hanno (St.), archbishop of Cologne in the 11th century. Belonging to the Suabian family of Sonneberg, he was at first devoted to a military life; but, after a short career of arms, he entered the church. The emperor Henry III, the Bloed, appointed him to the see of Cologne upon the death of archbishop Hermann in 1055. He applied himself with diligence to his duties, both temporal and spiritual. He reformed many of the monasteries of his diocese, and built five or six others, among the latter the abbey of Siegburg. After the death of Henry III the emperor made him regent. His zeal for the church outran his discretion, especially in the excessive energy with which he seconded the measures of Gregory VII (q. v.). The emperor Henry IV, though his pupil, was so dissatisfied with his conduct that he drove him from his see. He died December 4th, 1075, on which day he is commemorated.—Hoefer, Nouv. Biographie Generale, ii, 730; Ballot, Vies des Saints, December 4.

Annual Conference, the name of the territorial synods or councils of the Methodist Episcopal Church, which are held every year, as distinguished from the general synod (General Conference) held quadrennially. The Annual Conference is composed of all the ministers in full connection within certain territorial limits. Preachers "on trial" are required to attend the sessions, but are not allowed to vote. The times of holding the Annual Conferences are fixed by the bishops, the place by the Conference itself. The procuring officer is the bishop; but, in case of his absence, some "member of the Conference appointed by the bishop shall preside; but if no appointment be made, the Conference elects a president by ballot among the elders, without debate." The duties of the Annual Conference, and the limits of its authority, are prescribed by the Discipline. A record of its proceedings is sent to each General Conference for revision, if necessary. The territorial boundaries of the Annual Conferences are fixed by the General Conference. There are now (1866) sixty annual conferences (including mission conferences) of the Methodist Episcopal Church in America, Europe, Africa, India, and China. Discipline of the Methodist Episcopal Church, pt. ii, ch. 1; pt. vi, ch. iv; Baker, On the Discipline; Minutes of the Annual Conference (New York, 1866, 8vo). See CONFERENCE; METHODIST EPISCOPAL CHURCH.

Annulus, a ring. The clergy do not appear to have worn any badge of office until the fourth century; but subsequently various insignia or emblems of office were appropriated. The ring is now given to Roman bishops on their investiture, as emblematical of the bishop's episcopal authority to the Church, in imitation of the ancient ceremony of presenting a ring in marriage. It was called "the ring of his episcopal," annulus spondalitiu, or annulus pronuba; but sometimes, also, annulus palatii. The pope wears a ring with the device of Peter fishing; and papal briefs, stamped with this seal, are said to be given under annulo piscatorio. The fisher-ring has been used for this purpose since the 13th century.

Anunniciad or Annunziada, Order of, a military order, founded by Amadeus, count of Savoy, in 1580 or 1590, called at first the order of the Virgin and the Holy Love, because of a hair bracelet, formed in love-knots, given to the count by a lady. Amadeus VIII, duke of Savoy (created Pope Felix III at the council of Basle), in 1496, changed the name of the order to that of the Annunziada. The figure of the Virgin was appended to the collar, in which the love-knots were changed into a pattern in twisted cord, which bore the initials F. E. R. T., supposed to mean Fortitudine ejus Rhodum tenat, in reference to the valiant defence of Rhodes by Amadeus the Great in 1510. The cloak of the knights was first red, afterward blue, and now of the color of amaranth, lined with cloth of silver. It still exists in Sardina as an order of merit.

Annunziada, the name of two orders of nuns. 1. That founded at Bourges in 1500, by Jeanne, queen of France, after her divorce from Louis XII. These nuns also call themselves the Annunziata, viz., the virgins exhibited, as they say, in the mysteries which the Roman Church commemorates in the ten festivals of the Virgin Mary. Their rule is formed upon the idea of an initiation of these virgins. They wear a gray habit, a red scapulary, a cross of gold or silver, suspended from the neck, and a ring of one of those metals on the right finger. At the initiation they had 45 nunneries in France and Holland, all of which were suppressed. —Helyot, Ordres Religieux, i, 224; Burck, Orders of Knighthood, p. 350.

Annunciation, Feast of, from the Lat. annunciatio, announcement, a festival observed in honor of the tidings which the angel Gabriel brought to the Virgin Mary of the incarnation of our Saviour. It is called by various names in church history, e.g. Ημερα σαραφατου, "the day of salvation,\" Харрармων, in reference to the epithet ευχαριαρωμην, employed by the angel (Luke i, 28); also Ειγαγγιασμος, with reference to the subject of the announcement. Some doubt exists as to the date of its establishment. Angusti is of opinion that the festival was celebrated at the time of the council of Laudicis, cit. 564. In the homily ascribed to Athanasius it is called one of our Lord's festivals. After the fifth century, in consequence of what passed during the Nestorian controversies, this festival was referred to Mary, and its observance fixed for the 25th of March, on which day it is now celebrated by the Greek, Roman, and English Churches. It seems to have been generally observed in the sixth century, but the first formal mention that we meet with of its being commemorated among the festivals of the Church is in the decrees of the council of Trullo, convened at the close of the seventh century. Chrysostom, and Bernard after him, call it
the root of all festivals."—Bingham, Orig. Ecl. bk. xx, ch. viii, § 4.

The following writers treat on this subject: Köcher, De salutatione angelica (Den. 1760-1); Myrvolds, De angelica communio (Helsing. 1629); Rancke, De locutione angelorum (Lips. 1678); Sonntag, De chasismio (Aldorfi, 1700); Zeilich, De verbo Gabrieli ad Mariam (Viteb. 1754). See MARY.

Annuus (Aννοος, Vulg. Anim), given (1 Eedr. viii, 48) as the name of one of the Levites sent to accompany the captives returning from Babylon; but it is evidently an error of the translator for ἀνους, peptos, "and with him," of the original text (Ezea viii, 19).

Anoint (usually μαθαξω, masbach; χρίσω). The practice of anointing with perfumed oils or ointments appears to have been very common among the Hebrews, as it was among the ancient Egyptians. See UNGeorge. The practice, as to its essential meaning, still remains in the East; but perfumed waters are now far more commonly employed than oils or ointments (v. q.). See PERUME. It is from this source that the usage has extended to other regions. Among the Greeks and Romans oil was employed as a lubricant for supplying the bodies of the athletes in the games (q. v.), and also after the bath (q. v.).

1. In the Scriptures several kinds of anointing are distinguishable (Scacchi, Mythothec, iii, Rom. 1837).
2. Consecration and Inauguration.—The act of anointing appears to have been viewed as emblematical of a particular sanctification, of a designation to the service of God, or to a holy and sacred use. Hence the anointing of the high-priests (Exod. xxix, 29; Lev. iv, 3), and even of the sacred vessels of the tabernacle (Exod. xxx, 26, etc.); and hence also, probably, the anointing of the king, who, as "the Lord's anointed," and, under the Hebrew constitution, the viceroy of Jehovah, was undoubtedly invested with a sacred character. This was the case also among the Egyptians, among whom the king was, ex officio, the high-priest, and as such, doubtless, rather than in his secular capacity, was solemnly anointed at his inauguration. See UNCRONISH (of Christ).

As the custom of inauguing anointing first occurs among the Israelites immediately after they left Egypt, and no example of the same kind is met with previously, it is fair to conclude that the practice and the notions connected with it were acquired in that country. With the Egyptians, as with the Jews, the investiture to any sacred office, as that of king or priest, was confirmed by this external sign; and as the Jewish lawgiver mentions the ceremony of pouring oil upon the head of the high-priest after he had put on his entire dress, with the mitre and crown, the Egyptians represent the anointing of their priests and kings after they were attired in their full robes, with the cap and crown upon their heads. Some of the sculptures introduce a priest pouring oil over the monarch (Wilkinson's Anc. Egyptians, iv, 280). It is from this that the high-priest, as well as the king, is called "the anointed" (Lev. iv, 8; v, 16; vi, 15; Psa. cxxxiii, 2). In fact, anointing being the principal ceremony of regal inauguration among the Jews, as crowning is with us, "anointed," as applied to a king, has much the same signification as "crowned." It does not, however, appear that this anointing was repeated. "The anointing of the head of the lord of the dynasty being considered efficient for its purpose as long as the regular line of descent was undisputed (John, Bibl. Archdol. § 228); hence we find no instance of anointing as a sign of investiture in the royal authority, except in the case of Saul, the first king of the Jews, and of David, the first of his line; and, subsequently, in those of Solomon, Josiah, and Jehu, who ascended the throne under circumstances in which there was danger that their right might be forcibly disputed (1 Sam. xix, 24; 2 Sam. li, 4; v, 1-3; 1 Chron. xi, 1; 2 Kings xi, 12-20; 2 Chron. xxiii, 1-21). Those who were inducted into the royal office in the kingdom of Judah appear to have been anointed and consecrated with some peculiar ceremonies (2 Kings ix, 18).

But it is not clear that they were anointed at all; and the omission (if real) is ascribed by the Jewish writers to the want of the holy anointing oil which could alone be used on such occasions, and which was in the keeping of the prince of the house of David in the temple in Jerusalem. No private anointing which was performed by the prophets (2 Kings ix, 3; comp. 1 Sam. x, 1) was not understood to convey any abstract right to the crown, but was merely a symbolical intimation that the person thus anointed should eventually ascend the throne.

The following species of official anointing appear to have prevailed among the Jews: (a) Prophets were occasionally anointed to their offices, and are called messiahs, or anointed (1 Chron. xvi, 22; Psa. cv, 15). (b) Priests, at the first institution of the Levitical priesthood, were all anointed to their offices, the sons of Aaron as well as Aaron himself (Exod. xi, 18; Num. iii, 8); but afterward anointing seems not to have been repeated at the consecration of ordinary priests, but to have been especially reserved for the high-priest (Exod. xxix, 29; Lev. vii, 32); so that "the priest that is anointed" (יְהִי בְּהַעֲשָׂר, Lev. iv, 8) is generally thought to mean the high-priest (Sept. ό δρυμός ου εγερμομοις; comp. vers. 5, 16, and c. vi. 22 [106]). (c) Kings. The Jews were familiar with the idea of making a king by anointing before the establishment of their own monarchy (Judg. ix, 8, 15). Anointing was the divinely-appointed ceremony in the inauguration of their own kings (1 Sam. i, 16; x, 1; 1 Kings i, 34, 39); indeed, so pre-eminent it did belong to the kingly office, that "the Lord's anointed" was a common designation of the theocratic king (1 Sam. xii, 5, 5; 2 Sam. i, 14, 16). The rite was sometimes performed more than once. David was thrice anointed to be king: first, privately by Samuel, before the death of Saul, by way of conferring on him a right to the throne (1 Sam. xvi, 1, 13); again over Judah at Hebron (2 Sam. ii, 4), and finally over the whole nation (2 Sam. v, 8). After the separation into two kingdoms, the kings both of Judah and of Israel seem to have been anointed (2 Kings i, 5; xi, 12). So late as the time of the captivity the king is called "the anointed of the Lord" (Psa. lxxviii, 38, 81; Lam. iv, 20). Besides Jewish kings, we read that Hazael was to be anointed king over Syria (1 Kings xix, 15). Cyrus also is called the Lord's anointed, as having been raised by God to the throne to fulfill the special purpose of delivering the Jews out of captivity (Isa. xlv, 14). (d) Inanimate objects also were anointed with oil in token of their being set apart for religious service. Thus Jacob anointed a pillar at...
Bethel (Gen. xxxi, 13); and, at the introduction of the Mosaic economy, the tabernacle and all its furniture were consecrated by anointing (Exod. xxx, 29-28). The expression “anoint the shield” (Isa. xxix, 5; Sept. ἰονυσάως θυρώς; Vulg. arripite olivarem) refers to the custom of rubbing oil into the hide which, stretched upon a frame, formed the shield, in order to make it supple and fit for use. (See the treatises in Latin, on the priestly anointing, by Clavius [Lamgoni, 1717;] Schwarz [Viteb, 1755;] Zinger [Viteb, 1692;] Zoega [Lips., 1680;] on the royal anointing, by Weimar [Jen., 1629;] and among other nations, by Eschenbach [Jen., 1687;] and Speckner [Viteb, 1716].)

2. As an Act of Hospitality.—The anointing of our Saviour's feet by "the woman who was a sinner" (Luke vii, 38) led to the remark that the host himself had neglected to anoint his head (ver. 46); whence we learn that this was a mark of attention which those who gave entertainments paid to their guests. As this is the only direct mention of the custom, the Jews are supposed by some to have borrowed it from the Romans at a late period, and Westein and others have brought a large quantity of Latin erudition to bear on the subject. (See the treatises, on this instance, in Latin, by Bailer [Altdorf, 1722;] Goetze [Lips., 1687;] and in Menelius Theosar., ii, 200–204; Jaeschke [Lips., 1790;] Krakewitz [Rost, 1708;] Polchow [Jen., 1738;] Riese [Marb., 1777;] Sonnenschein [Lond. 1775, 1778;] and Trautmann [Jen., 1749;].) But the careful reader of the O. T. knows that the custom was an old one, to which there are various indirect allusions. See Hospitality. The circumstances connected with feasts and entertainments are, indeed, rarely intimated; nor would the present direct reference to this custom have transpired but for the remarks which the act of the woman in anointing the feet of Jesus called forth. (See Walde, De unctionibus Vett. Eboromum consciencibuls, Jen., 1751.) Such passages, however, as Ps. xxxii, 5; Prov. xxii, 7; xxvii, 9; Wis. ii, 7, as well as others in which the enjoyment of oil and wine are coupled together, may be regarded as containing a similar allusion. It is, therefore, safer to refer the origin of this custom among the Hebrews to their nearer and more ancient neighbours, the Egyptians, than to the Romans or the Greeks, who themselves had probably derived it from the same people. Among the Egyptians the antiquity of the custom is evinced by their monuments, which offer in this respect analogies more exact than classical antiquity or modern usage can produce. With them the custom of anointing was not confined to the appointment of kings and priests to the sacred offices they held. It was the ordinary token of welcome to guests in every party at the house of a friend; and in Egypt, no less than in Judæa, the metaphorical expression 'anointed with the oil of gladness' was fully understood, and applied to the ordinary occurrences of life. It was customary for a servant to attend every guest as he seated him and to anoint his head" (Wilkinson's Anc. Egyptians, iv, 279; ii, 215). See Emblem. It is probably, however, that the Greeks and Jews, anointed themselves at home, before going abroad, although they expected the observance of this etiquette on the part of their entertainers. That the Jews thus anointed themselves, not only when paying a visit, but on ordinary occasions, is shown by many passages, which describe the oiling of it as a sign of mourning (Dent., xxviii, 40; Ruth iii, 3; 2 Sam. xiv, 2; Dan. x, 3; Amos vi, 6; Mic. vi, 15; Esth. ii, 12; Psa. cix, 15; Isa. lxi, 3; Eccles. ix, 8; Cant. i, 8; iv, 10; also Judith, x, 8; Sus. ii; Eclesi., xxxix, 26; Wis. ii, 7). One of these passages (Psa. cix, 15, "oil that maketh the face to shine") is specially remarkable, for not only was the hair but the skin was anointed. In our northern climates this custom may not strike us as a pleasant one; but as the peculiar usages of most nations are found, on strict examination, to be in accordance with the peculiarities of their climate and condition, we may be assured that this Oriental predestination for external unction must have arisen from a belief that it contributed materially to health and cleanliness. Niebuhr states that "in Yemen the anointing of the body is believed to strengthen and protect it from the heat of the sun, by which the inhabitants of this province, as those on the west, are subject to sunstroke. Oil, by closing up the pores of the skin, is supposed to prevent that too copious transpiration which enfeebles the frame; perhaps, too, these Arabian think a glistering skin a beauty. When the intense heat comes on they always anoint their bodies with oil." See Oil. 3. Anointing the Sick.—The Orientals are indeed strongly persuaded of the sanative properties of oil; and it was under this impression that the Jews anointed the sick, and applied oil to wounds (Psa. cix, 18; Isa. i, 6; Luke x, 34; Rev. iii, 18). Anointing was used in sundry disorders, as well as to promote the general health of the body. It was hence, as a salutary and approved medicament, that the seventy disciples were directed to "anoint the sick" (Mark vi, 13); and hence also the sick man is directed by the apostle (James v, 14) to send for the elders of the Church, who were "to pray for him, anointing him with oil in the name of the Lord." The Talmudical practice of Lightfoot on Matt. vi, 16, shows that the later Jews connected charms and superstitious mutterings with such anointings, and he is therefore probably right in understanding this text to mean, "it is customary for the unbelieving Jews to use anointing of the sick, joined with a magical and enchanting muttering; but how infinitely better is it to join the pious prayers of the elders of the Church to the anointing of the sick." Niebuhr assures us that at Sana (and doubtless in other parts of Arabia) the Jews, as well as many of the Moslems, have their bodies anointed whenever they feel themselves indisposed. Analogous to this is the anointing performed practised by the twelve (Mark i, 13), and our Lord's anointing the eyes of a blind man with clay made from saliva, in restoring him miraculously to sight (πάμπως, John ix, 6, 11). See Medicine.

4. Anointing the Dead.—The practice of anointing the bodies of the dead is intimated in Mark xiv, 8, and Luke xii, 46. This ceremony was performed after the body was washed, and was designed to check the progress of corruption. Although, from the mode of application, it is called anointing, the substance employed appears to have been a solution of odoriferous drugs. This (together with the laying of the body in spices) was the only kind of embalming in use among the Jews. See Burial; Embalming.

5. Spiritual.—(1.) In the O. T. a Deliverer is promised under the title of Messiah, or Anointed (Psa. ii, 2; Dan. ix, 25, 26); and the nature of his anointing...
is described to be spiritual, with the Holy Ghost (Isa. xxi. 1; see Luke iv. 18). As anointing with oil bestowed prosperity, and produced a cheerful aspect (Psa. civ. 15), so this spiritual unction is figuratively described as anointing "with the oil of gladness" (Psa. xlv. 7; Heb. i. 9). In the N. T. Jesus of Nazareth is shown to be the Messiah or Christ, or Anointed of the O. T. (John i. 41; Acts ix. 22; xii. 30; xviii. 28); and the historical fact of his being anointed with the Holy Ghost is recorded and asserted (John i. 32, 33; Acts iv. 37; x. 38). (2.) Spiritual anointing with the Holy Ghost is conferred also upon Christians by God (2 Cor. i. 21), and they are described as having an unction, "anointing," an immediate blessing of which they partake of in all things (John ii. 27). To anoint the eyes with eye-salve is used figuratively, to denote the process of obtaining spiritual perception (Rev. iii. 18).

6. Religious Significance of the Act.—It is somewhat remarkable that the first Biblical instance of anointing—that of Jacob’s anointing of his pillow at Bethel (Gen. xxviii. 19)—has reference to an inanimate object; yet the sacred import of the ceremony is obvious, and must have been derived from primeval custom. At a later date, the formal agreement noticed by Sir G. Wilkinson, between the use of oil among the Egyptians and the Israelites in consecrating to an office, may undoubtedly be regarded as evidence that the Mosaic prescription was framed with some regard to the observances in Egypt; for by the time the former was instituted, the Israelite people had been long habituated to the customs of Egypt; and it was the part of wisdom, when setting up a better polity, to take advantage of what existed there, so far as it could be safely employed. The king so anointed was solemnly recognised as the guest and protege of the lord of the temple; the statue was set apart for, and so far identified with the god it represented, and both were stamped as qualified for the respective offices. But in the true religion something more and higher was involved in the act of consecration. The article or subject was brought into contact with the holiness of Jehovah, and was made a vessel and instrument of the Spirit of God. Hence, anointing with oil in the times of the old covenant was always a symbol of the gift and grace of the Holy Spirit—in the case of inanimate objects imparting to them a ceremonial sanctity, so as to fit them for holy ministrations; and in the case of persons, not only designating them to a sacred office, but sealing to them the spiritual qualifications needed for its efficient discharge.—Kittel, e. v.; Smith, e. v.; Fairbairn, e. v. See Consecration.

II. Modern.—1. In the Romish Church the custom of anointing priests is still continued. The ordaining bishop anoints with the holy oil called chrism (q. v.), the palm of both hands, the thumb, and the forefinger of the person to be ordained; and thus, according to the expression in the ritual of ordination, the hands receive power to bless, to consecrate, and to make holy. If a clergyman is excommunicated these spots are rubbed off. This custom, like many others, is a perversion of the sacred ceremony by which the Jewish priests and kings were inducted into office.

2. The history of extreme unction (q. v.) in its present form can be traced back no further than the twelfth century. When the ceremony of anointing is mentioned at an earlier period, the reference is to the offices of baptism and confirmation. There is no mention of extreme unction in Justin Martyr, Irenæus, Tertullian, or Cyprian, or in any of the writers of the first three centuries. The fourth century, however, makes no mention of it. It is not found in the "Apostolic Constitutions," a work in which all church forms are minutely described, nor in the bishops of the first six centuries. After the twelfth century it was universally adopted in the Western Church.

3. The only occasion on which anointing is used in the Church of England is at the coronation of the sovereign, when the archbishop solemnly anoints the king or queen, after the ancient practice of the Hebrews.

ANOINTING OIL. The "oil of holy ointment" prescribed by divine authority (Exod. xxx. 23-25) for the consecration of the Jewish priests and kings was compounded of the following ingredients:

<table>
<thead>
<tr>
<th>Hebrew weight</th>
<th>English weight</th>
<th>ml</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pure myrrh</td>
<td>500 shekels</td>
<td>1812.4</td>
</tr>
<tr>
<td>Sweet cinnamon</td>
<td>360</td>
<td>1220</td>
</tr>
<tr>
<td>Sweet calamus</td>
<td>360</td>
<td>1220</td>
</tr>
<tr>
<td>Castile</td>
<td>88</td>
<td>300</td>
</tr>
<tr>
<td>Olive oil, 1 hin=5 quarts</td>
<td>2571.4</td>
<td>890</td>
</tr>
</tbody>
</table>

The shekel here estimated at 9 dwt. and 3/4 grain (7.964).

Under the law persons and things set apart for sacred purposes were anointed with this "holy unction" (Exod. xxix. 7), which appears to have been a typical representation of the communication of the Holy Ghost to the Church of Christ (Acts i. 5; x. 38). Hence the Holy Spirit is called an unction (q. v.), whereby believers were divinely inspired and guided into all truth (2 Cor. i. 21; 1 John ii. 20, 27). The profane or common use of the holy ointment was expressly forbidden, on pain of being excommunicated (Exod. xxx. 33; Ezek. xxviii. 31). It was commanded to be kept by the Hebrews throughout their generations; it was therefore laid up in the most holy place. Prideaux observes that it was one of those things which was wanting in the second temple. There is an allusion to the anointing of the kings of Israel or Judah in Eccles. xxiv. 15. The use of aromatics in the East may be dated from the remotest antiquity. "Ointment and perfume," says Solomon, "rejoice the heart" (Prov. xxvii. 9). They are still introduced, not only upon every religious and festive occasion, but as one essential expression of private hospitality and friendship. See Scent.

THE ANOINTED. The propheta, priests, and kings were anointed at their inauguration; but no man was ever dignified by being anointed to hold the three offices in himself, so no person ever had the title of the Messiah, the Christ, the Anointed One, but Jesus the Saviour. He alone is king of kings and lord of lords; the king who governs the universe, and rules in the hearts of his followers; the prophet, to instruct men in the way wherein they should go; and the great high-priest, to make atonement and intercession for the whole world. Of him, Melchizedek, Abraham, Aaron, David, and others were illustrious types; but none of these had the title of "The Anointed of God." This does, and ever will, belong exclusively to Jesus the Christ, who was consecrated in our nature by the anointing of the Holy Ghost (Psa. ii. 2; Isa. lxxi. 1; Dan. ix. 24; Matt. iii. 16, 17; Luke iv. 18-21; Acts iv. 27; x. 38). See Messiah.
ANOMEANS (δισγενος, dissimilar), the name by which the stricter Arians, who denied the likenes of the Word to the Father, were distinguished from the Semi-Arians, who merely denied his consubstantiality. —Gieseler, Ch. Hist. i, 198. See ARIANS.

A'nos (Ἀνως), one of the "sons" of Mani (Bani), who divorced his Gentile wife (1 Esdr. ix, 84); apparently the Vaniani (t. v.) of the true text (Ezra, x, 56).

ASSAIRIANS or ASSASSINS, inhabitants of a district called Assair, situated also in Persia. Their religion is a compound of pygmagism and Mohammedanism, which they are said to have been taught by an old man who in 891 inhabited the village of Nasaer, near Koufa, and passed for a saint and a prophet. Some of them worship the sun, others the dog and other material objects. A special work on them has been published by the Rev. Samuel Lyde, (see a valuable summary of this work in the N. Amer. Review, Oct. 1862.) According to Lyde, "they number about 200,000, for the most part rude and vicious. They are divided into Shemseeh (men of the sun, Northerners) and Kurneel (men of the moon, Southerners); the former may be descendants of the Caesars, the latter, foreigners, having forced their present religion into the land. The name Assaireh is probably derived from the founder of the sect, Nusairi, dating from the ninth century. Their sacred name is Khaseebeh, from the apostle of the sect. In many points they have affinities with the Assassins. They believe in the divinity of the imam in the person of the imam — the second and third being created. The first person, the supreme deity, is Mannun, or Meaning; the second, Imam, or Name; the third, Bab, or Door. Of the supreme deity there have been seven manifestations; the last is Allah, Mohammed, and Salamun II Farisee. All is the highest manifestation of God, alone to be adored. There is also a system of hierarchies, bewildering in numbers: 14,000 Near Ones, 15,000 Cerublim, 16,000 Spirituals, 17,000 Saints, 18,000 Hermits, 19,000 Listeners, 20,000 Followers— in all, 119,000 besides prophets, apostles, and heroes. The doctrine of metempsychosis is strictly held, and minutely delineated. They receive the Old and New Testaments, and the Koran, with many apocryphal works." An account of them is given in Chesney's "Expedition to the Euphrates and the Tigris." See also Walford's "Travels in the East," and "Blackwood's Magazine," lxx, 719. See ASSASSINS.

Anschar, Ansgar, or Anschaurius, St., the first archbishop of Hamburg; bishop of Bremen, and so-called apostle of Sweden and Denmark. The most probable opinion is that he was born in Pomerania, Sept. 8, 901. In 821 he went from the abbey of Corbie, in Picardy, to that in Saxony. Having from his youth been desirous to labor in a missionary field, he was sent in 826 to Denmark, and thence to Sweden, where he preached the Gospel with wonderful success. After this he made bishop of Hamburgh, which he governed until the destruction of the city by the Normans in 843; four years after this, Louis, king of Germany, made him bishop of Bremen, where he died, Feb. 8, 865, regretting that he was not called to seal his profession by martyrdom. He wrote a life of St. Wilheland, (De Portis, Monumenta Germaniae, ii, 688 sq.) For a glowing account of him, see Neander, Light in Dark Places, p. 264 sq.; comp. Neander, Ch. Hist. iii, 272, 284; Gieseler, Ch. Hist. ii, 29. See also Brit. and For. Ecclesiastical Review, July, 1855. The first biography of Anschar was written by his successor, Rimbert (p. 83, 1846, in Pohlmann, in Deutsch Gemanische Zeitschrift, translated into German by Misailis, Bremen, 1886). See also Kruse, St. Anscam (Altona, 1829); Knommacher, St. Ansgar (Brem. 1828); Reuterdahl, Ausgeist (Berlin, 1887); Klippel, Lebensbeschreibung des Erzbischöfes Ansgar (Brem. 1847); Cave, Hist. Lit. i, 523; Böhringer, Kircheng. in Biogr. ii, 170.

Anseigia. 1. A Benedictine monk, born of noble parents at Lyons, was, together with Eginhard, superintendant of the royal edifices; became in 877 abbott at Luxen, and in 827 at Fontenelles. Charlemagne and Louis the Pious employed him for important embassies. He died in 883. He is the author of that important collection of imperial laws known as Libri IIII Capitolarium, containing a number of decrees issued by Charlemagne and Louis the Pious. The German king kept his oath upon the translation containing the laws of the empire. The best edition of it is contained in Pertz, Monumenta Germaniae legum, vol. i.—Acta Sanctorum, eccles. iv, 1.—D'Archev., instit. l. iii.

2. Abbé of St. Michael's (probably at Beausvais); was sent in 870 by Charles the Bald as ambassador to Rome; appointed in 871 archbishop of Sens, and used as a tool by the pope against the clergy. John VIII appointed him in 876 primate of the French Church and vicar-general of the apostolic see, but a synod of Pontefcontest against this, and recognised him only as metropolitan. He died in 883, and his successors had to abandon the distinction, which the pope had intended to connect forever with the see.—Grüber, Kirchengeschichtliche, vol. ii; Gallia Christiana.

Anselm of Canterbury (commonly called St. Anselm) was born at Aosta, a town of the Alps, in Savoy, A.D. 1033. He was treated harshly by his father, and sent in 1052 to Liége, and in 1053 to Beaufort, in Normandy, where he took the monastic habit in 1069, at Bec, where Lanfranc, afterward archbishop of Canterbury, was prior. Three years after, when Lanfranc was promoted to the abbacy of Caen, Anselm succeeded him as prior of Bec, and became abbot in 1076. Anselm came to England while prior of Bec, and afterward in 1092 by the invitation of Hugh Lupus, earl of Chester, who requested his aid in sickness. Soon after his arrival William Rufus also required Anselm's assistance, and finally nominated him (though with great difficulty of acceptance on Anselm's part) to the see of Canterbury, which had lain vacant from Lanfranc's death in 1093. Anselm was consecrated with great solemnity December 4, 1093. In the following year a tinted offer, as the king thought it of £500 from the archbishop, in aid of the war which William was carrying on against his brother Robert, was the first cause of the royal displeasure toward Anselm. Further disorders, which the king desired to go to Rome to receive the pall from Pope Urban II, whom the king refused to acknowledge as pope. Anselm proposed a visit to Rome to consult the pope, but was refused permission. He went a second time to court to ask for leave, and was again refused, but gave his blessing to the king, and embarked at Dover. The king seized upon the archbishop, and made every act of Anselm's administration void. The archbishop got safe to Rome, and was honorably received by the pope. He lived quietly, at Rome and other places, and finished his treatise Cur Deus Homo at a monastery in Champagne. He assisted the pope to obtain the crown of Henry IV. He prevented Urban from excommunicating the king of England for his various and frequent outrages upon religion. The king, however, finally bribed the court of Rome to desert Anselm, who retired to Lyons, where (with the interval of an attendance at a council at Rome in 1099) he continued to reside until the death of William Rufus, with that of Pope Urban shortly after. Henry I, immediately upon his accession, invited Anselm to return. The archbishop was received in England with extraordinary respect both by the king and people, but refusing to be reinvested by the king, and to do the same homage with his predecessor, was not admitted under the dignity of an archbishop in court. In 1108, at the request of the king and barons, Anselm went to Rome to arrange an accommodation; the king at the same time, in distress, dispatching an agent of his own, who arrived before the archbishop. The pope still continued inexorable, but wrote to the
king, promising compliance in other matters if the
king would but waive the matter of investiture. An-
selm in chagrin again took up his residence at Lyons,
while a fresh embassy to Rome from the king was still
more unsuccessful than the former. Anselm now re-
moved to the court of Adela of Blois, the king's sister,
which had been united with the power of Guillaume,
who, through the intervention of the pope, had con-
vinced an interview between him and Anselm July 22, 1105,
when the king restored to him the rev-
"enes of the archbishopric, but refused to allow him to
return to England unless he would comply with the
investiture. Anselm remained in France, retiring to the
middle course, refused to give up the investitures, but
was willing so far as dispensation to give leave to bish-
ops and abbots to do homage to the king for their tem-
poralities. This was in 1105. The king now invited
Anselm to England; but the messenger finding him
sick, the king himself went over into Normandy, and
made him a visit at Bec, where all their differences
were adjusted. Anselm, being recovered, embarked for
England, and, landing at Dover, was received with
extraordinary marks of welcome. From this time lit-
tle that is remarkable occurred in his life, except a
dispute with Thomas, elected archbishop of York in 1107,
which was protracted by his acrimonious letters.
Despite Anselm's reluctance to accept the see of Canteb-
ry, the pope, as on the Virgin's son, was fitting that the
king be reconciled with his Archbishop, and united him
with a woman without the co-operation of man, and even
from a virgin; for as sin and the ground of condemna-
tion were brought about by that sex, it is just that the
remedy should also have come from it alone. Thus
Christ was then born without original sin; he could
sin if he willed it, but he could not will it; consequently
he died without owing death and of his own free
will. His death, therefore, outweighed the number and
magnitude of all sins. He gave unto God, for the
sins of mankind, his own life unassailed by any sin of
his own, thus giving what he did not owe, when con-
sidered as both God and man. In consequence of his
offering voluntarily so great a sacrifice, and in a
manner far more equivalent for it could be given, it
was necessary, in order that the sacrifice should not
be vain, that others at least should be benefited there-
by in some way, namely, humanity in the forgiveness
of sin. Anselm affirms the doctrine of a satisfacio
partialis (passive satisfaction) for man, but not of a satisfacio
passiva (passive satisfaction); for he nowhere says that Christ endured the actual pun-
ishment of men's sins (Neander, Dogmengeschichte, ii,
516). Dr. Sheed (Hist. of Doctrines, ii. 285) questions
this statement of Neander's, but on what appear to
be insufficient grounds.

The fundamental principles of Anselm's doctrine of satis-
faction are found in the writings of many fathers
before Anselm, e.g. Athanasius, Gregorius of Nazian-
zen, Chrysostom, and Cyril of Alexandria; but An-
selm is the first who collected and arranged them into
a systematic whole. Dr. Sheed has treated the rela-
tion of Anselm to theology (Hist. of Doctrines, i, 4v
and v) more skilfully than any other modern writer
in short compass. In concluding his analysis of the
Cur Deus Homo, he remarks that it "exhibits a depth,
breadth, and vigor of thinking not surpassed by
any production of the same extent in theological liter-
ature. Such a view of the stonemason's art is
exhibited is thoroughly Biblical, and thoroughly Pro-
estant. There may be incidental views and posi-
tions in this tract with which the modern theologian
would not wholly agree; but certainly, so far as the general
theory of vicarious satisfaction is concerned, this little
tract contains the substance of the reformed doc-
trine; while it was, at the same time, a fair and
philosophical principles which must enter into the
scientific construction of this cardinal truth of Chris-
tianity. On both the theoretic and the practical side,
it is one of the Christian classics" (vol. ii, p. 283).
As to the claim of absolute originality for Anselm's
system, "it may be admitted that Anselm first used
Anselm is commemorated as a saint in the Church of Rome on the 21st of April. His life, by Eadmer, his friend and companion, is given in the edition of his works named below. The best edition of his works is that of the Opera omnia, memory edition, under the title of Monarchica Cantuariensis Historiae (Venet. 1744, 2 vols. fol.).

The selection of the most important theological and philosophical works of Anselm has been published by C. Haas (S. Anselmi opera philosophico-theologica selecta, vol. i., containing the Monologium and Proslogium, Tubingen, 1862). Special editions of the book Cur Deus Homo were published at Berlin, 1857, and at London, 1883.

Anselm has been much studied of late years: a beautiful monograph by C. Römantis (Saint Anselm de Canterbury, 8vo, Paris, 1882); a study by Böhringer (Die Kirche Chriſtia und ihre Zeugen, ii, 224); and a copious treatise by Hasse (1. Das Leben Anselms; 2. Die Lehr-Anselms, 2 vols. Leipzig, 1843-1842; an abridged translation by Turner, London, 1889, 12mo) give ample facilities for the study of his history and writings.

Translations of the Proslogium and of the Cur Deus Homo are given in the Bibliotheca Sacra, vols. viii., xi., and xii. See also Gieseler, Ch. hist. iii., 173; D. f. c. b. in viii., 250; Neander, Ch. hist. iv., and Hist. of Dogmas, ii., 516, et al.; Hagenbach, Hist. of Doctrines (Smith's ed.), § 180; Bushnell, Vivariorum scripta (N.Y., 1886); Meth. Quar. Revue, Oct. 1858, art. vi.; Haacre, Philos. Scholast. i., ch. viii.; Möhler, Anselm's Leben u. Schriften (Tub., Quartalschrift, 1827, 1828); Borch, Deutsch nach von Canterbury (Tubing, 1842, 8vo); Shed, Hist. of Doctrines, i. c. See ATONEMENT.

St., called Badurius after the name of his family (Badaglo), was born at Milan, 1086. He succeeded, in 1061, his uncle, Pope Alexander II., as bishop of Lucca, which see he resigned in order to become a monk at Cluny. He returned to his see at the express order of Pope Gregory VI., who employed him for important missions, which involved him in the anti-pope Gilbert, and a treatise against the right of the secular princes to dispose of the property of the church. The two former may be found in Canisius, Antiqua lectiones, and in the Bibl. Patrum. The life of Anselm was written by the Jesuit Rota (Notiz di San Anselmo, Verona, 1773, 8vo).—Landon, s. v.

Anselm, son of the Margrave Otto the Rich of Ascania, became bishop of Havelberg in 1126, and archbishop of Ravenna in 1154; was Aporciasius of Emperor Lothaire II., and was sent as an ambassador to the emperor of Constantinople for the purpose of effecting a union between the Roman and Greek Churches. He died in 1159. He wrote Three Books of Dialogues with the advocates of the Arians, with the object of putting the points in dispute between the Greek and Roman Churches, given by D'Achery in the Spicilegium, i, 161 (new ed.).—Dupin, Hist. Eccl. Writers, ii, 865; Cave, Hist. Lit. anno 1149; Landon, Eccl. Dict. s. v.

Anselm, dean of the cathedral church of Laon, flourished at the end of the 11th century. He died July 13, 1117. He added the books of the Old and New Testaments with an Interlinear Glossary, compiled from the fathers, which has been several times printed, with the additions of Iyya and others, especially at Antwerp, in 1684; also, the Commentary on St. Matthew, and Explanations of various Passages in the Gospels, Epistles of St. Paul, Apocalypse, etc., which are printed under the name of Anselm of Canterbury, are attributed by many writers to this author. But Dupin asserts that they are from the pen of Hervaeus, a monk of Bourg, near Die—Cave, Hist. Lit. anno 1188; Dupin, Hist. Eccl. Writers, ii, 364; Landon, s. v.

ANSCHAR. See Anscar.

ANSWER (usually γανων, ἀποκρινομαι) has other significations in Scripture besides the common one in the sense of reply. 1. Moses having composed a thanksgiving after the passage of the Red Sea, Miriam, it is said, "made song" (Deut. xvi, 11). Then we see the men on one side, and Miriam with the women on the other side, sung the same song, as it were, in two choruses or divisions, of which one "answered" the other (Exod. xv, 21). So also 1 Sam. xxix, 5, where they sung in distinct choruses; comp. Num. xxxi, 17.

2. This word is likewise taken for "to answer," or "to defend judicially" (Gen. xxx, 83; Deut. xxxi, 21; Hose. v, 5). 3. To "answer" is likewise taken in a bad sense, as when it is said that a son answered his father insolently, or a servant his master (John xviii, 22; Rom. ix, 20; 2 Cor. i, 9). 4. To "answer" is also used in Scripture for the announcement of a discourse, when no reply to an interrogation or objection be required. This mode of speaking is often used by the Evangelists: "And Jesus answered and said." It is a Hebrew idiom (Job iii, 2; Cant. ii, 10; Zech. iii, 4; iv, 11, 12; Matt. xi, 20; xii, 38; xvii, 9; Mark i, 5; Luke vii, 40). See AFFIRMATIVE.

ANSWER OF CONSCIENCE (ανωτερωσις γνωσις), a phrase occurring 1 Pet. iii, 21, very variously interpreted, but apparently signifying simply the ability to address God in prayer (as if a response to His searching of the heart) with a conscience free from a sense of guilt, or the seeking after Him with a pure conscience (see Afford, in loc.). See CONSCIENCE.
regard to Solomon's words respecting the ant, Kirby and Spence are of opinion 'that, if they are properly considered, it will be found that the interpretation which seems to favor the ancient error respecting ants has been fathered upon them rather than fairly deduced from them. He does not affirm that the ant, which he describes as so prodigious a store bearer, and as gathering her food (namely, such food as is suited to her) in the summer and harvest (that is, when it is most plentiful), and thus shows her wisdom and prudence by using the advantages offered to her.'

It is true that Col. Sykes speaks (Transactions of Entomol. Soc. ii, 108) of a species of Indian ant which he calls Atta proovidae, so called from the fact of his having found a large store of grass-seeds in its nest; but the amount of that gentleman's observations merely go to show that this ant carries seeds under ground, and brings them again to the surface after they have got wet during the monsoons, apparently to dry. 'There is not,' writes Mr. F. Smith (Catalogue of the Formicidae in the British Museum, 1688, p. 169), 'any evidence of the seeds having been stored for food;' he observes that the processory ant of Brazil (Ectomoma cerbaloce) carries immense quantities of portions of leaves into its underground nests, and that it was supposed that these leaves were for food; but that Mr. Bates satisfied himself that the leaves were for the purpose of lining the channels of the nest, and not for food. There is no evidence that any portion of plants ever forms an article of their diet. The fact is, that ants seem to delight in running away with almost any thing they find—small portions of sticks, leaves, little stones—as any one can testify who has cared to watch the habits of this insect. This will explain the erroneous opinion which the ancients held with respect to that part of the economy of the ant now under consideration; nor is it, perhaps, necessary to conclude that the error originated in observers mistaking the cocoons for grains of corn, to which they bear much resemblance. It is scarcely credible that Aristole, one of the first investigators of this insect, storing up grains of corn, should have been so far misled, or have been such bad observers, as to have taken the cocoons for grains. Ants do carry off grains of corn, just as they carry off other things, not, however, as stated, for food, but for their nests. 'They are great robbers,' says Dr. Thomson (The Land and the Book, p. 350), 'and plunder by night as well as by day; and the farmer must keep a sharp eye to his floor, or they will abstract a large quantity of grain in a single night.' See CIBERN.

It is right to state that a well-known entomologist, the Rev. F. W. Hope, in a paper 'On some Doubts respecting the British Ants' (Trans. Entom. Soc. ii, 211), is of opinion that Col. Sykes' observations do tend to show that there are species of exotic ants which store up food for winter consumption; but it must be remembered that Mr. Bates' investigations are subsequent to the publication of that paper. (See ANTS.

The particular species of ant referred to by Solomon has not been identified; and, in fact, ants have only latterly become the subjects of accurate observation. The investigations of Latrille (Histoire Naturelle des Fourmis, Par. 1802), Gould, Geer, Huber, and Kirby and Spence, have dispelled many erroneous notions respecting them, and revealed much in-
teresting information concerning their domestic polli-
ty, language, migrations, affections, passions, virtues,
ways, diversions, etc. (see Penny Cyclopædia, a. v.).
The following facts are selected as relevant to scrip-
tural illustration. Ants dwell together in societies;
and although they have "no guide, overseer, or
ruler," yet they have all one soul, and are animated
by one object—their own welfare, and the welfare of
each other. Each individual strenuously pursues his
own peculiar duties, and regards (except in the case
of females), and is regarded by, every other member
of the republic with equal respect and affection. They
devote the utmost attention to their young. The egg
is cleaned and licked, and gradually expands under
this treatment till the worm is hatched, which is then
tended and fed with the most affectionate care. They
continue their attendance to the apha, or chrysalis,
which is the third transformation. They heap up the
pupae, which greatly resemble so many grains of wheat,
or rather rice, by hundreds in their spacious lodges,
watch them in an attitude of defence, carry them out
to enjoy the radiance of the sun, and remove them
to different situations in the nest, according to the re-
quired degree of temperature. When the pupae are open
and, at the precise moment of the transformation, disintarrth
the new-born insect of its habiliments.—Kitto, s. v.

To some readers it may seem strange that ants
should be considered four-winged insects, whereas
they may have never seen a winged individual among
the thousands of ants they may have looked upon.
The fact is, this tribe presents the curious anomaly
(parallelled also in the Termites, or white ants, of an-
orther order) of three forms of individuals—we might
almost say, three sexes. The males and females are
furnished with four wings on their leaving the chry-
alis state, but soon drop them spontaneously. These

Brown Ant (Formica Brunna).

1, Worker or nester; 2, its natural size; 3, Queen; 4, Male; 5, Female; 6, Natural sizes of 4 and 5.

are comparatively few in number; but there is an-
other race, which are the workers, and which consti-
tute the main body of the teeming population, which
never have any wings at all. These are sexless, but
are considered as imperfectly developed females.

The Arabians held the wisdom of the ant in such
estimation, that they used to place one of these insects
in the hands of a newly-born infant, repeating these
words: "May the boy turn out clever and skilful." Hence,
in Arabic, with the noun nemeh, "an ant," is con-
ected the adjective nemil, "quick," "clever" (Bochart, Hieroz., iii, 491). The Talmudists, too, at-
tributed great wisdom to this insect. It was, say
they, from beholding the wonderful ways of the ant
that the following expression originated: "Thy jus-
tice, O God, reaches to the heavens" (Gen. iv, 5.)

It may not be out of place to adduce the parallel
economy of a tribe of insects, which, though they be-
long to another zoological order, so greatly resemble
ants in their most remarkable peculiarities as to be
popularly associated with them. We refer to the white
ants (Termites), so abundant in all tropical countries.
These, too, form populous societies, living in common-
wealth, in elaborate structures, which are constructed

Hills of Termite, or White Ants of Africa.

by the united labors of the whole. We have not any
detailed accounts of the Oriental species; but in the
minute and careful description, by Smethian, of the
African kinds, he speaks of their magazines of stored

food. These are "chambers of clay, always well filled
with provisions, which, to the naked eye, seem to con-
sist of the rest of the wood, over which the ter-
mites destroy, but are found by the microscope to be
principally the gums and inspissated juices of plants.
These are thrown together in little masses, some of
which are finer than others, and resemble the sugar
about preserved fruits; others are like tears of gum,
one quite transparent, another like amber, a third
brown, and a fourth quite opaque, as we see often in
parcels of ordinary gums."—Fairbairn, s. v.

It may be observed that the word canemal, (κανεμαλ), translated "frost" in our version of Ps.
xxviii, 47, is thought by many to refer to some spe-
cies of ant or kindred insect destructive of trees.

Antarickas (Ἀνταρίκας, Ptol. v, 15, § 16; Hiero-
cles, p. 716), a city of Phoenicia, situated on the main-
land opposite the island of Aradus (whence its name),
which latter is alone referred to in Scripture (Gen. x,
16; 1 Chron. i, 16). See ARVAD. According to the
Antonine Itinerary and the Peutinger Table, it was 24
Roman miles from Balanes and 50 from Tripolis (Re-
land, Palaeis, p. 216, 818). It was rebuilt, A.D. 246,
by the Emperor Constantius, who named it Constantia
after himself (Cedren. Histor. p. 246), but it appears
under its old name by the subsequent writers and
 councils. During the Crusades it was a populous and
well fortified town (William of Tyre, vii, 15), and was
known as Tortosa (Tasso, Gerusalem. lib. i, 6; Wilken,
Kreuz, i, 253; ii, 200; vii, 410, 740). It is now a
mean village of 241 taxable Moslems and 44 Greeks
(Biblioth. Sacra, 1848, p. 247). The walls, of hewn
beehive stones, are still remaining (Michaud, Mem. sur
les Pm. in the Acad. des Belles Lettres, xxxiv, 239;

Antediluvian, people who lived before the Delu-
ge (q. v.), which occurred A.M.1657. See AGE. All
our authentic information respecting this long and
interesting period is contained in forty-nine verses
of Genesis (v, 6–vi, 8), more than half of which are
occupied with a list of names and ages, invaluable for
chronology, but conveying no particulars regarding
the primeval state of man. The information thus af-
forded, although so limited in extent, is, however,
eminently suggestive (see Clarkson, Antediluvian Re-
sources, Lond. 1856; Boucher d. Further, L'Homme
Antediluvian, Paris, 1810; Steinh, De moribus antil di-
lium, Wittenb. 1788; Burton, World before the Flood,
Lond. 1844; Reddbub, De Antediluvianum, Hamb. 1847;
Willesbach, De philosophia antediluvianorum, Leipzig, 1717;
Jour. Soc. Lit. July, 1862, p. 376 sq.). Some ad-
ditional information, though less direct, may be safely
deduced from the history of Noah and the first men
after the Deluge: for it is very evident that society
did not begin afresh after that event, but that, through

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Noah and his sons, the new families of men were in a condition to inherit, and did inherit, such sciences and arts as existed before the Flood. This enables us to understand how settled and civilized communities were established, and large and magnificent works undertaken within a few centuries after the Deluge.

The scriptural notice shows [see ADAM] that the father of men was something more than "the noble savage," or rather the grown-up infant, which some have represented him. He was an instructed man; and the immediate descendants of a man so instructed could not be ignorant or uncivilized people. It is not necessary, indeed, to suppose that they possessed at first more cultivation than they required; and for a good while they did not stand in need of that which results from or is connected with the settlement of men in organized communities. They probably had this before the Deluge, and at first were possessed of whatever knowledge or civilization their agricultural and pastoral pursuits required. Such were their pursuits from the first; for it is remarkable that of the strictly savage or hunting condition of life there is not the slightest trace before the Deluge. After that event himself, although a human outcast, was not a savage, and did not belong to hunting tribes of men. In fact, barbarism is not discoverable before the confusion of tongues, and was, in all likelihood, a degeneracy from a state of cultivation, eventually produced in particular communities by that great social convulsion. At least, that a degree of cultivation was the primitive condition of man, from which savage life in particular quarters was a degeneracy, and that he has not, as generally has been supposed, worked himself up from an original savage state to his present condition, has been powerfully argued by Dr. Philip Lindley (Am. Bib. Rep. iv. 377-298; vi. 1-27), and is strongly corroborated by the conclusions of modern ethnographical research; from which we learn that, while it is easy for men to degenerate into savages, no example has been found of savages rising into civilization but by an impulse from without administered by a more civilized people; and that, even with such impulse, the inerces of established habits is with difficulty overcome. The aboriginal traditions of all civilized nations describe them as receiving their civilization from without—generally through the instrumentality of foreign colonists: and history affords no example of a case parallel to that which must have occurred if the primitive races of men, being originally savages, had civilized themselves.

All that was peculiar in the circumstances of the antediluvian period was eminently favorable to civilization. The longevity of the earlier seventeen or twenty centuries of human existence is a theme containing many problems. It may be here referred to for the purpose of indicating the advantages which most necessarily have therefrom accrued to the mechanical arts. In pottery, mining, metallurgy, clothmaking, the applications of heat and mixtures, etc., it is universally known that there is a tacit of manipulation which no instruction can teach, which the possessor cannot even describe, yet with which returns powerful and unfailing, within his narrow range, to a degree almost incredible; and when he has reached his limit of life he is confident that, had he another sixty or seventy years to draw upon, he could carry his art to a perfection hitherto unknown. Something like this must have been acquired by the antediluvians; and indeed it is strongly corroborated by the conclusions of those who would increase the precision and success within the range. See LONGEVITY.

By reason of their length of life the antediluvians had also more encouragement in protracted undertakings, and stronger inducements to the erection of superfluous buildings, temples, and churches; and monuments, public and private, then exist at present. They might reasonably calculate on reaping the benefit of their labor and expenditure. The earth itself was probably more equally fertile, and its climate more uniformly healthful and more auspicious to longevity, and consequently to every kind of mental and corporeal exertion and enterprise, than has been the case since the great convulsion which took place at the Deluge.

But probably the greatest advantage enjoyed by the antediluvians, and which must have been in the highest degree favorable to their advancement in the arts of life, was the uniformity of language. Nothing could have been so powerful to equalize, and promote whatever advantages were enjoyed, and to prevent any portion of the human race from degenerating into savage life. See CONFUSION OF TONGUES.

The opinion that the old world was acquainted with astronomy (q. v.) is chiefly founded on the ages of Seth and his descendants being particularly set down (Gen. v. 6 sq.), and the precise year, month, and day being stated in which Noah and his family, etc., entered the ark, and made their exodus from it (Gen. vii. 11; viii. 15). The distinctions of day and night, and the lunar month, were of course observed; and the thirteenth rotation of the moon, compared with the sun's return to his primary position in the southern heaven, the day and night produced on the earth by his return, would point out the year. See MONTH. The variation between the rotations of the moon and sun easily became discoverable from the difference which in a very few years would be exhibited in the seasons; and hence it may be supposed that the calculation of time might be by lunar months or revolutions, yet the return of vegetation would dictate the solar year. See YEAR. The longevity of the antediluvian patriarchs, and the simplicity of their employments, favor this conjecture, which receives additional strength from the fact that the Hebrew for year, yahr, implies an iteration, a return to the same point, a repetition (Genesis, Thee. Heb. p. 1448); and it is also remarkable that the Indians, Chinese, Babylonians, Egyptians, Greeks, and other nations, all deduce their origin from personages said to be versed in astronomy. See TIME. The knowledge of zoology (q. v.) which Adam possessed was doubtless imparted to his children; and we find that Noah was so well informed on this subject as to be able to distinguish between clean and unclean beasts, and that his instructions extended to birds of every kind (Gen. xi. 2-4). A knowledge of some essential principles in botany (q. v.) is shown by the fact that Adam knew how to distinguish "seed-bearing herb" and "tree in which is a seed-bearing fruit," with an every great certainty (Gen. i. 20, 29). The trees of life and of knowledge are the only ones mentioned before the Fall; but in the history of Noah the vine, the olive, and the wood of which the ark was made (Gen. vi. 14; viii. 11; ix. 20) are spoken of in such a manner as clearly to intimate a knowledge of their qualities. With mineralogy (q. v.) the antediluvians were at least as far acquainted as to distinguish metals; and in the description of the garden of Eden gold and precious stones are noticed (Gen. ii. 12).

That the antediluvians were acquainted with music (q. v.) is certain; for it is expressly said that Jubal (while Adam was still alive) became "the father of those who handle the lyre, &c., and the pipes, psaltery" (Gen. iv. 21). The former see H; the latter see LYRE. The former were a stringed instrument resembling a lyre; and the latter [see LYRE] was without doubt the Pandean pipe, composed of reeds of different lengths joined together. This clearly intimates considerable progress in the science; for it is not probable that the art of playing on wind and on stringed instruments was discovered at the same time. We may rather suppose that the principles of harmony, having been discovered in the one, were by analogy transferred to the other; and that
Jubal, by repeated efforts, became the first performer on the harp and the pipe. See Ante.

It is impossible to speak with any decision respecting the form or forms of government which prevailed before the Deluge. There is a slight intimation of a form of government which was founded on the subject seem to favor the notion that the particular governments were patriarchal, subject to a general theocratical control, God himself manifestly interfering to uphold the good and check the wicked. The right of property was recognized, for Abel and Jubal possessed flocks, and Cain built a city. Among the descendants of Cain, however, sacrifices certainly existed (Gen. iv. 4), and some think that the Sabbath was observed; while some interpret the words, "Then men began to call upon the name of the Lord" (Gen. iv. 26), to signify that public worship then began to be practiced. From Noah's familiarity with the distinction of clean and unclean (Lev. xi. 2), it is evident that the Levitical rules on this subject were by no means new when laid down in the code of Moses. See Worship.

Marriage (q. v.), and all the relations springing from it, existed from the beginning (Gen. ii. 25-28); and, although polygamy was known among the antediluvians (Gen. iv. 19), it was most probably unlawful; for it must have been obvious that, if more than one wife had been necessary for a man, the Lord would not have confided the first man to one woman. The marriage of the sons of Seth with the daughters of Cain appears to have been prohibited, since the marriage was the result of the concupiscence of Adam's family of Seth so forcibly expressed in this short passage, "All flesh had corrupted its way upon the earth" (Gen. vii. 11). This sin, described Orientally as an intermarriage of "the sons of God" with "the daughters of men" (Gen. vi. 2), appears to have been in its results one of the grand causes of the Deluge; for if the family of Seth had remained pure and obedient to God, he would doubtless have spared the world for their sake, as he would have spared Sodom and Gomorrah had ten righteous men been found there, and as he would have spared his own people, the Jews, had they not corrupted themselves by inoffensive marriages with the heathen. Even the longevity of the antediluvians may have contributed to this ruinous result. Vastly more time was upon their hands than was needful for clearing woodlands, draining swamps, and other laborious and tedious processes, in addition to their ordinary agriculture and care of cattle; see Agriculture (q.v.). That the position of Noah, who, immediately after the Flood, became a husbandman, and planted a vineyard. He also knew the method of fermenting the juice of the grape; for it is said he drank of the wine, which produced inebriation (Gen. ix. 20, 21). This knowledge he doubtless obtained from his progenitors anterior to the destruction of the old world.

Pasturage (q. v.) appears to have been coeval with husbandry. Abel was a keeper of sheep, while his brother was a tiller of the ground (Gen. iv. 2); but there is no necessity for supposing that Cain's husbandry excluded the care of cattle. The class of tenacious materials is, of those given by the Bible, the most probable that they may move with their flocks and herds from one pasture-ground to another—did not originate till comparatively late after the Fall; for Jubal, the seventh from Adam in the line of Cain, is said to have been the "father" or founder of that mode of life (Gen. iv. 20). The原材料 of cloth is involved in the mention of the linen, seeing that excellent tent-coverings are even at this day made of skins; and we know that skins were the first articles of clothing used by fallen man (Gen. iii. 21). The same doubt applies to the garment with which the sons of Noah covered their inebriated father (Gen. viii. 22). Many have doubt that, in the course of so long a period, the art of manufacturing cloths of hair and wool, if not of linen or cotton, had been acquired. See Weaving.
the natives as having some affinity to cattle, and others delicate and rather small, that may be compared with young deer, to which, in truth, they bear a general resemblance. See DEER. The antelopes, considered as a family, may be distinguished from all others by their uniting the light and graceful forms of deer with the permanent horns of goats, excepting that in general their horns are round, annulated, and marked with strie, slender, and variously inflected, according to the subdivision or group to which they belong. They have usually large, soft, and beautiful eyes, tear-pits beneath them, and round tails. They are often provided with tufts of hair, or brushes, to protect the fore-knees from injury; they have inguinal pores; and are distinguished by very great powers of speed. Among the first of the subordinate groups is the subgenus oryx, consisting of five or six species, of which we have to notice at least three. The oryces are all about the size of the stag of Europe, or larger, with long, annulated, slender horns, rising in continuation of the plane of the forehead, slightly divergent, regularly but not greatly curved, entirely straight or lyrate, and from three feet to three feet eight inches in length. The head is rather clumsy, and more or less pied with black and white; the neck ewed, or arched, like that of the camel; the carcass bulky, compared with the legs, which are slender, firm, and capable of sustaining great action; the tail extends only to the heel, or hough; the hair on the shoulders and neck is invariably directed forward, thus, no doubt, keeping the animal cool in flight (see Penny Cyclopaedia, s. v.; Henglin, Antelope Nordost-Afrikas, Jen, 1864).

1. The jackal or "the fallow-deer" (Sept. Ἰωκανίας, Vulg. caprea), but the oryx leucoryx of the moderns, the true oryx of the ancients, and of Niebuhr, who quotes E. Jonas, and points out the Chaldean jackal, and describes it as a great goat. The Eastern Arabs still use the name jaouar. The leu-

Oryx Leucoryx, or White Antelope.

Oryx Taeo, or Nubian Antelope.

Oryx, as the name implies, is white, having a black mark down the nose, black cheeks and jowl, the legs, from the elbow and heel to the pasterial joints, black, and the lower half of the thighs usually, and often the lower flanks, bright rufous. The species now resides in pairs, in small families, and not as frequently singly, on the mountains ranges along the sandy districts in the desert of Eastern Arabia, and on the banks of the Lower Euphrates; and may extend as far eastward as the west bank of the Indus, feeding on shrubby scacias, such as tortilia and Eirenebergii. It was, no doubt, formerly, if not at present, found in Arabia Petraea, and in the eastern territories of the people of Israel; and from the circumstance of the generic name of wild cow or bull being common to this, as to other allied species, it was equally caught with nets

and with the noose, and styled נון (tau, to, thee). To this species may be referred more particularly some of the notions respecting unicorns, since, the forehead being narrow, and the horns long and slender, if one be broken at the root, the remaining one stands so nearly on the medial line, that, taken in connection with its white-colored hair, to uncrirical inspection, a single-horned animal might appear to be really present. By nature vicious and menacing, from what may be observed in the Egyptian paintings of the industry which impose exercised, we may conclude that human art, even in a very early age, may have contributed to make artificial unicorns; and most probably those seen by some of the earlier European travellers were of this kind. See FALLOW DEER.

2. The teo (Nepi, Deut. xiv. 5, "wild ox"); Sept. ἡσπαργος, Vulg. oryx) or to (Nepi, Isa. ii. 20, "wild bull"); Sept. σπαργος, Vulg. oryx; the oryx taeo, or Nubian oryx, of Ham. Smith) is either a species or distinct variety of leucoryx. The male, being more noted high at the shoulder, is taller than that of the leucoryx; the horns are longer, the body comparatively lighter, and every limb indicative of vigor and elasticity; on the forehead there is a white spot, distinctly marked by the particular direction of the hair turning downward before the inner angle of the eye to near the month, leaving the nose rufous, and forming a kind of letter A. Under the eye, toward the cheek, there is a darkish spot, not very distinct; the limbs, belly, and tail are white; the body mixed white and red, most reddish about the neck and lower hams. It is possible that the name taeo or teo is connected with the white spot on the chest. This species resides chiefly in the desert west of the Nile, but is most likely not unknown in Arabia; certain it is that both are figured on Egyptian monuments (the Antelope defassa of Wilkinson, Anc. Eg. iii, 18, cut 327), the leucoryx being distinguished by horns less curved, and by some indications of black on the face. See WILD Ox.

3. The oryx addax has been known to the Hebrews by the name of נון (dahon), Deut. xiv. 5, "pygarg," Sept. πυγαργος, Vulg. pygargus. It is three feet seven inches at the shoulder, has the same structure as the others, but is somewhat higher at the croup; it has a coarse beard under the gullet, a black scalp and forehead, divided from the eyes and nose by a white bar on each side, passing along the brows and down the face to the cheek, and connected with one another between the eyes. The general color of the fur is white, with the head, neck, and shoulders more or less liver-color gray; but what distinguishes it most from the others are the horns, which
modern times the word is used in a more confined sense, being applied to certain passages, usually taken out of the Scriptures, and adapted to particular solemnity. Anthems were first introduced in the reformed service of the English Church in the beginning of the reign of Queen Elizabeth.

Anthimus (Martyr), bishop of Nicomedia, in Bithynia; beheaded in 303 by order of Diocletian, who at the same time put to death, in various ways, many others of the Christians. To the Latins the commemorations on September 27th.—Eusebius, Hist. lib. viii, cap. 4 and 6.

Anthimus, bishop of Trebizond, and, in 535, patriarch of Constantinople, was deposed by Emperor Justinian as a Monophysite, and his works burned.

Anthologion (Ἀνθολογία), in Latin, Florilegium, a term used figuratively, like the classical word Anthology (Ἀνθολογία, floral discourse), literally "a garland of flowers," hence a collection of short sentences from celebrated authors. It is the technical name of one of the Church books in use among the Greeks. It contains principally the offices which are sung on the festivals of our Lord, the Virgin, and the chief saints; then those called "communia," appointed for the festivals of the prophets, apostles, martyrs, pontiffs, etc.—Sulzer, Thesaurus, p. 945.

Anthony, St., the patriarch of Comesolites, and virtuous founder of monasticism, was born A.D. 253, at Coma, in Egypt. His parents left him large possessions, but the words of our Lord to the rich young ruler so impressed his mind that he sold his possessions, gave the money to the poor, and retired into the desert, where he led an ascetic life. For more than four years he dwelt apart, first in a cave, and then in a ruinous house, having no communication with mankind but by a messenger, who brought him the necessaries of life. The fame of his sanctity attracted crowds of disciples, and he left his solitude to gather them into a fraternity. At the time of his death they numbered 15,000. He was visited by heathen philosophers, and Constantine the Great wrote to him, entreating his prayers. "Only in exceptional cases did Anthony leave his solitude, and then he made a powerful impression on both Christians and heathens with his hair dress and his emaciated, ghost-like form. In the year 311, during the persecution of Maximianus, Anthony was in Alexandria, in the hope of himself gaining the martyr's crown. He visited the confessors in the mines and prisons, encouraged them before the tribunal, accompanied them to the scaffold; but no one ventured to lay hands on the saint of the wilderness. In the year 356, at the hundred years old, he showed himself for the second and last time in the metropolis of Egypt to bear witness for the orthodox faith of his friend Athanasius against Arianism, and in a few days converted more heathen and heretics than had otherwise been gained in a whole year. He declared the Arian denial of the divinity of Christ worse than the venom of the serpent, and no better than heathenism, which worshipped the creature instead of the Creator. He would have nothing to do with heretics, and warned his disciples against intercourse with them. Athanasius attended him to the gate of the city, where he cast out an evil spirit from a girl. An invitation to stay longer in Alexandria he declined accepting. "As a fish out of water, so a monk out of his solitude dies," Imitating his example, the monks afterward forewook the wilderness in swarms whenever orthodoxy was in danger, and went in long processions, with wax tapers and responsive singing, through the streets, or appeared in little circles contending for the orthodox faith with all the energy of fanaticism, often even with physical force." (Hook). In his last hours he retired to a mountain with two of his disciples, whom he desired to bury him like the patriars, and keep secret the place of his burial, thus rebuking the superstitious
ANTHONY

passion for relics. His words are thus reported by Athanasius: "Do not let them carry my body into Egypt, lest they store it in their churches, for I have reasons for coming to this mountain was to hinder this. You know I have ever reproved those who have done this, and charged them to cease from the custom. Bury, then, my body in the earth, in obedience to my word, so that no one may know the place, except yourself. Let no one, therefore, be restored to me incorruptible by the Saviour. Distribute my garments as follows: let Athanasius, the bishop, have the one sheepskin and the garment I sleep on, which he gave me new, and which has grown old with me. Let Serapion, the bishop, have the other sheepskin. Let each of them keep it for himself, to remember me. And now, my children, farewell: Anthony is going, and is no longer with you." He died in 856, being one hundred and five years old, and unburdened by old age. His whole conduct indicates the predominance of a glowing and yet gloomy fancy, which is the proper condition of religious asceticism. Like many of the mystics, he affected to despise human science; one of his reported sayings is, "He who has a sound mind has no need of learning." At the same time, Athanasius states that he was a diligent student of the Scriptures. "The whole Nicene age venerated in Anthony a model saint. This fact brings out most characteristically the vast difference between the ancient and the modern, the old Catholic and the evangelical spirit of Protestant conception of the nature of Christian religion. The specifically Christian element in the life of Anthony, especially as measured by the Pauline standard, is very small. Nevertheless, we can but admire the miserable magnificence, the simple, rude grandeur of this hermit sanctity, even in its abflection. Anthony concealed under his sheepskin a childlike humility, an amiable simplicity, a rare energy of will, and a glowing love to God, which maintained itself for almost ninety years in the absence of the comforts and pleasures of natural life, and triumphed over all the temptations of the flesh. By piety alone, without the help of education or learning, he became one of the most remarkable and influential men in the history of the ancient church. Even heathen contemporaries could not withhold from him their reverence, and the celebrated philosopher Synesius, afterward a bishop, before his conversion reckoned Anthony among those to whom he addressed his letters. He called the place of reasonings, and natural power of mind makes schooling needless" (Hook). Although the father of monachism, St. Anthony is not the author of any monastic "rules," those which the monks of the Eastern schismatic sects attribute to him are the production of St. Basil. A council of his life and miracles are given in the Acta Synodorum of the Bollandists, under the date of the 17th of January, on which day his festival is kept. Many marvelous stories are told of him. The principal source of information concerning him is his life by Athanasius (Opera, vol. 1, ed. Benedict), which is the one work ever to be much censured. On this biography Isaac Taylor remarks, "It may be read with edification, taken for just as much as it is worth; but as an exemplar of the Christian character one may find as good, nay, some much better, among the monkish records of the worst times of Romanism. In all these fifty-four pages, scarcely so much as one sentence of the life of St. Anthony is subject to the sentiments which are distinctively Christian. There is indeed an unimpassable orthodoxy and a thoroughlygoing submissiveness in regard to church authority; and there is a plenty of Christianized scoffing, and there is more than enough of dogmatism, and quite enough of pride, to form a kind of sublimation of the prophylactic work of Christ; barely a word indicating any personal feeling of the ascetic's own need of that propitiatio as the ground of his hope. Not a word of justification by faith; not a word of the gracious influence of the Spirit in renewing and cleansing the heart; not a word responding to any of those signal passages of Scripture which make the gospel 'glad tidings' to guilty man. Drop a very few phrases borrowed from the Scriptures, and substitute a few drawn from the Koran, and then this memoir of St. Anthony, by Athanasius, might serve, as to its temper, spirit, and substance, nearly as well for a Mohammedan derivation as for a Christian saint" (Taylor, Ancient Christianity, i, 275). His seven epistles to the different monasteries in Egypt, translated out of the Egyptian tongue into Greek, are given with the commentaries of Dionsius the Carthusian upon Dionysius the Areopagite, printed at Cologne, 1850, and in the Bibl. Pa- trum, iv, 85—Bibliotheque Sacra, vol. i, 408 sq.; Giese- ler, Ch. Hist., 2, 27; Grund, Ch. Hist., ii, 228 sq.; Butler, Lives of the Saints, i, 165; Newman, Church of the Fathers (London, 1849); Hook, Eccles. Biography, i, 229; Schaff, in Meth. Quart. Rev. 1864, p. 29 sq.

St. Anthony's Fire.—Butler, in his Lives of the Saints, gives the following account of the origin of this name: "In 969 a pestilential erysipelas distemper, called the sacred fire, swept off great numbers in most provinces of France; public prayers and processions were ordered against this scourge. At length it pleased God to grant many miraculous cures of this dreadful distemper to those who implored his mercy through the intercession of St. Anthony, especially before his relics at La Mothe St. Didier, near Vienna, in Dauphiné, in which there were deposited was resorted to by great numbers of pilgrims, and his patronage was implored over the whole kingdom against this disease." The "order of Canons Regular of St. Anthony," a religious fraternity founded about 1140 for the relief of persons afflicted with the fire of St. Anthony, survived in France till 1790. See St. Anthony, St. ORDER OF. Anthony, St., of Padua, born at Liebon in 1195, was at first an Augustinian monk; joined in 1220 the Franciscans, went in 1221 as missionary to Africa, lived for some time as hermit in Sicily, labored with great effect as preacher of repentance throughout Italy, and was the leader of the right party in the Franciscan order against the mitigations introduced by the general Elias. See Franciscans. Tradition ascribes to him the most astounding miracles, e. g. that the fishes came to listen to his open-air sermons, etc. He died at Padua in 1231, and was canonized in 1232. He was born on June 13. He is patron saint of Padua, and also venerated with great distinction in Portugal. His works (sermons, a mystical explanation of the Scriptures, etc.) are of no great importance. They have been published, together with those of St. Francis of Assisi, by De la Heye, Antwerp, 1628. See Wadding, Annales minores; Treibich and Bellarm, De Script. eccles. ; Dirka, Life of St. An- thony of Padua (transl. from the French, N. Y. 1866). Anthony De Dominis. See Dominus. Anthony De Roselli, of Arezzo, about the year 1450 was made secretary of the Emperor Frederick III. He died at Padua in 1467, leaving a work entitled Monarchia, in five parts, on the powers of the emperor and the pope, in which he endeavors to show that the pope has not authority in temporal matters, and that in this respect he is subject to the great emperors. This remarkable work was printed at Venice in 1483, 1587, and is to be found in Goldastus, Monarchia, i, 592—556. It is, of course, placed upon the Index Expurgatorius.—Cave, Hist. Lit. anno 1450; Landon, s. v.

Anthony of Lellia, of, with a Latin name, Antonius Nebrodiensis, a Spanish theologian and historian, born in 1442, died in 1522, was at one time secretary by Cardinal Ximenes professor at the university Al- cala de Henares, and colaborer at the Complutensian Biblia Polyglota. He was also biographer of Ferdinand the Catholic. He wrote, besides a number of works
on classical antiquity, a *Dictionarium quadruplex* (Alcalá, 1382, fol.); *Quinquaginta locorum S. Scripturae non vulgaris marvarum* (Paris, 1590; BSB) remarks about Anthony in an exegetical point of view, because it takes the original text for its basis.—Prescott, *Ferdinand and Isabella*, i, 456.

**Anthony, St.** *Orders of.* 1. The monastic orders of the Eastern (Greek, Armenian, Jacobite, Coptic, Abyssinian) churches call themselves either after St. Anthony or St. Basil. Neither Anthony himself nor his disciples had founded a religious order, but when the rule of Basil began to spread in the Eastern churches, and most of the monks called themselves after him, some, out of veneration for Anthony, preferred to assume his name. Among the Eastern churches, in union with Rome, the Greeks, Maronites, and United Armenians have orders of Antonian monks. The Chaldeans have only one convent, Mt. Hormes, called after St. Hormisdas. The Maronite Antonians are subdivided into three classes: the Aleppines, who have their monasteries in the cities, and the Baladites and Libanenses, whose monasteries are on the Lebanon. Together, they have about 60 monasteries, with 1500 monks. The Armenian Antonians are divided into two classes—an older branch on the Lebanon, and a younger one established by Mekitar. See Mekitar. The Antonians of the Eastern churches together number about 3000.—Helyot, *Ordo Religii*, i, 604; P. Karl vom hell. Alten, *Jahrbuch*, 1869, p. 70.

2. A military order, founded by Albert of Bavaria, count of Hainault, Holland, and Zeeland, in 1382, when he was about to make war on the Turks, and styled it "The Order of the Knights of St. Anthony." They wear a collar of gold, fashioned like the girdle of a hermit, to which is appended a bell and crutch, such as are represented in pictures of St. Anthony.—Helyot, *Ordo Religii*, i, 606; Landon, s. v.

3. A congregation of Regular Canons, founded in 1055 at Vienna (see Reinbold, *De Antonianis*, Lips. 1787). The so-called "relics of St. Anthony" were brought from the East in 1079 by Josselein of Tournai, who founded for their reception the "Church of St. Anthony," in La Mothe St. Didier, of which town he was lord. The disease vulgarly called "St. Anthony's fire" was then very prevalent; and it is reported that wonderful cures were wrought at the shrine of St. Anthony. The Canons, assuming the character of Anthony, voted all their property to the work, assisted by seven others, built, for their accommodation, a hospital in the town. One account says that Gaston's son had been cured, and that this charity was the fulfillment of a vow. It is to these hospitalers that the order of St. Anthony owes its origin. The order soon took root in most of the kingdoms of Europe, and even in Asia and Africa. Gaston was made grand-master of the order, and all the other establishments recognised that at La Mothe, or, as it came now to be called, St. Anthony, as their chief. Eventually, all these houses became so many commanderies, which were divided into (1.) Regular commanderies, which were subject to the city of St. Antony; and (2.) Subalterm, i. e. dependent on one or other of the general commanderies. The hospitalers were bound to a uniform and common mode of life, and bore a figure resembling the Greek Tnu on their dress. In 1227, Aimon de Montagni, the seventeenth master, prescribing that the malady which had been the origin of the order was fast disappearing, and fearing lest, with the cessation of the disease, the order itself should cease, demanded of Pope Boniface VIII a new form of constitution. This the pope granted, and the new hospitalers of St. Anthony became Regular Canons, following the rule of St. Augustine; and the church built by Josselein, being united to the priory of Benedictines, which previously existed there, and which was ceded to the new order, together formed the abbey-in-chief of the order of St. Anthony, which in after ages received vast possessions and privileges. As many as thirty new hospitals fell into decay in the 18th century, and was united in 1775 to the order of Malta, which it enriched by the addition of 42 houses. The Antonians soon repeated of having entered this union, and reclaimed against it in 1780, but in vain. A single commandery, Hoechst, in Germany, existed until 1808, when the order became entirely extinct.—Helyot, *Ordo Religii*, i, 604; Landon, s. v.

**Anthropology (ανθρωπολογία, a discourse on man) is that part of scientific theology which treats of man, his nature, relations, etc., as distinguished from theology proper (the doctrine of God) and Christology (the doctrine of Christ). Theological anthropology distinguishes itself from physiological anthropology by viewing man not as a natural being, but in his relation to God. It may be divided into two chief parts: the doctrine of the original condition of man before the fall, and the doctrine of the fall, the latter of which through the fall came into the human race, propagated itself, and took effect in every individual. It must be admitted that a scientific anthropology is not possible in theology without physiological anthropology, that is, without a knowledge of the natural organism of man. Its object is to prove, first, that anthropology is only the basis of the theological, and the complete knowledge of man in an anatomical, physiological, and even psychological point of view is unable to disclose the religious nature of man. All that we may learn of the latter in a psychological way is a view of man in his individualism, as a sample of the race; but only the history of mankind in connection with the revelations of God can open to us a full look upon his religious nature. It is therefore safe to assert that, as theology must be anthropological, thus anthropology must be theological; and Harless (preface to his *Manual of Ethical Theor.) is right in recognizing the community of language, who do not hesitate to call psychological researches on the nature of man. The question of body and soul (or, according to the Trichotomists, body, soul, and spirit), as well as the question on the origin of the soul (pre-existence, traducianism, and creationism), belong to theological anthropology only in so far as they may contribute to an understanding of man's religious nature. History knows as little of the original condition of man (state of innocence) as natural history knows of paradise. The true procedure of the dogmatic theologian will be to comprehend in his own mind the few but grand hints of the Scriptures on the subject (image of God), and then by means of scriptural interpretation and exegesis, which is the expositor of the original intentions intended in the Scriptures to elaborate them as to show, behind the figurative expressions, the higher idea of humanity; for upon the correct comprehension of this idea depends the correct conception of sin, whether it is to be viewed as a mere negation, a natural deficiency, or both as a privation and deprivation, demoted from the condition of origin. In Genesis we find the biblical narrative of the origin of sin, and this narrative is reproduced daily in the experience of mankind. Even when the full Augustinian idea of original sin may not be adhered to, the consciousness of an aggregate guilt of the race, in which the individual man has his part, is deeply impressed, and is both by Scripture and experience. Psychological observations, and the study of the Scriptures, complete and illustrate each other nowhere so fully as in the doctrine of sin. Paul, Au-
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gustine, and Luther spoke from their personal experience as well as from the depths of human nature. The abstract intellect may always lean toward Pelagianism, but religious experience attests that the intellect alone cannot comprehend the depth of sin (Hun
deshagen, Weg zu Christo, I, 136 sq.).—Hagbenach, Exegesikunde, 7th ed., p. 508 sq. See THEOLOGY.

Anthropomorphism (from ανθρωπος, a man, and μορφη, a form), 1. a term introduced by the Greeks to "representation of divinity under a human form;" and the nations or sects who have followed this practice have been sometimes called Anthropomorphites (q. v.). The Egyptians represented deities under human forms, as well as those of animals, and sometimes under a combination of the two. The same practice on the part of the Semitic divinities of the Arabian peninsula and of the Persians, Herodotus tells us (I, 131), adored the Supreme Being under no visible form of their own creation, but they worshipped on the tops of mountains, and sacrificed to the sun and moon, to earth, fire, water, and the winds. The Hebrews were forbidden (Exod, xx, 4, 5) to make any image or the representation of any animated being whatever. The Greeks were essentially anthropomorphists, and could never separate the idea of superior powers from the representation of them under a human form; hence, in their mythology and in their arts, each deity had its distinguishing attributes and a characteristic shape. Jews, Christians, and Mohammedans revere God as a spirit, and therefore respect all representations of Deity in human form.

2. The term is also used to denote that figure of speech by which the sacred writers attribute to God parts, states, actions, and affections which properly belong to man; as when they speak of the eyes of God, his kind, etc. Anthropomorphism (ανθρωπομορφos) differs from anthropopathy (ανθρωποπαθos) in this: the first is the attributing to God any thing whatever which, strictly speaking, is applicable to man only; the second is the act of attributing to God passions which belong to man's nature. Instances of both are found in the Scriptures, by which they adapt themselves to human modes of speaking, and to the limited capacities of men (see Klingel, Ueb. d. Anthropomorphisms d. Bib., Danz, 1806; Gelpke, Apologia d. anthropomorph., u. anthropopath. Darstellung Gottes, Leipzig, 1842). These anthropopathies we must, however, interpret in a manner suitable to the majority of the future. Thus, when the members of a human body are ascribed to God, we must understand by those perfections of which such members are in the instruments. The eye, for instance, represents God's knowledge and watchful care; the arm his power and strength; the body as a whole his care and protection, and to the cry of oppression and misery, etc. Further, when human affections are attributed to God, we must so interpret them as to imply no imperfection, such as perturbed feeling, in him. When God is said to repent, the antecedent, by a frequent figure of speech, is put for the consequent; and in this case we are to understand a second and allegorized mode of perceiving a part of God, which in man is the effect of repenting.

Anthropomorphic phrases, generally considered, are such as ascribe to the Deity mixed perfections and human imperfections. These phrases may be divided into three classes, according to which we ascribe to God: 1. Human actions (ανθρωπωμορφον); 2. Human affections, passions, and sufferings (ανθρωποπαθον); 3. Human form, human organs, human members (anthropomorphism). A rational being, who receives impressions through the senses, can form conceptions of the Deity only by a consideration of his own powers and properties (Jesucal Sac. Lit., 1848, p. 9 sq.). Anthropomorphic modes of thought are unavoidable in the religion of mankind; and although they can furnish no other: than corporeal or sensible representations of the Deity, they are nevertheless true and just when we guard against transferring to God qualities pertaining to the human senses. It is, for instance, a proper expression to assert that God knows all things; it is improper, that is, tropical or anthropomorphic, to say that he sees all things. Anthropomorphism is thus a species of accommodation (q. v.), insomuch as by these representations the Deity, as it were, lowers himself to the comprehension of men. We can only think of God as the archetype of our own spirit, and the idea of God can no longer be retained. We see little of this analogy. Anthropomorphism must be supplanted by Christianity; anthropopathism is not supplanted, but spiritualized and refined. Only what is false must be rejected—that crudeness which transfers to God human passions (widdy) and defects, for want of recollecting the elevation of the human mind (mind the Supreme Being, as well as his relationship to man. Christianity must teach us to distinguish what is owing to the corrupting influence of sin from what constitutes the true analogy between God and man. In heathenism a false anthropopathism prevailed, since polytheism presented in its gods the apotheosis of human qualities, not only of virtues, but of vices, and withal a degradation of the power manifested in Nature. Among the common, carnally-minded Jews there was a corresponding crudeness in their views of the Divine attributes; for omnipotence was represented as unlimited caprice, and punitive justice as perfectly analogous to human wrath. McCosh remarks that in Panteism, long the most apt, in our times, to land in Anthropomorphism, "If God and his works be one, then we shall be led to look on humanity as the highest manifestation of the divinity, and the natural devotions of the heart will find vent in hero-worship, or the foolish raving about great men, which has been so common among the eminent literary men of the age now passing away, the issue of the Panteism which rose like a vapor in Germany, and came away like a fog into Britain and America" (Intimations of the Mind, pt. iii, § 5). See Selicr, Bibl. Hellenesth., p. 56; Penny Cyclopedia, s. v.; Horne, Introduction, i, 462; Neander, Hist. of Dogmas, i, 102 sq.; Tappe, De Ananthropopathia (Dorp, 1821).

Anthropomorphites [see ANTHROPOMORPHISM], a sect of ancient heretics, who were so denominated because they understood every thing spoken in Scripture in a literal sense, and particularly that passage of Genesis in which it is said "God made man after his own image." Hence they maintained that God had a human shape (see Fleming, De Anthropomorphitis, Lond., 1787), and was called Audhian, from Audius, a Syrian who originated their sect. The orthodox bishops prevailed on the emperor to banish Audius to Syria, where he labored for the propagation of Christianity among the Goths, built convents, and instituted several bishops, and died about 372. In consequence of repeated persecutions, the sect ceased to exist about the close of the 6th century. Origin wrote against certain monks in Egypt who were Anthropomorphites; but whether they inherited their views from Audius, or professed them independently of him, is still doubtful. Anthropomorphism appeared again in the 10th century, and in the 17th under Paul Felgenhauer (1628-1703). Anthropomorphism has been recently revived by the Mormons. In Elder Moffat's Latter-Day Saints' Catechism, God is described as an intelligent material personage, possessing body, parts, and passions, and unable to "occupy two distinct places at once." (Williams, Note on "Aristotle on Aristotle," p. 19).—Neander, Ch. Hist. ii, 690, 705-6; Landon, s. v.

Anthropopathy. See ANTHROPOMORPHISM.

Anth baptists [from αποβαπτισμος, to baptize], those who oppose baptism. Of this description there are two sorts: (1) Those who oppose it altogether, as the Friends, usually called Quakers, who have from the beginning rejected it as an ordinance, declaring it to be superseded by the baptism of the
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Spirit, under whose peculiar administration Christians live, and whose influences can be and are received (as they maintain) without any sacramental medium for their conveyance. But though these are Antiaphists essentially, they are not so technically. (2.) The class of persons to whom that name properly belongs are those who deny the necessity of baptism to any except new converts. "Baptism," they tell us, "is a proselyting ordinance, to be applied only to those who come over to Christianity from other religions, and not to their descendants, whether infant or adult." This they infer from the words of the commission, and from the practice of the apostles and first Christians. It has been stated that there are in Ireland several growing societies of Antiaphists. See Baptism.

Antiburghers, a branch of seceders from the Church of Scotland, who differ from the Established Church chiefly in matters of church government; and from the Burghers (q. v.), with whom they were originally united (in the Erskine secession), respecting the lawfulness of taking the Burgess oath, while they held that: "I profess and conscienciously bear the true religion presently professed within this realm and authorized by the laws thereof; I shall abide thereat and defend the same to my life's end; renouncing the Roman religion called Papistry." The seceders could not agree in their interpretation of the Cavalier oath, but in the conclusion of the convention with the Church of Scotland, they obtained a virtual approval of the National Church, others maintaining that it was merely a declaration of Protestantism and a security against Popery. The contest was soon embittered by personal aspersities, and in 1747 a schism took place. Those who rejected the oath were called the General Associate Synod, and the others were known as the Associate Synod, or Burghers. The former party were, in matters of church government, rigid adherents of the old Presbyterian system. (Marden, Churches and Sects, i. 289; Edie, U. P. Church, in the Encyc. Metrop.) See Erskine; Seceders; Scotland; Church of.

Antichrist (ἀντικρισίασθαι, against Christ; others, instead of Christ [see below]), a term which has received a variety of interpretations. Although the word Antichrist is used only by the Apostle John (Epist. I. ii) and yet has been generally applied (1) to the "Little Horn" of the "King of Fierce Countenance" (Dan. vii. vii); (2) to the "false Christ" predicted by our Saviour (Matt. xxiv); (3) to the "Beasts" of the Apocalypse (Rev. xiii, xvi).

1. Meaning of the word.—Some maintain (e.g. Greswell) that Antichrist can mean only "false Christ," taking ἀλλιος in the sense of "instead." But this is undue refinement: ἀλλιος bears the sense of "against" as well as "instead." Hence, both in classical and N. T. usage. So δύνασθαι means to gain instead of while δυνάω means to speak against. The word doubtless includes both meanings—"pseudo-Christ" as well as "opposed to Christ," much as "anti-pope" implies both rivalry and antagonism. According to Bishop Hurd, it signifies "a person of power actuated with a spirit opposite to that of Christ." For, to adopt the illustration of the same writer, "as the word Christ is frequently used in the apostolic writings for the doctrine of Christ, in which sense we are to understand as put on Christ, to 'grow in Christ,' or to 'learn Christ,' so Antichrist, in the abstract, may be taken for a doctrine subversive of the Christian; and when applied to a particular man, or body of men, it denotes one who sets himself against the spirit of that doctrine." It seems, however, that the Scriptures employ the term both with a general and limited signification. In the general sense, with which Bishop Hurd's idea mainly agrees, every person who is hostile to the authority of Christ, as Lord or head of the Church, and to the spirit of his religion, is called Antichrist; as when the Apostle John, referring to certain false teachers who corrupted the truth from its simplicity, says, "Even now are there many Antichrists" (1 John ii. 18; iv. 3), many who corrupt the doctrine and blaspheme the name of Christ, I. e. Jewish sectaries (Liske, Comment. in loc.).

II. Types and Predictions of Antichrist in O. T. —1. Balaam. As Moses was the type of Christ, so Baalam, the opponent of Moses, is to be taken as an O. T. type of Antichrist (Num. xxviii. 16; comp. Jude 9-11; 2 Pet. ii. 14-16; Rev. xii. 14). See Balaam.

2. Antiochus Epiphanes, the "King of Fierce Countenance," is called Antichrist in 23-28 Dan. xii. He is one of their kings, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." (Comp. also ch. xi. xii.) Most interpreters concur in applying this passage to Antiochus Epiphanes as a type of Antichrist. Antiochus is here set forth (ch. viii) as a theocratic anti-Messiah, opposed to the true Messiah, who, it will be remembered, is generally described in O. T. as a king. Jerome (quoted in Smith, Dictionary, s. v.) argues as follows: "All that follows (from ch. xi, xii) to the end of the book applies particularly to Antiochus Epiphanes, brother of Seleucus, and son of Antiochus the Great; for, after Seleucus, he reigned eleven years in Syria, and possessed Judaea; and in his reign there occurred the persecution about the Law of God, and the wars of the Maccabees. But our people consider all these things to be spoken of Antichrist, who is to come in the last time. ... It is the custom of Holy Scripture to anticipate in types the reality of things to come. For in the same way our Lord and Saviour is spoken of in the 72d Psalm, which is entitled a Psalm of Solomon, and yet all that is there said cannot be applied to Solomon. But in part, this is the history and image of things to come. And these things are foretold of Solomon, to be more perfectly fulfilled in our Lord and Saviour. As, then, in Solomon and other saints the Saviour has types of His coming, so Antichrist is rightly believed to have for his type that wicked king Antiochus, who persecuted the saints in the Temple, which is called the Temple of Heron (prop. iii. 1127, Par. 1704). See Antiochus Epiphanes.

3. The Little Horn (Dan. vii). Here the four beasts indicate four kings: their kingdoms are supposed to be the Assyrian, Persian, Grecian, and Syrian (some say Roman) empires. The last empire breaks up into ten, after which the king rises up and masters three. It is declared that "he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time"—indicating a person, as well as a power or polity. It is likened also to Antiochus as the type of Antichrist, at least primarily. See Horn, Little.

III. Passages in N. T.—1. In Matt. xxiv, Christ himself foretells the appearance of false Messiahs; thus, ver. 5: "For many shall come in my name, saying, 'I am Christ,' and shall deceive many," also ver. 28, 29: "Then shall many be led astray. Here is Christ or there, believe it not: for there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if that were possible, they shall deceive the very elect." (Comp. Mark xiii, 21, 22.) In these passages consi-
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Christians teachers and their works are predicted. Christ teaches "that (1) in the latter days of Jerusalem there should be so great distress, that in the midst of it there should arise impostors who would claim to be the promised Messiah, and would lead away many of their countrymen after them; and that (2) God would see in their false prophet a great tribulation and persecution of the saints, and that there should arise at the same time false Christians and false prophets, with an unparalleled power of leading astray. In type, therefore, our Lord predicted the rise of the several impostors who excited the fanatical ideas of their time, and their fall. He predicted the future rise of impostors in the last days, who should beguile all the elect into the belief of their being God's prophets, or even his Christ. Our Lord is not speaking of any one individual (or polity), but rather of those forerunners of the Antichrist who are his servants and actuated by his spirit. They are ψεύδομενοι (false Christians), and can deceive almost the whole, but they are not specifically οὐ αὐτίκους (the Antichrist); they are ψευδοσοφοί (false prophets), and can show great signs and wonders, but they are not οὐ ψευδοσοφοί (false prophets) (Rev. xvi, 14)" (Smith, s. v.).

The Obedience (τὸ καρίγων).—Before leaving the apotostolic passages on Antichrist, it is expedient to inquire into the meaning of the "obedience" alluded to in the last paragraph: that which "κίνητος ἐν αὐτῷ (τὸ καρίγων, 2 Thess. ii, 6); described also in ver. 7 as a person: "he who now letteth" (οὐ καρίγων). The early Christian writers generally consider "the obedience" to be only another name for the Roman Empire; so Ignatius, "De Recurr. Carn. c. 24, and Apol. c. 39;" St. Chrysostom and Theophylact on 2 Thess. ii, Hippolytus (De Antichristo, c. 49); St. Jerome on Dan. vii; St. Augustine (De Civ. Dix, xix, 19); St. Cyril of Jerusalem (Catech. xxv, 6); see Dr. H. More's Works, l. k. ii, ch. xix, p. 680; Mede, l. k. iii, ch. xiii, p. 650; Alford, Gr. Text, iii, 57; Wordworth, On the Apocalypse, p. 520). Theodore and Theodore of Mopoeastia hold it to be the determination of God. Theodore's view is embraced by Pelt; the Patriarchal interpretation is accepted by Wordsworth, Eliott and Alford so far modify the Patriarchal interpretation as to explain the obedience to be the restraining power of human law (τὸ καρίγων) wielded by the empire of Rome (οὐ καρίγων) when Tertullian wrote, but now by the several governments of the civilized world. The explanation of Theodore is untenable on account of Paul's further words, "untill he be taken out of the way," which are applied by Pelt to the Pope.

The Obedience of John. The Apostle John also personifies Antichrist, alluding, as St. Paul does, to previous oral teaching on the subject, and applying it to a class of opponents of Christ; ch. ii, 18: "Little children, it is the last time; and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time; and to a spirit of opposition;" ch. iv, 8: "And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is the spirit of Antichrist, whereby he believeth that it should come, and even now already is in the world." The Apostle here teaches "that the spirit of the Antichrist could exist even then, though the coming of the Antichrist himself was future, and that all who denied the Messiahship and Sonship of Jesus were Antichrists, as being types of the final Antichrist who was to arise in the last days of John. Comp. l. k. iv, 5; 2 Tim. iii, 1-5. See Mark of Six.

8. The Antichrist of John. The Apostle John also personifies Antichrist, alluding, as St. Paul does, to previous oral teaching on the subject, and applying it to a class of opponents of Christ; ch. ii, 18: "Little children, it is the last time; and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time; and to a spirit of opposition;" ch. iv, 8: "And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is the spirit of Antichrist, whereby he believeth that it should come, and even now already is in the world." The Apostle here teaches "that the spirit of the Antichrist could exist even then, though the coming of the Antichrist himself was future, and that all who denied the Messiahship and Sonship of Jesus were Antichrists, as being types of the final Antichrist who was to arise in the last days of John. Comp. l. k. iv, 5; 2 Tim. iii, 1-5. See Mark of Six.
would appear, then, that the obstacle was probably the Roman empire, and on its being taken out of the way there did occur the ‘falling away.’ Zion the beloved city became Sodom the bloody city—still Zion though Sodom, still Sodom though Zion. According to the view given above, however, that would be the description of the church in her present estate, and this will continue to be our estate, until the time, times, and half-time, during which the evil element is allowed to remain within her, shall have come to their end’ (Smith, s. v.).

4. Passages in the Apocalypse.—(1) The Beast from the Sea. The Apocalypse symbolizes the final opposition of the Antichrist, or the Beast, by the sea (Rev. xiv. 7).

“And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them;” out of the sea (xiii.): “And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority (comp. the whole chapter, and chap. xvii, 12).”

The almost identical Little Horn (Rev. xii. 20) of Daniel. “The Beast whose power is as the bear is the Beast of Daniel. “The Beast whose power is as the bear is the Beast. The Little Horn has here similar (Dan. vii. 20) to the same period (Dan. vii. 7, 8), the Apocalyptic Beast has ten horns (Rev. xii. 3, 1), and rises from the sea (Dan. vii, 3): the Apocalyptic Beast has ten horns (Rev. xiii. 1), and rises from the sea, (ibid.). The Little Horn has a mouth speaking great things (Dan. vii. 8, 11, 20): the Apocalyptic Beast has a mouth speaking great things (Rev. xiii. 5). The Little Horn makes war with the saints, and prevails (Dan. vii. 21): the Apocalyptic Beast makes war with the saints, and overcomes them (Rev. xii. 7). The Little Horn speaks great words against the Most High (Dan. vii. 18, 20): the Beast came up out of the bottomless pit blasphemy against God (Rev. vii. 3). The Little Horn bears out the saints of the Most High (Dan. vii. 25): the woman rides on, i. e. directs, the Apocalyptic Beast, is drunken with the blood of saints (Rev. xvi. 6). The persecution of the Little Horn is to last a time, and times and a dividing of times, i.e. a three and a half times (Dan. vii. 25) to the power given to the Apocalyptic Beast for forty-two months, i.e. three and a half times (Rev. xii. 5)” (Smith, s. v.).

These and other parallelisms show that as the Little Horn was typical of an individual that should stand to the church as the leading type of Antichrist, so John’s Apocalyptic Beast is the embodiment of a class of men, who should embody the elements of a similar Antichristian power with respect to the Christians.

(2) The Second Beast and the False Prophet (Rev. xxi. 11–18; xix. 11–21). In these passages we find described a second beast, coming up out of the earth, who is accompanied by (or identical with) “the False Prophet.” The following views are from Smith, s. v.:

“His characteristics are [1] ‘doing great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men’ (Rev. xiii. 13). This power of miracle-working, we should note, is not attributed by 4 Qohelet to the First Beast; but it is one of the chief attributes of Paul’s Antichrist (2 Thess. ii. 9).”

[2] “He deceived them that dwell upon the earth by the means of those miracles which he had power to do in the sight of the Beast” (Rev. xiii. 14). “He wrought miracles with which he deceived them that received his sign and worshiped the Beast” (Rev. xix. 20). In like manner, no special power of beguiling is attributed to the First Beast; but the Adversary is possessed of ‘all deceptiveness of unrighteousness in those that perish because they received not the love of the truth that they might be saved’ (2 Thess. ii. 10).

[3] He has horns like a lamb, i. e. he bears an outward resemblance to the Messiah (Rev. xiii. 11); and the Adversary sits in the temple of God showing himself that he is God (2 Thess. ii. 4).

[4] His title is the False Prophet, τὸ θεότοκος τῆς φροντίδος (Rev. xvi. 18; xix. 20); and our Lord, whom Antichrist counterfeits, is emphatically the Prophet, ὁ προφήτης (Rev. xi. 3). The False Prophet, or Ἰωάννης (Rev. 22, 8, 16; John the Baptist of the True Church).’ It would seem that the Antichrist appears most distinctly in the Book of the Revelation by this Second Beast or the False Prophet, especially in the more general or representative character. He is not, however, necessarily a person, but rather a power, and the name of Beast (Rev. xvi. 13) signifies that he will ally itself with a corrupt religion (for the two Apocalyptic beasts are designated as distinct), represent itself as her minister and vindicator (Rev. xiii. 12), compel men by violence to pay reverence to her (xiii. 14), breathe a new life into her decayed frame by his use of the secular arm in her behalf (xiii. 15), forbidding civil rights to those who renounce her authority and reject her symbols (xiii. 17), and putting them to death by the sword (xiii. 15).” See BEAST.

IV. Interpretation. — Who or what is Antichrist? The answers to this question are legion. The Edinburgh Encyclopedia (4th ed. v.) enumerates the following interpretations of the name and the list might be greatly enlarged. We give (1) a brief summary of the Scripture testimony; (2) the views of the early Christians; (3) the views held in the Middle Ages; (4) from the Reformation to the present time. In this sketch, we make use, to a considerable extent, of the article in Smith’s Dictionary of the Bible, to which references have already been made.

1. Scripture Teaching.—The sum of Scripture teaching with regard to the Antichrist, then, appears to be as follows: Already, in the times of the apostles, there was the mystery of iniquity, the spirit of Antichrist, existing in the world, and at work (1 Jn. 2). The Gnostic heretics of John’s days; in the Jewish impostors who preceded the fall of Jerusalem; in all heretics and unbelievers, especially those whose heresies had a tendency to deny the incarnation of Christ; and in the great persecutors who from time to time afflicted the church. But this Antichristian spirit was not original with the Second Beast, but it has only at times concentrated itself in certain personal or distinct forms of persecution, which may thus be historically enumerated: 1. Antiochus Epiphanes, the consummation of the Hellenizing policy of the Greek-Syrian monarchy, and denoted by the Little Horn and fierce king of Daniel (Dan. vii. 24). 2. The Antichristian delusion especially in its representatives who opposed Christianity in its early progress, and at length caused the downfall of the Jewish nation, as represented by the allusions in our Saviour’s last discourse and in John’s epistles.

2. The Roman civil power (the first beast of Revelation) allating the pagan mythology (the second beast, or false prophet) in its violent attempts to crush Christianity, at first insidious, but finally open, as culminating in Nero and Domitian. It is this phase which seems incidently alluded to by Paul. All these have again their fulfilment (so to speak) in the great apostacy of the papal system. (Compare especially the chapter on the Papacy, especially in its representatives who opposed Christianity in its early progress, and at length caused the downfall of the Jewish nation, as represented by the allusions in our Saviour’s last discourse and in John’s epistles.)
will reign over the Saracens in Bagdad ([In Apoc. c. xiii].)" (Smith, s. v.)

3. Middle-Age Jews.—In the Middle Age it was the prevailing notion that Antichrist would either be brought forth by the Virgin, or be the son of a bishop and a nun. About the year 960, Ado, a monk in a monastery of Western Franconia, wrote a treatise on Antichrist, in which he assigned a later time to his coming, and also to the end of the world (see Schröckh, Kirchengesch. xxii, p. 248). He did not distinctly state whom he meant to mean by Antichrist (Hagenbich, Hist. of Doctrines, § 283). "A Frank king," he says, "will reunite the Roman Empire, and alidicate on Mount Olivet, and, on the dissolution of his kingdom, the Antichrist will be revealed." The same writer supposes that he will be born in Babylon, that he will be educated at Bethsaida and Chorazin, and that he will proclaim himself the Son of God at Jerusalem (Tract. in Ant. opus Aug. Opera, ix. 454, Paris, 1687). In the singular predictions of Hildegarde († 1197), Antichrist is foretold as the spirit of doubt. She states that the exact season of Antichrist is not revealed, but describes his manifestation as an impostor, and impudently imitates the Divinity, in order to seduce the people of the Divine Word" (Christian Remembrancer, "lix. 50.
See Hildesgearde. But "the received opinion of the twelfth century is brought before us in a striking manner in the interview between Richard I and the abbot Joachim of Floris († 1202) at Messina, as the king was passing by on his way to the Holy Land, 'I am weak,' said the king, 'that Antichrist would be born in Antioch, or in Babylon, and of the tribe of Dan, and would reign in the temple of the Lord in Jerusalem, and would walk in that land in which Christ walked, and would reign in it for three years and a half, and would dispute against Elijah and Enoch, and would kill them, and would afterward die; and that after his death God would give six days of repentance, in which these might repent which should have erred from the way of truth, and have been seduced by the preaching of Antichrist and his false prophets.' This seems to have been the view defended by the archbishops of Rouen and Auxerre, and by the bishop of Bayeux, who were present at the interview, but it was not Joachim's opinion. He maintained the seven heads of the Beast to be Herod, Nero, Constantius, Mohammed, Melancthon, who were past; Saladin, who was then living; and Antichrist, who was shortly to come, being already born in the world. The power of Rome was to decay also, and to the apostolic see (Roger de Hoveden, in Richard I, ann. 1100). In his own work on the Apocalypse, Joachim speaks of the second Apostolic Beast as being governed by 'a great pretate who will be like Simon Magnus, and, as it were, universal pontiff throughout the world, and be that very Antichrist of whom St. Paul speaks.' These are very noticable words. Gregory I had long since (A.D. 680) declared that any man who held even the shadow of the power which the popes of Rome soon after his time arrogated to themselves would be the precursor of Antichrist. Arnulfus, bishop of Orleans (or perhaps Gerber), in an invective against John Xv at the Council of Constantinople D. 591, had declared, that if the Roman pontiff was deemed of such authority and puffed up with knowledge, he was Antichrist; if destitute both of charity and of knowledge, that he was a lifeless stone (Mansi, ix, 182, Ven. 1774); but Joachim is the first to suggest, not that such and such a pontiff was Antichrist, but that the Antichrist would be a Universum Papa, that is to say, the pope is the apostolic see. Still, however, we have no hint of an order of men being the Antichrist; it is a living individual man that Joachim contemplates." Amalrich of Bena († 12th century) seems to have been the first to teach explicitly that the pope (i.e. the papal system) is Antichrist. Guibert of Nogent in the Chroniques of Guibert and his papal see and Babylon and Iep sedec in monte Oliveti, i.e. in pinguedine postestatis (according to Cassarius of
Heisterbach; comp. Engelhardt, Kirchenhistorische Abhandlungen, p. 256, quoted by Hagenbach). The German emperors, in their contests with the popes, often applied the latter to the former, and even find instances of this as early as the times of the Hohenstaufen. Emperor Louis, surnamed the Bavarian, also called Pope John XII the mystical Antichrist (Schröck, xxxi, p. 108). John Aventinus, in his Annalium Bosorum, libri vii, p. 651, Lips. 1710, himself the Romish writer, speaks of it as a received opinion of the Middle Age that the papacy is the Antichrist, and that of Hildebrand († 1085), and cites Eberhard, archbishop of Salzburg (12th century), as asserting that Hildebrand had, "in the name of religion, laid the foundation of the kingdom of Antichrist 170 years before his time." He can even name the ten horns. They are the "Turks, Greeks, Egyptians, Africans, Spaniards, English, French, Germans, Sicilians, and Italians, who now occupy the provinces of Rome; and a little horn has grown up with eyes and mouth, speaking great things, which is reducing three of these kingdoms—i.e. Sicily, Italy, and Germany—to suberviciency; is persecuting the people of Christ, and the saints of God. On the other hand, it is the composition, it is confounding things human and divine, and attempting things unutterable, excercable" (Smith, s. v.). Pope Innocent III (A.D. 1218) designated Mohammed as Antichrist; and as the number of the beast, 666, was held to indicate the period of his dominion, it was supposed that the Mohammedans were to fall (Schröck, xxxix). The Waldenses have a treatise (given in Leger, Hist. des Eglises Vaudoises) concerning Antichrist of the 12th century (Gieseler, Maitland, and others, dispute the date, but the best authorities now agree to it). It treats of Antichrist as the whole anti-Christian principle concealing itself under the guise of Christianity, and calls it a "system of falsehood adorning itself with a show of beauty and piety, yet (as by the names and offices of the Scriptures, and the sacraments, and various other things may appear) very unsuitable to the Church of Christ. The system of iniqutiy thus completed, with its ministers, great and small, supported by those who are induced to follow it with an evil heart, and blindfold—this is the congregation which, taken together, comprises what is called Antichrist or Babylon, the fourth beast, the whore, the man of sin, the son of perdition. It originated, indeed, "in the times of the apostles, but, by gaining power, with the help of the world, it had reached its climax in the corruption of the Papal Church.

"Christ never had an enemy like this; so able to pervert the way of truth into falsehood, incomuch that the true church, with her children, is trodden under foot. The worship that belongs alone to God he transfers to Antichrist himself—to the creature, male and female, deceased—to images, carasses, and relics. The sacrament of the Eucharist is converted into an object of adoration, and the worshipping of God alone is prohibited. He robs the Saviour of his merits, and the sufficiency of his grace in justification, regeneration, sanctification, sanctification, and regeneration. He is in the faith, and spiritual nourishment; ascribing all these things to his own authority, to a form of words, to his own works, to the intercession of saints, and to the fire of purgatory. He seduces the people from Christ, drawing off their minds from seeking those blessings in him, by a lively faith in God, in Jesus Christ, as in the Father; teaching his followers to expect them by the will, and pleasure, and works of Antichrist.

"He teaches to baptize children into the faith, and attributes to this the work of regeneration; thus confounding the work of the Holy Spirit in regeneration with the act in baptism, and teaching his followers by this to baptize children against the laws of the church, and against popery. King James holds it (Apol. pro Juram. Fidell. Lond. 1600) as strongly as Queen Elizabeth (see Jewell, Letter to Bulling. May 22, 1559, Zurich Letters, ceremonies, Jewish, heathen, and Christian—and by means thereof, the people are deprived of spiritual food, seduced from the true religion and the commandments of God, and brought to the lowest and most ignominious of all destines. All his works are done to be seen of men, that he may glut himself with insatiable avarice, and hence every thing is set to sale. He allows of open sins without ecclesiastical censure, and even the impenitent are not excommunicated" (Neander, Church History, iv, 605 sq.).

The words of the Waldenses in this theory of Antichrist, applying it to the papal system. So did Wickliffe and his followers: Wickliffe, Triadogus (cited by Schröck, xxxiv, 509); Janow, Liber de Antichristo (Hist. et Monum. J. Huss, vol. i.). Lord Cobham (Sir John Oldcastle), executed as a Wickliffe, 1417, declared to King Henry V that, "as sure as God's word is true, the pope is the great Antichrist foretold in Holy Writ" (New Gen. Dict. s. v. Oldcastle).

4. From the Reformation downwourd.—One of the oldest German works in print, the first mentioned by Panzor in the Annalen der älteren deutschen Literatur, is the 1520 edition of the Heilige Schriften ubrigens zur Antichrist, or, also, "Bisch'n von dem Ende Christi Lebens". The following rudiment was reprinted by Heinrich Julius, Biicher und Umsturz durch verheimlichen Gottes, wie er die Welt u. w. verkennt mit seiner falschen Lehre und Rats des Teufels," etc. —"Little Book concerning Antichrist's Life and Rule through God's Providence, how he doth pervert the World with his false Doctrine and Counsel of the Devil," etc. (Ueber, 1516). After this Luther began to doubt whether the pope were not Antichrist. In a letter to Spalatin, Feb. 28, 1520, he says, "Ego sic angor ut prope non dubitem papam esse proprie Antichristum." In the same year, when he heard of Eck's success in obtaining the bull against him from the pope, Luther exclaimed, "At length the mystery of Antichrist must be unveiled" (Ranko, Hist. of Reformation, i. ii. cc. iii.). In the Reformation era the opinion that the papal system is Antichrist was generally adopted; and it is the prevalent opinion among Protestants to this day, although, as will appear below, some writers make Rome only one form of Antichrist. The various classes of opinion, and the writers who maintain them, are given by Smith, s. v., as follows: Bullinger (1564), Chychtea (1571), Aretins (1578), Foxe (1586), Napier (1598), Mede (1602), Ju-"..."
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First Series, p. 83, Camb. 1849); and the theologians of the 17th century did not repudiate it, though they less and less dwelt upon it as their struggle came to be with Puritanism in place of popery. Bishop Andrews maintains it as a probable conclusion from the Epistle to the Thessalonians (Revi. of Bellarm., p. 304, Oxf. 1645); significantly suggests that there are marks of Antichrist which apply to the man of Sin, 2 Thess. ii. 3; as well as to the pope or to the Turk (ibid. iii, 267), and declines to make the Church of England responsible for what individual preachers or writers had said on the subject in moments of exasperation (ib. ii, 585).

From this time onward, in the Church of England, the less evangelical divines are inclined to abandon the theory of the Reformers, while, of course, the Romanists oppose it. Yet it appears, from the list above, that some of the best interpreters in that church, as well as in other branches of Protestantism, maintain the old interpretation of the prophecies of Daniel, Paul, and John. The works which have gone back to the old idea of an Antichrist yet to come, e. v.: "The conclusion, and its sequel, the Church of Rome and the Papacy," are Lactantius and Bossuet (1810), Burgh, Samuel Maitland, Newman (Tracts for the Times, No. 83), Charles Maitland (Prophetic Interpretation). Other prefers looking upon him as long past, and fix upon one or another persecutor or heresarch as the man in whom the predictions as to Antichrist found their fulfillment. There seems to be no trace of this idea for more than 1000 years in the church. But it has been taken up by two opposite classes of expounders—by Romanists who were anxious to avert the application of the Apocalyptic prophecies from the papacy, and by others, who were disposed, not indeed to deny the prophetic import of the Apocalypse, but to confine the seer's ken within the closest and narrowest limits that were possible. Acalaz, a Spanish Jesuit, taking a hint from Victorinus, seems to have been the first (A.D. 1604) to have suggested that the Apocalyptic prophecies did not extend farther than to the overthrow of paganism by Constantine. The theory, which with variations is still current, is taken up and enfolded by Bossuet, Calmet, Des Stycy, Eichhorn, Hug, Herder, Ewald, Moses Stuart, Davidson. The general view of the school is that the Apocalypse describes the triumph of Christianity over Judaism in the first, and over heathenism in the third century. Many sees Antichrist in Nicol; Bossuet in Diocletian and in Julian; Grotius in Calvista; Wetstein in Titus; Hammond in Simon Mago (Works, iii, 626, Lond. 1617). Whitby in the Jews (Comm. ii, 426, Lond. 1700); Lo Clerc in Simon, son of Giora, a leader of the rebel Jews; Schott in the Philætes; Newton and Krause in the Jewish zealot; Haradin in the High-priest; F. D. Maurice in Vitiatus (On the Apocalypse, Camb. 1680)." (Smith, s. v.)

Antichrist—Of these we take the following account from Smith, s. v.: 1. "The name given by the Jews to Antichrist is (καταβαστας, ־καρπων) Armillius. There are several rabbinical works in which a circumstantial account is given of him, such as the Book of Zerubbabel, and other parts of the Chronicles: and the book of the king of Persia, which gives an abridgment of their contents in his Lexicon, under the head 'Armillus,' and in the fifteenth chapter of his Synagoga Judaica (p. 717). The name is derived from Isa. xi, 4, where the Targum gives "by the word of his mouth the wicked Armillius shall die, for 'with the breath of his lips shall he slay the wicked.' There will, say the Jews, be twelve signs of the coming of the Messiah: (1.) The appearance of three apostate kings who have fallen away from the faith, but in the sight of men appear to be worshippers of the true God. (2.) A terrible heat of the sun. (3.) A dearth of blood. (4.) A dearth of bread. (5.) A darkness will be cast upon the sun (Joel ii, 31) for thirty days (Isa. xxiv, 22). (6.) God will give universal power to the Romans for nine months, during which time the Roman chieftain will afflict the Israelites; at the end of the nine months God will raise up the Messiah Ben-Joseph—that is, the Messiah of the tribe of Joseph, named Nebuchadnezzar—who will defeat the Roman chieftain, and slay him. (7.) Then there will arise Armillus, whom the Gentiles or Christians call Antichrist. He will be born of a marble statue in one of the churches in Rome. He will go to the Romans and profess himself to be their Messiah, in the name of their God, and that he has been sent down from heaven to him and accept him for their king. Having made the whole world subject to him, he will say to the Idumaeans (i. e. Christians), 'Bring me the law which I have given you.' They will bring with their book of prayers; and he will accept it as his own, and will
exhort them to persevere in their belief of him. Then he will send to Nebuchadnezzar, and command the Jewish Law to be brought him, and proof to be given from it that he is God. Nebuchadnezzar will go before him, guarded by 80,000 warriors of the tribe of Ephraim, and will read, 'I am the Lord thy God: thou shalt have none other gods but me.' Armillius will say that there are no such words in the Law, and command the Jews to confess him as God of the other nations had confessed him. But Nebuchadnezzar will give orders to his followers to seize and bind him. Then Armillius, in rage and fury, will gather all his people in a deep valley to fight with Israel, and in that battle the Messiah Ben-Joseph will fall, and the angels will bear away his body to the rest of the patriarchs. Then the Jews will be cast out by all nations, and suffer afflictions such as have not been from the beginning of the world, and the residue of them will fly into the desert, and will remain there forty and five days, during which time all the Israelites who are not worthy to see the redemption shall die. (8) Then the great angel Michael will rise and blow three mighty blasts of a trumpet. At the first blast there shall appear the true Messiah Ben-David and the prophet Elias, and they will manifest themselves to the Jews in the desert, and all the Jews throughout the world shall hear the sound of the trump, and those that have been captive shall be released; and with great gladness they shall come to Jerusalem. Then Armillius will raise a great army of Christians, and lead them to Jerusalem to conquer the new king. But God shall say to Messiah, 'Sit thou on my right hand,' and to the Israelites: 'Stand still and see what God will work for you to-day.' Then God will pour down sulphur and fire from heaven (Ezek. xxxviii, 22), and the impious Armillius shall die, and the impious Idumaeans (i.e. Christians), who have destroyed the house of our God and have led us away into captivity, shall perish in misery, and the Jews shall avenge themselves upon them, as it is written: 'The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau (i.e. the Christians) for stubble, and they shall kindle in them and devour them: there shall not be any remaining of the house of Esau, for the Lord hath spoken it' (Oudad. 16). (9) On the same day the trump shall be opened, and Messiah Ben-David, the Messiah Messiah Ben-Joseph from the dead. (10) The ten tribes shall be led to Paradise, and shall celebrate the wedding-feast of the Messiah. And the Messiah shall choose a bride among the fairest of the daughters of Israel, and children and children's children shall be born to him, and his sons shall reign over Israel after him, as it is written: 'He shall prolong his days' (Isa. iii, 10), which Rambam explains to mean, 'He shall live long, but he too shall die in great glory, and his son shall reign in his stead, and his sons' sons in succession.' (Buxtorfii Synagoga Judaicae, p. 271, Basel, 1673.)

2. Musulmans, as well as Jews and Christians, expect an Antichrist. They call him Al Dajjal, from a name which signifies an impostor, or a liar; and they hold that their prophet Mohammed taught one of his disciples, whose name was Tammim Al-Dari, every thing relating to Antichrist. On his authority, they tell us that he was sent to Rome at Constantine's time, and that he will make his entry into Jerusalem, like Jesus Christ, riding on an ass; but that Christ, who is not dead, will come at his second advent to encounter him; and that, after having conquered him, he will then die indeed. That the beast described by John in the Revelation will appear as an Antichrist, is manifest; and see what the saints say against him: that Imam Mahadi, who remains concealed among the Musulmans, will then show himself, join Jesus Christ, and with him engage Dajjal; after which they will unite the Christians and the Musulmans, and of the two religions will make but one (D'Herbelot, Bibl. Orient. s. v. Daggial, etc.).

Calmet.

"These Mohammedan traditions are an adaptation of Christian prophecy and Jewish legend, without any originality or any beauty of their own. They too have their signs which are to precede the final consummation. They are divided into the greater and the lesser signs. The lesser signs are connected with the coming of the Jews from the west (comp. Matt. xxiv. 29). The next is the appearance of a beast from the earth, sixty cubits high, bearing the staff of Moses and the seal of Solomon, with which he will inscribe the word 'Believer' on the face of the faithful, and 'Unbeliever' on all who have not accepted Islamism (comp. Rev. xiii). He will divide all other places, but will not be allowed to enter Medina, which will be defended by angels. Lastly, he will be killed by Jesus at the gate of Lud. For when news is received of the appearance of Antichrist, Jesus will come down to earth, alighting on the white tower at the east of Damascus, and will slay him; Jesus will then embrace the Mohammedan religion, marry a wife, and leave children after him, having reigned in perfect peace and security, after the death of Antichrist, for forty years. (See Pococke, Porta Mosia, p. 258, Oxon. 1655; and Sale, Koran, Preliminary Discourse.)" (Smith, s. v.)

VII. Literature.—Besides the writers mentioned in the course of this article, consult the commentators on Daniel, and on the Thessalonians and Apocalypse. Compare the references under Revelation. Special dissertations on the text in 2 Thess. ii, 8-13, by Koppe (Gotting. 1776); Beyer (Lips. 1824); Schott (Jen. 1832). For a copious list of works during the controversy on the Antichrist, see the Roman Catholices, see Walch, Bibliotheca Theologica, ii, 217 sq. There are works more or less copious on the general subject, among others, by Raban Marus, De ortu, vita et moribus Antichristi (1550, 4to); Damaus, De Antichristo (Genov. 1577, 1750, 8vo. trad. A Treatise touching Antichrist, &c. Lond. 1689); Abbott, De Antichristo, cum praelatione et demonstrativa veritate, &c. Lond. 1684; De Antichristo, &c. (Rom. 1604, Val. 1621); Downname, Concerning Antichrist (Lond. 1603); Lesaussi, De Antichristo (Antw. 1611); Grotius, In locis N. T. de Antichristo (Amst. 1640); Ness, Person and Period of Antichrist (Lond. 1679); Nisbet, Mysterious Language of Paul, etc. (Cantab. 1688), which makes the "man of sin" refer not to the Church of Rome, but to the times in which Paul wrote; Maitland, The Prophecies concerning Antichrist (Lond. 1830); M'Kenzie, Antichrist and the Church of Rome Identified (Edinburgh, 1833); Cameron, The Antichrist (Lond. 1844); Bonar, Development of Antichrist (Lond. 1848); Harrison, Prophetic Evidence, &c. (2 vols. 1850); and especially, by Professor Lamy, The Prophecies concerning Antichrist (London, 1855). Compare also Worbartonism Lecture (1848); Bellarme, De Antichristo, quaedam miscellanea hactenus extant (Rome, 1610); Op. posthume, &c. (8vo.); c. 490, 224; Catel, Dissert. viii, 851; Turrettin, Op. iv; Priestley, Evidences, ii; Williams, Characters of O. T. p. 349; Cassels, Christ and Antichrist (Phila. Preh. Board, 12mo); Keith, History and Destiny of the World and the Church (Lond. 1861, 8vo). See also
ANTICHRISTIANISM

Antichristianism, a term that conveniently designates, in a collective manner, the various forms of hostility which Christianity has met with at different times. It is in effect "the spirit of Antichrist" (Vóóri, "Aantikkivóó") in the apostolic age (1 John iv, 3). See Antichrist. Indeed it exhibited itself against the true religion in the persecutions which the Jews underwent from Antiochus Epiphanes (q. v.), and may be traced in the history of the proto- saint Abel (q. v.). It was this that Enoch (q. v.) and Noah (q. v.) preached against. 2 Pet. ii, 5-7; that "vexed the righteous soul" of Lot; and that, in fine, has broken forth in all ages as the expression of the world's malignity against the good (comp. John xv, 18-21; 2 Tim. iii, 12). Since the days of persecution it has been confined chiefly to intellectual modes of opposition, and has received the names of In- fidelity, Deism, Rationalism, etc. See Ant testimonies. The Scriptures, however, appear to point to a time when the Antichristian elements shall again array themselves in forms of palpable violence. See Gog. For "the carnal mind" (Vóóri, Vóóri, Vóóri, Vóóri) is no less than ever opposed (fyóóri) to the divinity and purposes (Rom. viii, 7). It is the same "mystery of iniquity" already foreseen by Paul as then "working" to successive developments (2 Thess. ii, 7); that òóóá in the hearts and lives, in the speeches and writings of men, which only awaits the removal of the hindering power to issue in that concentrated manifestation of òóóá, which shall usher in the times of the end (Al. Test., prop. to vol. iii, p. 68). A stream of Antichristian sentiment and conduct pervades the whole history of the world. The power of evil which we see at work calls forth Antichristian formations, now in one shape, now in another; and so, according to the prophets, it will be until the final triumph of the kingdom of Christ (Olahusen, Commentary, x, 321 sqq., Am. ed.). See MÉYÉRRY OF INQUITY; INFIDELITY.

Antidomicarianites or Antimarianites, a sect of Christian disciples who appeared in Arabia at the end of the fourth century, and taught that Mary had children by Joseph after the Lord's birth. They were not heretics, but doubtless honest opponents of the growing Mariolatry of the time. —Gieseler, Ch. Hist. div. i, § 97; Walch, Hist. der Ketzeren, iii, 578; Ephiphanius, Heres, 78, § 19.

Antidóron (antidóropov, a gift in return or exchange), the title given to the bread which, in the Greek Church, is distributed to the people after the mass. It receives its name from its being received instead of the òóóá, or holy communion, by those who were not prepared to receive the latter, though also by those who were. It was also called euóópia, or the "blessed" bread, and was sometimes sent by the bishop of one church to him of another in tokens of intercommunio. —Goar, Rúl. Grac. p. 154.

Antígínum (antigíóyn, a frequent Greek name, signifying apparently against his parent), the name of two members of the Antímanes family.

1. A son of John Hyrcanus, and grandson of Simon Maccabeus. His brother, Aristobulus, made him his associate in the kingdom, but was at length prevailed upon by their common enemies to put him to death, B.C. 165 (Josephus, Ant. xiii, 18 and 19).

2. A brother of Hyrcanus and Alexandra), sent as a prisoner to Rome, with his father and brother, by Pompey, who had taken Jerusalem. After remaining in Italy for some time, he returned to Judea, and, after a variety of fortunes, was established king and high-priest, Herod being compelled to fly to Rome, B.C. 60. Having obtained as-
considered as the compositions of orthodox men, written with good intentions, but calculated by their titles to mislead the ignorant, who might be disposed to account them as apostolical productions, to which honor they never at any time claimed themselves (Suidaeus, Hist. Eccl. iii, 5, 25.). The same historian has also preserved the testimony of Origem, who, in his Commentary on John (cited by Eusebius), observes: "Peter, upon whom the Church of Christ is built, against which the gates of hell shall not prevail, has left one epistle undisputed; it may be, also, a second, but of this I am not positive. What shall I say of him, who reclin'd on the breast of Jesus, John, who has left one Gospel, in which he confesses that he could write so many that the whole world could not contain them? He also wrote the Apocalypse, being commanded to conceal, and not to write, the voices of the seven thunders. He has also left us an epistle consisting of a few lines (eiggio); it may be also a second and third are from him, but all do not concur in their genuineness; both together do not contain a hundred stichoi" (for the signification of this word, see Christian Remembrancer, iii, 405 sq.). And again, in his Homilies, "The epistle with the title 'To the Hebrews' has not been submitted to which one confesses that it is but rude in specific, that is, in his phraseology. But that this epistle is more pure Greek in the composition of its phrases, every one will confess who is able to discern the difference of style. Again, it will be obvious that the ideas of the apostle are more difficult to understand in this book as it is known to be apostolic. Every one will confess the truth of this who attentively reads the apostle's writings. . . . I would say, that the thoughts are of the apostle's, but that the diction and phraseology belong to some one who has recorded what the apostle has said, and as one who has noted down at his leisure what he had said. If there is any man who considers this epistle as coming from Paul, let him be commenced for this, for neither did those eminent men deliver it for this without cause: but who it was that really wrote the epistle God only knows. The account, however, that has been current before our time is, according to some, that Clement, who was bishop of Rome, wrote the epistle; according to others, that it was written by Luke, who wrote the Gospel and the Acts (Euseb. Hist. Eccles. vi, 25.).

Upon other occasions Origem expresses his doubts in regard to the antilegomena, as, where, in his commentary on John, Gospel, he speaks of the report (eiggio) on the subject of James, and another commentary on Matthew, where he uses the phrase, "If we acknowledge the Epistle of Jude;" and of the Second and Third Epistles of John he observes, that "all do not acknowledge them as genuine;" by which epithet, we presume, he means written by the person to whom they are ascribed. It is remarkable that Eusebius (ii, 23; iii, 25) classifies the Epistle of James, the Acts of Paul, the Shepherd of Hermas, and the Epistle of Barnabas, at one time with the spurious, and at another with the antilegomena. By the word spurious, in this instance at least, he can mean no more than that the general character of which books was disputed; for instance, the Gospel of the Hebrews, which was received by the Eulonitae as a genuine production of the Evangelist Matthew. This is the work of which Jerome made a transcript, as he himself informs us, from the copy preserved by the zeal of Pamphilus in the Constantinopolitan edition. He has also informs us that he translated it into Greek, and that it was considered by most persons as the original Gospel of Matthew (Dialog. contra Pelag. iii, 2, and Comment. in Matt. xii.). Whether the Shepherd of Hermas was ever included among the antilegomena seems doubtful. Eusebius informs us that "it was disputed, and consequently not placed among the homologomena. By others, however, it is judged most necessary, especially to those who need an elementary introduction; hence we know that it has been already in public use in our churches, and I have also understood, by tradition, that some of the most ancient writers have made use of it (iii, 5)." Origem speaks of The Shepherd as "commonly used by the Western Church, and received as divine by the unanimous consent of all." He therefore cites it, not as authority, but simply by way of illustration (lib. x, in Epist. ad Roman.). Eusebius further informs us that in his own time there were some in the Church of Rome who did not regard the Epistle to the Hebrews as the production of the Apostle Paul (vi, 25; iii, 8). Indeed, it was through the influence of Jerome that the Church of Rome, at a much later period, was with much difficulty brought to acknowledge it as canonical. The most ancient Latin or Western Church did not rank it among the canonical writings, though the epistle was well known to them, for Clement of Rome has quoted from it many passages. It is true that some Latin writers in the fourth century received it, among whom was Jerome himself; yet even in the time of Jerome the Latin Church had not placed it among the canonical writings (Marcellis Michaelis, iv, 260). The rejected books, the Latin Church therefore, in the lists of, was disposed not to be Paul's on account of the difference of style, but it is believed to have been written by Barnabas, according to Tertullian, or by Luke the Evangelist; according to others, by Clement, afterward bishop of the Roman Church, who is said to have reduced them to canon, and to have published books in his own language; or at least that Paul, in writing to the Hebrews, had purposely omitted all mention of his name, in consequence of the edict attached to it, and wrote to them eloquently in Hebrew, as a Hebrew of the Hebrews, and that what he thus eloquently wrote in Hebrew was still more eloquently written in Greek. If there is any doubt that this was the case, the Church cannot be in the "true style" (Ex Catalog.). And again, in his epistle to Dardanus, "I must acquaint our people that the epistle which is inscribed 'To the Hebrews' is acknowledged as the Apostle Paul's, not only by the Churches of the East, but by all the Greek ecclesiastical writers, although most of the Latins do not conceive it to be either written by Barnabas or Clement, and that it matters nothing by whom it was written, as it proceeds from a churchman (ecclesiastical viri), and is celebrated by being daily read in the churches. But if the custom of the Latins does not receive it among canonical Scriptures, not because the Churches that are attached to John, if not regarding, receive them both, not following the custom of the present age, but the authority of ancient writers; not referring to them as they are in the habit of doing with respect to apocryphal writings, and citations from classical and profane author, but as canonic and ecclesiastical. Peter also," says Jerome, "wrote two epistles called Catholic; the second of which is denied by most on account of the difference of style (Ex Catalog.). Jude is rejected by most in consequence of the citation from the apocryphal book of Enoch. Notwithstanding, it has authority by use and antiquity, and is accredited to him (the Holy Fathers say); and in his letter to Polycarp: "Paul wrote to seven churches, but the Epistle to the Hebrews is by most excluded from the number;" and in his commentary on Isaiah, he observes that "the Latin usage does not receive the Epistle to the Hebrews among the canonical Scriptures." The high repute which origin Ruffinus, who reckons fourteen epistles of Paul, two of Peter, one of James, three of John, and the Apocalypse. It seems doubtful whether, antecedent to the times of Jerome and Ruffinus, any councils, even of single churches, had settled upon the canon of Scripture, and decided the question respecting the antilegomena, for the removal of doubts among their respective commu-
nities; for it seems evident that the general or eccumenical council of Nice, which met in the year 325, formed no catalogue. The first catalogue, indeed, which has come down to us is that of an anonymous writer of the third century. He reckons thirteen epistles of Paul, and the revelation of the Apocalypse, as the work of an Alexandrian Marcionite, mentions the Epistle, Jude, two of John, and the revelations of John and Peter, saying, with respect to them, that "some among us are opposed to their being read in the church" (see Heng's Introduction, § xlv). But soon after this catalogue was adopted the pauline books, in gradually in favor of the antilegomena, or controverted books: for we then find them for the first time cited without any marks of doubt as to their canonicity. Thus, in the year 348, Cyril of Jerusalem enumerates fourteen epistles of Paul and seven Catholic epistles. Gregory of Nazianzus, who, according to Cave (Historia Literaria), was born about the time of the Nicene Council, and died in 389, enumerates all the books now received except the Apocalypse. Epiphanius, who was chosen bishop of Constantia in A.D. 367 or 368, and composed his catalogue of ecclesiastical writers in 392, cites, in his Panarion, the different number of Nicean canonicity, which shows that he received all that are in the present canon. Of the Apocalypse he says that it was "generally or by most received;" and, speaking of the Almsgans, who rejected all John's writings, he observes, "If they had rejected the Apocalypse only, it might have been supposed that they had acted from a critical judgment, as being in some book, as it is known, or mysterious book; but to reject all John's writings was a sign of an anti-Christian spirit." Ambrose also, bishop of Iconium, in Lycaonia, who was contemporary with Epiphanius, and is supposed to have been a heretic, in the year 394, after citing the fourteen epistles of Paul, in his Panarion, says: "But some say the Epistle to the Hebrews is spurious, not speaking correctly, for it is a genuine gift. Then the Catholic epistles, of which some receive seven, others only three, one of James, one of Peter, one of John; while others receive three of John, two of Peter, and Jude's. The Revelation of John is approved by some, while many say it is spurious." The eighty-fifth of the Apostolical Canons, a work falsely ascribed to Clement of Rome, but written at latest in the fourth century, enumerates fourteen epistles of Paul, one of Peter, three of John, one of James, two of Jude, two of Clement, two of Philemon, and among the canonical books of Scripture. This latter book, adds the pseudo-Clement, it is not fit to publish before all, "because of the mysteries contained in it." The first council that is supposed to have given a list of the canonical books is the much ascribed council of Laodicea, supposed to have been held about the year 369 or 364 by thirty or forty bishops of Lydia and the neighboring parts; but the fifty-ninth article, which gives a catalogue of the canonical books, is not generally held to be genuine. Its genuineness, indeed, has been questioned by both Roman Catholic and Protestant historians. In his Introduction to the Old Testament, James版 accounts the work of "an anonymous framez." Among the canonical books included in the pretended fifty-ninth canon of this council are the seven Catholic epistles, viz., one of James, two of Peter, three of John, one of Jude; fourteen of Paul, in the following order, viz., Romans, 1 and 2, Corinthians, Ephesians, Colossians, 1 and 2, Thessalonians, Philippians, 1 and 2, Timothy, Titus, and Philemon. The Apocalypse is not named. Jerome and Augustine, whose opinions had great influence in settling the canon of Scripture, essentially agreed in regard to the books of the New Testament. Augustine was present in the year 393 at the council of Hippo, which drew up a catalogue of all the books of Scripture, agreeing in all points, so far as the New Testament was concerned, with the canon universally received, with the exception, perhaps, of the Hebrews, for the ancient doubt still appears through the writing of the acts of this council. They commence this catalogue with enumerating only thirteen epistles of Paul, and then add "one, every one, of the apostles, to the Hebrews." They then mention two of Peter, three of John, one of James, and the Apocalypse, as a proviso that the churches beyond the sea be consulted with respect to this canon. And to the same effect the council of Carthage, held in the year 397, having adopted the preceding catalogue, the same council adds, "But let this be known to our brother and fellow-priest (consacratini) Boniface [bishop of Rome], or to the other bishops of those parts, that we have received those [books] from the fathers to be read in the church." The same catalogue is repeated in the epistle of Innocent I, bishop of Rome, to St. Exupere, bishop of Toulouse, in the year 404, which, by those who acknowledge its genuineness, is looked upon as a confirmation of the decree of Hippo and Carthage. It was still more formally confirmed in the Roman synod presided over by Pope Gelasius in 494, "if, indeed, to use the words of the learned Roman Catholic historian, 'this is the conclusion of this introduction' (see his Introduction). But, however this may be, the controversy had now nearly subsided, and the antilegomena were henceforward put on a par with the acknowledged books, and took their place beside them in all copies of the Scriptures. Indeed, subsequently to the era of Hippo, the canonical status of the Epistles of John was no longer disputed, and a voice was raised in the churches and the schools against the genuineness of the antilegomena. Theodorus, bishop of Mopanesta, for instance, the celebrated Syrian commentator and preacher, who died about A.D. 428, is accused by Leo of Byzantium of having "abrogated the epistles of John after antiquity," while he has "rejected other Catholic epistles" (see Canalis Thesaurus, i, 577). And Cosmas Indicopleustes, so called from the voyage which he made to India about the year 585 to 547, in his Christian Topography, has the following observations in reference to the authority of these books: "I forbear to allege arguments from the Catholic epistles, because from ancient times the Church has looked upon them as of doubtful authority. . . . . . . . . Eusebius Pamphilus, in his Ecclesiastical History, says that at Ephesus there are two monuments, one of John the Evangelist, and another of John, an elder, who wrote two of the Catholic epistles, the second and the third inscription of this monument being in the words, 'The elect lady,' and 'The elder to the beloved Gaius,' and both he and Ireneus say that but two are written by the apostles, the first of Peter, and the first of John. . . . . . Among the Syrians are found only the three before mentioned, viz., the Epistle of James, the Epistles of Peter, and the Epistle of John; they have the rest. It does not become a perfect Christian to confirm any thing by doubtful books, when the books in the Testament acknowledged by all (homologomeno) have sufficiently declared all things to be known about the heavens, and the earth, and the elements, and all Christian doctrine." The most ancient Greek manuscripts which have come down to our times contain the Antilegomena. From this circumstance it is extremely probable that the copies from which they were transcribed were written after the controversies respecting their canonicity had subsided. The Alexandrian manuscript in the British Museum (one of the oldest, the text of which has been written in the fourth or early in the fifth century) contains all the books now commonly received, together with some others, with a table of contents, in which they are cited in the following order: 'Seven Catholic epistles, fourteen of Paul, the Revelation of John, the First Epistle of Clement, the Second Epistle of Clement, and the Psalms of Solomon (which latter have, however, been lost from the MS.).' (It is
observe that Eusebius classed the First Epistle of Clement among the Homologomena, or universally-received books: but by this he probably meant no more than the brevity of his article, which he alleged to be the genuine work of Clement. The order of all the epistles is the same as in our modern Bibles, except that the Epistle to the Hebrews is placed after the Second Epistle to the Thessalonians. In the Vatican manuscript B, which, in respect of antiquity, disputes the precedence with the others, the Apocalypse is wanting, but it contains the remaining epistles. The omission of this last book may be owing simply to the loss of the last part of the codex, in consequence of which the concluding chapters of the Hebrews, and the whole of 1 and 2 Timothy, Titus, and Philemon are likewise missing. The Syrian canon of the New Testament did not include all the antilegomena. All the manuscripts of the Syrian version (the Peshito, a work of the second century) which have come down to us omit the Second Epistle of Peter, the Second and Third of John, that of Jude, and the Apocalypse. Nor are these books received to this day either by the Jacobite or Nestorian Church. They are all written and copied in the Vatican and Medicean copies, written in the years 548 and 586, and in the beautiful manuscript of the Peshito, preserved in the British Museum, and the writing of which was concluded at the monastery of Bethokhi, A.D. 768, on 197 leaves of vellum, in the Estrangalo character.

In the inquiring age immediately preceding the Reformation the controversy respecting the antilegomena was revived, especially by Erasmus and Cardinal Cajetan; but, by the latter, however, upon principles so questionable as to expose him to the charge of assailing the authority of the Epistle to the Hebrews with the same weapons which the Emperor Julian had employed to impugn the authority of Matthew's Gospel. The doubts thus raised were in a great measure silenced by the decree of the council of Trent, although there have not been wanting learned Roman Catholic divines since this period who have ventured to question at least the Pauline authenricity of the Epistle to the Hebrews. It is well known that Luther, influenced in this instance not so much by his humanistic, as by his dogmatical views, called the Epistle of James "an epistle of straw" (epistola stramoniana). He also wished the antilegomena to be distinguished from the other books by his translation of the Bible. In consequence of this, the Epistle to the Hebrews, the Epistles of James and Jude, and the Apocalypse have neither numbers attached to them in the German copies of the Bible up to the middle of the seventeenth century; and it is observed by Tholuck (Commentary on Hebrews, in Biblical Cabinet) that "the same plan should have been adopted with respect to second Peter and second and third John, but it did not seem proper to detach them from the Homologomena which belonged to them. Thus he wished at the same time to point out what were the "right noble chief books of Scripture." We are informed by Father Paul Sarpi (Hist. of Reformation, p. 274, col. 2, ch. xlvii, p. 240) that one of the charges collected from the writings of Luther in this council was "that no books should be admitted into the canon of the Old Testament which were not in the canon of the Jews, and that from the New should be excluded the Epistle to the Hebrews, the Epistle of James, the Second Epistle of Peter, and the Second and Third of John, and the Apocalypse." Tholuck states that the "Evangelical Churches, both Lutheran and Reformed, adopted the same canon with respect to the New Testament as that of the council of Trent" (Commentary on Hebrews, vol. i, Introd., ch. i, § 5, note b). Some, or all, of the antilegomena (as 1 and 2 Peter, 1, 2, and 3 John, and Jude, which are not included in the official church to this day), are admitted by some of the churches, especially in Germany. See each in its place. —Kitto, s. v. Compare Canon of Scripture.

Antilibanus (Ἀντιλίβανος, opposite Libanus, Antilibanous, the eastern of the two great parallel ridges of mountains that enclose the valley of the Celys, or proper (Strabo, xvi, 764; Ptol., v, 16, § 5; Pliny, v, 20). It is now called Jebel en-Sheikh. The Hebrew name of Lebanon (Sept. Aijovec, Vulg. Libamius), which signifies "white," from the gray color of the limestone, comprehends the two ranges of Libanus and Antilibanun, as they are distinguished in classical usage. The general direction of the Antilibanun range is north and south. Nearly opposite Damascas it bifurcates into diverging branches. The easternmost of these, the Helmons of the O. T. (Jebel en-Sheikh), continues its south-west course, and attains, in its greatest elevation, a point about 10,000 feet above the sea. The other ridge takes a more westerly course, is lower and less, and at length unites with the other bluffs and spurs of Libanun. The former of these branches was called by the Sidonians Sirion, and by the Amorites Shemir (Deut. iii, 9), both names signifying "a coat of mail" (Rosenmuller, Alkach, i, 254). In Deuteronomy (iv, 9) it is called Monat Shenir, "an elevation." In the latter books (Can. iv, 8; 1 Chron. xxviii, 23) Shenir is distinguished from Hormus, the seaport so called; and in its Arabic form, Shenir, this was applied, in the Middle Ages, to Antilibanun, north of Hormus (Abulfeda, Tab. Syr. p. 164). The geological formations seem to belong to the Upper Jura classification of rocks, oolite and Jura dolomite prevailing. The popular description of its vegetation. The only prominent mountains, in common with those of Libanus, supplied the Phenicians with abundance of timber for ship-building. —Grote, Hist. of Greece, iii, 358; Ritter, Erdkunde, Xv, ii, 156 sq.; 494; Raumer, Pakist. p. 29-35; Burchhardt, Syria; Robinson, Researches, iii, 244. See Lebanon.

Antimemism (from Αντί, instead of, and μεμερισμός, a table), the compartmented table-cloth, occasionally used in the Greek Church, in places where an altar is not. It answers to the Latin altare portabile, or portable altar. The origin of this cloth is said to be the following: When the bishop consecrated a church, a cloth, which had been spread on the ground and over the communion-table, was torn in pieces and distributed among the priests, who carried away each a fragment to serve to cover the tables in their churches and chapels; not that it was necessary such cloths should be laid on all tables, but only on those which either were not consecrated or whose consecration was doubtful.

Anti-mission Baptists. See Baptists.

Antinomians (from Αντί, against, and νόμος, the law), those who reject the moral law as not binding upon Christians. Some go farther than this, and say that good works hinder salvation, and that a child of God cannot sin; that the moral law is altogether abrogated as a rule of life; that no Christian believing or working any good, but that Christ only believes and worketh, etc. Wesley defines Antinomianism as "the doctrine which makes void the law through the faith." (Works, vol. i, p. 399). It is the opinion of some that its view of the imputation of Christ's righteousness implies that he performs for men the obedience which they ought to perform, and therefore that God, in justice, can demand nothing further from man. As consequences of this doctrine, Antinomianism affirms that if Christ is charged with the moral law, that Christians are therefore not obliged to observe the same, that they are not obliged to use the ordinances, and is freed from "the bondage of good works;" and that preachers ought not to exhort men unto good works: not unbelievers, because it is hurtful; not believers, because it is needless (Wesley, Works, vol. iv, 196).
Augustine on the divine law; and that, consequently, they have no occasion either to confess their sins or to break them off by repentance.

4. Antinomianism arose also, in the 17th century, from ultra-Calvinism, especially as taught by Dr. Crisp (1642). It is true he acknowledges that, "In respect of the righteousness of obedience, we are under the law still, or else," as he adds, "we are lawless, to live every man as seems good in his own eyes, which no true Christian dares so much as think of."); The following sentiments, however, among others, are taught in his sermons:

"The law is a thing impossible, requiring what is naturally impossible.

The sins of the saints were so imputed to Christ, as, that though he did not commit them, yet they became actually his transgressions, and ceased to be theirs."

"The feelings of conscience, which tell them that sin is theirs, arise from a want of knowing the truth."

"It is but the voice of a lying spirit in the hearts of believers that saith they have yet sin wasting their consciences, and lying as a burden too heavy for them to bear."

"Christ's righteousness is so imputed to the elect, that they, ceasing to be sinners, are as righteous as he was, and all that he was."

"An elect person is not in a condemned state while he believes; and it is useless to die before God calls him to believe, he would not be lost."

"Repentance and confession of sin are not necessary to forgiveners. A believer may certainly conclude before confession, yea, as soon as he hath committed sin, the interest he hath in Christ, and the love of Christ embracing him." (Crisp, Works, ii, 261-273; Orne, Life of Baxter, ii, 292.)

This form of High Calvinism, or Antinomianism, absolutely "withers and destroys the consciousness of human responsibility. It confounds moral with natural impotency, forgetting that the former is a crime, the latter only a misfortune; and thus treats the man dead in trespasses and sins as if he were already in his grave. It prophecies smooth things to the sinner going on in his transgressions, and soothes to slumber and the repose of death the souls of such as are at ease in Zion. It assumes, that because men can neither believe, repent, nor pray acceptably, unless aided by the grace of God, it is useless to do what is needful to save so. It maintains that the Gospel is only intended for elect sinners, and therefore it ought to be preached to none but such. In defiance, therefore, of the command of God, it refuses to preach the glad tidings of mercy to every sinner. In opposition to Scripture, and to every rational consideration, it contends that it is impossible to believe that he who believes is conscious of the obvious inference that it is not a sin to reject it. In short, its whole tendency is to produce an impression on the sinner's mind that, if he is not saved, it is not his fault, but God's; that, if he is condemned, it is more for the glory of the Divine Sovereignty than as the punishment of his guilt. So far from regarding the moral cure of human nature as the great object and design of the Gospel, Antinomianism does not take it in at all, but as it exists in Christ, and becomes ours by a figure of speech. It regards the grace and the pardon as every thing, the spiritual design or effect as nothing. Hence its opposition to the sacrament of baptism as imputed sanctification: the former is intelligible and tangible, but the latter a mere figment of the imagination. Hence its delight in exalting the eternal decrees, which it does not understand, but which serve to amuse and to deceive, and its dislike to all the sober realities of God's present dealings and commandments. It basely conceives the contemplation of a Christ who is a kind of concretion of all the moral attributes of his people, to the over-looking of that Christ who is the Head of all that in heaven and on earth bear his likeness, and while unconscious of possessing it. It boasts in the doctrine of the perseverance of the saints, while it
no saint but one, that is Jesus, and neglects to persevere" (Orme's Life of Baxter, ii, 245).

The chief English writers of the 17th century who have been charged as favoring Antinomianism, besides Cripps, are Richardson, Salter, Blake, Hayton, Eaton, Town, etc. These were answered by Gataker, Witsius, Bull, Ridgely, and especially by Baxter and Williams. For Baxter's relation to the controversy, see Orme, Life of Baxter, vol. ii, chap. ix, where it is stated that "Baxter saw only the commencement of the controversy. He addressed the Dissenters for no more than seven years after he had gone to his rest († 1691). He was succeeded by his friend Dr. William († 1716), who, after incredible exertion and no small suffering, finally cleared the ground of the Antinomians."

In the eighteenth century Antinomianism again showed itself, both in the Church of England and among the Dissenters, as an offshoot of what was called High Calvinism. Its most powerful opponents were John Fletcher, in his Checks to Antinomianism (Works, N. Y. ed. 4 vols. 8vo) and John Wesley, Works (N. Y. ed. 7 vols. 8vo). The error of Antinomianism lies chiefly in the connection it draws between the law and the Gospel. Wesley saw this, and dwells, in many parts of his writings, on the relation and connection of law and Gospel. We give an instance: "There is no contradiction at all between the law and the Gospel. Indeed, neither of them supersedes the other, but they agree perfectly well together. Yes, the very same words, considered in different parts of the Gospel, are part of the law and of the Gospel. If they are considered as commandments, they are part of the law; if as promises, of the Gospel. Thus, 'Thou shalt love the Lord thy God with all thy heart,' when considered as a commandment, is a branch of the law; when regarded as a promise, is an essential part of the Gospel—the Gospel being no other than the commandments of the law proposed by way of promise. There is, therefore, the closest connection that can be conceived between the law and the Gospel. On the one hand, the law continually makes way for, and points us to the Gospel; on the other, the Gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbor, to be meek, humble, or holy. We feel that we are not sufficient for these things; yes, that 'with man this is impossible.' But we see a promise of God to give us that love. We lay hold of this Gospel, of these glad tidings, and make it our aim to secure the 'righteousness of the law is fulfilled in us' through faith which is in Christ Jesus. The moral law, contained in the Ten Commandments, and enforced by the prophets, Christ did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken, which 'stands fast as the faithful witness in heaven.' The moral stand on an entirely different foundation from the ceremonial or ritual law, which was only designed for a temporary restraint upon a disobedient and stiff-necked people; whereas this was from the beginning of the world, being written upon the hearts of all men" (Sermone, i, 17, and 228). The heresy showed itself at a later period, especially through the influence of Dr. Robert Hawk- er (q. v.), vicar of Charles the Martyr, Plymouth, who was a very popular preacher, and 'poisoned the surrounding region' with Antinomian tendencies. Against him Cobden wrote in his Theological System of the Plymouth Antinomians, and Burt, Observations on Haverick's System of Theology. See Robert Hall, Works (N. Y. ii, 458); Bennett, History of the Dissenters, p. 344. A full account of the Antinomians of the Crippian type, and of the controversy about, is given in Nelson, Life of John Cripps, ed. of 1843. On the English Antinomianism, see further, Gataker, God's Eye on Israel (London, 1645, 4to); Antidote against Error (London, 1670, 4to); Williams, Daniel, Works, vol. iii (1738-50); Witsius, Antionomiasrironc (Miscell. ed. 1736, i, 691 sq.); Wesley, Works, i, 265; v, 196; vi, 68 et al.; Neal, History of the Puritans, iv; Fletcher, History, ii; Veal, Anti- Fuller, Gospel worthy of all Acceptation; Antinomianism contradicted with Scripture (Works, edition of 1853); Watson, Theol. Institutes, ii, 340. On Agricola and the German Antinomianism, consult Nitzsch, De Antinomiano Agricola (Wurtemb. 1804); Elwert, De Antinomianismo Agricola (Tur. 1830); Nitzsch, in Stuudien u. Krit. 1846, p. 1 and 1847, also Schulze, Habes oculi Lutheri (Wemberg. 1706); Wheetzer, De Antinomianismo Agricola (Stras. 1829); Murdoch's Mosheim, Ch. Hist. c. xvi, pt. ii, ch. i, § 26; Herzog, Real-Encyclopädie, i, 375 sq. See Antinomians.

Antioch (Ἀντίοχος, from ἀντιόχησις, the name of two places mentioned in the New Testament.

1. Antioch in Syria.—A city on the banks of the Orontes, 800 miles north of Jerusalem, and about 30 from the Mediterranean. This metropolis was situated where the chain of Lebanon, running northward, and the chain of Taurus, running eastward, are brought together in an abrupt meeting; the city is surrounded on each side by mountains. Antioch was placed at a bend of the river, partly on an island, partly on the level which forms the left bank, and partly on the steep and craggy ascent of Mount Silpius, which rises abruptly on the south. It was in the province of Seleucia, called Tetrapolis, from containing the four cities of Antioch, Seleucia, Apamea, and Laodicea; of which the first was named after Antiochus, the father of the founder; the second after himself; the third after his wife Apama; and the fourth in honor of his mother. The same appellation (Tetrapolitana) was given also to Antioch, because it consisted of four towns or quarters, separated by a separate wall, and all four by a common wall. The first was built by Seleucus Nicator, who peopled it with inhabitants from Antigonia; the second by the settlers belonging to the first quarter; the third by Seleucus Callinicus; and the fourth by Antiochus Epiphanes (Strabo, xvi, 2; iii, 356, ed. Tauch.). Its suburb Daphne was celebrated for its grove and fountains (Strabo, xvi, 2; iii, 356, ed. Tauch.), its asylum (2 Mac. iv, 35), and temple dedicated to Apollo and Diana. The temple and the village were deeply beloved in a thick grove of laurels and cypresses which reached as far as a circumference of ten miles, and formed in the most sultry summers a cool and impenetrable shade. A thousand streams of the purest water, issuing from every hill, preserved the verdure of the earth and the temperature of the air (Gibbon, ch. xxiii). Hence Antiochus Epiphanes called it Epiphanes (Apopfanes of stones, Josephus, Ant. xvi, 2, 1; Epiphanes cognomtis, Plin. Hist. Nat. v, 18). It was very populous; within 150 years after its erection the Jews slew 100,000 persons in it in one day (1 Mac. xii, 47). In the time of Chrysostom the population was computed at 200,000, of whom one half, or even a greater proportion, were of the Jewish race (Theod. Jud. i, 588; Hom. in Ignat. ii, 597; In Matt. Hom. 85, vii, 810). Chrysostom also states that the Church at Antioch maintained 3000 poor, besides occasionally relieving many more (In Matt. Hom. viii, 658). Ciceron speaks of the city as distinguished by men of learning and art (De Fin. i, 79). The dialect of Judea resided in it. Seleucus Nicator granted the rights of citizenship, and placed them on
perfect equality with the other inhabitants (Josephus, Ant. xii. 3, 12). These privileges were continued to them by Vespasian and Titus—an instance (Josephus remarks) of the equity and generosity of the Romans, who, in opposition to the wishes of the Alexandrians and Antiochenes, protected the Jews, notwithstanding the provocations they had received from them in their wars (Apion, ii. 4). They were also allowed to build an archon or estarch of their own (Josephus, Wars, vii. 3, 8). Antioch is called íbera by Pliny (Hist. Nat. v. 18), having obtained from Pompey the privilege of being governed by its own laws (see Smith, Dict. of Class. Geog., s. v.).

The Christian faith was introduced at an early period into Antioch, and with great success (Acts xi. 19, 21, 24). The name "Christians" was here first applied to its professors (Acts xi. 26). No city, after Jerusalem, is so intimately connected with the history of the apostolic Church. One of the seven deacons or almoners appointed at Jerusalem was Nicolas, a proselyte of Antioch (Acts vi. 5). The Christians who were dispersed from Jerusalem at the death of Stephen preached the Gospel at Antioch (xi. 19). It was from Jerusalem that Agabus and the other prophets who foretold the famine came to Antioch (xi. 27, 28); and Barnabas and Saul were consequently sent as missionaries of charity to the latter city to the former (xi. 30; xii. 25). It was from Jerusalem, again, that the Judaizers came who disturbed the Church at Antioch (xv. 1); and it was at Antioch that Paul rebuked Peter for conduct in which he had been betrayed through the influence of emissaries from Jerusalem (Gal. ii. 11, 12). Antioch soon became a central point for the diffusion of Christianity among the Gentiles, and maintained for several centuries a high rank in the Christian world (see Semler, In\is societ\ia Christ. Antiochiae, Hal. 1767). A controversy which arose between certain Jewish believers from Jerusalem and the Gentile converts at Antioch respecting the permanence of the oblation of the rite of circumcision was the occasion of the first apostolic council or convention (Acts xv.). Antioch was the scene of the early labors of the Apostle Paul, and the place whence he set forth on his first missionary labors (Acts xi. 26; xii. 2). Ignatius was the second bishop or overseer of the Church, for about forty years, till his martyrdom in A.D. 107. In the third and following centuries a number of councils were held at Antioch [see Antiocoh, Councils of], and in the course of the fourth century a new theological school was formed there, which, having derived the name School of Antioch [see Antiocoh, School of]. Two of its most distinguished teachers were the presbyters Dorotheus and Lucas, the latter of whom suffered martyrdom in

the Diocletian persecution, A.D. 312 (Nennander, Aligemeine Geschicht, 1, 3, p. 1257; Gieseler, Lehrbuch, 1, 373; Lardner, Credibility, pt. ii. ch. 65, 58). Lianius (born A.D. 314), the rhetorician, the friend and paeanyist of the Emperor Julian, was a native of Antioch (Lardner, Testimonies of Ancient Heathens, ch. 49; Gibbon, Decline and Fall, etc. ch. 24). It had likewise the lessequefocal honor of being the birthplace of his illustrious pupil, John Chrysostom, born A.D. 347, died A.D. 407.

Antioch was founded, B.C. 800, by Seleucus Nicator, with circumstances of considerable display, which were afterward embellished by failure. The situation was well chosen, both for military and commercial purposes. Antioch grew under the successive Seleucid kings till it became a city of great extent and of remarkable beauty. Some of the most magnificent buildings were on the island. One feature, which seems to have been characteristic of the great Syrian cities—a vast street with colonnades, intersecting the whole from end to end—was added by Antiochus the Great to the city.

Some lively notices of the Antioch of this period, and of its relation to Jewish history, are supplied by the books of Maccabees (see especially 1 Macc. iii. 37; xi. 13; 2 Macc. iv. 7-9; v. 21; xi. 36).

The early emperors raised there some large and important structures, such as aqueducts, amphitheatres, and baths. Herod the Great contributed a road and a colonnade (Josephus, Ant. xvi. 5, 3; Wars, i. 21, 11).

In A.D. 260 Sapor, the Perisan king, surprised and pillaged it, and multitudes of the inhabitants were slain or sold as slaves. It has been frequently brought to the verge of utter ruin by earthquakes (Lardner, 394, 396, 458, 526, 528), by that of A.D. 556 no less than 250,000 persons were destroyed, the population being swelled by an influx of strangers to the festival of the Ascension. The Emperor Justinian gave forty-five centenaries of gold ($600,000) to restore the city. Scarcely had it resumed its ancient splendor (A.D. 540) when it was again taken and delivered to the flames by Chosroes.

In A.D. 658 it was captured by the Saracens. Its "safety was ransomed with 300,000 pieces of gold, but the throne of the successors of Alexander, the seat of the Roman government in the East, which had been decorated by Caesar with the titles of free, and holy, and inviolate, was degraded under the yoke of the caliphs to the secondary rank of a provincial town" (Gibbon, ii.). In A.D. 975 it was retaken by Nicephorus Phocas. In A.D. 1080 the son of the governor Philaretus betrayed it into the hands of Soliman. Seventeen years after the Duke of Normandy entered it at the head of 30,000 men and a fleet; but, as the citadel still held out, the victors, in their turn besieged by a fresh host under Kerboga and twenty-eight emirs, which at last gave way to their desperate valor (Gibbon, viii.). In A.D. 1268 Antioch was occupied and ruined by Bosochar or Bilears, sultan of Egypt and Syria; this first seat of the Christian name being depopulated by the slaughter of 17,000 persons, and the captivity of 100,000. About the mid-
dle of the fifteenth century the three patriarchs of Alexandria, Antioch, and Jerusalem convoked a synod, and denounced all connection with the Latin Church (see Cellar. Notit. ii. 417 sq.; Richter, Wallfahrt, p. 281; Mannert, VI, i, 467 sq.).

authority for all that is known of ancient Antioch is Möller's Antiquitates Antiochenae (Göttingen 1839). Modern Antakya is a shrunken and miserable place. Some of the walls, shattered by earthquakes, are described in Chessney's account of the Expedition of the Engravés (i, 810 sq., comp. the history, St. ii, 452 sq.), where also is given a view of the gateway which still bears the name of St. Paul.—Kitto, s. v.; Smith, s. v.

ANTIOCH, COUNCILS OF. Among the more important of the councils held at Antioch are the following:

In 252, by the patriarch Fabius, or Fabianus, his successor, Demetrius, concerning the Novatian heresy (Labbe, i, 719). In 264, against Paul of Samosate (ibid. p. 843). In 269, when Paul was deposed and anathematized (ibid. p. 883). In 380, against the patriarch Eustathius, who was falsely accused of Sabellianism and adultery, and deposed. In 411 (Conc. in Encirca), on occasion of the dedication of the great church of Antioch; ninety-seven bishops were present, of whom forty at least were Arians. This synod was probably orthodox in its commencement, but degenerated into a pseudo-synod, in which, after the departure of the orthodox majority, the remaining Arians condemned the church; and, in all probability, the "Three Chapters" [see Chapters] were then composed. In 424, by the Armenian bishops, in which the μακεδονιας, or long confession of faith, was drawn up. In 384, by thirty Armenian bishops, who again condemned Athanasius, because he had returned to his see without being first synodically declared innocent (Soz. lib. iv, cap. 8). In 556, at which Homousianism and Homoioasianism were both condemned. In 363, in which Acacius of Cæsarea and other Arians admitted the Nicene faith (ibid. ii, 825). In 367, in which the word "consubstantial" was rejected (ibid.). In 380, in which Melitius, at the head of one hundred and forty bishops, who confirmed the faith of the council of Rome in 387 (Vales. ad Theod. lib. v, cap. 3). In 438, in which John of Antioch and Cyril were reconciled (Labbe, iii, 1285). In 485, in which the memory of Theodorus of Mopsuestia was defended and Proclus's work on him approved. In 440, against Theodorus of Mopsuestia. In 451, on the conversion of the Eutychians (Labbe, iv). In 560, in defence of the council of Chalcedon. In 761, for the worship of images, under Theodorus. In 1806 the bishops of the united Greek Church held, under the presidency of the papal patriarch, a synod, known under the name synod of Antioch, in the convent of Carmen in the diocese of Beyrut, and endorsed the Gallican and anti-papal resolutions of the synod of Pistoja (q.v.). Nevertheless, their proceedings received the approbation of the papal delegate, and were published, with his approbation, in 1810, in the Arabic language. But in 1834 Pope Gregory XVI ordered the Melchite patriarch to furnish an Italian translation of the proceedings, and then condemned them by a brief of Sept. 16, 1835.—Landon, Manual of Councils; Smith, Tables of Church Hist.

ANTIOCH, PATRIARCHATE OF. Tradition reports that St. Peter was the first bishop of Antioch, but there is no historical proof of it. It is certain, however, that the Church of Antioch stood prominent in the early ages of the Church, and its see was held by Ignatius and other eminent men. Its bishops ranked in the early Church only after those of Rome and Alexandria. When the bishop of Constantinople received the title patriarch, St. Peter was next to that of Rome, and he occupied the fourth rank among the episcopal sees. In the fifth century the bishop of Antioch received, together with the bishops of the other prominent sees, the title patriarch (q.v.). In the fourth century this powerful Church included not less than a hundred thousand persons, three thousand of whom were supported out of the public donations. It is painful to trace the progress of declension in such a church as

Gate of St. Paul, Antioch.
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this. But the period now referred to, namely, the age of Chrysostom, toward the close of the fourth century, may be considered as the brightest of its history subsequent to the apostolic age, and the from which the Church at Antioch may date its fall. It continued, indeed, outwardly prosperous; but superstition, secular ambition, the pride of life; pomp and formalism in the service of God in place of humility and sincerity; the growth of faction and the decay of the older religious feeling, and a new religious excitation, and that the foundations were laid of that great apostasy which, in two centuries from this time, overspread the whole Christian world, led to the entire extinction of the Church in the East, and still holds dominion over the fairest portions of the West. For many years, up to the accession of Theodosius, the Arians filled the see; and after the council of Chalcedon Peter Fullo and others who refused to acknowledge that synod occupied the patriarchal throne; but of them all the worst was Severus, the abettor of the Monophysite heresy (A.D. 512-518). His followers were so many and powerful, that they were able to appoint a successor of the same opinions; and from that time to the present there has been a Monophysite or Jacobite patriarch of Antioch, who, however, fixed its see, not at Antioch itself, like all the former, but at Tarsus, in Mesopotamia, and at the present day in Diarbekir. The rest of the patriarchate of Antioch was separated between the Eastern and Western Churches, and constituted a part of the Greek Church. In it is still a patriarch of Antioch, yet with only a small district, and subordinate to the patriarch of Constantinople. For those Greeks and Jacobites who were prevailed upon to enter into a union with the Roman Church, two patriarchs, bearing the title patriarch of Antioch, are appointed, one for the united Greeks, and one for the united Syrians.

The provinces of the ancient patriarchate were as follows:

1. Syria Prima.
2. Phoenicia Prima.
3. Phoenicia Secunda.
4. Arabia.
5. Iulia Prima.
6. Iulia Secunda.

The province of Theodoria, composed of a few cities in the two Syrias, was afterward formed by the Emperor Justinian. It is a question whether the region of Persia, which in the time of Constantine the Great was filled by the Arians, was made a part of the patriarchate of Antioch. Peter, patriarch of Antioch in the eleventh century, William of Tyre, and the Arabic canons, assert that such was the case. The Christians now in Persia are Nestorians, and disclaim any subjection to the see of Antioch. It was the ancient custom of this patriarchate for the patriarch to consecrate the metropolitans of his diocese, who in their turn consecrated and overlooked the bishops of their respective provinces; in which it differed from the Church of Alexandria, where each individual diocese depended immediately upon the patriarch, who appointed every bishop. The patriarch of the Syrian Jacobites styles himself "Patriarch of Antioch, the city of God, and of the whole East." —Lardner, Works, iv, 558 sq.; Historia Patriarcharum Antich. in Le Quien, Oriens Christianus, tom. ii; Boschil Tract. hist. chronol. de Patriarchis Antioch. (Venet. 1746). See also Brooks, and George Calum lai.

ANTIOCH. SCHOOL OF, a theological seminary which arose at the end of the fourth century, but which had been prepared for a century before by the learned presbyters of the Church of Antioch. It distinguished itself by diffusing a taste for scriptural knowledge, and aimed at a middle course in Biblical History and dogma; and the method of interpretation, the theological tendencies, and the literary method of interpretation (see Münzer, Urb. d. Antiochier. Schol. in Siduolin, Archiv, i, 1, 1). Several other seminaries sprung up from it in the Syrian Church. As distinguished from the school of Alexandria, its tendency was logical rather than intellectual or mystical. The term school of Antioch is used also to denote the theological tendencies, over which the Church in Antioch was prominent, as the school of Alexandria was famous for the logical method of interpretation (see Münzer, Urb. d. Antiochier. Schol. in Siduolin, Archiv, i, 1, 1). Several other seminaries sprung up from it in the Syrian Church.

2. ANTIOCH IN PISIDIA, being a border city, was considered at different times as belonging to different provinces (see Cellar. Notit. ii, 187 sq.). Ptolemy, (v, 5) places it in Pamphyla, and Strabo (xii, 577) in Phrygia (see Smith's Dict. of Class. Geoog. s. v.). It was founded by Seleucus Nicator and its first inhabitants were from Magnesia on the Meander. After the defeat of Antiochus III the Great by the Romans, it came into the possession of Eumenes, king of Pergamos, and was afterward transferred to Amyntas. On his death the Romans made it the seat of a proconsular government, and invested it with the privileges of a Colonia Julia Iulia, which included a freedom from taxes and a municipal constitution similar to that of the Italian towns (Ulpianus, lib. 50). Antioch was noted in early times for the worship of Mithras, and was called also Munius or Lunus. Numerous slaves and extensive estates were annexed to the service of the temple; but it was abolished after the death of Amyntas Aracno (xii, 8; iii, 72). When Paul and Barnabas visited this city (Acts xii, 14), they found a Jewish synagogue and a considerable number of proselytes, and met with great success among the Gentiles (ver. 48); but, through the violent opposition of the Jews, were obliged to leave the place, which they did in strict accordance with their Lord's injunction (ver. 51, compared with Matt. x, 14; Luke ix, 5). On Paul's return from Lystra, he revisited Antioch for the purposes of the mind of the Lord (Acts xiv, 21). He probably visited Antioch again at the beginning of his second journey, when Silas was his associate, and Timothy, who was a native of this neighborhood, had just been added to the party (2 Tim. iii, 11). See PAIX.

Till within a very recent period Antioch was supposed to have been situated where the town of Ak-Sheker now stands (Olivieri, iv, 596); but the researches of the Rev. F. Arundell, British chaplain at Smyrna in 1833 (Discoveries, i, 281), confirmed by the still later investigations of Mr. Hamilton, secretary of the Geographical Society (Researches, i, 472), have determined it to be adjoining the town of Yolda-hech; and consequently that Ak-Sheker is the ancient Philomelium described by Strabo (xii, 8; iii, 72, ed. Tauch).: "In Phrygia Parorea is a mountainous ridge stretching from east to west; and under this on either side lies a great plain, and cities near it; to the north Philomelium, and on the other side Antioch, called Antioch near Pididia; the one is situated altogether on the plain; the other on an eminence, and has a colony of Romans." According to Pliny, Antioch was also called Cesarea (v, 24). Mr. Arundell observed the remains of several temples and churches, besides a theatre and a magnificent aqueduct; of the ancient city itself, nothing remains in a perfect state. Mr. Hamilton copied several inscriptions, all, with one exception, in Latin. Of one the only words not entirely effaced were "Antiochae
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On the dates, see Clinton's Fasti Hellenici, vol. iii, Appendix, ch. iii. The reigns are as follows:

2. Seleucus I, Soter, his son, 290-261.
3. Antiochus II, the son of his son, 261-246.
4. Seleucus II, Callinicus, his son, 246-220.
5. (Alexander, or Seleucus III, Ceramynus, his son, 252-223.
6. Antiochus III, the Great, his brother, 223-177.
7. Seleucus IV, Philopator, his son, 187-150.
9. Antiochus V, Epiphanes, his son (a minor), 164-162.
11. Alexander Balas, a usurper, who pretended to be son of Antiochus Epiphanes, and was acknowledged by the Romans, 155-153.

On the date of his death, see infra, 176-175.

Antiochus VI, Dionysus (a minor), son of the preceding. He was murdered by the usurper Trypho, who contested the kingdom, 146-143.

Antiochus VII, Sidetes, his brother, 143-141.

Antiochus VIII, Eusebeus, his son, 141-115.

Antiochus IX, Cyzicenus, his half-brother, 116-96.


Antiochus XI, Epiphanes, his half-brother, 101-75.

Antiochus XII, Seleucus, his son, 101-75.

Antiochus XIII, Theos, his son (a minor), 75-69.

Antiochus XIV, a minor, 69-66.

Antiochus XV, Philometor, dynasty, 66-54.

Antiochus XVI, Seleucus, his son, 54-36.

Antiochus XVII, Seleucus, his son, 36-19.

Antiochus XVIII, Seleucus, his son, 19-15.

The following (Nos. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, of the above) are the only ones of the name of Antiochus that are important in sacred literature. (See Fröhlich, Antiochia Syriae; Vaillant, Seleucidar. Imp.)

The following:

1. Antiochus I (Taurus) (Oecus, god), so surnamed "in the first instance of Milisiana, because he overthrew their tyrant Timarchus," Apian, Syr. 65), the son and successor of Antiochus I (Soter) as king of Syria, B.C. 261. He carried on for several years the war inherited from his father with the Egyptian king Ptolemy (II) Philadelphus, who subdued most of the territory of the Seleucids, but at last length (B.C. 250), in order to secure peace, he married Ptolemy's daughter (Berenice) in place of his wife Laodice, and appointed the succession in the line of his issue by her (Polyb. op. Athen. ii, 45); yet, on the death of Ptolemy two years afterward, Antiochus recalled his former wife Laodice, and Berenice and her son were soon after put to death at Daphne. Antiochus himself died, B.C. 246, in the 40th year of his age (Porphyry, in Euseb. Chron. Ant. i, 346), of poison administered by his wife, who could not forget her former divorce (Justin, xxvii, 1; Appian, Syr. 65; Val. Max. ix, 14, 1).

The above alliance of Antiochus with Ptolemy, by the marriage of Berenice to the former, is prophetical-
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ly referred to in Dan. xi, 6, as "the joining of themselves together" by "the king of the south and the king of the north," through "the king's daughter;" and its failure is there distinctly characterized, through the triumph of Laodice over "him that strengthened her," i.e. her husband Antiochus (see Jerome, Comment. in loc.). After the death of Antiochus, Ptolemy Eregetes, the brother of Berenice ("out of a branch of her root"), who succeeded his father Ptol. Philadelphus, exacted vengeance for his sister's death by an invasion of Syria, in which Laodice was killed, her son Seleucus Callinicus dying for a time from the crown, and the whole country plundered (Dan. xi. 7-9; hence his surname "the benefactor"). The hostilities thus renewed continued for many years; and on the death of Seleucus, B.C. 226, after his "return into his own land" (Dan. xi. 9), his sons Alexander (Seleucus) Ceraunos and Antiochus "assembled a great multitude of forces" against Ptol. Philopator, the son of Evergetes, and one of them (Antiochus) threatened to overthrow the power of Egypt (Dan. xi. 10).—Smith, s. v.

2. Antiochus (III) the Great, Seleucid king of Syria. Son of Seleucus I Nicator, brother of Callinicus, but afterwards declared son of Seleucus (II) Ceraunos, B.C. 229 (Polyb. iv. 40; comp. Euseb. Chron. Arm. i. 847; ii. 230; see Gaebelein, in the Theol. Stud. u. Krit. 1881, iv. 713). In a war with the weak king of Egypt, Ptolemy Philopator, in order to regain Cæle-Syria and Phoenicia, he twice (comp. Polyb. v. 49) penetrated as far as Dura (two miles north of Cesarœa), and on the second occasion he concluded a four-months' truce with his adversary, and led his army back to the Orontes (Polyb. v. 60; Justin, xxxv. 1. 2; Athen. xiii. 577; comp. Dan. xi. 10). On the breaking out of hostilities again, he drove the Egyptian land-forces as far as Zidon, desolated Gidion and Samaria, and took up his winter-quarters at Ptolemais (Polyb. v. 68-71). In the beginning of the following year (B.C. 217), however, he was defeated by the Egyptians (Polyb. v. 79, 80, 82-86; Strabo, xvi. 759; comp. Dan. xi. 11) at Raphia (near Gaza), with an immense loss, and compelled to retreat to Antioch, leaving Cæle-Syria, Phoenicia, and Palestine to the Egyptians. Thirteen [14] years afterward, Antiochus (in connection with Philip III of Macedon, Liv. xxxii. 24) opened another campaign against Egypt, then ruled over by a child, Ptolemy (V) Epiphanes. He had already conquered three above-named countries, when a war between him and Attalus, king of Pergamus, diverted him to Asia Minor, and in his absence Ptolemy, aided by Scopas, obtained possession of Jerusalem; but, as soon as he had secured peace there, he returned through Cæle-Syria, defeated the Egyptian army at Paneas, and obtained the mastery of all Palestine, B.C. 198 (Polyb. xv. 20; Appian, Syr. 1; Liv. xxx. 19; Joseph, Ant. xii. 3, 8; comp. Dan. xi. 13-16). Ptolemy now formed an alliance with Antiochus, and married his daughter Cleopatra (Polyb. xxviii. 17, 11), who received as a dowry (comp. Dan. xi. 13-16) Cæle-Syria, Phoenicia, and Palestine (Joseph. Ant. xii. 4, 1). Antiochus undertook in the following year a naval as well as land expedition against Asia Minor, in which he subdued the greater part of it, and even crossed the Hellespont into Europe. By this means he became (B.C. 192) involved in a war with the Romans (Liv. xxxv. 15; Justin, xxxvi. 1), in which, after many reverses, he was finally compelled, by an unfortunate battle at Magnesia, in Lycia (B.C. 190), to conclude a disgraceful treaty. B.C. 180 (Appian, Syr. 33-89; Polyb. xxi. 14; Liv. xxxvii. 40, 48, 45, 55; Justin, xxi. 8, 18, 1; Macc. vii. 6 sq.). See EUMENES. He lost his life soon afterward (B.C. 187), in the 36th year of his reign, according to Euseb. Chron. ii. 256, 285, but after 34 full years, according to Porphyry. Excerpt. i. 847) in a popular insurrection excited by his attempt to plunder the temple at Elymais, in order to obtain means for paying the tribute imposed upon him by the Romans (Strabo, xvi. 744; Justin, xxxii. 2; Diod. Sic. iv. 257; Porphyry. in Euseb. Chron. Arm. i. 848; comp. Dan. xi. 19). During the war of Antiochus with Egypt, the Jews and inhabitants of Cæle-Syria suffered severely, and the suspense in which they were for a long time kept as to their ultimate civil relations operated injuriously for their interests (Joseph. Ant. xii. 3, 5); but, as this quickly adopted the course of war, after the battle at Paneas, he granted them not only full liberty and important concessions for their worship and religious institutions (Joseph. Ant. xii. 8, 4, 8), but also planted Jewish colonies in Lydia and Phrygia, in order to secure the doubtful fidelity of his subjects there. Two sons of Antiochus II, Seleucus (heir to the throne after him), Seleucus Philopator, his immediate successor, and Antiochus IV, who gained the kingdom upon the assassination of his brother. (See, generally, Flutus, Gesch. Macdon. ii. 226 sq.—Winer, s. v.

3. Antiochus (IV) Epiphanes (Epiphany, illustrious; comp. Michaelis on 1 Macc. i. 10, and Eckhel, Doctr. num., i. iii. 228; nicknamed Epiphanes, Epiphany, madman, Athen. x. 438 sq.; on coins Theos, Oinoigod, see Fröhlich, Amm. tab. 6. 7), a Seleucid king of Syria, second son of Antiochus the Great (Appian, Syr. 45; 1 Macc. i. 11), ascended the throne on the death of his brother, Seleucus Philopator (on his enumeration, the 11th of the Seleucids, Dan. vii. 8, 24; see Lengerke, Daniel, p. 318 sq.; B.C. 175 (see Wernsdorf, De fide libri Macc. p. 28 sq.), and attained an evil notoriety for his tyrannical treatment of the Jews (comp. Dan. vii. 8 sq.), who have described him in the second book of the Maccabees) as barbarous in the extreme (see Eichhorn, Apokr. p. 265). He had been given as a hostage to the Romans (B.C. 188) after his father's defeat at Magnesia. In B.C. 175 he was released by the intervention of his brother Seleucus, who substituted his own son Demetrius in his place. Antiochus was at Athens when Seleucus was assassinated by Heliodorus. He took advantage of his position, and, in the name of Fortune, expelled Heliodorus, who had usurped the crown, and himself "obtained the kingdom by fluctuations" (Dan. xi. 21; comp. Liv. xlii. 20), to the exclusion of his nephew Demetrius (Dan. vii. 8). The accession of Antiochus was immediately followed by desperate efforts of the Hellenizing party at Jerusalem to assert their supremacy. Jason (Jesus; Joseph. Ant. xii. 5, 1; see Jason), the brother of Onias III, the high-
priest, persuaded the king to transfer the high-priesthood to him, and at the same time bought permission (2 Macc. iv, 9) to carry out his design of habituating the Jews to Greek customs (2 Macc. iv, 7, 20). Three years afterward, Menelaus, a member of the tribe of Benjamin [see Simaoth], who was commissioned by Jason to carry to Antioch his letters of commission, was appointed by Jason by offering the king a larger bribe, and was himself appointed high-priest, while Jason was obliged to take refuge among the Ammonites (2 Macc. iv, 25-26).

From these circumstances, and from the marked honor with which Antiochus was received at Jerusalem very early in his reign (B.C. cir. 173-171), it appears that he found no difficulty in regaining the border provinces which had been given as the dower of his sister Cleopatra to Ptolemy Epiphanes. He undertook four campaigns against Egypt, in order to possess himself of Cæsarea-Syria and Phoenicia, which he had claimed since Cleopatra's death (see the Antiochus preceding); the first B.C. 171, the second B.C. 170 (2 Macc. v, 1; 1 Macc. i, 17 sq.), the third B.C. 169, the fourth B.C. 168. On his return from the second of these campaigns, in the prosecution of which he had overrun the greater part of Egypt, and taken prisoner the Egyptian king, Ptolemy Philometor (comp. Dan. xi, 4-6), he decided on the larger manner of proceedings in Jerusalem, on occasion of the above-mentioned quarrel among the priests [see Menelaus], which had been carried on by open force of arms (comp. Joseph. Ant. xii, 5, 1), and vented his rage especially on the temple, which he plundered and desecrated with great bloodshed (1 Macc. i, 20-42; 2 Macc. v, 1-28). Being checked by the Romans in his fourth campaign against Egypt, and compelled in a very peremptory manner to retire (Liv. xiv, 12; Polyb. xxix, 11; Appian, Syr. 66; Diod. Sic. Eclog. xxxi, 2; comp. Dan. xi, 29 sq.), he detached (B.C. 167) from his army a large force of psychopomps, by assault, slaughtered a large part of the inhabitants, and gave up the city to a general sack (1 Macc. i, 30 sq.; 2 Macc. vi, 24 sq.; comp. Dan. xi, 81 sq.). The Jewish worship in the Temple was utterly broken up and abolished (1 Macc. i, 43 sq.). At this time he availed himself of the assistance of the ancestral enemies of the Jews (1 Macc. iv, 61 sq.; 8 sq.; Dan. xi, 41). The decree then followed which has rendered his name infamous. The Greek religion was forcibly imposed upon the Jews, and there was set up, for the purpose of desecrating (Diod. Sic. Eclog. xxxiv, 1) and desecrating the Temple, on the 10th of Kisleu, the so-called "altar of burnt-offerings"; the first victim was sacrificed to Jupiter Olympus, on the 20th of the same month. Many timidly submitted to the royal mandate (1 Macc. i, 49), being already inclined to Gnosticism (1 Macc. i, 12), and sacrificed to the pagan gods (1 Macc. i, 45); but a band of bold patriots united (comp. Dan. xi, 84) under the Asmonian Mattathias (q. v.) and after his death, which occurred shortly afterward, under his heroic son, Judas Maccabaeus (q. v.), and, after acting for a long time on the defensive, at length took the open field in (1 Macc. iv, 19), and gained their freedom (comp. Dan. ix, 25 sq.). Meanwhile Antiochus turned his arms to the East, toward Parthia (Tac. Hist. v, 6) and Armenia (Appian, Syr. 45; Diod. ap. Müller, Fregusii, ii, 10; comp. Dan. xi, 40). Hearing not long afterward of the riches of a temple of Nanaea ("the desire of women," Dan. xi, 87) in Elymais (1 Macc. vi, 1 sq.; see Wernsdorf, De fide Maccab. p. 68 sq.), hung with the gifts of Alexander, he resolved to plunder it. The attempt was defeated; and, though he did not fall like his father in the act of sacrilege, the event hastened his death. He retired to Babylon, and thence to Tarshish in Persia (not in the vicinity of Ecbatana, as in 2 Macc. ix, 3, the traditionary burial-place of this king, see Wernsdorf, ut supr. p. 104 sq.), where he died in the year B.C. 164 (see Hofmann, Winckell, i, 810), in the twelfth year of his reign (Appian, Syr. 66; Polyb. xxi, 11; see Wernsdorf, p. 26 sq., 61 sq.; comp. Dan. xi, 8; xil, 25), the victim of superstition, terror, and remorse (Polyb. xxi, 2; Josephus, Ant. xii, 8, 1 sq.), having first heard of the successes of the Maccabees in restoring the temple-worship at Jerusalem (1 Macc. vi, 1-16; comp. 2 Macc. i, 7-177). "He came to his end, and there was none to help him" (Dan. xi, 45). Comp. Liv. xii, 24-25; xili, 6; xilv, 19; xiv, 11-13; Josephus, Ant. xii, 5, 8. See Jacob ben-Napperthali, הַטִּירָֹּּוֹזֵעֵּרּוֹז (Mantua, 1557). Compare Maccabees.

The prominence given to the reign of Antiochus Epiphanes in the Book of Daniel accrues with its representative character (Dan. vii, 8, 25; viii, 11 sq.). The conquest of Alexander had introduced the forces of Greek thought and life into the Jewish nation, which was already prepared for their operation. See Alexander the Great. For more than a century and a half these forces had acted powerfully both upon the faith and upon the habits of the people; and the time was come when an outward struggle alone could decide whether Judaism was to be merged into a rationalized paganism, or to rise not only victorious from the conflict, but more vigorous and more pure. There were many symptoms which betokened the approaching struggle. The position which Judea occupied on the borders of the conflicting empires of Syria and Egypt, exposed equally to the open miseries of war and the treacherous favors of rival sovereigns, rendered its national condition precarious from the first, though these very circumstances were favorable to the growth of freedom. The terrible crimes by which the wars of "the North and South" were stained, must have allured the Jews to the city, and to the arms of the Grecian lords, even if persecution had not been superadded from Egypt first and then from Syria. Politically nothing was left for the people in the reign of Antiochus but independence or the abandonment of every prophetic hope. Nor was their social position less perilous. The influence of Greek literature, of foreign travel, of extended commerce, had made itself felt in daily life. At Jerusalem the mass of the inhabitants seem to have desired to imitate the exercises of the Greeks, and a Jewish embassy attended the games of Hercules at Tyre (2 Macc. iv, 19-20). Even their religious feelings were yielding; and before the rising of the Maccabees no position was offered to the execution of the king's decrees. Upon the first attempt of Jason the "priests had no courage to serve at the altar" (2 Macc. iv, 14; comp. 1 Macc. i, 48); and this not so much from wilful apostasy as from a disregard to the vital principles involved in the conflict. Thus it was necessary that the final issue of a false Hellenism should be openly seen that it might be discarded forever by those who cherished the ancient faith of Israel. The conduct of Antiochus was in every way suited to accomplish this end; and yet it seems to have been the result of passionate impulse rather than of any deep-laid scheme to extirpate a

Tytradeschm (Little Talent) of Antiochus Epiphanes, the Remerov bearing a Figure of Jupiter, seated and holding an Image of Victory, with the Inscription (in Greek). "'Of King Antiochus, These, Epiphanes, Niceron."
strange creed. At first he initiated the liberal policy of his predecessors, and the occasion for his attacks was furnished by the Jews themselves. Even the motives by which he was finally actuated were personal, or, at most, only political. Able, energetic (Polyb. xiii. 57), and liberal in his views, Antiochus was reckless and unscrupulous in the execution of his plans. He had learned at Rome to court power and to dread it. He gained an empire, and he remembered that he had been a hostage. Regardless himself of the gods of his fathers (Dan. xi. 57), he was incapable of appreciating the power of religious sentiment, and, like Nero in later times, he became a type of the enmity of God, not as the Roman emperor, by the perpetration of unnatural crimes, but by the disregard of every higher feeling. "He magnified himself above all." The real deity whom he recognised was the Roman war-god, and fortresses were his most sacred temples (Dan. xi. 86 sq.; Ewald, Gesch. des Volkes Isr. iv. 340). Confronted with such a persecutor, the Jews realized the spiritual power of his faith. The evils of heathendom were seen concentrated in a personal shape. The outward forms of worship became invested with something of a sacramental dignity. Communion was purified and enhanced devotion. An independent nation asserted the integrity of its hopes in the face of Egypt, Syria, and Rome. Antiochus himself left behind him among the Jews the memory of a detestable tyrant (Titus, 22, contemptible, Dan. xi. 21; μειναντίαν διονυσίου, 1 Macc. i. 10), although Diodorus Siculus (Elog. 34) gives him the character of a magnanimous prince (διοικητικος μεγεθυνόμενος εις ρέματα) and indeed it cannot be denied that the portraiture of the Jewish writers are likely to have been exaggerated, but they could not well have fabricated the facts in the case, while the nature of the reaction (in the times of the Maccabees) shows an intolerable civil pressure preceding; accordingly Antiochus is depicted even in Diodorus (ii. 602 sq.) and other historians as a violently eccentric (almost atrocity) monarch, whose character is composed of contradictory elements (comp. Athen. x., 480). His attempt to extirpate the Jewish religion could certainly hardly have arisen from despotist bigotry, but he probably sought by this means to render the Jews somewhat more tractable, and to conciliate other nations—a purpose to which the predilection for foreign customs, already predominant among the prominent Jews (1 Macc. i. 12; 2 Macc. iv. 10 sq.), doubtless contributed. The Jews, no doubt, by reason of their position between Syria and Egypt, were subject to many hard laws and usages on the part of Antiochus, and his generals may often have increased the severity of the measures enjoined upon them by him, on account of the usual rigid policy of his government toward foreigners; yet in the whole conduct of Antiochus toward the Jews an utter contempt for the people themselves, as well as a relentless hardness of disposition, is quite evident.—Smith, s. v. See Horn (Little).  
4. Antiochus (V) Eupator (Ewdravw, having a noble father) succeeded, in B.C. 164, while yet a child (of nine years, Appian, Syr. 66; or twelve years, according to Porphyry. In Euseb. Chron. Arm. i. 346), his father Antiochus Epiphanes, under the guardianship of Lyais (Appian, Syr. 46; 1 Macc. ii. 22 sq.), although Antiochus Epiphan, on his deathbed had designated Philip as regent and guardian (1 Macc. vi. 14 sq.; 55; 2 Macc. ix. 29). Soon after his accession (B.C. 161) he set out with a large army for Judaea (1 Macc. vi. 39), where Lyais already was, but hard pressed by his heirs. In the end, 33 sq. vi. 39, on the route that he took and the issue of the engagement which he fought with Judas Maccabaeus, the accounts do not agree (1 Macc. vi. and 2 Macc. xiii.; comp. Wernsdorf, De fide Maccab. p. 117; Eliechorn, Apok. 255 sq.); that victory, however, was not on the side of Judas, as of one of these states (2 Macc. xili. 29, 30), appears evident from all the circumstances. The statement (1 Macc. vi. 47) that the Jews were compelled to retreat on account of the superiority of their enemies, is very probable, and corroborated by Josephus (War. i. 1, 5; comp. Ant. xii. 9, 5). Antiochus repelled Jechudiel Bethzachi, and subjected the tributary Bethsura (Bethsuer) after a vigorous resistance (1 Macc. vi. 31-50). But when the Jewish force in the temple was on the point of yielding, Lyais persuaded the king to conclude a hasty peace that he might advance to meet Philip, who had returned from Persia and made himself master of Antioch (1 Macc. vi. 51 sq.; Joseph. Ant. xii. 9, 5 sq.). Philip was speedily overpowered (Joseph. i. c.); but in the next year (B.C. 162) Antiochus and Lyais fell into the hands of Demetrius Soter, the son of Seleucus Philopator, who now appeared in Syria and laid claim to the throne. Antiochus was immediately put to death by him (together with Lyais) in revenge for the wrongs which he had himself suffered from Antiochus Epiphanes (1 Macc. vii. 1 sq.; 2 Macc. xiv. 1 sq.; Appian, Syr. 46; Justin, xxxiv. 8), after a reign (according to Eusebius) of two (full) years (Polyb. xxxi. 19; Joseph. Ant. xii. 10, 1).  
5. Antiochus (VI), surnamed Epiphanes Dionysus (Efpwμαfl' Δίνυμος, 1λιστρος Μακκαύας, on coins, see Eckhel, i. iii. 231 sq.; but Theos, θεος, god, by Josephus, Ant. xii. 7, 1), son of Alexander (Balas) king of Syria (Αλλδεσορος Αλδαναρος τω νωβα, App. Syr. 68). After his father's death (B.C. 146) he remained in Arabia; but, though still a child (War. i. c.; πατέρα φόροντα, 1 Macc. xi. 54), he was soon afterward brought forward by Diodotus or Trypho (Strabo, xvii. 752), who had been one of his father's chief ministers at Antioch, as a claimant of the throne against Demetrius Nicator, and (through his generals) quickly obtained the succession by force of arms (1 Macc. xi. 39, 54), B.C. 145-144 (comp. Eckhel, Doctr. Vum. i. iii. 331; Justin, xxxvi. 1; Appian, Syr. 68). Jonathan Maccabaeus, who joined his cause, was laden with rich presents and instated in the high-priesthood, and his brother Simon was appointed commander of the royal troops in Palestine (1 Macc. xi. 57 sq.). Jonathan now reduced the whole land to subjection from Damascus to Antioch (1 Macc. xi. 62), defeated the troops of Demetrius (1 Macc. xi. 63 sq.), and even successfully repelled a fresh incursion of Demetrius into Palestine (1 Macc. xii. 24 sq.); but hardly was Antiochus establisused on the throne when Trypho began to put into execution his long-concealed plan of seizing the royal power for himself (1 Macc. xii. 59),
In order to this, Trypho first of all advised the young prince to get the powerful Jonathan out of the way, and having succeeded by stratagem in confining him in prison, he soon after (B.C. 145) put him to death (1 Macc. xii, 40 sq.). He then returned to Syria, caused Antiochus to be murdered, and seized upon the crown (1 Macc. xiii, 81 sq.; Joseph. Ant. xiii, 5, 6; App. Syr. 68; Livy, Epit. 55 [where the decem annos admodum habens is incorrect]; Diod. ap. Müller, Fragm. ii, 12; Just. xxxvi, 1).—Smith, s. v.

6. Antiochus (VII) Sidetes (Zebida), from Sida in Phrygia, where he was born, Euseb. Chron. Arm. i, 949, and not from his great love of hunting, Plutarch, Apophth. p. 34, ed. Lips., comp. "(72), called also Eusebes (Eōsēbēs, pious, Josephus, Ant. xiii, 8, 2); on coins Evertetes (Eēvētrētēs, benefactor, see Echelon, Doctr. Num. iii, 235), second son of Demetrius I. After his brother Demetrius (II) Nicator had been taken prisoner (B.C. cir. 141) by Mithridates I (Arsaces VI, 1 Macc. xiv, 1), king of Parthia, he married Demetrius’s sister (wife) Cleopatra, B.C. 110 (Justin. xxxvi, 1), recovered the dominion of Syria (B.C. 137, comp. Niebuhr, K. Schr. i, 251) from the atrocious Trypho (Strabo, xiv, 668), and ruled over it for nine years (1 Macc. xv, 1 sq.). At first he made a very advantageous treaty with Simon, who was now “high-priest and prince of the Jews,” but when he grew independent of his help, he withdrew the concessions which he had made, and demanded the surrender of the fortresses which the Jews held, or an equivalent in money (1 Macc. xv, 26 sq.; Josephus, Ant. xiii, 7, 5). As Simon was unwilling to yield to his demands, he sent a force under Cendebeus against him, who occupied a fortified position at Cedron (?) 1 Macc. xv, 41, near Azotus, and harassed the surrounding country. After the defeat of Cendebeus by the sons of Simon and the destruction of his works (1 Macc. xvi, 1-10), Antiochus, who had returned from the pursuit of Trypho, undertook an expedition against Judaea in person. In the fourth year of his reign he besieged Jerusalem, and came near taking it by storm, but at length, probably through fear of the Romans, made peace on tolerable terms with John Hyrcanus (Josephus, Ant. xiii, 8, 3, 4; comp. Euseb. Chron. Arm. i, 949). Antiochus next turned his arms against the Parthians, and Hyrcanus accompanied him in the campaign; but, after some successes, he was entirely defeated by Phaorites II (Arsaces VII), and fell in the battle (Josephus, Ant. xiii, 8, 4; Justin. xxxviii, 10; Diod. Sic. Euc. 149, p. 117 sq.), B.C. cir. 127-126 (App. Syr. 63; comp. Niebuhr, K. Schr. i, 251 sq.; Clinton, P. H. ii, 332 sq.). According to Athenaeus (v, 210; x, 430; xii, 540), this king, like most of his predecessors, was entirely given to the pleasures of the table (comp. Justin. xxxviii, 10).—Smith. See Cleopatra 8.

7. Antiochus (VIII) Grypus (Γρύπος, from his aquiline nose), and on coins Epiphanes, was the second son of Demetrius Nicator and Cleopatra. After the murder of his brother Seleucus by his mother, she placed him on the throne, as being likely to submit to her dictation, B.C. 125; but with the assistance of Ptolemy Philus, his father-in-law, he not only succeeded in ejecting the usurper Alexander Zebina from Syria (Josephus, Ant. xiii, 9, 3, but eventually com-
he succeeded, B.C. 95, and defeated Seleucus of the rival portion of Syria, as well as the two brothers of the latter; but the Syrians, worn out with the continuance of the civil broil, at length offered the crown of all Syria to Tigranes, before whose full accession Antiochus perished in battle with the Parthians (Josephus, Ant. xiii, 13, 4).

10. Antiochus (XI), who also assumed the title of Epiphanes (II), was one of the above-named sons of Antiochus Grypus and brothers of Seleucus, who contended with Antiochus Cyzicenus; he was defeated and lost his life, B.C. cir. 94 (Josephus, Ant. xiii, 13, 4), leaving the contest to his surviving brother Philip, assisted by another brother, Demetrius, till the dispute was finally terminated by Tigranes (q. v.) assuming supreme power of all Syria, thus putting an end to the Seleucid dynasty.

11. Antiochus (XII), the youngest son of Antiochus Grypus, aurnamed likewise Dionysus (II), and as coins (Eckhel, ii, 246) Philopator Callinicus (καλλινικος, finely victorious), assumed the title of king after his brother Demetrius (see above) had been taken prisoner by the Parthians. He fell in battle against Aretas, king of the Arabs, after a brief exercise of power at Damascus, in opposition to his surviving brother Philip, B.C. cir. 90 (Josephus, Ant. xiii, 13, 1).

Antiochus was likewise the title of several kings of the petty province of Commagene, between the Euphrates and Mount Taurus, having the city of Samosata for its capital, and originally forming part of the Sackid kingdom of Syria, from which it appears to have been independent during the contests between the later kings of that dynasty—a circumstance that probably explains the recurrence of the name Antiochus in this fresh dynasty. The only one of these mentioned even by Josephus is the FOURTH of the name, surnamed Epiphanes, apparently a son of Antiochus II of the same line. He was on intimate terms with Caligula, who gave him his paternal dominion, A.D. 38, but afterward withheld it, so that he did not succeed to it till the accession of Claudius, A.D. 51. Nero added part of Armenia to his dominions in A.D. 61. He was one of the richest of the kings tributary to the Romans (see Smith's Dict. of Class. Biog. s. v.). His son, also called Antiochus Epiphanes, was betrothed, A.D. 43, to Drusilla, the daughter of Agrippa (Josephus, Ant. xix, 9, 1). He assisted Titus in the final siege of Jerusalem (Josephus, War, v, 11, 3; Tacitus, Hist. v, 1). But in A.D. 72 he was accused by Petrus, governor of Syria, of conspiring with the Parthians against the Romans, and, being deposed from his kingdom, retired first to Lacedaemon and then to Rome, where he spent the remainder of his life in great respect (Josephus, War, vii, 7).

Antiochus, bishop of Polematis in Palestine, a Syrian by birth. At the beginning of the fifth century he went to Constantinople, where his eloquent preaching gained him a great reputation among the Christians. He died not later than 408. Besides many sermons, he left a large work "against Avarice," which is lost.—Theodoret, Dial. ii; Phot. Cod. 288; Act. Concil. Episca. iii, 118; Labbe, Catal. Cod. Vindob. pt. 1, p. 116, No. 58.

Antiochus, monk of St. Sabas, near Jerusalem, at the time of the conquest of Jerusalem by the Persians (A.D. 614), and author of an "Epitome of Christian Faith" (Πανειρισμὸς τῆς Ἀγίων Τριάδος), first published in Latin by Tilman (Paris, 1548, 8vo); reprinted in the Bibliotheca Patrum (Paris, 1579; Colon. 1618; Lngd. 1677); in the original Greek, first by Ducasus, in the Asceticon Patrum (Far. 1624), reprinted in Morell's Bibl. Patrum (Far. 1624), and in considerable fragment in Fabricius's Bibl. Græc. x, 501.

Antiprodobaptists (from ἀντί, against, τοις, child, and βαπτιντοι, to baptize), persons who object to the baptism of infants, on the assumption that Christ's commission to baptize appears to them to restrict this ordinance to such only as are taught, or made disciples; and that, consequently infants cannot be thus taught, ought to be excluded. The Baptists, Campbellites, and Mennonites are Antiprodobaptists. See those titles.

Antipas (Ἀντίπας, for Ἀντίπαρος, Antipater; comp. Josephus, Ant. xiv, 1, 3), the name of three men.

1. A son of Herod the Great by Malthace, a Samarian (Joseph. Ant. xvii, 1, 9; War, i, 28, 4). He inherited of his father's dominions only Galilee and Perea (B.C. 5), as tetrarch (q. v.), with a yearly income of 200 talents (Joseph. Ant. xvii, 8, 1; 11, 4); Jesus was thus within his territorial jurisdiction (Luke xvii, 7). He first married the daughter of the Arabian king Aretas, but afterward became enamored with Herodias, half-sister of Philip's son. He contracted a clandestine marriage with her, on which account the Arabian princess indignantly returned to her father (Joseph. Ant. xviii, 5, 1). Herodias inveigled her new husband into the execution of John the Baptist (Matt. xiv, 4). His former father-in-law, Aretas, not long afterward (according to Josephus about one year before the death of Tiberius, i. e. A.D. 36) declared war against him, on pretense of a dispute about boundaries, but probably in reality to avenge the insult to his daughter, and entirely routed his army (Joseph. Ant. xviii, 5, 1), but was obliged to desist from farther steps by the intervention of the Romans. Antipas visited Rome on the accession of Caligula, although fond of ease, at the instance of his vain and ambitious wife, in order to secure the same royal title (which is derivatively ascribed to him in Mark vi, 14) that his nephew Herod Agrippa had just acquired (Joseph. Ant. xviii, 7, 1); but upon the accusation of the latter he was deposed by the emperor (A.D. 39); see Ideler, Chronol. ii, 309 sq.; comp. Joseph. Ant. xviii, 6, 11; 7, 2), and, together with Herodias, who would not desert him in his misfortune, banished to Lyons in Gaul (Joseph. Ant. xviii, 2), not to Vienna (Euseb. Hist. Eccl. i, 11), but died in Spain (Joseph. War, ii, 9, 6), whether he eventually removed. (See Koch, De cano natali J. C. per mun. et fata Antipa demonstrato, Helmet. 1721; comp. ...
Coin of Herod Antipas, with the Title "Tetrarch;" the Recurve bearing the Name of "Tiberias," one of the Cities Improved by him.

Zorn, Biblioth. Antiq. i, 1021.) Although Josephus relates no great series of infamous acts on the part of Antipas, it is yet very evident that he was a frivolous prince (comp. Mark viii, 15; Luke xii, 42), abandoned to the pleasures of life (comp. Joseph. Ant. xvi, 4, 5), destitute of firmness of character (comp. Luke xxiii, 11), aware of his faults (Luke ix, 7 sq.), yet not disinclined to arbitrary acts (Luke xii, 38), whom Luke (iii, 19) charges with many crimes (προφανῆ), as likewise Jewish tradition paints in the most disadvantageous light (Noble, Hist. Isma. p. 251 sq.).—Winer, i, 484. See Herod.

2. A person "of royal lineage" in Jerusalem, and city treasurer, the first man seized by the assassins during the last war with the Romans, and soon after butchered in prison (Josephus, War, iv, 3, 4 and 5).

3. A noble martyr in Egypt, mentioned by Eusebius (Hist. Eccl. ii, 15. A.D. ante 100. He is said to have been one of our Saviour's first disciples, and a bishop of Pergamus, and to have been put to death in a tumult there by the priests of Esculapius, who had a celebrated temple in that city (Eusebius, Hist. Eccl. iv, 5). Tradition relates that he was born in a broken huln under Domitian (Acta Sanctorum, ii, 3, 4). His day in the Greek calendar is April 11 (Mened. Gr. iii, 51).

Antipater (Αντίπατρος, instead of his father), the name of several men in the Apocrypha and Josephus.

1. The son of Jason, and one of the two ambassadors sent by the Jews in the time of the Maccabees to renew the league with the Romans and Lacedaemonians (1 Macc. xii, 16; xiv, 22).

2. The father of Herod the Great (q. v.) was, according to Josephus (Ant. xiv, 1, 3; for other accounts of his parentage, see Nicolas of Damascus, ap. Joseph. in loc.; Africanus, ap. Eusebius, Hist. Eccles. i, 6, 7; Photius, Bibl. 76 and 238), the son of a noble Idumean, to whom the government of that district had been given by Alexander Jannaeus (q. v.) and his queen Alexanderia, and as their court the young Antipater was brought up. In B.C. 65 he persuaded Hyrcanus to take refuge from his brother Aristobulus II with Aretas, king of Arabia Petraea, by whom, accordingly, an unsuccessful attempt was made to replace Hyrcanus on the throne (Joseph. Ant. xiv, 2; War, i, 1, 6, 2). In B.C. 64 Antipater again supported the cause of Hyrcanus before Pompey in Coele-Syria (Ant. xiv, 3, 2). In the ensuing year Jerusalem was taken by Pompey and Aristobulus deposed; and henceforth we find Antipater both zealously adhering to Hyrcanus and laboring to ingratiate himself with the Romans. His services to the latter, especially against Alexander, the son of Jannaeus, who fled to Egypt, and Archelaus (B.C. 57 and 56), were favorably regarded by Scaurus and Gabinius, the lieutenants of Pompey; his active zeal against Mithridates of Pergamus in the Alexandrian war (B.C. 48) was rewarded by Julius Caesar with the gift of Roman citizenship; and, on Caesar's coming into Syria (B.C. 47), Hyrcanus was confirmed by him in the kingdom through Antipater's influence, notwithstanding the complaints of Antigonus, son of Aristobulus, while Antipater himself was appointed procurator of Judea (Josephus, Ant. xiv, 5, 1 and 2; 6, 2-4 and 8; War, i, 8, 1 and 7; 9, 3-5). After Caesar had left Syria to go against Pharnaces, Antipater set about arranging the country under the existing government, and appointed his sons Phasaelus and Herod governors respectively of Jerusalem and Galilee (Joseph. Ant. xiv, 9, 1 and 2; War, i, 10, 4). In B.C. 46 he dissuaded Herod from attacking Hyrcanus, and in B.C. 43 (after Caesar's death) he regulated the tax imposed by Cassius upon Judea for the support of the Roman troops (Ant. xiv, 3, 5; 11, 2; War, i, 10, 9; 11, 11). But during the last-mentioned year, he was carried off by poison which Malichus, whose life he had twice saved, bribed the cup-bearer of Hyrcanus to administer it to him (Ant. xiv, 11, 2-4; War, i, 11, 2-4).

3. The eldest son of Herod the Great (q. v.) by his first wife, Doris (Josephus, Ant. xiv, 12, 1). Josephus describes him as a monster of crafty wickedness (Mem. iii, 16, 9). He was married to Mariamne, B.C. 88, betrothed Antipater from court (War, i, 22, 1), but recalled him afterward, in the hope of checking the supposed resentment of Alexander and Aristobulus for their mother Mariamne's death. Antipater now intrigued to bring his half-brother under the suspicion of their father, and with such success that Herod altered his intentions in their behalf, recalled Doris to court, and sent Antipater to Rome, recommended to Augustus (Ant. xvi, 3; War, i, 23, 2). He still continued his machinations against his brothers, in concert with Salome and Pheraeus, and aided by a coterie of eunuchs (comp. Josephus, Ant. xiii, 9, 476), till he succeeded in accomplishing their death, B.C. 6 (Josephus, Ant. xvi, 4, 11; War, i, 23-27). See Alexander. Having thus removed his rivals, and been declared successor to the throne, he entered into a plot with his uncle Pheroras against the life of his father; but this being discovered during his absence to Rome, whether he had gone to carry out a part of the scheme, he was remanded to Judea by his father, and then tried before Varus, the Roman governor of Syria. The sentence against him being confirmed by Augustus, although with a recommendation of mercy, he was executed in prison by the order of his father's successor in his last illness (Josephus, Ant. xvi, 1-7; War, i, 28-33; Eusebius, Hist. Eccl. i, 8, 12).

4. The eldest of the three sons of Phasaelus by Salamisio, the daughter of Herod the Great (Josephus, Ant. xvi, 5, 4). See Herod.

5. The son of Salome, Herod's sister; he married his cousin, by whom he had a daughter Cypros (Josephus, Ant. xvii, 5, 4). He was an able orator, and in an extended speech opposed the confirmation of Archelaus (q. v.) in his royal legacy before the Emperor Augustus (Ant. xvii, 9, 5). See Herod.

6. A Samaritan, steward of Antipater the son of Herod the Great, who tortured him in order to procure evidence against his master (Josephus, War, i, 30, 5). See No. 5.

Antipatris (Ἀντίπατρις, from Antipater; in the Talmud בְּרֵאשֵׁית, see Lightfoot, Hor. Heb. p. 109 sq.), a city built by Herod the Great, in honor of his father (Josephus, Ant. xvi, 5, 2; War, i, 21, 9), on the site of a former place called Caphar-saba (קַפַּר-סַבָּה) or Kassetepher, Josephus, Ant. xiii, 15, 1; xvi, 5, 2). The spot (according to Ptolemy, lat. 32° long. 66° 2' north was well watered and fertile; a stream flowed round the city, and in its neighborhood were groves of large trees (Josephus, Ant. xvi, 5, 2; War, i, 21, 9). Caphar-saba was 120 stadia from Joppa; and between the two places Alexander Balas drew a trench, with a wall and wooden towers, as a defense against the attacks of Hyrcanus (Josephus, Ant. xiii, 15, 1; War, i, 4, 7). Antipatris also lay between Cesarea and Lydda (Itin. Hieros. p. 600). It was not exactly on the sea (Schleuener, Lex. s. v.), but two miles inland (Josephus, War, iv, 8, 1) on the road leading to Galilee (Mishna, Gittin, vii, 7; comp. Ereland, Palest. p. 405, 417, 444). These circumstances indicate that Antipatris was in the midst
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of a plain, and not at Aegeum, where the Crusaders sup-
posed they had found it (Will. Tyrr. ix, 10; xiv, 16; Vitruvius, c. 23; Ihrocard, c. 10; comp. Reland, Palæst. p. 569, 570). On the road from Ramlah to Nazareth, north of Ras el-Ain, Proskes (Reise im Heilige Land, Wien, 1831) came to a place called Kaffir Saba; and the position which Berthelot assigns to this place and his map is in exact agreement with the position assigned to Antipatris in the Itin. Hieros. Per-
ceiving this, Raumer (Palaestina, p. 144, 462) happily ac-
cepted that this Kefr Saba was no other than the repro-
duced name of Caphar-saba, which, as in many other instances, has again supplanted the for-
eral name and later name of the place. It comp. the Hall, Lit.-Zeit. 1845, No. 290). This conjecture has been
confirmed by Dr. Robinson, who gives Kefr Saba as the name of the village in question (Researches, iii, 46-48; see also later ed. of Researches, iii, 158, 159; and Biblioth. Sac. 1833, p. 502 sqq.). Paul was brought from Jerusalem to Antipatris by night, on his route to Cesarea (Acts xxiii, 31; comp. Thompson's Land and Book, i, 258). Dr. Robinson was of opinion, when he published his first edition, that the road which the soldiers took on this occasion led from Jerusalem to Cesarea by the pass of Beth-Horon, and by Lydda or Discopolis. This is the route which was followed by Cestius Gallus as mentioned by Pliny (Hist. nat. vi, 19, 1), and it appears to be identical with that given in the Jerusalem Itinerary, accordin to which Antip-
atis is 42 miles from Jerusalem, and 26 from Cesarea. Even on this supposition it would have been quite possible for troops leaving Jerusalem on the evening of one day to reach Cesarea on the next, and to start thence, after a rest, to return to (it is not said that they arrived at) their quarters at Jerusalem before nightfall. But the difficulty is entirely removed by Dr. Smith's discovery of a much shorter road, leading by Gophna direct to Antipatris. On this route he met the Roman guards, in his and gain, and indeed says "he does not remember observing anywhere before so extensive remains of a Roman road" (Biblioth. Sac. 1843, p. 478-498). Van de Velde, however (Mec-
naur, p. 395 sqq.), contends that the position of Myjedet Yaba corresponds better to that of Antipatris. In the time of Jerome (Epist. Fratres, 100) it was a half-
ruined town. Antipatris, during the Roman era, ap-
pears to have been a place of considerable military im-
portance (Josephus, War, iv, 8, 1), Vespasian, who
while engaged in prosecuting the Jewish war, halted at Antipatris two days before he resumed his career of desolation by burning, destroying, and laying waste the country all around, was there met by two emperors and howson, Life and Epistles of St. Paul, ii, (269). This city is supposed to have been the same with Capecharmona (or Capcharmona, per-
haps also Caparsarmona; see Reland, Palæst. p. 690, 691), where a battle was fought in the reign of Demos-
tius between Nicanor, a man who was an implac-
enemy of the Jews, and the army of Pharaoh, when five
thousand of Nicanor's army were slain, and the rest
served themselves by flight (1 Macc. vii, 26-32).

Antiphilus (Ἀντίφιλος, instead of a friend), a friend of Antipater, charged by the party of Phoeras with bringing from Egypt a poisonous draught for leros (Josephus, Ant. xvii, 4, 2; War, i, 80, 5); a suspicion confirmed by a letter intercepted between Antiphilus and Antipater (Ant. xvii, 5, 7). See Ant-

Antipater.

Antiphon (from αὐτός, in her, and φωνή, sound), the singing or chanting of one person of a choir in re-
ply to another. The verses are sung or chanted in the "responsorium" the verse is spoken only by one
person on either side, or by one person on one side, though many on the other: whereas, in antiphony, the
verses are sung by two parts of the choir alter-
nately. Antiphonal singing is supposed to have
been brought into use in the Western Church by An-
bruce, who, about the year 874, is said to have intro-
duced it into the Church of Milan, in imitation of the
Eastern Church, where it appears to have been of greater antiquity, though as to the time of its institution au-
torities are not agreed. The chanting of the psalms in
this antiphonal style was practiced in Spain, and it is
said that some of these were actually composed in alternate verses, with a view to their being used in a responsive
manner. In the English Church, where there is no
choir, the reading of the Psalter is divided between
the minister and the people; and in the cathedral ser-
vice the psalm is chanted, the verses of the different
choirs being provided, stationed on each side of the
church. One of these, having chanted one of the verbs, remains silent while the opposite choir replies in the verse succeeding; and at the end of the psalm the Gloria Patri is sung by the united choirs, accom-
panied by the organ.—Bingham, Orig. Eccles. bk. xiv,
ch. i, § 11; Farrar, Ecc. Hist. s. v. See ANTHEM.

Antiphonary or Antiphonary, a Roman service-book containing the antiphons, collects, and whatever else was said or sung in the choir, except the lessons. It is sometimes called the responsorium, from the responses contained in it. The author of the Roman antiphonary was Gregory the Great. We read of nocturnal and diurnal antiphon-
aries, for the use of daily and nightly offices; of sum-
mer and winter antiphonaries, also for the various ser-
ceremonies of the churches and for country churches. These and many other popish books were forbidden to be used by the 3 and 4 Ed-
ward VI.—Farrar, Ecc. Hist. s. v. See ANTHEM.

Antipope (from αὐτός, against, i.e. a rival pope), a pontiff elected by the will of a sovereign, or the in-
trigues of a faction, in opposition to one canonically
gle. The emperors of Germany were the first to set up popes of their own nomination against those whom the Romans had elected without consulting them. Otho the Great displaced two popes of Rome; and when Sylvester III had expelled from the capital of Christendom Benedict IX, whose profligacy had compromised in the eyes of all men the honor of the sovereign pontificate, Conrad II, king of
 Germany, brought back this worthless pastor, who had hastened to seek the security of his dignity in the
pontificate of Benedict, and when the latter fell, two
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new pope, under the name of Clement VII, who was recognised by France, Spain, Savoy, and Scotland; while Italy, Germany, England, and the whole north of Europe, supported Urban VI. These three popes excommunicated each other; nor did they even fear to compromise their sacred character by the most cruel outrages and the most odious insults. The schism continued after their death, when three popes made their appearance "in the field," all of whom were deposed by the Council of Constance in 1415, and Cardinal Cobham, one of their number, styled himself Martin V. The last antipope was Clement VIII. With him the schism ceased; but the evil was done, and nothing could remedy it. The dogma of papal infallibility had received a mortal wound "in the house of its friends," and the scepticism induced on this point rapidly extended to others.—Chambers, *Encyclopaedia*, e. v. See POPE; PAPACY.

Antiquities, Sacred, a term that may be considered as embracing whatever relates to the religious, political, social, domestic, and individual life, not only of the Hebrew race, but also of those kingdoms, tribes, and persons that were connected with, or more or less closely united to, the Hebrew people; even (except in the case of history and biography) in the several stages of its development prior to the capture of Jerusalem by the Romans, and to the usages of the Christian Church during the earlier ages.

1. Biblical. — The Scriptures themselves are the repository of knowledge of Hebrew and Christian antiquities may be drawn therefrom, and whoever wishes to have an accurate and thorough acquaintance with the subject must, with this express purpose in view, make the holy record the object of a careful, sustained, and systematic study. Much of the Old Testament is, in the best sense of the term, picture-writing; and the history of the Saviour carries us into the very bosom of domestic life. The knowledge, which is acquired from these sources is peculiarly valuable, from the stamp of truth which every part of it bears. Few, however, have the disposition, the leisure, or the ability for the requisite study; and therefore the aid of the scholar and divine is desirable, if not indispensable. But besides what may be learned from the Scriptures themselves, much remains to be known which they do not and cannot teach; for, like all other books relating to ages long by-gone, they contain allusions, phraseology, modes of thought and speech, which can be understood either not at all, or but imperfectly, without light derived from extraneous sources; and that the rather because the Hebrews were not a literary people, and the aim of the sacred penmen was far higher than to achieve intellectual reputation. The heathen writers afford very scanty materials for illustrating biblical antiquities, so ignorant or prejudiced were they on topics of that kind. Indirect information and undesigned testimonies may be here and there extracted from their writings, but in general they communicate no useful information except on geographical and kindred subjects. The least barren of them is the earliest writer extant, Herodotus, who, in his second book and part of the third, furnishes snatches of information which may be of service, especially in conjunction with the light which recent discoveries in Egyptian antiquities have so happily thrown on the biblical records (*The Egypt of Herodotus*, by John Kenrick, M.A. 1841; *Herodotus and the Country of the Ancient Egyptians*, by Sir J. G. Wilkinson, 1837, 1841).

The study of biblical antiquities, viewed as an aid in the interpretation of the books of the Old Testament, began probably on the return from the Babylonian exile, when a lengthened past already stretched out to the Israelitish nation as they looked back to it, and from that period the circumstances in which they were placed, and the new modes of thought and action to which they had become habituated, they must have found many things in their sacred books which were as difficult to be understood as they were interesting to their feelings. The ideas, views, and institutions of the Old Testament were held, taught, transmitted, and from age to age augmented by Jewish doctors, whose professed duty was the expropounding of the law of the fathers; and after having passed through many generations by oral communication, were at length, in the second and some subsequent centuries of the Christian era, committed to writing by the pen of the scribes. Thus there arose in consequence, as being traditionary in its origin, and disfigured by ignorance, prejudice, and superstition, must, to be of any service, be used with the greatest care and discrimination. It seems, however, to have fallen into somewhat undue depreciation, but has been successively and historically elaborated by recent writers in delineating a picture of the age in which our Lord appeared (Das Jahrhundert des Heils, by Grüber, Stuttgart, 1888).

In the first century Josephus wrote two works of unequal merit, on *The Jewish War* and *The Antiquities of the Jews*, which, notwithstanding some credulity and bad facts in the war, is a valuable work. The celebrated Alexandrian teacher, who, which were also produced in the first century, have their value too much abated by his love of the same allegorical method; which he was led to pursue mainly by his desire to bring the mind of the Hebrew nation into harmony with Oriental, and especially Grecian systems of philosophy, of which he was a diligent student and great admirer. Little advantage is to be gained by the study of writers among the modern Jews; for, till a very recent period, no sound intellectual activity was found among this singular and most interesting race. Inspired, however, by the spirit of the eighteenth century, Mendesohn opened the Hebrew language to his countrymen, and a new era of pure, sensible, and sound manner of thinking and writing which prepared the way for many valuable Jewish productions, and gave an impulse to the mind of the nation, the best outward results of which are only beginning to be seen. The study of classical antiquity, which commenced at the revival of letters, was not without an influence on biblical archeology; but this branch of knowledge is chiefly indebted for its most valuable results to the systematic study of the Bible, and the cultivation of the long-neglected Hebrew language, which the interests of the Reformation both needed and called for. It was not, however, till within the last century that the intelligent spirit which had been applied to the examination of classical antiquity in Germany so directed the attention of Oriental scholars to the true way of prosecuting and developing a knowledge of Hebrew and Christian antiquities as to bring forth treatises on the subject which can be regarded as satisfactory views of the most advanced researches in scholarship. In no one thing has the mental activity of recent times contributed more to the science of biblical antiquities than by leading well-informed travellers to penetrate into eastern countries, especially Syria, since, by communicating with the world the frui ts of their enterprise, to a small extent a picture of what these lands and their inhabitants must have been of old, permanence.
being one of the chief characteristics of the Oriental mind. From Shaw (Travels in Barbary and the Le- mak) and Harmer (Observations on various Passages of Scripture) down to the valuable work by Prof. Robinson (Biblical Researches in Palestine, 1841, 1866), a numerous literature has been put forth, which have contributed to throw very light on Jewish and Christian antiquity.

The earliest treatise in the English language expressly on the subject of Jewish antiquities was written by Th. Godwyn, B.D. (Moses and Aaron, Civil and Military, 1626) and was observed, etc. 4to, 1614). This work passed through many editions in England; was translated into Latin by J. H. Reis (1679); furnished with a preface and two dissertations by Witsius (1680); was illustrated, amended, and enlarged by Hottinger (1710); and further annotated on by Carpzovius (1748). In 1794-95, Thomas Lewis gave to the public his Origins Hebrew, or Antiquities of the Hebrew Republic, 4 vols. 8vo, which is a very elaborate and carefully compiled treatise, composed of materials drawn from the best authorities, both Jewish and Christian. A work of much value, as affording fuller views on some topics, and written and published in a very amiable spirit, by Dr. Jennings, entitled Jewish Antiquities, or A Course of Lectures on the three First Books of Godwin's Moses and Aaron, London, 1768; edited, with a preface of some value, by Philip Furneaux. Fleury's work (Dr. Adam Clarke's edition) on The Manners of the Hebrews, containing an Account of the principal Customs, Laws, Policy, and Religion of the Israelites, offers a pleasing and useful introduction to the study of the Old Testament Scriptures. A valuable and (for ordinary purposes) complete treatise may be found by the English student in Biblical Antiquities, by John Jahn, D.D., translated by T. C. Upham (Andover, 1830), and reprinted by the University of New York, and recently amplified and greatly improved, for the benefit of the subject by J. M. A. Scholz's Hanbuch der Bibl. Archäologie (Bonn u. Wien, 1834); De Wette (Lehrbuch der Hebr.-Jüd. Archäologie, Leipzig, 1830), translated by Rev. Theodore Parker, Boston. Heaton's Pilgrimage to Jerusalem may serve as a connecting link between Jewish and Christian antiquities, being almost equally useful for both, as it presents a picture of Judaism in the century which preceded the advent of our Saviour. The English translation (by the Rev. John Kenrick, M.A.) from the German original is accompanied by valuable notes and a preface, in which may be found a concisely written history of the sources of biblical archaeology. The work is conceived and executed in the form of a story or novel, and possesses no ordinary interest, independently of its high theological value, as affording a living picture of the customs, opinions, and laws of the Jewish people. In 1817, a similar work by the Rev. John Monbrow, under the unsuitable title of Essai sur la Littérature des Hébreux (4 tomes, 12mo, Paris, 1819), in which a number of short tales illustrative of ancient Hebrew usages and opinions are prefaced by a large and elaborate Introduction, and followed by a great number of learned and curious notes.

II. Ecclesiastical Antiquities.—Among the fathers of the Christian Church, Jerome, who was long resident in Palestine, has left in various works very important information respecting the geography, natural history, and customs of the country. Most of the fathers, indeed, furnish, directly or indirectly, valuable notices respecting Christian antiquity, and in a body constitute the source whence those who have been put forth, which have contributed to throw very light on Jewish and Christian antiquity.

For a long period after the revival of the learning of the subject of Christian antiquities received no specific attention, but was treated more or less summarily in general histories of the Church of Christ; as, for instance, in the great Protestant work, Ecclesiast. Historia per aliquot viros in urbe Magdeburg (1559-74); and on the part of the Catholics, by Baronius, Annales Ecclesiastici a prim. ort. ad annum 1714 (Venet, 1714). If any exception is to be made to this general statement, it is on behalf of Roman Catholic writers, whose works, however, are too inaccurate and prejudiced to be of any great value in these times. The first general treatise on Christian antiquity proceeded from the pen of an Englishman, the Bingham, Origins Ecclesiastic, or the Antiquities of the Christian Church (London, 1708-22, 10 vols. 8vo); which was translated into Latin by Grischow (1788), and into German (1778). The work corresponds in no slight degree to the learning, care, and time bestowed upon it; but, besides being somewhat in the rear of the learning of the day, it has its value, augmented by the comments of the writer, as well as by the strength of his prejudices against the Roman Catholics. A useful compendium, written in a liberal spirit, and compiled chiefly from German sources, has lately been published in English (A Manual of Christian Antiquities, by Rev. J. E. Riddle, M.A., London, 1889), in which (Preface, § 2, and Appendix II) may be found a concise but detailed account of the literature of Christian antiquities. A more complete catalogue of works, embracing such particular branch, is given in Winer's Handbuch der Theologischen Literatur. Among the best Continuous Collections of noteworthy and important Christian antiquities may be mentioned those of Augusti, Handbuch d. Christl. Archäol. (Leipzig, 1836-7, 3 vols. 8vo); Böckh, Die christl.-Kirch. Alterthums- Wissenschaft (Breil, 1836, 8vo); Siecle, Handbuch der Christl.-Kirchl. Alterthümer (Leipzig, 1843, 6-7, 8 vols. 8vo).—Kittel, u. A., Bibliothek.
ANTITRUCTAE

ANTITRINITARIANS

(q. d. incoarcari, from incoarcaw, to rest, the Antinomian branch of the Gnostics. Gnosticism regarded matter as absolutely evil, and the body as the seat of sin, and as an obstacle to the soul; Gnostic morality, therefore, consisted in the mortification of the body. One class of Gnostic sects tried to attain this end by means of rigorous asceticism [see ENCARTATES], the other by wilfully abusing it for debauchery. The latter class bore the collective name Antitecte, as they considered it as an obligation to them, and intended to show their contempt of the Law, and of the Demiurgos, the author of matter and, consequently, of evil, by purposely transgressing the commandments of the law. To this class belong the Carpocratians, Basililians, and others. Whether any particular sect ever bore the name Antitecte is still controverted.—Neander, Ch. Hist., i. 451. See Gnosticism.

ANTITRINITARIANS, a general name either applied to all who oppose the doctrine of the Trinity (q. v.), or, in a more restricted sense, to the opponents of the Trinity in the first three centuries of the Christian Church and to those of the 18th century.

The Antitrinitarians of the antipope, before the Council of Nice, were generally called Monarchians (q. v.). They may be divided into two classes: the rationalistic or dynamic, who denied the divinity of Christ, regard him merely as a man filled with divine power, and the Patrissans (q. v.), who identified the Son with the Father, or admitted at most only a moral Trinity. The first represented even in the Apostolic Church, for Cincinnati (q. v.) taught that the origin of Jesus was merely human; and the Ebonites, though differing on some doctrinal points, agreed in denying the divinity of Christ, on: class regarding him as the son of Mary and Joseph, while the other, although looking upon him as born of the Virgin through the Holy Ghost, and acknowledging him to be a superhuman being, yet denied his divinity. The Magi (about 170) rejected the doctrine of the Logos and the Gospel of John. Theodotus the Elder, or the Tanner, was excommunicated about 203 by Bishop Victor, of Rome, for teaching that Christ was begotten in a miraculous way, but otherwise a man, without any superiority to others except that of right-oueness. From the sect founded by him proceeded Theodotus the Younger, or the money-broker, who advocated, but at the same time modified, the views of the elder Theodotus. He maintained the "Logos" dwelt at a higher degree in Christ, and thus became the founder of the Melchizekeleons. Of greater influence than the heretics thus far named was Artemon (q. v.), who was also excluded from the Church of Rome for maintaining that the established doctrine of the church had always been that Christ was only a man, until Bishop Zephyrinus, of Rome, had introduced the newer doctrine of his divinity. Artemon also admitted the superhuman origin of Christ, but denied that he was superior to the prophets except by virtue. The most important of the representatives of this class of early Antitrinitarians was the author of the "Apology of Antioch," who was deposed for heresy in 268. He maintained that Christ, as a man, was begotten by the Holy Ghost; that the "Logos" which then began personally to exist dwelt in Christ as a divine power, by the use of which he rose above all other men, and became the cause of all things; which, therefore, was for him a moral, not a natural dignity.

The first representatives of the second class of the early Antitrinitarians were Praxias (q. v.), a confessor in the time of Marcus Aurelius, and a prominent opponent of the Montanists. He taught that the faith itself descended into the Virgin, that he was born from the Holy Spirit, and that his inner self was Christ; that only in so far as he assumed flesh in Jesus he was called Son; that he was not, personally or otherwise, different from the Son, "but made himself the Son" (see see abid filium fecit), and that he suffered in the Son (poter commerso est filio). His adherents, therefore, were called "Patrissans." Noetus (q. v.), the apostate bishop of Ephesus, was excluded about 290 from his church as a Patrissian. He denied this charge, and we are not fully informed about the peculiar kind of Monarchianism to which he was attached. Callistus, bishop of Rome, is also said to have belonged to this class. Beryllus (q. v.) and Blandina of Botges, who preserved her existence before her incarnation, or that there was in Christ a divine nature distinct from that of his Father, but he conceded that the Godhead of the Father dwelt in the person of Jesus. Under the instruction of Origen, he repudiated his views at the Synod of Brescia in 244. The views of Beryllus were further developed by Sabellius (q. v.), a presbyter of Ptolemais (305-309). According to him, God is an absolute, undivided unity (povoe), and the "Logos" is the self-revelation of God in the world. The Father reveals himself as God when he gives the law, as Son when he becomes man in Christ, and as Holy Spirit when he inspires the hearts of men.

II. The Middle Ages.—There are few traces of Antitrinitarian doctrines in the church history of the Middle Ages. Amalric of Bena, and his disciple, David of Dinanto, regarded the names of Father, Son, and Holy Ghost as expressions for three different ages of the world. The Paulicians, the Cathari, and some other religious sects, are regarded as Antitrinitarians in the Manichean heresies, also those concerning the Trinity.

III. The Time of the Reformation.—The rationalistic element, concealed and suppressed by the Church of Rome, came to the surface naturally at the period of the Reformation. The Anabaptist attack on practical points coincided in time, and partly in the men themselves, with the theoretical attack on the orthodox doctrine of the Trinity. To the first Antitrinitarians of this period belongs Johannes Denk (died 1528), who regarded the "Logos" as the totality of all human souls, which received its highest development in Jesus. He denied consistently the pre-existence of the Logos, the divinity of Christ, and the Trinity. Hetzer, who was executed at Basel in 1529, seems to have been a disciple of Denk. Campanus, who died in prison at Cleves, was more attached to Arius views. He regarded the relation of the Father to the "Logos" as a kind of marital relation, and the Holy Ghost as an impermanent being. David George or Joris, of Delft, in Holland, were intermediate between Sabellianism and the Pantheism of Amalric of Bena. He regarded God as an undivided unity and as impersonal, but as having become man in three persons, Moses, Elias, Christ or Moses, Christ, David (himself), corresponding to three ages of the world. Servetus, who was burned in 1552, sought to unite Sabellianism with the teachings of Paul of Samosata. God, as undivided unity, is the Father; as descending upon the man Jesus, he is the "Logos"; Jesus, pervaded by the "Logos," is the Son; God, as impression on the man Jesus, is called the Holy Ghost. Later he modified his views, and represented God as the essence of all things; the Logos as the self-revelation of God, and including within himself the ideas of all other things; and the Holy Ghost as the self-communication of God to the creatures, and as identical with the words of Jesus. With the Antitrinitarians of the time he thus far mentioned were more or less addicted to a pantheistic mysticism, and in their views concerning the Trinity agreed more with Sabellius than with Arius. One of the first prominent representatives of a rationalistic Antitrinitarianism was Gribaldio, a learned Italian of the 13th century, who held that there is another God of the same nature, but derived from the Father. This doctrine of three gods of unequal rank was completed by Gentilis, a Calabrian. The ade-
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pects of Antitrinitarian views in the Reformed Church of Poland were expelled in 1566, and have since been known as Unitarians (q. v.). They honored Jesus simply as a man, but one who was richly endowed by God, and exalted for dominion over the whole world. Most of them paid adoration to him. The Unitarians were organized as a community, and received a comple- tion in the Old Testament, and in Judaism. The first was at the hand of Jesus, who carried out the views first set forth by his uncle, Lelias Socinus, an Italian nobleman. The principal article of his system was an attack at an accommodation between different parties by the doctrine that, although Jesus was born a mere man, he was nevertheless without sin, and was wonderfully endowed by God; was taken up into heaven, and the reward of his life was his, that he might be a mediator to bring man, alienated from God by sin, to the knowledge and grace of God, and that he might reign as the king of his people in all periods of time. The Freethinkers, Deists, and Rationalists were, of course, all Antitrinitarians. In Germany, Seelbach and Dietz were prominent by their opposition to the doctrine of the Trinity; in England, Whiston, Clarke, Lindsey, and Priestley. Owing especially to this influence, Unitarian congregations were organized in England at the close of the 18th century. In the United States the spreading of Antitrinitarianism, especially among the Congregationalists, led, in 1815, to a formal separation, and the organization of a Unitarian denomination. With them another religious denomination, which simply called themselves Christians, as well as the Universalists, and a seceding portion of the Society of Friends (the "Hickites"), agree in the distinctive article of their faith. Swedenborg substituted for the doctrine of the Trinity a threefold revelation of the one God, who was obliged to become man that he might give a human character to the doctrines of faith, and drive back the powers of hell. Several denominations, as the Disciples of Christ, Methodists, and others, generally rejecting the divinity of Christ, or explaining his relationship to the Father, are opposed to the expression Trinity, as not being used by the Bible.

In Germany, Sabellianism has found many admirers in the school of speculative theology. Schleiermacher, in particular, was of opinion that Sabellianism both avoided the difficulties of the church doctrine, which he regarded as insoluble, and yet satisfied the natural desire of the Christian to attribute to Christ the highest predicate without endangering Monothelism (Christliche Grundbegriffe, 2d ed. ii, 582). Many new attempts were made to advocate a Trinitarian idea of God in a sense entirely different from that of the church doctrine. We refer to them more fully in the article Trinity. See LANGE, Geschichte der Unitarier vor der Nic. Smyth (Leipzig, 1831, 8vo); Bock, Historia Antunitariorum (Kuniglach, 1774-84, 2 vols. 8vo); Trechsel, Die Protestant. Antirirn. vor F. Socin (Heidelberg, 1830, 1844, 2 vols. 8vo); Hagenbach, Hist. of Doctrines, i. 111; ii. 330, 338; Wallace, Antirin., 4th ed. (London, 1820, 3 vols. 8vo); Sheldon, Hist. of Doctrines, i. 234 sq.; Schaff, Ch. Hist. i. 287 sq. See CHRIISTOLOGY.

Antitype, that which answers to a type or figure. The corresponding Greek word, διανυσίσχος, occurs twice in the New Testament (Heb. ix. 24; 1 Peter iii, 21), where it is rendered "figure" (q. v.). A type is its primary and literal meaning, simply denotes a rough draft, or less accurate model, from which a more perfect image is made; but the notion of a physical and theological sense of the term, a type may be defined to be a symbol of something future and distant, or an example prepared and evidently designed by God to prefigure that future thing. What is thus prefigured is called the antitype. See Typ.

Antoine, NICOLAS, an apostate from Christianity to Judaism, was born at St. Brieux in 1600, and joined early the Reformed Church. A few years later he was applied for admission among the Jews, but in vain. Having returned to Geneva, he became a teacher, and afterward Reformed pastor, at Divonne, where he preached only on texts from the Old Testament, rarely mentioning the name of Jesus, and professing strange opinions about him. He fell for some time into insanity, and, having recovered, acknowledged again his faith in the crucified Jesus. He wrote a number of tracts in Latin, and died in 1632. — Pierer, Universal-Ency., s. v.

Antonia (a frequent Ruman name, fem. of Antonius), the name of two females mentioned by Josephus.

1. The mother of Germanicus and Claudius (afterward emperor); she loaned Herod Agrippa money to retrieve his credit with Tiberius (Josephus, Ant. xvii, iii, 4, 6). She was killed about A.D. 61.

2. A daughter of the Emperor Claudius by Petina (Josephus, War, ii, 12, 7). Nero had her put to death on a charge of treason, after her refusal to marry him (Suet. Claud. 27; Ner. 35; Tacit. Ann. xii. 2; xiii. 29; xv. 58; Dio Cass. ix. 5).

Antonia (Ἀντωνία, from Antónos), a fortress in Jerusalem, on the north side of the area of the Temple, often mentioned by Josephus in his account of the later wars of the Jews. It was originally built by the Maccabeus, under the name of Barius, and was afterward rebuilt with great strength and splendor by the first Herod (Josephus, Ant. xv. 11). In a more particular description Josephus states (War, v. 5, 8) that the fortress stood upon a rock or hill fifty cubits high, at the north-west corner of the temple area, above which its wall rose to the height of forty cubits. Within it had the extent and appearance of a palace, being divided into apartments of every kind, with galleries and baths, and broad halls or barracks for soldiers; so that, as having every thing necessary within itself, it seemed a city, while in magnificence it resembled a palace. At each of the four corners was a tower. Three of these were fifty cubits high; but the fourth, at the north-west corner, was fifty cubits high, and overlooked the whole temple, with its courts. The fortress communicated with the northern and western porticoes of the temple area, and had flights of stairs descending into both, by which the garrison could at any time enter the courts of the Temple and prevent tumults. On the north it was separated from the hill Bezetha by a deep trench, lest it should be approachable from that quarter, and the depth of the trench added much to the apparent elevation of the towers (War, v. 4, 2).

This fortress is called ἴππος βιοτοχία in the New Testament (Acts xxii, 14, 47), and is the "castile" into which Paul was carried from the Temple by the soldiers, from the stairs of which he addressed the people collected in the adjacent court (Acts xxii, 31-40). Dr. Robinson (Researches, i. 422) conceives that the deep and otherwise inexplicable excavation called "the pool of Bethesda" was part of the trench below the north wall of this fortress; in which case, he remarks, its extent must have been much more considerable than has usually been supposed. — Kitto. See Jerusalem.

Antonians. 1. A sect of Antinomians in Switzerland, followers of Anton Unternäher, born a Roman Catholic at Entlenbach, 1761, whose mind seems to have been unsettled. In 1798 he began to hold meetings, and soon after announced himself as the Son of Man.
This he tried to demonstrate in the most singular manner from a number of scriptural passages, from his name, and from circumstances of his body and life. On Good Friday, 1802, he appeared, with a number of adherents, before the minister of Berne, proclaiming an apocalypse. He also summoned the government of the canton to appear before him. This led to his arrest and to an investigation, in consequence of which he was sentenced to two years imprisonment. As soon as dismissed from the prison, he again held assemblies in the neighborhood of Thun, was again arrested, and sentenced (April 3, 1805) to life-long banishment from the canton. He next went to Schöpfheim in the canton of Lucerne, where he was visited by many of his adherents. The government was first inclined to treat him as a monomaniac, but subsequently arrested him, and kept him in prison until his death in 1824. Unternährer published fifteen small volumes, several of which were printed secretly. All are written in the tone and language of the Bible. He combined the passages of the Bible without any regard to sense and connection, and justified this arbitrariness by saying that the Scriptures were only "fragments," and that, as the Man of God, had the mission to put these fragments together in the proper way. Of God he became the personal being, had all the attributes given to him in the Scriptures. Still, his conception is unconsciously pantheistic, inasmuch as he regards him merely as a natural being, without the idea of concrete holiness. He also accepted the doctrine of the Trinity, but thought himself to be the God who became man the second time. Everything created by God, inclusive of man, with all his natural instincts, was regarded by him as good; the making of any distinction, as between good and evil, he declared to be the work of the devil. According to him, the man who recognizes all such distinctions as opposed to the will of God. The redemption of mankind was begun by Christ, and completed by himself (Unternährer). All institutions of church and state, marriage, property, religious service, sacraments, he denounced and cursed as distinctions taught by the devil. The only religious service he taught consisted in the cultivation of love—in particular, sexual love, without any restraint or distinction whatever. He found adherents in several places, and many continued to believe in him even after his death, expecting that his spirit would appear again in another form. In Amoldingen, his former place of residence, the sect was suppressed in 1805. In Wohlen, near Berne, and several other communities, a certain Louis Schori became the centre of the sect. They were summoned before the courts in 1805, but dismissed with a moderate fine, and still exist. Another branch of the sect existed in the community of Gsteig, near Interlaken, under the leadership of Christ. Michel. The courts several times proceeded against this branch (1828, 1830, and 1840), and in 1841 Michel and others were sentenced to five years imprisonment. Traces and branches of this sect, it is said, may also still be found in the cantons of Lucerne, Aargau, and Zurich. (See Zyto, Chr. Michel und seine Anhänger, in Trechel's Beiträge zur Geschichte der Schweiz. reform. Kirche.)—Herzog, l. 410.

2. The name of several see. See Anthony, Orders of.

Antoniewicz, Charles Bolaz, a Polish poet and pupilator, born at Lemberg; Nov. 6, 1807, died at Obra, Nov. 14, 1862. He early distinguished himself by an acting with the Polish revolution of 1830. After the death of his wife he entered, in 1833, the order of Jesuits, and at once obtained the reputation of being the most distinguished among the living Polish patriots. His countrymen compared him with Lacaodire (q. v.) and Ventur (q. v.). He had, in particular, great success as an apostle of temperance. Antoniewicz contributed many poetical and theological articles to Polish journals, and also published a number of books, as Soteska (1828), Biodaniek (1829), Reminiscences of Polok Convent, etc. A biographical sketch of Antoniewicz, in Polish ("Reminiscences of the Life and the Writings of Antoniewicz," by Prof. Poplawski (Warsaw, 1861).—Unserze Zeit, vii., 77 vq.

Antoninus, Titius Aurelius Fulvius Boionis Pius, a Roman emperor, born Sept. 19, A.D. 68, at a villa near Lanuvium (now Civita-Lavinia), and died at Lorium (now Castel di Guigo), March 7, 161. He was first one of the four administrators of Italy, afterward procurator of Asia. Adrian having adopted him, he became successor to the Roman emperor; as Roman emperor, he crowned from 183 to 161. He showed himself in every respect one of the greatest and noblest emperors pagan Rome ever had. He was just, mild, liberal, a supporter of science and art, and averse to carrying on war. Under Adrian he saved the lives of many senators whose execution had been ordered, and he prevailed on Adrian himself to desist from committing suicide. The Roman empire greatly prospered under his administration, and neighboring nations frequently chose him as an umpire of their feuds. From him are the celebrated sayings: "I prefer saving one citizen to slaying a thousand enemies," and "A prince must not be only the property of his own, but devote every thing to the common weal." He protected the Christians when the pagans arrested several public calamities, as the inundation of the Tiber, the earthquake in Greece, confiscations, etc., to the wrath of the gods, in consequence of the Christians being tolerated. Antoninus forbade all towns in Greece, and especially Larissa, Patras, and Athene, to persecute the Christians. Enseilius (Hist. Eccles. iv. 15) gives a rec

Antoninus, Marcus Annius Verus Aurelius. See Aurelius.

Antoninus, archbishop of Florence: his real name was Antonius, but he was called by the diminutive Antoninus on account of his small stature. Born at Florence in 1892, he entered at sixteen years of age the order of St. Dominic, and soon acquired such a reputation that, even when yet quite young, he was instructed with the government of various houses of his order, at Cortona, Rome, Naples, Florence, etc., and contributed greatly to its reformation. In 1439 he took part in the Council of Florence. In 1446, Pope Eugenius IV appointed him to the archbishopric of Florence. He has been in Florence in 1450, and during a plenary indulgence of seven years to all persons who kissed his body before it was placed in the tomb! He was canonized in 1523. His works are: 1. Summa Historica, seu, Chronicon Tripartitum; from the creation to the year 1450 (Venice, 1456); Basle, 1451, 5 vols. 2. De Usum Thesauri, in domum, etc. (Venice, 1474), part 4 distinctum (Venice, 1477, 4 vols.; a new edition, with very copious notes by Father Mamachi, Venice, 1751, 4 vols. 4to).—3. Summa Concinuationis (Argent. 1492, Venice, 1572).—4. Annotaciones de Donacione Constanatitis M. —5. Trialogia de Dierpalea Eummiusiacia; with his De La Virtud de Virtutibus Liber. His life is given by Echard, De Scriptor. Ord. Prerent. i. 818, and the Acta Sanctorum, vol. i. — Cave, Hist. Litt. anno 1444 —
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Antonius, a martyr, who is said to have suffered either in the fourth or in the seventh century. He has been commemorated at Pamiers, France, since the eleventh century, on the 25th of September.—Landon, Eccles. Dictionary, 431.

Antonius, a priest and martyr of Palestine, who is said to have been present at Cæsarea with Zebinus and Germanus, and, together with them, reproached the governor Firmilianus for sacrificing to idols, for which they were put to death. This happened under Galerius Maximianus. They are commemorated as priests in the Roman Church on the 28th of November.—Ruinart, p. 327; Landon, Eccles. Dictionary, i, 482.

Antonius Honorable, bishop of Constantinople, or of Cirta, in Africa. He is chiefly known by a letter of his (A.D. 457) to a Spanish bishop named Arcadius, and three others, banished by Genseric, king of the Vandals, because they would not embrace Arianism. He exhorts them to remain faithful to the cause of Christ. The letter is short, but written in vigorous and even elevated language. It is given in Baronius, Ansataes, A.D. 457, and in the B. M. Patrum, viii, 655.—Cave, Hist. Lit. i, 338; Dupin, Hist. Ecc. Writers, i, 447; Hoefer, Biog. Generale, ii, 839.

Antonius, son of Augustine, who, according to Jerome, son of the vice-chancellor of that kingdom; studied at Salamanca, whence he passed into Italy, and made himself master of law, ecclesiastical history, languages, etc. At twenty-five years of age he published Exami nations et Opinionum Juris Civilis. Paul III made him auditor of the Rota; and Julius, his successor, sent him as legate into England, and when Philip of Spain went there to marry Queen Mary. He was made successively bishop of Alfa in 1556, and Lerida in 1551, and lastly, in 1567, archbishop of Tarracona, which dignity he held till his death in 1566. Baluze has given a list of his works at the end of his Treatise on theCorrection of Gratian, which is the most considerable of his writings.—Dupin, Hist. of Ecc. Writers, iii, 743; Landon, Eccles. Dict, s. v.

Antonio, Juan, a Franciscan of Salamanca, ex-definitor and ex-guardian of the Franciscan Discalcedas of St. Paul, also censor of the supreme tribunal of the Inquisition, and general historian of the entire order. He wrote: Monarcho Minorum Discalceatorum (Salaman. 1728, 4to);—Christus de Francisco della Provincia de S. Paulo en Castilla (tom. i, Salaman. 1727; tom. ii, Madrid, 1729, fol.);—Bibliotheca Universae Franciscana (9 toms. Madrid, 1732).—Richard and Giraud, Biblioth. Sacr., cited by Landon, s. v.

Antonio de Cordova, an Observantine monk of the order of St. Francis, who was looked upon in his time as an oracle in theology. He refused the bishopric of Placentia, which was offered to him, and died at Guadalaxara, in New Castle, in 1578, aged ninety-three. Among his works are De Potestate Papa (Venice, 1578); De Ecclesiis Regul. s. Francisci (Paris, 1621, 8vo); Quaestiones de Determini, etc. (Alecia, 1553); Quaestiones Theologicae lib. e (Venice, 1604, fol.); Commentarios in 4 libros Magistri Sent. de In dulgentiis (Alecia, 1554); De Conceptione B. Virginis.—Landon, Eccles. Dict. s. v.

Antonio de Santa Maria, a Franciscan monk and missionary, born at Placentia, Spain, about 1619. He went as missionary to the Pala painted Islands, where he taught theology in the monastery of the Discalcedas. In 1633 he went to China, and was made superior of the missionaries of his order in that country. For thirty-seven years he labored with great zeal, suffering chains and imprisonment. He preached first in the province of Fukien, then at Nankin, and lastly in Xantung, where he founded a church. He died in 1670. Among the works which he has left may be mentioned Relatio Sinensium Sectorum; De Controversis Præsumptorum Defensatorum; Confessio Cultus; An Apology for Christianity, in Chinese; A work in Spanish on the Chinese rites (translated into French by the Board of Foreign Missions, and printed at Paris, 1701); A Catechism, in Chinese (Canton, 1688); An Apology for the Dominican and Franciscan Missionaries in China; History of the Venerable Brother Gabriel, of Madeira, and the Seven Discalceate Franciscans, murdered in Japan; De modo Evangelizandi regionem Dei in Sinico imperio; Tractatus de Sinicum Conversione; Relationes et de Conversations Progressus, ac Fratrum Missionariorum discalceatorum in Sinico imperio; and many other works, chiefly relating to the Chinese missions.—Landon, Eccl. Dict. s. v.

Antonio of the Holy Spirit, a Portuguese monk, of the order of Barefooted Carmelites, and a famous theologian and preacher, who died bishop of Angola, in Upper Guinea, in 1667. He left many treatises, printed at Lyons, in five vols. fol.—Richard and Giraud, Biblioth. Sacr., cited by Landon, s. v.

Antonius (a frequent Roman name), the name of several men in Josephus. See also ANTONY.

1. Lucius, third son of Marcus Antonius Creticus, and younger brother of Marc Antony, became tribune in B.C. 44, and consul in B.C. 41. Upon the death of Julius Caesar, he actively supported his brother's cause as triumvir (Dion Cass. xlvii, 5); but in the issue he was besieged in Perusia, and forced to surrender, B.C. 40. He was shortly afterward appointed to the command of Iberia, after which we hear no more of him (Smith's Dict. of Class. Biog. s. v. Antonius, 14). Clee- ro describes him as a famous orator (Phil. iii, 12, 7; iv, 7, 11, 12, 8, etc.), but with exaggeration (Drumann, Gesch. Roma, p. 527). His decree as "Roman vice-questor and vice-preator" to the Sardians in favor of the Jews is recited by Josephus (Ant. xiv, 10, 17).

Coins with the heads of Lucius and Marc Antony.

2. Marcus (surnamed Primus), a native of Tolosa, in Gaul, received in his boyhood the epithet of Bero, i.e. in Gallic a boy's name (Suetonius, Jul. 18; Martial, ix, 10). He afterward went to Rome, and rose to the dignity of senator; but, having been degraded for forger-y, he was banished (Tacit. Ann. xiv, 40). After the death of Nero (A.D. 68), he was restored to his former rank by Galba, and appointed to the command of the seventh legion in Pannonia. When the fortunes of Vitellius began to fail (A.D. 69), Antonius was one of the first generals of Europe to declare in favor of Vespasian, to whom he subsequently rendered the most important military services (Smith's Dict. of Clsus. Biog. s. v. Primus). His dispossesement of the forces of Vitellius from Rome is related by Josephus (War, iv, 11, 2 and 3). His haughty behavior in consequence, however, appears thenceforth to have left him in comparative obscurity (Tacit. Hist. ii, 86; Dio Cass. 1ixv, 9-18).

3. A captain of the Roman garrison at Ascalon, attacked by the Jews in the beginning of the final struggle (Josephus, B. J. ii, 11, 8). It is uncertain whether he was the same with the centurion who lost his life during the siege of Jotapata by the treachery of one of the Jews who had fled into the neighboring caves (ib. iii, 7, 45).

Antonius, St. See ANTHONY.

Antonius De Dominis. See DOMINIS.

Antonius De Rosellini. See ANTHONY.

Antonius of Fadua. See ANTHONY.
ANTONIUS, Orders of. See ANTHONY, ST., ORDERS OF.

ANTONIUS, a martyr of the 14th century, who, with his brother, abandoned Paganism for Christianity in Lithuania. The grand-duke Olga made vain efforts to induce the brothers to abjure Christianity, and finally ordered them to be tortured and hung. They are celebrated as martyrs in the Roman Church April 14.—Acta Sanctorum, April 14; Hoefer, Biogr. Générale, ii, 828.

ANTONIUS Margarita. See MARGARITA.

ANTONIUS Melissa, a Greek monk toward the end of the eighth century (?). He made a collection (something after the manner of Stobaeus) of passages from the classics and from the church fathers, ranging the latter under seventy heads. It was first printed by Gesner (Zürich, 1546, fol.), and is given also at the end of Stobaeus (Franç. 1581), and also in the Bibliotheca Patrum, t. v.—Hoefer, Nouv. Biogr. Générale, i, 823.

ANTONIUS Nebriacensius. See ANTHONY OF LEHRIJA.

ANTONIUS or Anton, Paul, a German theologian, born at Hirschfeld in 1661. He became professor at Halle, and was for many years the friend and collaborator of Francke (q. v.) in the revival of religion known as Pietism. He died at Halle in 1780. Among his writings are De sermo processionum gentium (Leipzig, 1684, 4to);—Concilii Tridentini doctrinae publicae (Halle, 1757, 8vo, and often);—Elementa Homileticae (Halle, 1759, 8vo);—other writings of his are named in Walch, Bibliotheca, ii.—Hoefer, Nouv. Biogr. Générale, i, 824.

ANTONY, Marc (properly Marcus Antonius), the triumvir, son of M. Antonius Creticus and Julia, the sister of Julius Caesar, was born apparently B.C. 83, for he was chosen consul as early as B.C. 64. His father was a senator, and he was young, and his mother having married again, he was left in his youth to all sorts of dissipation, and early became distinguished for profligacy, which continually afterward involved him in want and danger. To escape from his creditors, he served in the army in Syria under Gabinius, where he acquired a reputation for intrepidity (Josephus, Ant. xiv, 5, 3; War, i, 8, 5). He took part in the campaigns against Aristobulus in Palestine (B.C. 57, 56), and also in the restoration of Ptolemy Auletes to Egypt (in B.C. 55). In the following year he followed J. Caesar into Gaul, through whose influence he was elected questor in B.C. 52, and whose legate he became during the contest with the party of Pompey (B.C. 49-47). On the murder of Caesar, Antony was left in supreme power, but a rival soon appeared in the young Octavianus, with whom, after a defeat in battle, he at length formed the first triumvirate, in connection with Lepidus, the chief in command of the consular troops, B.C. 43, the death of Cicero being one of the terms of the compact. Antony now vigorously prosecuted the war against the opponents of the late dictator Caesar, and defeated Brutus and Cassius in a pitched battle at Pharsalia, B.C. 42. Then, after an interval spent in Rome, he passed over to Asia, in order to procure funds for paying his troops, and in Egypt he became enamored of the famous Cleopatra (q. v.), and, neglecting his affairs in dalliance with her, at last became involved in insurrectionary reverses, which terminated in the disastrous battle of Actium, B.C. 31, by which Octavianus became master of Egypt. Antony fled to Alexandria, and when Octavianus appeared before the place, he committed suicide. B.C. 30 (Smith’s Dict. of Class. Ant. s. v.). Several of the events in the later part of his career are referred to by Josephus (Ant. xiv, 18, 1; War, i, 16, 4), who speaks in detail of his connection with Herod (Ant. xiv, 13–18, 4), and recites his decrees to various countries in favor of the Jews (Ant. xiv, 10, 9 and 10). See HEROD THE GREAT. Flutarch wrote a Life of Antony. See Liddell’s Hist. of Rome, p. 674–726.

Coin of Antony, with symbols of the worship of Bacchus and Venus.

Antothiti’ah (Heb. Anathothiyyah, Ἀναθώθι, v. r. Anathō, answers from Jehovah; Sept. Αναθωσία v. r. Αναθώσια), a descendant of Shashak, a chief Benjaminite of Jerusalem (1 Chron. viii, 24). B.C. apparently ante 538.

Antothite, the rendering in the Auth. Ver. in two passages (1 Chron. xi, 28; xiii, 3) of the name more properly, or at least more analogically, Anglicized ANATHOTHITE, i.e. an inhabitant of Anathoth (q. v.). It is observable that while the city is invariably written Anathoth (see Gen. xxxi, 18; 1 Chron. vi, 60 [45]; vii, 8; Ezra ii, 23; Neh. vii, 27; x, 19 [20]; xi, 32; Isa. x, 30; Jer. i, 1; xi, 21, 23; xxii, 8; with the art., Άναθώθι), as a var. read. in Jer. xxiii, 7; “defectively,” Ἰανώθι, in I Kings ii, 26, as a var. read. in Jer. xxiii, 9; Sept. Αναθωσία v. r. Ναθωσία in 1 Chron. vii, 8; Vulg. Anathoth, but Anathoth in Neh. vii, 27), the derivative is written very variously as follows: 2 Sam. xxiii, 27, Heb. Ammethoth, יָמְמוֹת, Sept. Αναθώσια, Vulg. de Anathoth, Auth. Ver. “Anathothite;” 1 Chron. xi, 28, Anothkhi, יָמְמֵה, גְּמוֹת, Anathothites, “Antothite;” 1 Chron. xii, 3, Anothkhi, יָמְמֵה, גְּמוֹת, Anathothites, “Antothite;” 1 Chron. xxiv, 12, Anothkhi, יָמְמֵה [v. r. Anothi, יָמְמֵה], i.e. Αναθώσια, Anathothites, “Antothite;” Jer. xxix, 27, Anothkhi, יָמְמֵה, גְּמוֹת, i.e. Αναθώ, Anathothites, “of Anathoth.”

Ar’um (Heb. Am, ἁρμός, bound together; Sept.Ἐρωθις v. r. Ερωθί), the first named of the two or three sons of Coz of the tribe of Judah (1 Chron. iv, 8). B.C. post 1618.

Antibus (Ἀντίβους, derivation unknown), the name of an Egyptian deity, who had a temple in Rome, where Mardus, by personating the god, through the concurrence of a freed-woman and the collusion of the priests, secured the gratification of his passion for Paulina, a chaste matron (Josephus, Ant. xviii, 3, 3). His worship in Egypt is referred to by Herodotus (ii, 60), and was widely disseminated during the Roman Empire (Appian, Bell. Civ. iv, 47; Apul. Met. xi, 262; Lamprid. Commod. 9; Spartan, Pescenn. Nig. 6; Anton. Caec. 9). He appears to have been adored under the figure of a dog-headed man, a myth of which the ancients gave various interpretations (see Smith’s Dict. of Class. Antiq. s. v.). In the
APATHY

ed. Still, as they are from different dies, yet all referring to Apamea, it seems that their authors had a knowledge of the tradition of commemoration respecting the ark preserved in this city. See Anx. Many more such commemorations of an event so greatly affecting mankind were no doubt maintained for many ages, though we are now under great difficulties in tracing them. In fact, many cities boasted of these memorials, and referred to them as proofs of their antiquity. See Arrarat.

Apathy (απαθής, want of feeling) or affectuum sordacia, a term formerly used to denote the entire extinction of the vicious passions, so that the smallest movement of them is felt. It implies the utter rooting out of conceitulence, and the annihilation of all sin within. This was a favorable doctrine with the Stoics; and some of the fathers, as St. Clement of Alexandria, St. Macarius, and others, have used expressions which, at first sight, seem to imply that they had themselves attained to this state; but, in fact, they mean only that a perfect Christian keeps all his passions and desires in perfect subjection, so that they have not in any degree the mastery over him. The
APE

APELES

mals from Ophir. Now neither peacocks nor pheasants are indigenous in Africa; they belong to India and the mountains of high Asia, and therefore the version "peacocks." If correct, would decide, without doubt, not only that koph denotes none of the Simiae above noticed, but also that the fleet of Tarshish visited India or the Australasian islands. For these reasons we conclude that the Hebrew koph, and names of some root, were, by the nations in question, used generally in some instances and specifically in others, though the species were not thereby defined, nor on that account identical. For the Assyrian Monuments, natural history of the ape family, see the Penry Cyclopaedia, s. v. For some attempts to identify the various kinds of quadrupeds which were known to the ancients, see Lichtenstein's Commentatio philologica de Simiurum quoquequod veteribus innominatis forma (Hamb. 1791), and Tyson's Homo sylvestris, or the Anatomy of a Pignic (Lond. 1699), to which he has added a philosophical essay concerning the Cynocephali, or Satyrs, and Satyric Monuments. Aristoph. (De Anim. Hist. ii, 5, ed. Schneider) appears to divide the quadrupeds of mammalia into three tribes, which he characterizes by the names πίθηκος, κυνόγαλον, and κυνοκλεφός. The ancients were acquainted with several kinds of tailed and tailless apes (Plin. Hist. Nat. viii, 60; xi, 106; Elian. Anim. xvii, 23), and obtained them from Ethiopia to India (Tuscul. ix, 13, ed. sup.) and India (Ctes. in Phot. Cod. Ixxiii, p. 66; Arrian, Ind. 15; Elian. Anim. xvii, 25, 89; Philostr. Apoll. iii, 4), but in Mauritania they were domesticated (Strato, xvii, 587), as now in Arabia Felix (Niebuhr, Bed. p. 167). Some species of babo are may be denoted by the term ἄνθρωπος, sainx, or demons ("devils") in Deut. xxiii, 17; Psa. cvi, 37; and perhaps by the βιαίω, πληκτρον, or hairy ones (goats, "satyrs") of the desert (Isa. xiii, 21; xxxiv, 14), since these animals (see Rich's Baboon, p. 30) are still found in the ruins of the Mesopotamian plains, under the name Sirh Azdak (see generally Bochart, Hieroz. ii, 596 sqq.) It is some confirmation of this last interpretation that the Egyptians are said to have worshipped apes, and they are still adored in many places in India. See SATYRS.

Apel, Johann, a German theologian, was born at Nuremberg in 1486. After having studied theology at the university of Wittenberg, he became canon at Wurzburg, where he married a nun in 1528, in consequence of which he was expelled. He was one of the most ardent adherents of Luther, and eagerly labored for the spreading of the Reformation. He died in 1536 at Nuremberg, where he had been, during the last years of his life, jurist of the republic and councillor of the elector of Brandenburg. He wrote, among other works, Definatio pro suo concupisc aut proplet. Lutheri (Wittenb. 1528, 4to); Brachylogia juris civilis: a work long sacered to the Emperor Justinian. Hoefner, Bioy. Gernale, ii, 875.

Apelles, followers of Apelles, q. v. Apelles (Ἀπέλλης, from the Lat. appellare, to call), a Christian at Rome, whom Paul salutes in his epistle to the church there (Rom. xvi, 10), and calls "approved" (ἀνακεκοίτησα), i.e. "proved in." Origen doubts whether he may not have been the same person with Apollo; but this is far from certain.
APPELLES
likely. See APOLLO. According to the old Church
traditions, Apelles was one of the seventy disciples,
and bishop either of Smyrna or Hieraclea (Epiph.
Cont. Hier. p. 20; Fabricius Lice Ecclesiast., p. 115, 116,
and ed., 120). The Greeks observe his festival on
Oct. 31. The name is itself not remarkable from Herodotus’ "Erechth.
Judas Apella, non ego" (Suid. i, 5), by which he less
probably means a superstitious Jew in general, as
many think, than a particular Jew of that name well
known at Rome.—Kitto, s. v.

Apelles, surnamed, from his length of life, SENEX,
a heretic, and disciple of Marcion, who, having been
false, was perhaps the seduction of a young girl of Alexandria,
subscribed in Philadelphene, set up his
own, and became a critic of his former master. He
taught that the Lord, when descendin z from heaven,
formed to himself a body of particles of air, which he
allowed to resolve itself into air again as he ascended.
He taught that there was one God, the Creator of all things
created, and that the human form, not even set up, in
trusted to one of them the formation of the world.
He denied the resurrection of the flesh, and repudiated
the law and the prophets.—Cave, Hist. Lit. anno 188;
Eusebius, Hist. Eccl. v, 13; Mosheim, Comm. i, 487,
488; Lardner, Works, viii, 589 sq.; London, s. v.

 Aphipica (το 'Αφιπια, according to the ancients,
from the Heb. Πηγός, Απήκ, to embrace, with reference
to the loves of Venus and Adonis, Lysim. Magn. s. v.; see her,
Art. i, 192), a town of Cati-Syria, near Arelate
between Hippos and Bologna, where, as we learn from
Irenaeus, Hist. Eccl. i, 50, a position, as Reland thinks
(Palaeis. p. 515), not inconsistent with the other notices of the place
as being situated on Lebanon. It was notorious for its
province of Temple, where all the abominations of an
improvident idolatry were practised to such a degree that
Constantine destroyed it (Eusebius, Eccl. vii, 13; Comm. iii, 55;
Sosomcn, Hist. Eccl. i, 6). Near it was a lake cele-
brated for certain marvellous properties (Seneca,
Cons. Nat. iii, 25). It has been regarded as identi-
cal with the APHE (q. v.) of Josh. xix, 30, and the
Apik of Judg. i, 81. Sectsien first observed the prob-
ability of its identity, who of Aphares with the present A.,
the village of the region indicated, and containing ruins
(Roien, i, 245), which have since been described by
Thompson in the Bibliotheca Sacra, 1888, p. 5. The
lake has been identified with that now called Limos,
three hours distant (Burckhardt, Travels, p. 59), but
Robson thinks it is rather the neighboring spring
(new ed. of Burckhardt, p. 319). Aphares or Aphares (Ἀφιπίς in the Apocrypha)
or Aphithemis (Ἀφιθεμίς in Josephus), one of the three
"governmental" (πολιτικάς) added to Judaea from Sama-
ria (and Galilee, 1 Macc. x, 30) by Demetrius Soter,
and confirmed by Nicander (1 Macc. xi, 84; comp. Josc.
Ant. xiii, 4, 9; and see Reland, Palaeis. p. 178). It is
perhaps, he says, the same as the Euphrates of the New
Test. (John xii, 51) and the Orphimae (q. v.) of the Old.

Apharachites (Chald. Aparakeshaye, אבּרתכּה, Sept.
'Αφαρασχίτες, Ezra vi, 5; viii, 7) or Apharesuchi-
tes (Chald. Aparakeshaye, אבּרתכּה, Sept.
'Αφαρασχίτες, Ezra iv, 9), the name of the nation
(or one of the nations) to which belonged one portion
of the colonists whom the Assyrian king planted in
Samaria, in place of the expatriated northern tribes,
and who violently opposed the Jews in rebuilding
Jerusalem. Schulthees (Parad. p. 802) identifies the
"Apharachites" with the Persian, or rather Median,
Parasaconoi of Greek geography (Strabo xi, 522; xv
772; Herod. i, 101; Plin. xvi, 29), the A being pros-
thetic (as in Strabo, xv, 764, Mardi and Amardi are
interchanged). They, together with the Apharases
(q. v.), for whose name this would seem only another
form, appear to be the alien tribes of the East-
er Asia, conquered by the Assyrians, and removed
(according to well-known usage, see 2 Kings xviii, 32)
the other region for security and political exten-
sion. Ewald (Israel, Gesch. iii, 375), following Gesenius,
regards the name as another for the Persians
themselves, adopted out of hostility to the Jews (ib. p.
120), and in a three-fold form to enhance their own
importance.

Apharites (Chald. Aparakeshaye, אבּרתכּה, Sept.
'Αφαραπτής, Ezra vi, 5), the name of a tribe removed along
with the Aphanesites (q. v.) to Samaria by the king of
Assyria, and forming one of the opposite nations after
the captivity (Ezra iv, 9). Hiller (Onomast.) regards
them as the Parnnaxi, a tribe of Eastern Media,
and Gesenius (Thes. Heb. p. 148) thinks they are the
Persians, to whose name theirs certainly bears a much
greater affinity, especially in the prolonged form of
the latter found in Dan. vi, 29 (Chald. Paraptye, 
אבּרתכּה). The presence of the proper name of
the Persians in Ezra i, 1; iv, 8, must throw some doubt
upon Gesenius' conjecture; but it is very possible that the
local name of the tribe may have undergone altera-
tion, while the official and general name was correctly
given.

Aphok (Heb. אָפָכָה, אָפָכ, prob. strength; with
the directive, Josh. xiii, 4; 1 Kings xx, 26; 1 Sam.
xxix, 1; hence not to be confused with Aphenah, the
name of at least three cities (Schwarz, Palest. p. 90).
1. (Sept. 'Aphar and Apok). A city of the tribe
of Asher (Josh. xix, 30), apparently near Phoenicia
(Josh. xiii, 4), doubtless the same with Apher (q. v.),
which the Israelites were unable to capture from the
Canaanites (Judg. i, 31). This has been thought (see J.
D. Michaelis, Suppl. p. 114; Rosenmüller, Al-
thebr. II, ii, 96; Gesenius, Thes. Heb. i, 140; Raumer,
Palast. p. 120, and others) to be the Amnon of the
Aphok (אָפָכָה) which Eusebius (Constant. iii, 55)
and Sozomen (Hist. ii, 5) place in Lebanon, on the
river Adonis (Zozim. i, 58), where there was a famous
temple of Venus (Theophanes, Chron. p. 18). A vil-
lage called Aptos is still found in Lebanon, situated at
the bottom of a valley, and probably marks the site of
this latter place (Burckhardt, p. 25; Richter, p. 107).
It is situated in the south-east bank of the great basin
of Akuran, where are the sources of the Nahr Iribah,
the Adonis of the ancients, and an amphitheatre of
verdant beauty. Here a fine fountain bursts forth in
cascat es from a cavern; and directly in front of these
are the shadowy vales of a large temple—the ancient
Venus of Aphok, still containing massive columns of
syenite granite (Bibliotheca Sacra, 1858, p. 150).
(For the history and description of this place, see
Robinson's Bibl. Res. new ed. iii, 304 sq.) But Ro-
land (Palest. p. 572) correctly observes that this place
is situated too far north to have been included in
the bounds of the twelve tribes (see Keil, Comment. on
Josh. xix, 30). It is possible, nevertheless, that the
Aphok of Josh. xiii, 4, is identical with this Aphok in
Lebanon (Schwarz, Palest. p. 63, 90), and this may,
perhaps, be the Canaanitah royal city mentioned in
Josh. xii, 18; but even if of doubtfulness, it and it cannot
have been the city in the tribe of Asher near Bethel
(Josh. xiv, 20; Jud. i, 31). From this last circumstance
Schwarz thinks (Palest. p. 124) that the Aphok
in question may be the En-Fid (which he says is also
called En-Fid) three miles south-west of Banias (see
Zimmermann's Map); but this is beyond the bounds of
belief. It may be that the opposition of the two names
is not due to any difference from the Syrian city of the
same name. See RHIV. Kiepert (in his last Wortkarte von Pald-
stein, 1807) gives this Aphok a conjectural location
south-east of Acco, apparently at Tell Kioxon (Robin-
son's Researches, new ed. iii, 105). See AfficH.

2. (Sept. of the Apherites, Ezra vi, 5), a city in
the Philistines twice en-
camped before battles with the Israelites (1 Sam. iv,
APHEKAH 288 APIS

1; xxix, 1; comp. xxviii, 4). Either this or the preceding, but most probably this, was the Aphek (Sept. 'Aphä'ē'ē) mentioned in Josh. xii, 18, as a royal city of the Canaanites. Belland (Palest. p. 572) and others (e. g. Schwartz, Palest. p. 136) assume that the Aphek of 1 Sam. iv, 1, must have been in the tribe of Judah, because presumed to be near Mizpeh (comp. 1 Sam. vii, 12); but this is unnecessary. See APHEKAH. Josephus calls it Ἀφηκα (Ἀφηκα, Ant. v, 11, 1; viii, 14, 2). The commentaries on (Om. ομ. ) omit it in 'Aphek, one of its vicinities. Schwartz (Palest. p. 168), concerning this Aphek with that of 1 Kings xx, 26, seeks it in the village of Fûkah, two miles east of En-Gannim; but this is beyond the territory of Issachar. Kiepert (Wanderb. von Palast. 1856) locates it between the river Kishon and Shunem, apparently at El-Fuleh, where the Crusaders placed it (Van der Veude, Memoir, p. 266), or, rather, at the neighboring El-Fuleh, a ruined village (Robinson's Researches, iii, 163, 176, 181).

3. (Sept. 'Αφέκα). A town near which Benhadad was defeated by the Israelites (1 Kings xx, 26), evidently on the military road between Damascus and Palestine (which was walled (1 Kings v, 10) and was apparently a common spot for engagements with Syria (2 Kings xii, 17). The use of the word אפֵּה (Auth. Vers. "the plain") in 1 Kings xx, 25, fixes the situation of Aphek to have been in the hilly down-country east of the Jordan [see Mision], and it seems to correspond to the Ἀφνακα of Eschusl (Onomast. Ἀφνακα), a large city situated near Hippos, east of the Sea of Galilee. Josephus also (Ant. vii, 14, 4) calls it Ἀφνακα (Ἀφνακα), and it appears to have been in the tower of this place (πύργος Ἀφνακα) that some of the insurgent Galileans threw themselves during the war with Cestius Gallus (Joseph. War, ii, 19, 1). The same place is probably mentioned by Burchhardt, mentioned, and others, under the name of Fik or Afık (see Gesen. in Burchhardt, Reisen, i, 539). It is a village on the top of a mountain, containing about two hundred families, who dwell in huts built out of the ruins of the ancient city, which appears to have been peculiarly situated so as to cause the ruin of the Syrian army by an earthquake (Thomson's Land and Book, ii, 59, 61).

Aphekah (Hab. Aphekah, אפקרה, fem. of Aphek; Sept. 'Aphä'ē'ē v. r. 'Aphä'ē'ē, a city in the mountain tract of Judah, mentioned between Beth-tappuah and Humnah (Josh. xv, 53). Raumer (Palest. p. 170) and others confound this with the Aphek of Josh. xii, 18; but the chief accentuation of the name breaks it up, and, if the Schwartz and others' account is correct, it falls in the village Afık, 4 miles east of Jabneh; but this position is entirely out of region of the associated names, which require a locality near Horbon, perhaps between that place and Tappuah (Keil, Comment. in loc.), possibly at the ruined site Shibat (Van der Veude, Aphek).

Aph'è'num. See APEHEMA.

Aph'è'num (Aph'è'num), one of the servants of Solomon whose sons are said to have returned from Babylon (1 Esdr. v, 84); but the genuine text ( Ezra ii, 61) has no such name.

Ap'hi'ah (Hab. Ap'hi'ah, אפיה, known upon; Sept. 'Api'ah v. r. 'Aphi', the father of Beechorath, a Benjamite, ancestor of King Saul (1 Sam. i, 1). B.C. considerably ante 955.

Ap'hi'ah (Hab. Ap'hi'ah; אפיה, strong; Sept. 'Aphä'ē'ē), one of the cities from which the Asherites were unable to expel the Canaanites (Judg. i, 31); doubtless the same as the Aphek (q. v.) of Jos. xiii, 4; xix, 30.

Ap'rhah (Hab. Ap'rhah, אפרחה), another form of the name Ophrah (Mic. i, 10). See BETH-LE-PHRH.
A sacred court or yard was set apart for the residence of Apis in the temple of Ptah at Memphis, where a numerous retinue of priests waited upon him, and sacrifices of red oxen were offered to him. His movements, choice of places, and changes of appetite, were religiously regarded as oracles. It was an understood law that Apis must not live longer than twenty-five years. When he attained this age he was secretly put to death, and buried by the priests in a sacred well, the popular belief being that he cast himself into the water. If, however, he died a natural death, his body was embalmed, and then solemnly interred in the temple of Serapis at Memphis. The burial-place of the Apis bulls has lately been discovered near Memphis (Wilkinson, Ancient Egyptians, abidugm. i, 292).

As soon as a suitable animal was found for a new Apis, having the required marks—black color with a white square on the brow, the figure of an eagle on the back, and a knot in the shape of a canthus under the tongue—he was led in triumphal procession to Nipopolis at the time of the new moon, where he remained forty days, waited upon by nude women, and was afterward conveyed in a splendid vessel to Memphis. His Thoth-day, or day of discovery, and his birthday were celebrated as high festivals of seven days' duration during the rise of the Nile (Herod. iii, 28). The worship of the golden calf by the Israelites in the wilderness, and also the employment of golden calves as symbols of the Deity by the Jews, have been generally referred to the Egyptian worship of Apis. Smith's Dict. of Class. Mythol. s. v. See Calf (Golden).

Apoacrpha, the Greek name of the Book of Revelation (q. v.).

Apocalypse, KNIGHTS of THE, an association founded in 1692 at Rome by Agostino Goebri, for the purpose of defending the Catholic Church against the pope, whom it considered to be the Antichrist. The members always went out armed, and their chief was called Monarch of the Most Holy Trinity. The Inquisition suppressed the association in 1697.

Apocrypta (q. d. ἀπόκρυπτα, from ἀπόκρυπτο, to separate), a sect, in the third century, who asserted that the human soul is part of God, a portion of His substance joined to man. They ranked among the Manichaeans (q. v.).

Apocatastasis, a term used in Acts iii, 21, in the combination apocatastasis paxion (ἀποκαταστάσις πάσιον), i.e., the restoration of all things. Origen, and, after him, many theologians and sects of ancient and modern times, put upon this passage the construction that at one time, evil itself, sin, condemnation, and Satan, would be reconciled through Christ with God. See Restitution; Restorationists.

Apocrisia (Ἀποκρίσια; Lat. Responsalia), literally a respondent, the title of a legate to negotiate concerning matters ecclesiastical. Justinian (Novel. 6) calls the Apocrisaries those "who administer the affairs of the churches." At first they were bishops, but afterward priests or deacons were substituted, and the term seems to have been applied to any one acting as locum-tenens for a bishop (or even monastery) in ecclesiastical matters; but the name was generally applied to the pope's nuncio at Constantinople, who resided there to receive the pope's instructions and to report the answers of the emperor. This custom ended with the Iconoclast divisions. After Charlemagne had been crowned emperor, the popes conferred the name and the office of apocrisarius upon the imperial arch-chaplains and the name apocrisarius became a mere title, which the arch-chaplains of the palace bore, without being any longer representatives of the pope. —Sulzer, Thes. p. 456; Collier, Hist. Diet. vol. iii, Suppl.; London, Ecd. Dict. i, 446.

Apoacrpha (ἀπόκρυφα, sc. βιβλια, hidden, mysterious), a term in theology, applied in various senses to denote certain books claiming a sacred character. The word occurs in the N. T. in its ordinary sense (Mark iv. 22). It is first found, as denoting a certain class of books, in Clements Alexandrinus (Stromata, 13, c. 4, Íκα των ἀπόκρυψεων).

1. Definition and Application of the Term.—The primary meaning of ἀπόκρυφος, "hidden, secret" (in which sense it is used in Hellenistic as well as classical Greek, see Eschylus. xxiii, 19; Luke viii, 17; Col. ii, 18), seems, throughout the rest of the 2d century, to have been associated with the signification "spurious," and ultimately to have settled down into the latter. Tertullian (de Anim. c. 2) and Clement of Alexandria (Strom. 1, 19, 69; iii, 4, 29) apply it to the forged or spurious books which the heretics of their time circulate as authoritative. The first passage referred to from the Stromata, however, may be taken as an instance of the transition stage of the words. The followers of Prodicus, a Gnostic teacher, are said there to boast that they have the βιβλια ἀπόκρυφων of Zoroaster. In Athanasius (Ep. Fest. ii, 68; Synopsis Sac. Script. ii, 154, ed. Col. 1638), Augustus (Joseph. xxi, 2; Civ. Dei, xvi, 28), Jerome (Ep. ad Latam, and Prol. Gal.) the word is used uniformly with the bad meaning which had become attached to it. The writers of that period, however, do not seem to have seen clearly how the word had acquired this secondary sense; and hence we find conjectural explanations of its etymology. The root of the word in Athenodorus (ὁ ἀσβηστικός), from ἄσβηστος, "not hidden," is considered in the Vulgate by Jerome to mean that such books are ἀποκριφής μᾶλλον ἢ ἀναγνώσις ἁμόρα, is probably meant rather as a play upon the word than as giving its derivation. Later conjectures are (1), that given by the translators of the English Bible (ed. 1655, Pref. to Apoc.), "because they were wont to be read not according to their common, but as it were in secret and apart;" (2), one, resting on a misapprehension of the meaning of a passage in Epiphanes (de Mens. ac Poud. c. 4) that the books in question were called because, not being in the Jewish canon, they were excluded from the scriptures from the ark in which the true scriptures were preserved; (3), that the word ἀποκρυφα answers to the Heb. דַּבָּר קָדָם, "libri absconditi," by which the later Jews designated those books which, as of doubtful authority or not tending to edification, were not read publicly in the synagogues; (4), that it originates in the κατανόiatori or secret books of the Greek mysteries. Of these it may be enough to say, that (1) is, as regards some of the books now bearing the name at variance with itself; that (2), as has been said, rests on a mistake; that (3) wants the support of direct evidence of the use of ἀποκρυφα as the translation for the Hebrew word; and that (4), though it approximates to what is probably the true history of the word, is so far only a conjecture. —Smith, s. v.

In the early ages of the Christian Church this term was frequently used to denote books of an uncertain or anonymous author, or of one who had written under an assumed name. Its application, however, in this sense is far from being distinct, and, strictly speaking,
would include canonical books whose authors were unknown or uncertain, or even pseudopigraphical. Origens, on Matt. xxi, had applied the term apocryphal in a similar way: "This passage is to be found in no canonical book." (2) those which we have from the Latin translation by Rufinus, "but in the apocryphal book of Elias" (secretis Elia). And, "This is plain, that many examples have been added by the apostles and evangelists, and inserted in the New Testament, which we do not read in the canonical Scriptures which we possess, but which Origens calls the "Apostolic History" (Origins, Profil. in Cant.). So also Jerome, referring to the words (Eph. v. 14), "Awake, thou that sleepest, and arise from the dead," observes that "the apostle cited this from hidden (reconditissima propheta, and such as seem to be apocryphal, as he has done in several other instances." (3) Epiphanius, thought that this term was applied to such books as were not placed in the Ark of the Covenant, but put away in some other place (see Suerus's Theaurus for the true reading of the passage in this father). Under the term apocryphal have been included books of a religious character, which were in circulation among private Christians, but which were not read in the church assemblies; such as 3 and 4 Esdras, and 3 and 4 Maccabees. (See Sare, De apocrifaph, apollata, Greifsw. 1766.)

In regard to the New Testament, the term has been usually applied to books invented by heretics to favor their views, or by Catholics under fictitious signatures. This, we have seen, was the case for both the apocryphal and apocryphal gospels (see below). It is probably in reference to such that Basil, Cyril of Jerusalem, and Jerome gave cautions against the reading of apocryphal books; although it is possible, from the context, that the last named father alludes to the books which were also called "secrets," that is, the Sibylline and other apocryphal canons and apocryphal gospels (see above). It is probably in reference to such that Basil, Cyril of Jerusalem, and Jerome gave cautions against the reading of apocryphal books; although it is possible, from the context, that the last named father alludes to the books which were also called "secrets," that is, the Sibylline and other apocryphal canons and apocryphal gospels (see above).

The following passage from his epistle to Leta, on the education of her daughter, will serve to illustrate this part of our subject: "All apocryphal books should be avoided; but if she ever wishes to read them, not to establish the truth of doctrines, but with a reverential feeling for the truths they signify, she should be told that they are not the works of the authors by whose names they are distinguished, that they contain much that is faulty, and that it is a task requiring great prudence to find gold in the midst of clay." And to the same effect Philastrius: "Among whom are the M.niches, Gnostics [etc.], who, having some apocryphal books, for we have Origens's work only in the apocryphal canons, are accustomed to despise the canonical Scriptures; but these secret Scriptures—that is, apocryphal—though they ought to be read by the perfect for their morals, ought not to be read by all, as ignorant heretics have added and taken away what they wished." He then proceeds to say that the books to which he refers are the Acts of Andrew, written by "the disciples who were his followers," etc.

In the Bibliothèque Sacrée, by the Dominicans Richard and Giraud (Paris, 1822), the term is defined to signify (1) anonymous or pseudopigraphal books; (2) those which are not public reading, although they may be read with edification in private; (3) those which do not pass for authentic and of divine authority, although they pass for being composed by a sacred author or an apostle, as the Epistle of Barnabas; and (4) dangerous books composed by ancient heretics to favor their opinions. (a) That is, the Gospels, as in the sense of the title of the Apocryphon of Theodot. It has also been reduced to certain books not found in the Hebrew canon, but yet publicly read from time immemorial in the Christian Church for edification, although not considered of authority in controversies of faith. These were also termed ecclesiastical books, and have been denominated, for distinction's sake, the deuterocanon- ical books, inasmuch as they were not part of the original or Hebrew canon. In this sense they are called by some the Antilegomena of the Old Testament. "The uncanonical books," says Athanasius, or the author of the Synopsis, "are divided into antilegomena and apocrypha."—Kirk, E. T. See Antilegomena.

Even the Church Fathers admitted that the great number of pseudonymous productions palmed off upon the unwary as at once sacred and secret, under the great names in Jewish or Christian history, brought this entire class of works into disrepute. Those whose faith rested on the teaching of the Christian Church, and who looked to the O. T. Scriptures either in the Hebrew or the Septuagint, were not slow to perceive that these productions were destitute of all authority. They applied in scorn what had been used as a title of honor. The secret books (cibiri se- cretorius, Orig. Comm. in Matt. ed. Lom. iv, 257) were rejected as spurious. The word apocryphal was soon degraded to a name for the abomination of all that was false. The apocryphal books were not by the Hellenistic Jews; but were not in the Hebrew text or in the canon acknowledged by the Jews of Palestine. The history of this difficulty, and of the manner in which it affected the reception of particular books, being rather to the subject of the project than to that of the present article, the following facts may be stated as bearing on the application of the word:

1. The teachers of the Greek and Latin Churches, accustomed to the use of the Septuagint, or versions resting on the same basis, were naturally led to quote freely and reverently from all the books which were incorporated into it. In Clement of Alexandria, Orig- en, Athanasius, we find quotations from the books of the present Apocrypha, as "Scripture," "divine Scriptures," "prophecy." They are very far from applying the term apocrifaph to these writings. If they are conscious of the difference between them and the other books of the O. T., it is only so far as to lead them to apply to them the epithets "pseudonymous," "not in the list of the canonical," etc. As the former in the list of the former class is generally given, it is probable that these books, which were of more use for the ethical instruction of catechumens than for the edification of mature Christians. Augustine, in like manner, applies the word "Apocrypha" only to the spurious books with false titles which were in circulation among heretics, admitting the others, though with some qualifications, under the title of canonical (de doctr. Chr. ii, 8).

(2) Wherever, on the other hand, any teacher came into contact with the feelings that prevailed among the Christians of Palestine, there the influence of the rigor- ous limitation of the old Hebrew canon is at once conspicuous. The most public reading, and a great portion of the history of the canon in the list given by Melito, bishop of Sardis (Euseb. H. E. iv, 26), and obtained by him from Palestine. Of its effects on the application of the word, the writings of Cyril of Jerusalem and Jerome give abundant instances. The former (Catech. iv, 26) gives the canonical list of the 22 books of the O. T. Scriptures, and rejects the introduction of all "apocryphal" writings. The latter in his Epistle to Leta warns the Christian mother in educating her daughter against "omnia apocrifaph." The Prologues of the Gelasians show that he did not shrink from including under that title the books which formed part of the Septuagint list, and he was doubtless known to the bishops of the Greek and Latin Churches. In dealing with the several books he discusses each on its own merits, admiring...
some, speaking unhesitatingly of the "dreams," "fa-
bles" of others. (8.) The teaching of Jerome influ-
enced, though not decidedly, the language of the
Western Church. The old spurious heretical writ-
ges, the "Apocrypha" of Tertullian and Clement,
feared to be seen in the books then in the churches
were almost utterly forgotten. The doubtful books of
the Old Testament were used publicly in the service
of the Church, quoted frequently with reverence as Scrip-
ture, sometimes, however, with doubts or limitations
as to the authority of individual books according to
the knowledge or critical discernment of the reader
(smaller as the "Christian Scholastic History of the
Canon"). During this period the term by which they
were commonly described was not apocryphal but "ecclesiasti-
cal." So they had been described by Rufinus (Ex-
pag. in Synch. Apocr. p. 26), who practically recognised
the distinction drawn by Jerome, though he would
not apply the more opprobrious epithet to books which
were held in honor. (4.) It was reserved for the age
of the Reformation to stamp the word Apocrypha with
its present significance. The two views which had
hitherto existed together, side by side, concerning
which the Church had pronounced no authoritative
decision, stood out in sharper contrast. The Council
of Trent, instead of seeing which the Church had
worked, and deprived its theologians of the liberty they
had hitherto enjoyed, by extending the Canon of Scripture
so as to include all the hitherto doubtful or deuter-
ocanonical books, with the exception of the two books
of Eadras and the Prayer of Manasses, the evidence
against which seemed too strong to be resisted (Stev. IV de Can.
Script.). In accordance with this decree,
the editions of the Vulgate published by authority con-
tained the books which the Council had pronounced
canonical, as standing on the same footing as those
which had never been questioned, while the three
which had been doubtful were printed commonly in
the smaller type and stood after the New Testament.
The Reformers of Germany and England, on the other
hand, influenced in part by the revival of the study of
Hebrew and the consequent recognition of the au-
thority of the Hebrew Canons, and consequently by
the reaction against this stretch of authority, main-
tained the opinion of the Church and pushed it to its
legitimate results. The principle which had been as-
serted by Carlowitz dogmatically in his "De Canonicis
Scripturis libellus" (1590) was acted on by Luther.
He spoke of individual books among those in ques-
tion with a freedom as great as that of Jerome, judging
them "prudent, but not inspired," "of divine, but not
inspired origin." He considered the Prayer of Manasses
as a "good model for penitents," and rejecting the two books of
Eadras as containing worthless fables. The example
of collecting the doubtful books into a separate group
had been set in the Strasbourg edition of the Septuagint,
1526. In Luther's complete edition of the Ger-
man Bible, accordingly (1534), the books (Judith, Wis-
dom, Tobias, Sirach, 1 and 2 Maccabees, Additions to
Esther and Daniel, and the Prayer of Manasses) were
grouped together under the general title of "Apocry-
pha, i. e. Books which are not of like worth with Holy
Scripture, yet ancient and useful to be read." In
the Cappelion's English Church, Whicoff showed
himself in this as in other points the forerunner of the
Reformation, and applied the term Apocrypha to all but
the "twenty-five" Canonic Books of the Old Testa-
ment. The judgment of Jerome was formally
asserted in the sixth Article. The disputed books
were grouped in the year 1550, so that it has been
frequent as to the application
of the word (Smith). See Deutero-
canonical.
II. Biblical Apocrypha. —The collection of books to
which this term is popularly applied includes the fol-
lowing. The order given is that in which they stand in
the English version.

I. The Apocrypha.
II. Deutero-canonical.
III. Nice. — The rest of the chapters of the Book of Esther, which are
found neither in the Hebrew nor in the Chaldee.
VI. Helian. — VI. The Wisdom of Jesus the Son of Sirach, or Ecclesiasticus.
VII. Baruch. — VII. The Prayer of Manasses, King of Judah.
IX. The Song of the Three Holy Children.
X. The History of Susanna.
XI. The History of Bel and the Dragon.
XII. The Prayer of Manasses, King of Judah.
XIV. 1 Maccabees.
XIV. 5 Maccabees.

The separate books of this collection are treated in
four distinct articles. Their relation to the canonical
books of the Old Testament is discussed under Canon.
We propose here to consider only the history and charac-
ter of the collection as a whole in its relation to Jew-
ish literature.

Whatever questions may be at issue as to the au-
thority of these books, they have in any case an inter-
est, of which no controversy can deprive them, as con-
nected with the literature, and therefore with the his-
tory, of the Jews. They represent the period of transi-
tion and decay which followed on the return from
Babylon, when the prophets, who were then the teach-
ers of the people, had passed away, and the age of
scribes succeeded. Uncertain as may be the dates of
individual books, few, if any, can be thrown farther
back than the beginning of the third century B.C.

The latest, the 22 Book of Eadras, is probably not later
than 80 B.C., 2 Ead. vii, 28 being a subsequent in-
terpolation. The alterations of the Jewish character
of the different phases which Judaism presented in Pal-
estine and Alexandria, the good and the evil which
were called forth by contact with idolatry in Egypt,
and by the struggle against it in Syria, all these pre-
serve themselves to the reader of the Apocrypha in a
greater or less distinctness. In the midst of the di-
versities which we might naturally expect to find in
books written by different authors, in different coun-
tries, and at considerable intervals of time, it is possi-
ble to discern some characteristics which belong to the
entire collection. (We quote from Smith, s. v.)

1. The absence of the prophetic element. From
first to last the books bear testimony to the assertion
of Josephus (Ap. i, 8), that the אָדָם הָאָדָם of
prophets had been broken after the close of the O. T.
canon. No one speaks because the word of the Lord
had come to him. Sometimes there is a direct con-
fusion that the gift of prophecy had departed (1 Macc.
ix, 27), or rather misunderstanding of what it might one
day return (ibid. iv, 46; xiv, 41). Sometimes a teacher
asserts in words the prophecy of the gift (Wisd. vii, 27),
and shows in the act of asserting it how dif-
f erent the illumination which he had received was
from that bestowed on the prophets of the canonical
books. When a writer simulates the prophetic char-
acter, he repeats with slight modifications the lan-
guage of the older prophets, as in Baruch, or makes a
mere prediction the text of a dissertation, as in the
Epistle of Eranias, or plays arbitrarily with combina-
tions of dreams and symbols, as in 2 Eadras. Strange
and perplexing as the last-named book is, whatever
there is in it of genuine feeling and instruction may
not be at case with itself, distracted with its own sufferings
and with the problems of the universe, and it is according-
ly very far removed from the utterance of a man who
speaks as a messenger from God.

2. Connected with this is the almost total disappa-
rance of the Old Testament allusion, which had shown itself in the poetry
of the Old Testament. The Song of the Three
Children lays claim to the character of a psalm, and
is probably a translation from some liturgical hymn;
but, with this exception, the form of poetry is alto-
gether absent. So far as the writers have come un-
der the influence of Greek cultivation, they catch the
taste for rhetorical ornament which characterized the
literature of Alexandria. Fictional speeches become almost indispensable additions to the narrative of a historian, and the story of a martyr is not complete unless (as in the later Acta Martyrum of Christian traditions) the sufferer decides in set terms against the persecutors (Song of the Three Children, 3:22; 2 Macc. 8:16, 7:13). The Jews were no doubt influenced by them, but the invention of excellent in minstrelsy, and were called on to sing the songs of Zion (Psa. xxxxxvii). The trial of skill between the three young men in 1 Esdr. iii, iv, implies a traditional belief that those who were promoted to places of honor under the Persian kings were conspicuous for gifts of a somewhat similar character.

The transition from this to the practice of story-telling was, with the Jews, as afterward with the Arabs, easy and natural enough. The period of the Captivity, with its strange adventures, and the remoteness of the scenes connected with it, offered a wide and attractive field to the imagination of such narratives. Some of these, in Bel and the Dragon, or in the account of such stories would be the love of the marvellous mingling itself with the feeling of scorn with which the Jew looked on the idolater. In other cases, as in Tobit and Susanna, the story would gain popularity from its ethical tendencies. The singular variations in the text of the former book indicate at once the extent of its circulation and the liberties taken by successive editors. In the narrative of Judith, again, there is probably something more than the interest attaching to the history of the past. There is indeed too little evidence of the truth of the narrative for us to look on it as history at all, unless we place it in the region of historical romance, written with a political motive. Under the guise of the old Assyrian enemies of Israel, the writer is covertly attacking the Syrian invaders, against whom his countrymen were contending, stirring them up, by a story of imagined or traditional heroism, to follow the example of Judith, as she had followed that of Jael (Ewald, Greek. Israel, iv, 541). The development of this form of literature is, of course, compatible with a high degree of excellence, but it is true of it at all times, and was especially true of the literature of the ancient world, that it belongs rather to its later and feebler period. It is a special sign of decay already, and it takes its place in the region of historical romance, written with a political motive. The germ of such of the books under fictitious names is, as the later Jewish history shows, a very dangerous one. The practice becomes almost a trade. Each such work creates a new demand, to be met in its turn by a fresh supply, and thus the prevalence of an apocryphal literature becomes a sure sign of want of truthfulness on one side, and want of discernment on the other.

The absence of honesty, and of the power to distinguish truth from falsehood, shows itself in a yet more serious form in the insertion of formal documents purporting to be authentic, but in reality falling altogether to establish any claim to that title. This is obviously the case with the decrees of Artaxerxes in Esth. xvi. The letters with which 2 Macc. opens from the Jews at Jerusalem betray their true character by their historical inaccuracy. We can hardly accept as genuine the letter in which the king of the Lacedaemonians (1 Macc. xii, 20, 22) writes to Onias that "it is fitting that in the temple where there are the treasure is of Abraham." The letters in 2 Macc. ix and xi, on the other hand, might be authentic so far as their contents go, but the recklessness with which such documents are inserted as embellishments and make-weights throws doubt in a greater or less degree on all of them.

The loss of the simplicity and accuracy which
characterise the history of the Old Testament is shown also in the errors and anachronisms in which these books abound. Thus, to take a few of the most striking instances, Haman is made a Macedonian, and the purpose of the Wisdom of Solomon to the Macedonians (Esth. xvi, 10); two contradictory statements are given in the same book of the death of Antiochus Epiphanes (2 Macc. I, 15-17; ix, 5-29); Nabuchodonosor is made to dwell at Nineve as the king of the Assyrians (Judith i, 1). In their relation to the religious and ethical development of Judaism during the period in which these books embosom, we find (1.) the influences of the struggle against idolatry under Antiochus, as shown partly in the revival of the old heroic spirit, and in the record of the deeds which it called forth, as in Maccabees, partly again in the tendency of a narrative like Judith, and the protests against idol-worship in Baruch and Wisdom. (2.) The growing hostility of the Jews toward the Samaritans is shown by the confession of the Son of Sirach (Eccles. i, 25, 26). (3.) The teaching of Tobit illustrates the prominence then and afterward assigned to alma-giving among the duties of a holy life (Tob. i, 4-7; ix, 9). Theaclassical part of Tobit is found in the three elements of prayer, fasting, alms, in x, 8. Illustrates the traditional ethical teaching of the Sibbes, which was at once recognized and purified from the errors that had been connected with it in the Sermon on the Mount (Matt. vi, 1-18). (4.) The same book indicates also the growing belief in the individual guardianship of God in the persons of his saints, the germs of a grotesque demonology, resting in part on the more mysterious phenomena of man's spiritual nature, like the cases of demoniac possession in the Gospels, but associating itself only too easily with all the frauds and superstitions of vagabond exorcists. (5.) The great Alexandrian book of the collection, the Wisdom of Solomon, is of a different character. It is a strain of higher mood; and though there is absolutely no ground for the patriotic tradition that it was written by Philo, the conjecture that it might have been was not without a plausibility which might well commend itself to men like Basil and Jerome. The personification of Wisdom as the unsputtered mirror of the power of God and the image of his goodness" (vii, 26), as the universal teacher of all "holy souls" in "all ages" (vii, 27), as guiding and ruling God's people, approaches the teaching of Philo, and foreshadows that of the Apostle John as to the manifestation of the unseen God through the medium of the Law and the office of that One who lights the lighteth every man. In relation again to the symbolic character of the Temple as "a resemblance of the holy tabernacle" which God "has prepared from the beginning" (ix, 5), the language of this book connects itself at once with that of Philo and with the teaching of the author of the Epistle to the Hebrews. But that which is the great characteristic of the book, as of the school from which it emanated, is the writer's apprehension of God's kingdom and the blessings connected with it as eternal, and so as independent of men's conceptions of time. Thus chapters i, ii, contain the strong protest of a righteous man against the formalism which then, in the form of a sensual selfishness, as afterward in the developed system of the Soddenese, was corrupting the old faith of Israel. Against this be asserted that the "souls of the righteous are in the hands of God" (iii, 1); that the blessings which the popular belief connected with the duration of years, seeing that "wisdom is the gray hair unto men, and an unsputted life old age." (6.) In regard to another truth also this book was in advance of the popular belief of the Jews of Palestine. In the midst of its strong protests against idolatry, there is the fullest recognition of God's universal love (xi, 23-26), of the truth that His power is but the instrument of His righteousness (xii, 16), of the difference between those who are the "less to be blamed" as "seeking God and desirous to find Him" (xiii, 6), and the victims of a darker and more debaseing idolatry. Here also the writer is true to the Wisdom of Solomon seems to prepare the way for the higher and wider teaching of the New Testament. See Loos. III. Nupharl and Pseudepigraphal Books as distinct from Antilegomena or Ecclesiastical. Among this class are doubtless to be considered the 3d and 4th books of Esdras, and it is doubtless in reference to these that, in his letter to Vigilantius, Athanasius speaks of a work of Esdras which he says that he had never even read. Of the same character are also the book of Enoch, the Testament of the Twelve Patriarchs, the Assumption of Moses, etc.; which, as well as 3 and 4 Esdras, belong to many of the apocryphal fictions of Christians of the second and third centuries, it is doubtful whether they ought to be classed in the Apocrypha of the Old or of the New Testament. Origen, however, believed the New Testament to have contained citations from books of this kind written before the times of the apostles, as is evident from his reference to such in his works against the Gnostics. The great exegesis to Apocryum, he observes that there were many things kept from the knowledge of the public, but which were preserved in the hidden or apocryphal books, to which he refers the passage (Heb. xi, 57), "They were assworn under. Origen probably alludes here to that description of the Jews given by Josephus, οἱ ἑξ ἁπάντων, a word of the same significan with apocyphrps, and applied to locks laid aside, or not permitted to be publicly read or considered, even when divinely inspired, not fit for indiscriminate circulation: among the latter were the first chapter of Genesis, the Song of Solomon, and our last eight chapters of the prophet Ezekiel. The books which we have here enumerated, such as the books of Enoch, etc., in comparison to the ancient fathers, have descended to our times; and, although incontestably spurious, are of considerable value from their antiquity, as throwing light upon the religious and theological opinions of the first centuries. The most curious are the 3d and 4th books of Esdras, and the book of Enoch, which has been but recently discovered, and has acquired peculiar interest from its containing the passage cited by the apostle Jude. See Enoch. Nor are the apocryphal books of the New Testament institute of interest. Although the spurious Acts extant have no longer any defenders of their genuineness, they are not devoid of value to the learned student, and have been applied with success to illustrate the style and language of the genuine books, to which they bear a close analogy. The American translator of Mosheim's Ecclesiastical History terms them "harmless and ingenious fictions, intended either to gratify the fancy or to silence the enemies of Christianity." Some of the apocryphal books have been without their defenders in modern times. The Apocryphal Canons and Constitutions, and the various Liturgies ascribed to St. Peter, St. Mark, etc., and published by Fabricius in his Codex Apocryphas Novi Testamenti, were considered by the learned and eccentrics William Whiston, and the less learned Grabes, to be of equal authority with any of the confessedly genuine apostolic compositions (see Whiston's Primitive Christianity and Grabes' Episcopiam). They are, however, regarded by most as originally not of an earlier date than the second century, and as having been adaptations which were many degrees inferior to the fifth; they can, therefore, only be considered as evidence of the practice of the Church at the period when they were written. They have generally been appealed to by the learned as having preserved the traditions of the age immediately succeeding the apostolic; and, from the remarkable coincidence which is observable in the most essential parts of the so-called Apostolic Liturgies, it
is by no means improbable that, notwithstanding their interpolations, they contain the leading portions of the most ancient Christian forms of worship. Most of the apocryphal Gospels and Acts noticed by the fathers, and condemned in the catalogue of Galæsus, which are generally thought to have been the fictions of heretics in the second century, have long since fallen into oblivion. Of those which remain, although some have been composed by learned men in the apostolic age, yet nearly all the rest of the third century. The authorship of the Epistle of Barnabas (q.v.) is still a matter of dispute; and there appears too but too much reason to believe that there existed grounds for the charge made by Celsus against the early Chris-
tians, that they had interpolated or forged the ancient Scrip-
tures. In the letter of Pope Innocent I. to St. Exupere, bishop of Toulouse, written about the year 405, after giving a catalogue of the books forming the canon of Scripture (which includes five books of Solomon, Tobit, and two books of Maccabees), he observes: "But the others, which are written under the name of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamthe, or of Jamth
APOLLINARIANS


The following works are on the apocryphal additions to the Old Testament: Schmid, Corpus apocryphorum Biblia (Hadam. 1894); Beauvoir, De N. T. apocrypha (Berol. 1784); Kleuker, D. Apokr. d. N. T. (Hamb. 1798); Lorschach, D. heiligen Bücher d. Johannesjünger (Marb. 1807); Bartholomae, Uebers. d. Apokr. d. N. T. (Dinkelbühl, 1822); Beauvoir, in Cranmer's Bibl. ii., 251-314; Reuss, De N. T. apocr. (Argent. 1829); Sackow, over the Corpus apocryphon (Copenhagen, 1841); Eliott, Cambridge Essays for 1856; Toland, Collection of Pieces, i, 860. Many of these spurious works are translated in Houe's Apocryphal N. T. (Lond. 1820; N.Y. 1849, 8vo), and Aps. Wacke's Apost. Fishers (Lond. 1830; Harf. 1834, 8vo).

Apollinarians, followers of Apollinaris, or Apollinarians (q. v.).

Apollinaris or Apollinaris Claudius, bishop of Hierapolis in Phrygia, in the second century, an apologist (q. v.) of Christianity, and an opponent of Montanism (q. v.). He was well acquainted with the classic literature of the Greeks, and a prolific writer; but his works, which are mentioned by Eusebius and Photius, are lost; only two fragments of his work on the Passover are extant.—Euseb. Hist. Eccles. iv, 27; Fabricius, Biblioth. Græc. vii, 160; Tillemont, Mémoires, t. i, pt. ii.

Apollinaris or Apollinaris, bishop of Laodicea, the son of Apollinaris the elder, who taught first at Berytus, in Phœnicia, and afterward at Laodicea, where he became a presbyter and married. Both father and son were on terms of intimacy with Epiphanius, the bishop of Salamis, the Sophist of Laodicea, Thaddeus, having warned them to beware of this friendship, they were excommunicated, but afterward, upon expressing penitence, they were restored. Julian the Apostate forbade the Christians to read the works of any heathen author, upon which the two fathers (father and son) composed many works in imitation of the style of Homer and other ancient Greek works. Among others, they turned the books of Moses into heroic verse; indeed, Sozomen (Hist. Eccles. v, 18) says, the whole of the Old Testament as far as the account of Saul; they also composed dramatic pieces on scriptural subjects, after the style of Manander (Socrat. Hist. Eccles. iii, 16). The younger Apollinaris is mentioned (in Athanasius, Apollinaris; tom. i, Oratio, supra, 57), and held his position at Laodicea A.D. 312, while Pelagius was bishop of the Arians in that city. He was esteemed by Athanasius, Basil, and other great men of that age, who continued to speak respectfully of his merits even after he was suspected of heresy. Apollinarians distinguished themselves particularly by the immutability of the Word, and by their equally firm and unyielding faiths; for instance, by his work on Truth, against the Emperor Julian. He also wrote thirty books against Porphyry, against the Manicheans, Arians, Marcullus, and others. Jerome himself, during his residence at Antioch, A.D. 575 and 576, enjoyed the instructions of Apollinarius, then bishop of Laodicea. The interpretations of Apollinarius, quoted in the commentaries of Jerome, were peculiarly valuable in those days on account of his knowledge of the Hebrew tongue. Basil mentions a work of Apollinaris on the Holy Ghost. In the year 1552 was published at Paris a Metaphysicae Theologiae Apollinaris, and re-edited by Sylvæus at Heidelberg. Apollinaris was an ardent supporter of the Church, and suffered in the works of Gregory of Nazianzus, were ascribed to Apollinarius; but it is difficult to say what share in those works belongs to the father, and what to the son.

Late in life, Apollinaris, who had strenuously defended the Athanasian doctrine of the Trinity in his youth, himself incurred the reproach of heresy because he taught that the divine Logos occupied in the person of Christ the place of the human rational soul. The greatest difficulty in the doctrine of the Trinity appeared to him to consist in the union of the divine person of the Logos with a perfect human person. Two perfect wholes could not be united in one whole (Gregory, Antirrh. cap. xxix, p. 328: 8 ἀγράφητος ἡμών ἡ ὑπεράνων οὐκ ἦτο ἡ ὑπεράνων). Setting out from Anthropology, he asserted that the essence of the rational soul consists in its self-determination. If this characteristic were retained in connection with the divine nature, there could be no true personal union, but only such a divine influence on Jesus as might be experienced by any other man. On the other hand, if the soul forfeited this characteristic, it would renounce its essential peculiarity (ibid. p. 246: δόξα τοῦ αὐτογενοῦς ὄνομα τοῦ μὲν εἶναι αὐτογενοῦς δοκεῖ, τοῦ ἄνωτερος τοῦ ὄντος αὐτογενοῦς). On the first point he objected to the school of Origen, that it admitted no true union of the divine and the human, but made instead two Sons of God, the Logos and the man Jesus (L. c. xii: τοις ἐν υἱόις θεοὶ τοῖς, το οὐκ ἔσται τοις ὧν). Hence he thought the rational human soul must be excluded from the God-man, and, in this, the old undefined doctrine was on his side. For the human soul he substituted the Logos himself as the Logos of Logos. He developed this doctrine with originality and acuteness. The scheme of human nature which he made use of was the common trichotomical one, of the ψυχή λογική (νοοῦ), δόξος, and the σώμα. That a soul in the fullness of life, a ψυχή, might be admitted to exist in human nature, he thought might be proved from Paul's Epistles, in the passages where he speaks of the flesh lusting against the Spirit; for the body in itself has no power of lust, but only the soul that is connected with it. It is not self-determined, but must be determined by the Logos λογικός, which with it ought to govern the body. But this result is frustrated by sin, and, conquered by it, the reason succumbs to the power of the irrational desires. In order to free man from sin, the unchangeable Divine Spirit must be united with a human nature, control the σώμα, and present a holy human life (σωτηρία).
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APOLLINARIS. t.i, cap. xii, p. 786). Thus we have in Christ, as man, the three component parts, and can call him the άνθρωπος και θεός, only with this difference, the Divine occupies the place of the human όντος (Neander, Hist. of Doctrines, i, 928). Athanasius distinctly separated the Divine from the human (comp. especially lib. ii), but he did not admit that he taught the existence of two Christ. Comp. Neander, Ch. Hist. ii, 483; Möhler, Athan. a. a. ii, 329 sq., compares the doctrine of Apollinaris with that other Anthropians of the 5th century, Gregory of Nyssa, entitled λόγος ἄνθρωπος πρὸς τὸ Ἀπολλινάριον (which was probably composed between the years 374 and 380), may be found in Zacagni, Collect. mem. vet., and Galland, Bibl. Patr. vi, 517; comp. Gieseler, Ch. History, i, § 78, note 50. He opposed the followers of Apollinaris, the 

As the Manichaeans would have us believe, Christ must possess an irrational, animal soul, e. g. that of a horse or an ox, but not a rational human soul: Gregory himself seems to have drawn such inferences from the premises of Apollinaris. On the other hand, he accused his opponents in a similar manner of believing in two Christ, two Sons of God, etc. (comp. dorner, i. c., and his Notes 68-69, 84; Ullmann, Metaph. Bucher, i, 216, 222, 232; er. d. Dreiszweck, i, 585 sq.). Athanasianus maintained, in opposition to Apollinaris (contra Apollinaris, libri ii, but without mentioning him by name: the book was written after the death of Apollinaris), that it behoved Christ to be an example in every respect, and that his life must be a real, not a sampled one; which is conspiringly connected with the development of man, is not a necessary attribute of human nature, as the Manichaeans would lead us to suppose.

Man, on the contrary, was originally free from sin, and Christ appeared on that very account, viz., in order to show that God is not the author of sin, and to prove that it is possible to live a sinless life (the contrivance of the Christian exegesis of the anthropological nature). Athanasius distinctly separated the Divine from the human (comp. especially lib. ii), but he did not admit that he taught the existence of two Christ. Comp. Neander, Ch. Hist. ii, 483; Möhler, Athan. a. a. ii, 329 sq., compares the doctrine of Apollinaris with that other Anthropians of the 5th century, Gregory of Nyssa, entitled λόγος ἄνθρωπος πρὸς τὸ Ἀπολλινάριον (which was probably composed between the years 374 and 380), may be found in Zacagni, Collect. mem. vet., and Galland, Bibl. Patr. vi, 517; comp. Gieseler, Ch. History, i, § 78, note 50. He opposed the followers of Apollinaris, the
APOLLODORUS (Ἀπόλλωνιος, Apollo-given), a general of the inhabitants of Gaza, who made an effetual sally against the Jews besieging the city under Alexander Jannaeus, but was at length slain through the treachery of his brother Lysimachus (Josephus, Ant. xiii, 15, 3). 

APOLLODORUS (Ἀπόλλωνιος, from Apollo), a city of Macedonia, in the province of Mygdonia (Plin. iv, 17), situated between Amphipolis and Thessalonica, thirty Roman miles from the former, and thirty-six from the latter (Strab. p. 329, 520; Pompon. cap. vi, 6, 257; Tab. Vict., 17). It was south of the lake Bolbe and north of the Chalidcian mountains (Athen. viii, 324). According to Stephen of Byzantium, it was founded by a colony of Corinthians and Corcyrians. The Apostle Paul passed through Amphipolis and Apollonias on his way to Thessalonica (Acts xvi, 1; see Conybeare and Howson's Life and Epistles of St. Paul, ii, 820, 821). It must not be confounded with a noted Apollonia in Illyria (see Kyrie, Obs. Sacr. ii, 81 sq.). The city here spoken of was situated on the "Egnatian Way" in the interior of the district of Chaldices (Scylax, p. 27; Xen. Hist. Gr. v, 2). The ruins are called Apollonias Grammer's Anc. Gr. i, 264sq.

APOLLONIA (Ἀπόλλωνια, a frequent Greek name of cities, probably given in this case by one of the Seleucidae), a town of Palestine, between Cesarea and Joppa (Stephen of Byz.; Ptol. v, 16; Pliny, v, 14; Pute. Taur.), one of those on the sea-shore taken by the Jews under Alexander Jannaeus (Joseph. Ant. xiii, 15, 4), and afterward reprieved by Gabinius (Joseph. Ant. xiii, 15, 6). It is now a deserted village at the mouth of the Nahr Arsuf (Irby and Mangles, Trav. p. 189; Robinson, Research. iii, 46; Chesney, Exped., p. 490), a place famous under the Crusaders (Wilken, Kreuz u. Kreuz, ii, 17, 89, 192; iv, 166; vii, 325, 400, 420), by whom it was confounded with Antipatris (Ritter, Erdk. xvi, 590).

APOLLONIA, a martyr of Alexandria, suffered with Metra, Quinta, and a man in the year 249, when she was seized, and some one by a violent blow on the face knocked out many of her teeth; whence, in the Middle Ages, she was held to be the patroness against the toothache. Soon she was brought before the burning pile, and, on being asked to recant, reflected a moment, and then leaped into the fire. She is commemorated in the Roman Church on Feb. 9.—Eusebius, Ch. Hist. vi, 41; London, Eccl. Dict. i, 450.

APOLLONIUS (Ἀπόλλωνιος, from Apollo), the name of several men in the history of the Maccabees and Josephus.

1. The son of a certain Thrasaeus, and viceroy of the Syrian king Seleucus (IV) Philopator (B.C. 187) over southern Syria and Phoenicia (2 Macc. iii, 5, 7). At the suggestion of Simon, the temple governor, he instigated the king to plunder the Temple at Jerusalem, and generally took the severest measures against the Jews (2 Macc. iv, 4). The writer of the Declaration on the Maccabees, printed among the works of Josephus (De Macr. 4) relates of Apollonius the circumstances which are commonly referred to his ecclesiastic Heliodorus (2 Macc. iii, 7 sqq.).

2. A son of Mamæus, and ambassador of King Antiochus Epiphanes to the Egyptian king Ptolemy Philometor, B.C. 178 (2 Macc. iv, 21). Perhaps he was the same as the "chief commissioner of tribute" (ἀρχηγὸς φορολογίας) for Judea, at the command of Antiochus Epiphanes on his return from Egypt (B.C. 178), committed such bloodshed in Jerusalem (2 Macc. v, 24; comp. 1 Macc. i, 9 sqq.); next was governor in Samaria (Joseph. Ant. xii, 7, 1, which Michaelis, on 1 Macc. iii, 10, regards as a misinterpretation), and finally lost his life in an encounter with Judas Maccabeus, B.C. 166 (1 Macc. iii, 10 sqq.). An ambassador of the same name was at the head of the embassy which Antiochus sent to Rome (Liv. xiii, 6).

3. A son of one Apollonius Gennaeus, and a Syrian governor under Antiochus (V) Eupator (2 Macc. xii, 2). B.C. 163. If, however, we understand the surname as an ironical epithet (Ἀρνοῦτος, noble), this Apollonius (who, whether the father of whose son would still be doubtful) may be identical with No. 2.

4. Surnamed by Josephus (Ant. xiii, 4, 8) Δαὶς (Δαὸς, from a people called Daeae or Dai in Sogdiana), a Syrian viceroy in Cæle-Syria, who, taking sides with the usurper Demetrius (B.C. 147), attacked Jonathan, the ally of Alexander (Belaus), but was utterly defeated by him (1 Macc. x, 69 sqq.). According to the Greek text in 1 Macc. xvi, 69, he was originally governor of Cæle-Syria under Alexander, from whom he revolted to the party of Demetrius. Josephus only speaks of him as an officer of Alexander, without alluding to his connection with Demetrius (cfr. Fleischer, De filiis Maced. p. 186). There may have been early error crept into 1 Macc., or the expression in the Heb. original may have been ambiguous (see Grimm, Ill. Amc. in loc.). If this Apollonius be the same mentioned by Polybius (xxxi, 21, § 3), as foster-brother and confidant of Demetrius I, his interest in the affairs of Demetrius would scarcely admit of doubt.—Winer, v. v.

5. The son of one Alexander, and one of the ambassadors sent by the Jews to procure an alliance with the Romans in the time of Hyrcanus (Joseph. Ant. xiii, 9, 2).

APOLLONIUS, a Roman senator, against whom one of his slaves, called Severus, preferred an accusation of holding the Christian faith, in the time of Commodus (B.C. 182 or 180). Before the senate to defend himself, he delivered an admirable discourse on the faith, and was condemned to be beheaded. He is commemorated in the Roman Church on the 10th of April. His acts are in Reimart., p. 83, 84,—Eusebius, Ch. Hist. v, 21; London, Eccl. Dict. i, 462.

APOLLONIUS of Tyana, an impostor and professed magician, born three or four years before the vulgar era, at Tyana, a town in Cappadocia. His life by Philostor us (Ἀπόλλωνιος τοῦ Τοιαίως Μάγος, best ed. by Olearius, Lips. 1709, fol.) abounds with fabulous stories, apparently in imitation of the account of Christ's life in the Gospels. [Dupin wrote "The History of Apollonius of Tyana convinced of falsehood and imposture" (Paris, 1706). The life by Philostorus was translated into English by Charles Blount, who added some impious notes (1886). A French translation has recently been published by A. Chassang (Apollonius de Tyana, ses vie, ses voyages, ses prodiges, par l'histoire, Paris, 1864).] It is from this source that our Apollonius, chief of the following sketch is taken from Frazz (Claud. Hist. of Free Thought, lecture ii). Apollonius was a Pythagorean philosopher, born in Cappadocia about four years before the Christian era. After being early educated
in the circle of philosophy, and in the practice of the ascetic discipline of his predecessor Pythagoras, he found himself pregnant with a new portion of his life in travel. Attracted by his mysticism to the farthest East as the source of knowledge, he set out for Persia and India, and in Nineveh, on his route, met Damis, the future chronicler of his actions. Returning from the East instructed in Brahminic lore, he travelled over the Rhaetic world, the course of his days was spent in Asia Minor. Statues and temples were erected to his honor. He obtained vast influence, and died with the reputation of sanctity late in the century. Such is the outline of his life, if we omit the numerous legends and prodigies which attach themselves to his name. He was partly a philosopher, partly a prophet, and partly a god. In the popular mind he was the reaper of the sick, the sudden disappearance and reappearance of Apollonius, the sacred voice which called him at his death, and his claim to be a teacher with authority to reform the world, form some of the points of similarity. If such was the intention of Philostratus, he was really a controversialist under the form of a writer of romance, employed by those who at that time were laboring to introduce an eclecticism largely borrowed from the East into the region both of philosophy and religion. Without settling this question, it is at least certain that at about the beginning of the next century the heathen writers adopted this line of argument, and sought to exhibit a rival ideal. One instance is the life of Pythagoras by Iamblichus; another, the attack on Christianity by Hierocles (λόγος φαλαλής πρὸς Οὐκρατιαῦνον), in part of which he used Philostratus's untrustworthy memoir for the purpose of extricating in a general manner and Apollonius and Christ. The sceptic who referred religious phenomena to fanaticism would hence avoid himself of the comparison as a satisfactory account of the origin of Christianity; while others would adopt the same view as Hierocles, and deprive the Christian mind of the force of the doctrine he had adopted by the English Deist Blount (see above). The work of Hierocles is lost, but an outline of its argument, with extracts, remains in a reply which Eusebius wrote to a portion of it (cont. Hierocles, ed. Olearis, Lips. 1795). Eusebius states (bk. I) that he refutes only that portion of the work which referred to Apollonius of Tyre, retranscribing Origen's answer to Celsus for a reply to the remainder of it, and discusses only the parallel of Apollonius and Jesus Christ. In bk. i he gives an outline of the argument of his opponent with quotations, and states his own opinion about Apollonius, throwing discredit on the veracity of the sources of the memories, and proceeds to criticize the prodigies attributed to the teaching that the statements are incredible, or borrowed, or materially contradictory. Discussing each book in succession, he replies in bk. i to the statements respecting the early part of Apollonius's life; in bk. ii, to that which concerned the journey into India; in bk. iii, to that which concerned the journey to the Mediterranean; in bk. iv, to his journey to Greece; in bk. v, to his introduction to Vespasian in Egypt; in bk. vi and vii, to his miracles; and in bk. viii to his pretence to foreknowledge. He adds remarks on his death, and on the necessity of faith, and repeats his opinion respecting the character of Apollonius. Lardner and Ritter think that Philostratus did not write with a polemical reference to Christianity. Dean Trench has made a few remarks in reference to this question (Notes to miracles, p. 62). Bauer maintains that Apollonius, as represented in the work of Philostratus, is meant to be the pagan counterpart of Christ. Bauer finds in this parallel a connection to the history of his days—his claim to paganism was offered by Christianity. Dr. Rieckher, on the other hand (in Studien der Württem. Gesellschaft, 1847), tries to prove that the picture drawn by Philostratus is not a guiltless invention of a pagan personality to match the historical character of the founders of Christianity, but that it was the production of a text conceived by a circle of educated men, whom the Empress Julia Domna had assembled around herself, and that it was intended not for the usual class of readers of a sophist, but for the mass of the people.


**Appoloph'anæs** (Ἀπολόφηναι, Apollon-appearing), a Syrian slave by Judas Maccaesus in a pit near the stronghold Gazarah (2 Macc. x, 37).

**Apollo's** (Ἀπόλλων, comp. Szom. Hist. Ev. iv, 29, either for Apollonius, as in Codex D, or Apollodoros, see Heumann on Acts xxiii, 20, a Jew of Alexandria, described as a learned, or, as some (see Bleek, Br. a. d. Heb. i, 424) understand it, an eloquent man (διδασκαλός), well versed in the Scriptures and the Jewish religion (Acts xxiii, 24). About A.D. 49 he went to Ephesus, there, in the synagogue, he boldly said the things of the Lord, knowing only the baptism of John (ver. 25); by which we are probably to understand that he knew and taught the doctrine of a Messiah, whose coming John had announced, but knew not that Jesus was the Christ. His fervor, however, attracted the notice of Aquila and Priscilla, whom Paul had left at Ephesus; and they instructed him in this higher doctrine, which he thenceforth taught openly, with great zeal and power (ver. 26). Having heard from his new friends, who were much attached to Paul, of that apostle's proceedings in Achasia, and especially at Corinth, he resolved to go to them, and was encouraged in this design by the brethren at Ephesus, who furnished him with letters of introduction (Acts xxvii, 27; xix, 1). On his arrival there he was very useful in water which Paul had spoken, and was instrumental in gaining many new converts from Judaism (1 Corv. ii. 2). (See Sommel, De Apollone, London, 1717; Schlesius, Schlesius, xvii, 1717.) There was perhaps no apostle or apostolic man who so much resembled Paul in attainments and character as Apollo. His immediate disciples became so much attached to him as well-nigh to have produced a schism in the church, some saying that "I am of Paul," others, "I am of Cephas" (1 Cor. iii, 4-7, 22). There must indeed have been some difference in their mode of teaching to occasion this; and from the First Epistle to the Corinthians it would appear that Apollo was
not prepared to go so far as Paul in abandoning the
figures of Judaism, and insisted less on the (to the
Jews) obnoxious position that the Gospel was open to
the Gentiles. (See Dähne, *Die Christenpauper in Ko-
rinth*, Hal. 1841, p. 82; Goldhorn, in Ilgen's *Zeitschr.*
1840, ii, 192 sq.; Neander, *Planting and Training*, I, 298 sq., and *De Apostolica Gentilium Missione*,
1718; Hofp, *De Apostolae pseudo-doctoris*, Hag. 1782;
Heymann, in the *Säcua. exeg. Stud. ii*, 213.) There
was nothing, however, to prevent these two eminent
men from being perfectly united in the bonds of Chris-
tian affection and brotherhood. When Apollon heard
that Paul was again at Ephesus, he went thither to see
him. It was in this passage that the First Epistle
to the Corinthians was written (A.D. 52), there can
be no doubt that the apostle received from him his
information concerning the divisions in that church,
which he so forcibly reproves (see Conybeare and
Howson, *St. Paul*, ii, 18 sq.). It strongly illustrates
the character of Apollon and Paul, that the former,
doubtless in disgust at those divisions with which his
name had been associated, declined to return to Cor-
inth, while the latter, with generous confidence, urged
him to do so (1 Cor. xvi, 12). Paul again mentions
Apollon kindly in Tit. iii, 13, and recommends him and
Zenas the lawyer to the attention of Titus, knowing
that the latter was to visit Crete. Here Tertullian
speaks. Jerome is of opinion (Comment., in loc.) that he
remained at Crete until he heard that the divisions at
Corinth had been healed by means of Paul's letter,
and that he then returned to that city, of which he af-
terward became bishop. This has an air of probabil-
ity; and the authority on which it rests is better than
any we have for the different statements which make
him bishop of Duras, of Colophon, of Iconium (in
Phrygia), or of Cesarea (Munolog. Grac. ii, 17). He
has been thought by many to have been the author of
the Epistle to the Hebrews (Allford, *Comment.* iv, Pro-
leg. p. 98 sq.).—Kitt., v. e.

*Apoll'yon* (*Apollogov*), the Greek equivalent (Rev. ix, 11) of the Heb. title *Abraddion* (q. v.).

**Apologetic**, a branch of theology which has for
its object the science of defending Christianity against
the assaults of its enemies. A system of Christian doc-
tines (dogmatics), as such, presupposes the truth of
Christianity; the proof of the truth of this presupposi-
tion is not a part of the system, and a separate science
is needed to establish this proof. Apologetics, as a
science, is not identical with apology (q. v.), which is
an actual defence of Christianity; but it seeks and
tests the method of apologistics. The word is often used in practice to denote the apology itself, as well as the method. The name was first used in German theology (probably by Flück). The *scope* of apologetics in German theology is nearly the same as that of the *evidence* (q. v.) of Christianity in Eng-
lish theology, with this difference, that the definition
of apologetics lays a greater stress on its position as
a separate branch of scientific theology.

1. *Relation to Theology.*—The true place of apolo-
getics in the circle of theological sciences is not yet
definitively settled. Schleiermacher makes it a branch of philosophical theology (Thet. Stud. § 92-42). Tho-
roughly as he has thus apologetics, he makes his work
related with systematic theology (Vermachte Schriften, i, 576). There is some reason for the view of other
writers, who place it under the head of biblical criti-
cism, as apologistics must show the genuineness and
credibility of the Scriptures; but yet this is only part of
its object. Falscher gives it the general term of
systematic theology, as the science of first principles
(*Encyklopädie*, § 62, where also a valuable history of
apologistics may be found). Kienlen puts it under the
head of practical theology (*Encyklop. der Theol. Wis-
enschaften*, § 74). Hagenmühler contends that the study
of apologetics cannot be pursued before the student has
acquired the elements of exegetical and historical the-
ology. He therefore places it in the third branch of
theological science, viz., systematic theology (*Eng-
klopädie*, § 81). “Apologetics is treated by Prof. Do-
ner as an integral part of the system of Christian doc-
tine, as the first part of dogmatic theology. In their
proper sense, they are additions to the dogmatical
truth—lies in Christianity itself. It is the justifica-
tion of Christianity in its claim to be the final, abs-
olute religion. It is the justification of Christianity to
think; it shows, or tries to show, that there cannot
be conceived a more perfect religion. Christian doc-
tine, it attempts to prove, are to be received not
merely as very probable, but as certain, because the
impressing power of truth is an axiom of apologetics.
It seeks to reconcile the Logos of the first creation with
the historical work of the Logos in his absolute Reve-
lation. Apologetics thus conceived differs from Chris-
tian apologies. It started, indeed, with repelling at-
tacks. But these attacks were merely the historical
occasion of its existence. It exhibits the Christian
religion as self-grounded—self-dependent. It has an
offensive as well as defensive work. It seeks to show
the inner lack of truth in all thinking which is not
Christian. It differs also from a mere philosophy of
religion, inasmuch as it draws from historical monu-
ments.” (A. Prof. Reuß, in *Deutsches Jahrbuch*.)
whose *Apologistik* (1819) was one of the first to distin-
guish between apologetics and apology, considers the
science properly to be an apologetical handling of
systematic theology. “Dogmatism,” he says, “is
Christian doctrine set forth for Christian thinkers,
who look at it as friends; Apologetics (or more prop-
erly Apology) is Christian doctrine set forth for non-
Christian thinkers, who look at it as enemies.” The
English writers, who have not generally been careful
of scientific form but look more directly to practical
uses, have generally made apologetics a separate
branch of study under the name of *Evidence of
Christianity*. Thus, Watten ([Institutes]) divides the
whole circle of theological sciences into—1. The
*Evidences*; 2. The Doctrines; 3. The Morals; 4. The
Institutions of Christianity; and thus makes apo-
logetics the portal to the whole. So also does
Hill, *Lectures on Divinity* (N. Y., 1847, 2nd ed.),
who gives the following as the principles of Apolo-
getic: 1. General methods, the historical and the philo-
osophical. The first method seeks to vindicate Christianity on the grounds (a) of criticism, by showing the genuineness and authenticity of its sacred books; (b) of history, by showing that the great facts of Christianity are part of the history of the world (chronological). The two
points, by arguing the credibility of the sacred books
and (d) their divine authority, and hence (e) the bind-
ing power on the human intellect of their statements of
fact and doctrine. Most English writers on evi-
dence follow the historical method, and divide their
ground into the two main classes, (a) internal evi-
dence (miracles and prophecy); (b) internal evidence (philosophical). A line of evidence called *presupposition* is formed in this way: admitting the existence and attributes of God,
it is unlikely that He would leave His creatures in
ignorance and wretchedness; and it is likely, also, that,
if He should communicate with them, His revelation
would not be made manifest only to be interpreted
as the Bible. This is the line of Butler's *Analogy*, of Ellis, and of Wat-
on, in the first part of his *Evidences*. A convenient
and scientific method is proposed by Warren (*Sy-
matische Theologie*, Einleitung, § 1), viz., that the
task of the science is to show (1) that Christianity is a
fact of history, (2) that Christianity is the only true
religion; (3) that Christianity is the power by which
unto salvation. "Instead of attempting to deduce
the truth of every part of Christianity from the exter-
nal evidences alone, we have at last learned to begin
with Christianity as an undeniable complex of pheno-
mena, needing for its explanation nothing less than
of the nineteenth century as for those of the apostolic age. I should not be startled if I were told it was greater. But it does not follow that this equally holds good of each good component part. An evidence of the most cogent clearness, unknown to the primitive Christians, may compensate for the evanescence of some evidence which they enjoyed. Evidence comparatively little waxed into prominence and the comparative wane of others, once effulgent, is more than indemnified by the synopsis of παραγωγας, which we enjoy, and by the standing miracle of a Christendom commensurate and almost synonymous with the civilized world. I make this remark for the purpose of warning the divinity student against the disposition to play upon particular points, to the diminution of the credibility of the Gospel too exclusively on some one favorite point" (Works, N. Y. ed. v. 292). Fisher, in his Supernatural Origin of Christianity (N. Y. 1866), has some excellent remarks on the method of Apologetica (Essays I and Xl). See Bishop Butler's admirable discussion of the "particular" evidence for Christianity in his Apology of Religion, pt. ii, ch. vii; and compare New York Review, ii. 141 sq. Mansell, in Aids to Faith (Lond. 1861, 8vo), Essay I; Fitzgerald, On the Study of the Evidence (Aids to Faith, Essay 11); Princeton Review, xvii, 359; and the whole subject further treated, with special reference to English methods, in the Cyclopaedia under Evidence.

III. Of books properly to be called Apologetics, as defined above, there are none in English, though Farrar, Critical History of Free Thought (1863), covers the ground generally. Many manuals of apologetics have been issued in Germany, of which the following are the most important: Stein, Die Apologetik des Christenthums, als Wissenschaft dargestellt (Leipsic, 1824, 8vo); Sack, Christliche Apologetik (Hamburg, 1829, 8vo); Steudel, Grundzüge einer Apologetik für das Christentum (Tübingen, 1830, 8vo); Drey (Rom. Cath.), Apologetik als wissenschaftliche Nachweisung des Christenthums in seiner Erscheinung (Mainz, 3 vols. 1838-47, 8vo).

On the relation of apologetic to other branches of theology, see Lecher, Uber den Eingriff der Apologetik (Studien und Kritiken, 1839, part iii); Kienlen, Die Stellung der Apologetik (Studien und Kritiken, 1846). On the history of apologetics, and on the nature of the Christian evidences, see Tischner, Geschichte der Apologetik (Leipsic, 1856); Hachenbock, Encyklopädie d. thol. Wissenschaften, § 81; Heubner, art. Apologetik, in Ersch and Gruber's Encyklopädie; McCoy, The Supernatural in relation to the Natural, ch. iii (Cambridge, 1862, 12mo); Hampden, Introduction to the Philosophical Evidence of Christianity; Conybeare, Lectures on Theology, ch. i; Hill's Divinity, ch. i; Steele, Philosophy of the Evidences (Edinb. 1824, 8vo); Shedd, Hist. of Dogmatics, bk. ii; Van Senden, Geschichte der Apologetik (transl. from the Dutch, 1866, 8vo); Hayer, Evidentialism, §§ 28, 29, 117, 152, 288; Beck, Dogmengeschichte, §§ 32 sq.; Barnes, Refutation of Christianity (Prob. Rev. July, 1862). See also Apology; Deism; Evidences; Rationalism.

Apologetics. See Apology.
the writers themselves are styled Apologists. The same name was afterward given to defences of Christianity against pagan writers and other opponents, and the science of defending Christianity is called Apologetics (q. v.). In this article we propose to give a brief history of the apologies or defences of Christianity from the beginning down to the close of the Christian era.

1. The Early Age (down to the sixth century).—The Jews, from their affinity to the new religion, seem to have opposed it most bitterly in the beginning. The grounds of their unbelief are stated in the N. T. itself, and are the same now, in substance, as then. The apologists argue apologetically with the Jews when they undertake to show by the prophecies and types of the O. T. that Jesus was Messiah. Later writers in this age are, Justin Martyr (dialogue with Trypho, the Jew) and Origen (against Celcus, who personates a Jewish opponent). The Judaizing teachers in the church had been driven out of the way, and the ground was cleared for a new attempt. If they had arisen, as in the second century, it is probable that the church would have been divided. It is true that controversy on the same subject again arose, and was even carried on in the church. But the ground was cleared for a new attempt. The age is known as the Christian Age, and the Christian religion is the religion of the age. The age is known as the Christian Age, and the Christian religion is the religion of the age.

2. The Middle Age (about A.D. 250 to 500).—The Christian apologists of this age are, Tertullian and Minucius Felix. Tertullian was the first to write in Latin, and Minucius Felix is the first Latin writer on the subject. It is probable that the church would have been divided. But the ground was cleared for a new attempt. The age is known as the Christian Age, and the Christian religion is the religion of the age.

3. The Later Age (about A.D. 500 to 1200).—The Christian apologists of this age are, Augustine, Athanasius, and John Chrysostom. Augustine was the first to write in Latin, and Athanasius is the first Latin writer on the subject. It is probable that the church would have been divided. But the ground was cleared for a new attempt. The age is known as the Christian Age, and the Christian religion is the religion of the age.

The apologists say that they are not writing for the sake of their own generation, but for those who are to come after them. The apologists say that they are not writing for the sake of their own generation, but for those who are to come after them.

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by as realizing the idea of a divine plan and order for the world, as containing the imminent idea of the world and its history (Smith's Hagenbach, § 117). Augustinian theology can properly be called a science of philosophy and religion, with a skill that has never been surpassed (Shedd, Hist. of Doctrines, i. 162 sq.). The Commentarii of Vincentius Lirinensis († 1450) is also, in part, apologetic. On this period, besides the works already cited, see Reeves, The Apologies of the Seven Ecclesiastical Writers (Lond. 1818); Houbigant, Les Apologies des Apologistes du IIe et IIIe siècle (Paris, 1841, 2 vols., 8vo); and Tertullian, De Apologiae Libri Quattuor (Lond. 1790, 2 vols., 8vo); Semisch, Life of Justin Martyr, trans. by Ryland (Edinb. 1845, 1860); Woodham, Tertullian Liber Apologeticae, with Essay on the early Apologists (Camb. 1848, 8vo); Freppel, Les Apologistes Chretiens du IIe et IIIe Siecles (Paris, 1861, 2 vols., 8vo); Houtteville, La Religion propre aux païens de la Grèce (Paris, 1732); one part of which, translated, is, A Critical and Historical Discourse on the Method of the Authors for and against Christianity (Lond. 1739, 8vo); Bolton, The Existence of Christianity in the Writings of the Apologists down to Augustus (New York, 1804, 8vo); Kaye, Ecclesiastical History (Edinb. 1842, 8vo); Kaye, Clement of Alexandria (Lond. 1835, 8vo); Kaye, Clement of Alexandria (Lond. 1835, 8vo); Lardner, Works (vol. ii); Farrar, Cr. Hist. of Free Thought (note 49); Passenée, Histoire des Trois Premiers Siecles de l'Eglise (vols. i and ii); Otto, Corpus Apologistarum christianorum a sancto Iulio aedificat. (Paris, 1840); containing the works of Justin, Tatian, Athenagoras, Theophilus (Jena, 1847-81); and other works named under Apologetics.

II. The Middle Age (seventh century to the Reformation)—In this period we find little to note for the first four centuries. In the Dark Ages, the public mind and thought were nominally Christian, or, at least, were not sufficiently educated to admit of doubts that might create a demand for apologetic works. The external conflict now was only with Judaism and Mohammedanism. Against the Jews, Agobard († 840) wrote his treatise De Inscelis Judaeorum; at a later period Gisbert, or Gilbert, of Westminster († 1117), wrote Disput. Judi et cuus Christiani de fide Christiani, in Anselmi Opera: Abelard († 1142), Dialogus inter Philo, Judaeum et Christianum (Rheinwald, Anecdota, Berlin, 1833, t. i). Against the Mohammedans, Eu- thymius Zigabenus († 1118), Pamoplia (in Sylburgii Saracensica, Heidelb. 1866); Richardus Confusio (1210, ed. Hainaut, 1855); Rebecius († 1453); Stephen de Podium, († 1496); Pepin Fides; Peter of Clugny, Ades. Nymphi. Sermo III. Saracensum (Martene, Monumenta, i. 2). See Hagenbach, Hist. of Doctrines, § 144; Farrar, Critical History of Free Thought, p. 887 sqq. In the ninth century, Scotus Erigena († 875) treated of the relations of revelation and philosophy in his De Divinis Natura (ed. by Gale, 1651, Oxford, and again in 1888, Munster); but the seeds of Pantheism lay in his teaching. The strife between Nominalism and Realism in the 11th century led to a more thorough discussion of fundamental principles as to the relations between faith and reason, and between God and nature; and the orthodox theology of the 12th century contended against the scholastics as a fundamental axiom the precept of St. Augustine: non quero intelligere, ut credam, sed credo ut intelligam. Aquinas's De veritate fides contra Gentiles was directed against the Jews and Mohammedans. Abelard, having given reason to a greater share in his arguments, and gone so far as to point out the contradictions contained in the fathers, (Cr. Hist. of Doctrines, v. 3d ed.), was pursued by the church, although he did not, in principle, differ from the scholastics. As to the grounds of Christianity, be distinguished between credere, intelligere, and cogitare: "through doubt we come to inquiry, by inquiry to truth;" in this anticipating Descartes. But after the Council of Constance (1415), this work was continued in contradiction not only with faith, but also with reason. The newly-learned system of Aristotelian began, in the Middle Age, to be applied to the sciences, and among them to theology. Alexander de Hales († 1245) was the first to give regular theological prolegomena, in which he considered the question whether theology can properly be called a science, or is, as it is contained in the Bible; he ascribed to it experimental, not speculative certainty. The same line was followed by Albertus Magnus, Thomas Aquinas, and Duns Scotus. The latter recognises eight grounds of certainty: praecocii prophetic, scripturarum consecration, consuetudinis sanciorum, iudiciorum, praetextationum, pietatum, rationabilium contentorum, irrationabilium singularum errorum, ecclesiae stabilitatis, et miraculae claritatis. Among the later scholastics we find Durand de St. Poucain († 1386); Gerson, who wrote against the Hussites his Propositiones de sensu literalis S. Scr. et de causis errorum; Raymond de Sabunde († 1435), who, in his Liber creatorum seu theologia naturalis, and Violá animar (often reprinted, as, for instance, at Lyons, 1648, 8vo), asserted that the love of God is the highest knowledge. The controversy with the Molesmes produced in the 14th century John Cantacuzenus († 1378), Oratio ou assertiones pro fide Christiana contra St. Bernard. (ed. by T. d'Ever, Basil, 1548, fol.). In the Western Church more important works appeared, such as Nicholas de Cusa's Crisostom Aelcimus, in which he sought to prove the divinity of Christ by the Koran itself, and Zeuxis Christi contra Judaeos, Saraceos, et Infidelis, written about 1450 by the Spanish poet Góngora. The same time appeared a system of Christian philosophy due to the thought of the Middle Age, and which we find already foreshadowed in Anselm and Hugo de St. Victor. Its principal object was to establish the relation and differences between faith and reason, as well as to reconcile them. In the first rank of these, so to say, philosophical apologists, we find the De Christiana religione et fidei pietae (Paris, 1641) of Marsilius Ficinus († 1499), in which the same views originally advanced by Thomas Aquinas in De veritate Catholicae fides contra Gentiles are easily recognised. To the same class belong the Triumphus crucis secu de veritate religiosis Christiana de Savonarola († 1498), and the Solstitium inueris mei of the same author. A sentence we find in his works may be considered as the distinguishing principle of that whole school of philosophical apologists: gratia praeveritam naturam (Pelt, Theologische Encyclopaedie, § 65).

III. From the Reformation to the Present Time.—The era of modern speculation followed the discovery of printing, the revival of letters, and the Reformation. Europe was filled with a spirit of restless inqu"inity. The Roman corruptions of Christianity led many to doubt Christianit itself. Leo X, himself a sceptic, fortified the pride of letters and of freethinking. Cultivated men seemed likely, on the one hand, to go back to classical paganism, or, on the other, to fall into philosophical pantheism. In the early times the Reformation difficulties in the church itself engrossed the attention of the Christian writers. But soon after apologists received a new impulse from the spirit of free inquiry, which became the dominant note in the fundamental questions of Christianity were again examined. This is the time when appeared the clear and comprehensive De veritate Religionis Christianae (1643) of the Spaniard Ludovicas Vives († 1640). Among the Protestants, the evidence derived from the Testamentum, sp. Sacri internum to a new and fruitful body of arguments, which we find in Philip Neri's De Plessis Traite de la verite de la Religion Chrétienne (1657, 1651); and a Latin trans. by Breithaupt, Jena, 1698, i. 4to), and Hugo Grotius's De veritate Religionis Christianae (1637, etc.; last edit. Amsterdam, 1861).

Among Roman Catholic apologists we notice Melchior Canus († 1570), whose book was not so successful in theological logic than dogmatics; it enumerates the different grounds of evidence recognised by his church. The differences between the Lutheran and
Reformed Churches led also to apologetic as well as controversial works. Among these, one of the earliest and most important is the *Dialogus de fundamentis doctrinae Christianae* (Viteb, 1626, etc., last ed. 1660). In the Roman Church the differences between the Jansenists and the Molinists, and afterward the Jesuits, led Blaise Pascal to write his *Pensées*, which, although unfinished, is one of the ablest and most complete apologetic works of any time.

In the 17th century arose the so-called deism of England, in the leadership of Herbert of Cherbury († 1649) and Hobbes († 1649), contemporaneously with Descartes on the Continent. Spinoza followed with his destructive criticism and with his pantheistic philosophy. These were followed by crowds of less important deists, freethinkers, etc. The grounds, both of attack and defence, were now very different from those of the early ages. Then the advocates of Christianity had to defend it against pagan attacks, and, in turn, to show the absurdity and wickedness of polytheism; now, on the other hand, the deistic unbelievers not only professed to believe in one God, but also sought to show that no special revelation is necessary, and that he can be known both God and duty from the light of nature. The English deism passed over into France and Germany, and, coming in aid of the movement in philosophy and criticism led by Descartes and Spinoza, gave origin there to the movement which finally culminated in the so-called Rationalism, and Pantheism (see the three heads; see also D’Ailly). We shall briefly sketch the history of apologetics in this period, first, on the Continent of Europe, leaving the English and American apologists to the close of this article.

1. Germany.—In Germany the Wolffian philosophy prepared the way for the English deism, which soon took root. The first open infidelity of the period we find in such writers as J. C. Dippel († 1734), author of *Democritus Christianus*, and J. C. Edelmann († 1767), who rejected all revealed religion to attack himself exclusively to conscience. Between these two extremes appeared Leibniz, whose attempt at a reconciliation between philosophy and Christianity, by making reason the judge between them, had prepared the way for the Wolffian school. Among the German apologetists of that period we find Illiellent (Die gute Seele d. göttl. Offenbarung, 1772–82), Köppen (Die Bibel als ein Werk d. göttl. Weisheit, 1857, 1857), A. F. W. Sack (Verehrterter Glaube d. Christen, 1718, 2 vols.), Nüssel (Unterredung z. h. Götz. Religionslehre, 1724), J. J. von Fürstenau (Die Bekenntniss von Wolkenbüttel (Betracht. u. d. Wahrheiten d. chr. Relig. 1776), G. Less (D. Religion, etc., 2d ed. 1786, 2 vols.), and J. G. Töllner († 1744). But the most important of all the German apologists of that time was Friedrich Kleuker, who defended Christianity as the scheme of man’s salvation, while the contemporary theologians chiefly defended the doctrines and morals of the Gospel. His principal works are, *Wahrheit u. göttl. Ursprung d. Christenheit* (Riga, 1787–94); *Ueber die Gründe für d. Aehnlichkeit u. Glaubw. d. herzföll. Christen d. Christenheit* (Hamberg, 1751, 2d ed. 1792 in 3 vols.); *Ueber die Weisheit u. d. Religion d. Menschen* (2d ed. 1792). In the German Roman Catholic Church we find the Wolffian B. Stattler (1771), P. Oppermann (1779), Beda Mayer (1791), and S. von Storchenu, author of the *Philosophie der Religion* (1772–93). The German theologians, however, allowed themselves to be led into a sort of Biblical deism, which was more and more clearly by J. C. Lavater († 1801), who considered faith as the result of the inward feeling of the power of the Gospel, not to be attained by learned demonstrations. The further development of theology in Germany led to the strife between Rationalism and Supranaturalism, and thus apologetics were merged into a meta-philosophy in which the fundamental questions of the Christian faith were freely discussed. This is the time of Reinhard's Ge-
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and stands at the head of a large class of apologetic literature. In 1863 Renan's "Vie de Jésus" appeared in France, followed, in Germany, by a new work from Strauss on the same subject, by Schenkel's "Charakterbild Jesu," and by Schleiermacher's posthumous "Leben Jesu," which, as apologetic literature on this subject sprang up in France, Germany, and England, for the literature of which, see Jesus. L. Feuerbach, in his work on the "Essence of Christianity" ("Wesen des Christentums," 1841), went even beyond Strauss, to the extreme limit of nihilism. He rejected religion and Christianity as mere dreams which, when man awakes, he finds only himself. He became the founder of a new school of materialism, which showed an extraordinary literary productivity, and gained considerable influence. See MATERIALISM.

Among the most important apologies of Christianity against this school belong the Letters on Materialism from Feuerbach ("Briefe über den Materialismus"), and the works of Böhmer. An "Apologetic of Christianity from the stand-point of national psychology" was written by R. T. Grau ("Seminul und Indogermanen in ihrer Beziehung zur Religion und Wissenschaft.") An Apologie des Christentums vom Standpunkte der Philosophie (1854) was published without the purpose of refuting the objections made by Renan, Strauss, and others, to the universal character of the Christian religion on account of its Semitic origin. As Strauss, Renan, Feuerbach, and many other modern opponents denied the possibility of miracles, and made this their chief argument against the truth of supernatural Christianity, a considerable number of works was called forth in defence of miracles, all of which are intended to be more or less apologies of Christianity. See the most important works of this class under MIRACLES.

One of the ablest German apologetic works of modern times is Auberlen's "Göttliche Offenbarung" (Basil, vol. 1, 1861, 8vo). It is a work of which each part is a complete essay in itself, left incomplete by the death of the author in 1864. See AUBERLEN. Among the recent works which are more popular than science, none has produced a more profound sensation than Guizot's "Méditations sur l'Essence de la Religion Chrétienne" (Paris, 1864; translated into English, German, and most of the European languages). Guizot undertakes an apology of those fundamental doctrines of Christianity which are common to both evangelical Protestants and Roman Catholics, and he treats, in succession, of creation, revelation, inspiration, the essence of God, the person and the work of Christ, and the particularity of the belief on the part of the church. Louis Leopold Feuerbach ("Lips. 1864") are ten lectures, held at Leipsic, to show the fundamental difference between the two views of the world ("Werlesschauung") which now dispute with each other the control of modern society, and the ability of Christianity alone to furnish a satisfactory solution of the problem of human life with all its mysteries. Similar is a posthumous work by Thom. Wisenmanna (died 1877, q. v.). Zur Philosophie und Geschichte der Offenbarung (Basil. 1864). The author was a contemporary of Kant, Jacobi, Hermann, Hamma, and Lavater, by all of whom he was highly extolled. Auberlen, in his Apologie, has paid especial attention to his importance as an apologist in the "Jahrbücher für deutsche Theologie" for 1864. Other apologetic works recently published in Germany are Gess and Riggenbach's "Apologetische Beiträge" (Basil.; 1868); a collection of ten lectures by Auberlen, Gess, Peter, Riggenbach, Stahelin, Stockmeyer, under the title "Zur Geschichte des Christentums" (Freiburg, 1861, 8vo); Vossen (Rom. Cath.), Das Christentum und die Eintracht seiner Gegner (Freiburg, 1861, 8vo); Hittinger (Rom. Cath.), Apologie des Christentums (vol. i, Freiburg, 1863, 8vo); Hillen (Rom. Cath.), Apologie des Christentums (Warendorf, 1865); Zeeschitz, Zur Apologie des Christentums nach Geschichte und Lehre (Leips. 1866, 8vo). A new monthly, entitled "Bessa" dei Cultus," devoted entirely to apologetics, was commenced in 1866 at Gütersloh. It has the services of Andreas, Zöckler, and Grau, the two latter of whom are authors of apologetic works mentioned above.

2. French.—At the head of modern French apologists, of course, stands Pascal (q. v.); Huet's "Demonstratio Evangelica" (2d ed. 1860) followed; also Houtteville, mentioned above (1722). Among the Roman Catholics, Ficinclus, "Lettres sur la Religion" (1718); Le Vassor (1718); Lamy (1715); D'Aguerreau (1771); among Protestants de Bèze (1727); Jacquesot (1796); in answer to the French encyclopedists especially, Abbé Guénée, the author of "Moïse véru" (1769); Bergier, in his "Tracté historique et Dogmatique de la vraie Religion" (Paris, 2d ed. 1780, 12 vols.; Bamberg, 1781, 12 vols.). F. A. Chateaubriand also sought to prove the heavenly origin of Christianity in his "Génie du Christianisme" (Paris, 1802; often reprinted and translated), and in his Les Martyrs. The deficiencies of French apologetics are sharply noted by Chassay, "Introduction aux Demonstrations Evangeliques" (Migne, Paris, 1858, 8vo). The Romanist reactionary school, headed by de Maistre (1763-1821), mingled apologetics with destruction of the absolute authority of the church (see Morel, "History of Modern Philosophy," chap. vi. § 2). A school of ultra Rationalists has lately sprung up in France, of which Colani and Rovillé are types. See RATIONALISM. The Evangelical school, on the other hand, has sunk a great deal in the second century in Civet (q. v.); Pressensé (see the "Revue Chrétienne"); and Astiat, "Les Deux Théologies" (Geneva, 1868).

Among modern French apologists we notice the Roman Catholic R. de la Mennais (1864) and Prayssinus (1841). They, however, like de Maistre, so identify Christianity with Roman Catholicism that they cannot, until they are washed in the blood of the church. In the Reformed Church, E. Diodati of Geneva, addresses his "Essai sur le Christianisme" especially to the will. For the numerous writers in answer to Renan, see the bibliography under Jesus.

The Abbé Migne has published a vast collection of the Christian apologists in 18 vols., with an introductory volume, and a concluding volume on the present state of apologetic science and of scepticism, making 20 vols. in all. We deem it worth while to give the whole title of this great work, which is a repository of apologetics: "Démonstrations Evangeliques de Terrail, Origène, Eusebe, S. Augustin, Montalembert, Basil, con, Grotius, Le Métaphysicien, S. Thomas, S. François de Sales, Richard, P. de Choc- seul du Pièiss-Praslin, Pascal, Pélisson, Nicole, Boyle, Bossuet, Bourdaloue, Locke, Lam., Burnet, Malebranche, Lesley, Leibnitz, la Bruyère, Fénélon, Huet, Clarke, Duguet, Stanhope, Bayle, Leclerc, du Pin, Jacquesot, Tilletton, de Haller, Sherlock, de Moine, Pope, Leland, Racin, Massillon, Dilton, Derham, d'Aguerreau, de Polignac, Saurin, Buffier, Warburton, Tourneenuine, Bentley, Littleton, Seed, Fabricius, Adisson, de Bernis, Jean-Jacques Rousseau, Para du Phanjas, Stanislas I, Turgot, Statteur, West, Beaune, Berger, Gérdil, Thomas, Bonnet, de Crillon, Euler, Delamare, Caramelli, Jenkinson, Humphel, S. Lügner, Butler, Bullet, Vauvenargues, Gérouard, Blair, de Pontigum, de Duc, Porteus, Gérard, Diessbach, Jacques, Lamourrette, Lahrar, le Coz, Duvosin, de la Luzerne, Schmitt, Poynter, Moore, Silvio Pellico, Lingard, Bruni- nati, Manzoni, Paley, Perrone, Lambrachini, Dohms, Campion, Fr. Pöllmann, Wiseman, Buckland, Moore, Marcel de Sceville, Clavier, T. de Huy, de Godeau XVI, Cattel, Müller, Sabatier, Bolgini, Morris, Chassay, Lombroso and Consoni; containing the apologetic of 117 auteurs, répandus dans 180 vol.; traduites for the plupart of the diverses langues dans lesquelles avai été écrits; reproduit intégralement, non pas extrait; ouvrage également nécessaire à ceux qui ne croient pas, à ceux qui doutent et à ceux qui

U
crociant; avec Introduction aux Démonstrations évangéliques, et Conclusion du même ouvrage (20 vols. Imp. 8vo, Paris). It is proper to say that the word isthmus in this place is not correct, as penitences in the Protestant writers which impugn Romanism are often omitted.

3. English and American.—The English Deists of the 17th century, Herbert, Hobbes, and Blount, were answered by numerous writers; the literature is given in Leland, Deistical Writers (1706, 8vo), and in Lecheler, Entretiens sur les Evangelistes (1720). Richard Baxter was probably the earliest original writer on Evidences in the English language. His first publication on the subject was The Unreasonableness of Infidelity (1685, 8vo; Works, vol. xx.) followed by The Reasons of the Christian Religion (1667, 4to; Works, xx.) and More Reasons (1667, in answer to Herbert; Works, xx.). In these books Baxter shows his usual acuteness, and anticipates many of the arguments of later writers. Farrar (Critical Hist. of Free Thought), strangely enough, omits Baxter from his list of writers given in note 49, from which the following statement is taken. Locke in his Essay wrote The Reasonableness of Christianity (Works, vol. i.; Waterland, Reply to Tindal; Boyle (1626-1691) not only wrote himself on the evidences, but founded the Boyle Lectures [see Boyle], a series which was mainly composed of works written by men of real ability, and contains several treatises of value. Among the series may perhaps be noticed the Benevento (1698), of Bishop Williams (1695); Gassett (1697); Dean Stanhope (1701); Dr. Clarke (1704-5); Derham (1711); Dod (1713); Gardon (1721); Berriman (1780); Wotton (1706); Owen (1769). Other series of lectures in defence of Christianity followed, both in England and on the Continent, viz., the Moyer Lecture (1719); the Leyden (1758); the Warburton (1772); the Basle (1775); the Bampton (1780); the Hague (1785); the Haarlem (1876); the Hulsean (1820); the Congregational (1835). See each of these heads. The Lowell Lecture (Boston) has similar objects. Among separate treatises of this period, Leslie († 1792), Short Method with the Deists; Jenkins, Reasonableness of Christianity (1721); Foster, Usefulness and Truth of Christianity, against Tindal; Sherlock, Trial of the Witnesses, against Woolston; Lyttleton, on St. Paul's Conversion; Conybee, Defence of Revelation (1787); Warburton, Divine Legation of Moses; Addison, Evidences (1729); Spence, Zeno (1774); Bills, Ancients (1791), may also be mentioned. The great work of Bishop Butler, The Analogy of Religion, etc., was the recapitulation and condensation of all the arguments that had been previously used, but possessed the largeness of treatment and originality of combination of a mind which had not so much borrowed the thoughts of others as had been educated by them. Balgry's Discourses (84 ed., 1790, 2 vols.), and his Tracts, Moral and Theological (1784, 8vo), are very valuable. In the latter half of the century, the historical rather than the moral evidences were developed. First, the religion of nature was proved: at this point the Deists halted, the Christian writers embarked. The further problem and the revealed religion was bridged at first by probability; next by Butler's argument from analogy, put as a dilemma to silence those who objected to revelation, but capable of being used as a direct argument to lead the mind to revelation; thirdly, by the historical and philosophical methods discussed in the 17th century, there was a development of the revelation, even without other evidence. The argument in all cases, however, whether philosophical or historical, was an appeal to reason—either evidence of probability or of fact—and was in no case an appeal to the authority of the church. Accordingly, both the Evidences of Sumner, Hell (1784, 8vo, an admirable book); Alexander, Christ and Christianity (N. Y. 1854, 12mo); Peabody, Christianity the Religion, of Nature (Lowell Lect., Boston, 1868, 8vo); Faber, Difficulties of Infidelity (N. Y. 1858); Schaaff, The Person of Christ the Miracle of History (N. Y. 1863, 12mo); the Evidences from the Gospels (Boston, 1855, 8vo); Garbett, The Divine Plan of Revelation (Boyle Lect., London, 1864, 8vo). Of writings against the Jews since the Reformation.
we note, Hoornbeek, Pro convincend. Judaeis (1655, 4to); Limborch, Amica Collatio cum erudito Judaeo (1687, 4to); Leslie, Short Method with the Jews; Kidder, Denise: or the History of the British Jews (1756, fol.); McCaul, The Old Paths (1837); ibid., Wark, Wandering Lectures (1840). Against the Mohammedans, besides Grotius, De Veritate, see Prieur, Nature of Imposition in the Life of Mohammed (1850); Le, Tracts on Christianity and Mohammedanism, by Martyn (1824, 8vo); White, Hampton Lect. (1784, 8vo); Milt, Life of Mohammed (1856). For the primitive Christians, see Harnack, Mission und Kontroverse, see Jauzen. For the Colenso controversy in England, and that caused by the "Essays and Reviews," see Rationalism (English). See also Apologetics; Atheism; Evidence; Deism; Infidelity; Pantheism.—Christian Remembrances, xii, 327, and xii, 149; London Quart. Rev. (Oct. 1854); American Theol. Rev. (1851, 438); North British Rev. xiv, 431; Hagenbach (Smith), History of Doctrines, § 28, 116, 157, 238, 294, 276; Sheed, History of Doctrines, l. i.; Polt. Theol. Encyclopedia, p. 378 sq.; Fabricius, Syllabus Scriptur. qui pro veritate Relig. Christ. scriptur. (1725, 4to); Kütter, Geschichte d. christl. Philosophie, vol. ii; Thomasius, Geschichte der Kirchendisc. Christian Student, p. 469 sq. (where a pretty full list of books is given); Walch, Bibliotheca Theologica, ch. v (a copious list up to time of publication, 1757); Kahnis, Geschichte von German Protestantism (transl., Edinb. 1855); Bartholomé, Scrupice Theol-gique (1852); M. de Montalembert, Le fils d'église (1861); Internationalism (N. Y. 1855, 8vo); Fisher, The Supernatural, Origin of Christianity (N. Y. 1855, 8vo); Metz, Quart. Rev. (April, 1858, p. 301, 312; July, 1862, p. 457, 465); Bibliotheca Sacra (July 1865, p. 824); Gass, Test. Dogmat., vol. i; Warren, Systematische Theologie, Einleitung, p. 17-22; Hagenbach, Encyclopedia and Methodology, ch. ii, 21; Comm. on N. T. ch. iv; Walker, Philosophy of the Plan of Salvation (N. Y. often reprinted); Bushnell, Nature and the Supernatural. A complete history of apologetical and polemical theology is preparing by Wernor (Rom. Catholic; vols. i–iv, Schaffhausen, 1851-1866).

Apostasy (διώρροια, resol, a forsaking or renouncing religion, either by an open declaration in words, or a virtual declaration by actions. The Greek term is employed by Paul to designate the "falling away" (διώρροια), which in his time was held in check by some obstacle (vō καρίων, διώρροιαν), 2 Thess. ii, 3, 10. Evidence of two religious defection (Gen. xiv, 4, Sept.; 2 Chron. xiii, 6, Sept.; Acts v, 37); Religious defection (Acts xxi, 21; 1 Tim. iv, 1; Heb. iii, 12). The first is the common classical usage of the word. The second is more usual in the N. T.; so St. Ambrose understands it (Comm. in Luc. xx, 20). This διώρροια (apostasy) implies διώρρεω (apostate). An organized religious body being supposed, some of whose members should fall away from the true faith, the persons so falling away would be διώρρηται, though still formally unserved from the religious body; and the body itself, while, in respect to its faithful members, it would retain its existence, and the attitude of two religious defection (Gen. xiv, 4, Sept.; 2 Chron. xiii, 6, Sept.; Acts v, 37); Religious defection (Acts xxi, 21; 1 Tim. iv, 1; Heb. iii, 12). The antitype may be found in the corrupted Church of Christ in so far as it was corrupted. The same body, in so far as it maintained the faith and love, was the bride and the spouse, and in so far as it "fell away" from God, was the διώρρεεα διώρροια (apostate) body of old was the beloved city, and Sodom the bloody city—the church of God and the Synagogue of Satan. It is of the nature of a religious defection to grow up by degrees. We should not, therefore, be able to lay the finger on any special moment at which it commenced. St. Cyril of Jerusalem considered that it was already existing in his time (Catech. xvii, 5). "None," he says, "are called Christians, for men have fallen away (διώρροιαν) from the right faith. This, then, is the διώρροια, and we must begin to look out for the enemy; already he has begun to send his forerunners, that the prey may be ready for him at his coming" (Catech. xv, 9). See Man of Sin. The primitive Christian church had several kinds of apostasy: the first, of those who went entirely from Christianity to Judaism; the second, of those who complied so far with the Jews as to communicate with them in many of their unlawful practices, without making a formal profession of their religion; thirdly, of those who mingled Judaism with Christianity together; and, fourthly, of those who voluntarily relapsed into paganism. See Libellatii; Sacrificat; Traditors (Parrhes., s. v.).

At an early period it was held that the church was bound, by the passages of Scripture in which the sin of apostasy is referred to, either entirely to refuse absorption, or to continue in the same communion. The Christian Student, p. 469 sq. (where a pretty full list of books is given); Walch, Bibliotheca Theologica, ch. v (a copious list up to time of publication, 1757); Kahnis, Geschichte von German Protestantism (transl., Edinb. 1855); Bartholomé, Scrupice Theol-gique (1852); M. de Montalembert, Le fils d'église (1861); Internationalism (N. Y. 1855, 8vo); Fisher, The Supernatural, Origin of Christianity (N. Y. 1855, 8vo); Metz, Quart. Rev. (April, 1858, p. 301, 312; July, 1862, p. 457, 465); Bibliotheca Sacra (July 1865, p. 824); Gass, Test. Dogmat., vol. i; Warren, Systematische Theologie, Einleitung, p. 17-22; Hagenbach, Encyclopedia and Methodology, ch. ii, 21; Comm. on N. T. ch. iv; Walker, Philosophy of the Plan of Salvation (N. Y. often reprinted); Bushnell, Nature and the Supernatural. A complete history of apologetical and polemical theology is preparing by Wernor (Rom. Catholic; vols. i–iv, Schaffhausen, 1851-1866).
APOSTATE

ascribed. The term "apostasy" is perverted when it is applied to a withdrawal from any system of mere polity; it is, in fact, usually employed only in connection with a departure from the written truth of God in some form, public or personal.—Bingham, Orig. Eccles. bk. xvi, ch. VI, s. v. See BACKSLIDING.

APOSTATE (ἀπόστατος, from ἀπόστασις, to send forth). In Attic Greek the term is used to denote a "flee or natural armament." It occurs only once in the Sept. (I Kings xiv, 6), and there, as uniformly in the New Testament, it signifies a person sent by another, a messenger. It has been asserted that the Jews were accustomed to term the collector of the half shekel which every Israelite paid annually to the Temple an apostle; and we have better authority for asserting that the Jews employed agents who carried about encyclical letters from their rulers. Cæcennius states that it is even yet a custom among the Jews to call those who carry about circular letters from their rulers by the name of apostles. To this use of the term Paul has been supposed to refer (Gal. I, 1), when he asserts that he was "an apostle, not of men, neither by man—by man, an apostle not like those known among the Jews by that name, who derived their authority and received their mission from the chief priests or principal men of their nation. The import of the word is strongly brought out in John xix, 16, where it occurs along with its correlate, "The servant is not greater than his Lord, neither he that sent the servant is greater than he who sent him."

It is the opinion of Suicer (Thæsauri, art. ἀπόστολος) that the appellation "apostle" is in the N.T. employed as a general name for Christian ministers as "senti by God," in a qualified use of that phrase, to point out the word or the person whose word is of loose sense by the fathers. Thus we find Archippus, Philumemon, Apphia, the seventy disciples (Luke x, 17, 17), termed apostles; and even Mary Magdalene is said γεννησθαι τοις ἀπόστολοις ἀπόστολος, to become an apostle to the apostles. No evidence, however, can be brought forward of the term being thus used in the N.T. Andronicus and Junia (Rom. xvi, 7) are indeed said to be ἰησοῦς ἐν τοις ἀπόστολοις, of note among the apostles; but these words by no means imply that they were apostles, but only that they were well known and esteemed by the apostles. The early workers of the apostles are, by Chrysostom denominated ἀπόστολοι. The noun, the appellation of an apostle, is, by Chrysostom denominated ἀπόστολος. The use of the term has been thus restricted. The term, however, is still, in some cases, employed. In the Apoc.

which admits, to say the least, of being plausibly accounted for in another way. We know that, on the occasion referred to, "the prophets and teachers, when they had fasted and prayed, and laid their hands on Barnabas and Saul, sent them away (ἀπέσταλς); so that, in the sense in which we will immediately find the word "apostle" used, they were called "apostles" by the church, and the name of "apostle" came to be used by them for their designation. In the Acts x, 23, 24, 25, 26; xvi, 7, 14, 15, 16, 17, 18, 20, 26; xvi, 27, 28; xvi, 4, 14, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28; xvi, 4, 14, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28. Before his ascension he, on the day of Pentecost, communicated to them those
supernatural gifts which were necessary to the performance of the high functions he had commissioned them to exercise; and in the exercise of these gifts they, in the Gospel history and in their epistles, with the Apocalypse, gave complete view of the will of their Master in reference to that new order of things of which he was the author. They "had the mind of Christ." They spoke "the wisdom of God in a mystery." That mystery "God revealed to them by His Spirit," and they spoke it, "not in words which man's wisdom teacheth," but which the Holy Ghost teacheth. They were "ambassadors for Christ;" and bought men, "in Christ's stead, to be reconciled to God." They authoritatively taught the doctrine and the law of their Lord; they organized churches, and required them to "keep the traditions," i.e. the doctrines and ordinances delivered to them (Acts ii; 1 Cor. ii; 16; ii; 7, 10, 18; 2 Cor. v; 20; 1 Cor. xi; 2). Of the twelve originally ordained to the apostleship, one, Judas Iscariot, "fell from it by transgression," and Matthias, "who had companied with the other apostles," all the time that the Lord Jesus went out and in among them, was by lot substituted in his place. The apostles, complete view of the will of the mystic, Paul, was also miraculously added to the number of these permanent rulers of the Christian society (Acts ix; xx; 4; xxvi; 15-18; 1 Tim. i; 12; ii; 7; 2 Tim. i, 11). See Disciples (Twelve).—Kitto, s. v.

The number twelve was probably fixed upon after the analogy of the tribes of Israel; and Peter, usually prominent among them (Matt. xix, 28; Lightfoot, Hor. Heb. p. 323; comp. Tertull. c. Marcion. iv, 415), and was so exact that the apostles are often termed simply "the Twelve" (Matt. xxvi, 14, 47; John vi, 67; xx, 24; 1 Cor. x, 5). Their general commission was to preach the gospel. (See generally Cave, Hist. of the Apostles. Lond. 1677; Spenheim, in his Dissert. actu apostolorum, Lngld. B. 1679; Budde Eccles. apostol. Jen. 1729; Burman, Exercit. acad. ii, 104 sq.; Hes, Grisch. u. Schrift. d. Apostel,Tur. 1821; Plancz, Grisch. des Christen, Gott. 1818; Wilhelm, Chris. Apostel, Heldh. 1825; Cappell, Histor. apost. illust. Genev. 1824, Salmar, 1803, Frech. 1801; Von Eenom, Historia Christi et Apostol. Gott. 1758; Rullmann, De Apostolis, Rint. 1789; Stanley, Sermons on the Apostolic Age, Oxz. 1847, 1852; Renan, Les Apotres, Paris, 1866.) They were undedicated persons (F. Lami, De eruditione apostolorum, Flor. 1730) taken from common life. Of these twelve, three were sons of Zebedee; of them, James and John, and the favorite of them, had been his disciples of John the Baptist (John i, 35 sq.). Some of them appear to have had relatives of Jesus himself. See Brother. Our Lord chose them early in his public career, though some of them had certainly partly attached themselves to him before; but never in their call as apostles they appear to have been continuously with him or in his service. They seem to have been all on an equality, both during and after the ministry of Christ on earth; and the prelatial supremacy of Peter, founded by the Romish Church upon Matt. xvi, 18, is nowhere alluded to in the apostolic period. We find one indeed, Peter, from fervor of personal character, the first to speak, and distinguished by having the first place assigned him in founding the Jewish and Gentile churches [see Peter]; but we never find the slightest trace in Scripture of any superiority or primacy being in consequence accorded to him. We also find that he and two others, James and John, are the only ones who are admitted to the inner privacy of our Lord's acts and sufferings on several occasions (Mark v, 37; Matt. xvii, i sq.; xxvi, 57; but this is no proof of superiority in rank or office. Early in our Lord's ministry, he sent them out two and two to preach repentance, and take with them the key of the kingdom of heaven (Matt. xvi, 19). This their mission was of the nature of a solemn call to the children of Israel, to whom it was confined (Matt. x, 5, 6). There is, however, in his charge to the apostles on this occasion not a word of their proclaiming his own mission as the Messiah of the Jewish people; their preaching was at this time strictly of a preparatory kind, resembling that of John the Baptist, the Lord's forerunner. But Jesus early informed the apostles respecting the solemn nature, the hardships, and even positive danger of their vocation (Matt. x, 17), but he never imparted to them any exoteric instruction, nor even intimated them into any special mysteries, since the whole tendency of his teaching was practical; but they constantly accompanied him in his training of preaching and to the festivals (being unhindered by their domestic relations, comp. Matt. vii, 14; 1 Cor. ix, 5; see Euseb. Hist. Eccles. iii, 30; Schmid, De apostolis woraritis, Helmst. 1704, Viteb. 1734; comp. Deyling, Liber. iii, 439 sq.; Paff, De circulatione nov. &ev. multarum apostolarch, Tuling. 1724; Schultheisses, Neueste theol. Nachricht. 1829, i, 180 sq.), beheld his wonderful acts, listened to his discourses addressed to the multitude (Matt. v, 1 sq.; xxiii, 1 sq.; Luke iv, 15 sq.), or his discussions with learned Jews (Matt. xix, 15 sq.; Luke x, 26 sq.); occasionally (especially in the case of John and Stephen), when he favored them, he lowered them in private (Matt. xvii, 1 sq.), and conversed freely with him, eliciting information (Matt. xv, 15 sq.; xvii, 1 sq.; Luke viii, 9 sq.; xii, 41; xvii, 5; John ix, 2 sq.) on religious subjects, sometimes with respect to the sayings of Jesus, sometimes in general. We hear nothing of a special commission, nor even on one occasion themselves inclined to make attempts at a prophetic instruction of the Gospel (Matt. vi, 7 sq.; Luke ix, 6 sq.), and with this view performed cures (Mark vi, 18; Luke ix, 6), although in this last they were not always successful (Matt. xvii, 16). They had, indeed, already acknowledged him (Matt. xvi, 16; Luke ix, 20) as the Messiah (i.e., the anointed, endowed with miraculous powers (Luke ix, 64), yet they were slow in apprehending the spiritual doctrine and aim of their Master, being impeded by their weak perception and their national propensities (Matt. xv, 16; xvi, 22; xvii, 20 sq.; Luke ix, 54; John xvi, 12), inasmuch that they had to say him (or, according to the obvious import of the plainest parables (Luke xii, 41 sq.), and, indeed, they themselves at times confessed their want of faith (Luke xv, 5); nor even at the departure of Jesus from the earth, when for two or three years they had been his constant and intimate companions (John x, 17; comp. John xvi, 12), they did not fail to love and value the last suppers and by their witness to the love which Jesus had to his own. So also at the last supper, and by their witness to the love which Jesus had to his own. So also at the last supper, in so solemn circumstances (Matt. xxvi, 26 sq.; Mark xiv, 22 sq.; Luke xii, 17 sq.) neither served to awaken their enthusiasm, nor indeed to preserve them from outright faithlessness at the death of their Master (Matt. xvii, 14 sq.; Luke xxiv, 38 sq.; John xxi, 9 sq.), or the time of his restoration (Matt. xxviii, 18 sq.). The number of Jesus and a number of females charged themselves with the interment of his body, and it was only his incontestable resurrection that gathered together again his scattered disciples. Yet the most of them returned even after this to their previous occupation (John xxi, 24 sq., as if in wonderment of it), and then followed a fresh command of the Master (Matt. xxviii, 28 sq.) to direct them to their mission, and collect them at Jerusalem (Acts i, 4). Here they awaited in
a pious association the advent of the Holy Spirit (John xii, 22), which Jesus had promised them (Acts i, 8) as the Paraclete (John xiv, 26; xvi, 13); and soon after the ascension of their teacher, on the Pentecost established at the founding of the old dispensation, they felt themselves surprised by an extraordinary phenomenon (see Schultess, De Charismatibus. Spirit. Sancti, Leips. 1809; Schulz, Geographia der ersten Christen, Leips. 1813; Raeder, Planckingen, i, 11 sq.), resulting in an internal influx of the power of that Spirit (Acts ii); and thereupon they immediately began, as soon as the vacancy occasioned by the defection of Judas Iscariot had been filled by the election of Matthias (Acts i, 15 sq.), to publish, as witnesses of the resurrection of the Lord Jesus, in the Holy City with ardor and success (Acts ii, 41). Their course was henceforth decided, and over much that had hitherto been dark to them now beamed a clear light (John ii, 22; xii, 16; see Henke, in Pott's Episogie, i, 19 sq.).—Winer, s. v.

5. Under the eyes of the apostles, and not without personal sacrifices on their part, the original Christian membership at Jerusalem erected themselves into a community within the pale of Judaism, although irrespective of its sacred rites, with which, however, they maintained a connection (Acts iii, vii, viii); and the apostolic activity soon disseminated the divine word among the people (Acts vii, 1 sq., liii), while already Jesus had gained some followers (John iv). In the mother Church at Jerusalem their superior dignity and power were universally acknowledged by the rulers and the people (Acts v, 12 sq.). Even the persecution which arose about Stephen, and put the first check on the spread of the Gospel in Judea, does not seem to have brought peril to the apostles (Acts vii, 1). Here ends, properly speaking (or rather, perhaps, with the general visitation hinted at in Acts ix, 32), the first period of the apostles' agency, during which its centre is Jerusalem, and the prominent figure is that of Peter. Agreeably to the promise of our Lord to him (Matt. xvi, 18), which we conceive it impossible to understand otherwise than in a personal sense, he among the twelve foundations (Rev. xxi, 14) was the stone on whom the Church was first built; and it was his privilege first to open the door of heaven to the Gentiles (Acts x, 42) and to Gentiles (Acts x, 11). The next successive step was taken by Peter, who, not without misgivings and even disapproval on the part of the primitive body of Christians, had published the Gospel on the sea-coast (Acts x, 21); and this led to the establishment of a second community in the Syrian metropolis (Acts xii, 21), while by connection with the Church at Jerusalem (Acts xi, 22 sq.), and constitutes the centre of this second period of the apostolic history.

But all that had hitherto taken place was destined to be cast into the shade by the powerful influence of one individual, a Pharisee, who received the apostolate in a most remarkable manner, namely, Paul. Treated at first with suspicion, he soon acquired influence and consideration in the circle of the apostles by his enthusiasm (Acts xii), but, betaking himself to Antioch, he carried forth thence in every direction the Gospel into distant heathen lands, calling out and employing active associates, and resigning to others (Peter; comp. Gal. ii, 7) the conversion of the Jews. His labors form the third apostolic period. From this time Paul is the central character of the apostolic history; even Peter gradually disappears, and it is only after Paul had retired from Asia Minor that John appears there. He even takes his departure from the apostleship, and accomplished more for Christianity than all the directly-appointed apostles, not only in extent, measure.

uring his activity by the geographical region traversed, but also in intensity, since he especially grasped the comprehensive scope of the Christian remedial system, and sought to harmonize the heavenly doctrine with sound learning. It is not a little remarkable that a Pharisee should thus most successfully comprehend the world-wide spirit of Christianity.

4. Authentic history records nothing concerning the apostles' return home, except that Peter, John (Acts viii, 14), and the two James's (Acts x, 17; xvi, 18). Traditions, derived in part from early times (Euseb. Hist. Eccles. iii, 1), have come down to us concerning nearly all of them (see the Acta Apostolorum Apocrypha, which have been usually looked upon as the acts of the Twelve Apostles, or the Geog- raphy, i, 402 sq.; and Cave's Antiquitates Apost. ut sup.; also Peronius Vitis Apostolorum, Par. 1551, Rec. 1774; comp. Ludwigt, Die Apost. Jes. Quedlinb. 1841; Heringa, De vitis apostolorum, Tiele, 1844), but they must be cautiously resorted to, as they sometimes conflict with one another, and their gradual growth can often be traced. All that can be gathered with certainty respecting the subsequent history of the apostles is that James (q. v.), after the martyrdom of James the greater (Acts xii, 2), usually remained at Jerusalem as the acknowledged head of the fraternity (comp. Acts xii, 17) and president of the college (Gal. ii, 9); Peter (Acts ii, 29; Acts viii, 25; Gal. ii, 9); while Peter travelled mostly as missionary among the Jews ("apostle of the Circumcision," Gal. ii, 8), and John (all three are named "pillars" of the Christian community, Gal. ii, 9) eventually strove at Ephesus to extend the kindly practical character of Christianity, which had been endangered by Gnostical tendencies, and to win disciples in this temper. From this period it certainly becomes impossible to determine the sphere of these or the other apostles' activity; but it must ever remain remarkable that precisely touching the evangelical mission of the immediate apostles no more information is extant, and that the memory of the services of most of them survived the very first century only in extremely unreliable stories. We might be even tempted to consider the choice of Jesus as in a great measure a failure, especially since a Judas was among the select; but we must not forget, in the first place, that it was of great importance for the future to form a narrow circle of disciples, i. e. at a time when there was small opportunity for selection (Matt. ix, 37 sq.); in the second place, that, in making the choice, he could only have regard to moral and intellectual constitution, in which respect the apostles chosen probably equalled the Pharisees, or at least, finally, that, even if (as some infer from John ii, 25) the ultimate results had been clearly foreseen by him, they did not (especially after the new turn given to the Christian enterprise by Paul) strictly depend upon this act of his, since, in fact, the successful issue of the scheme justified his sagacity as the instrumentalities by which it was on the whole carried forward. Some writers (Neander, Heb. p. 228 sq.) have tried quite an argument for the selection of the apostles from their various idiosyncrasies and marked traits of character (Gregorii Dion. de temperamentis sive scriptorum N. T. Lips. 1710; comp. Haas, Heb. Jes. xxix, 1 sq., 11 sq., xxii, 1 sq.); but finally they understood that they should all have an equal career or mission; the founding of the Church in Palestine and its vicinity was their first and chief work, and their services in other countries, however important in themselves, were of secondary interest to this. See generally respecting the apostles, the history Mr. Neander's (especially in the N. T.), Neander's Planning and Training of the Prim. Ch. (Hamb. 3d ed. 1841, Edinb. 1848); D. F. Bacon, Lives of the Apost. (N. Y. 1846).

5. The characteristic features of this highest office in the Christian Church have been very accurately
delined by M'Lean, in his Apostolick Commission. "It was essential to their office—(1.) That they should have seen the Lord, and been eye and ear witnesses of what they testified to the world (John xv, 27). This is the condition of every world in all places, that the apostles are to be the successors of Jesus to succeed Judas (Acts i, 21, 22), that he should have been personally acquainted with the whole ministerial course of our Lord, from the baptism of John till the day when He was taken up into heaven. He himself describes them as 'those that had continued with Him in the temptation in the wilderness' (Luke xxii, 26). By this close personal intercourse with Him, they were peculiarly fitted to give testimony to the facts of redemption; and we gather, from his own words in John xvii, 28; xv, 26, 27; xvi, 13, that an especial bestowal of the Spirit's influence was granted them, by which their memories were quickened, and their powers of reproducing that which they had heard from him increased above the ordinary measure of man. Paul is no exception here; for, speaking of those who saw Christ after his resurrection, he adds, 'and last of all he was seen of me' (1 Cor. xv, 8). And this he elsewhere mentions as one of his apostolic qualifications; 'I am not worthy to be called an apostle' (1 Cor. ix, 1). So that his saying that Just One and hearing the word of his mouth' was necessary to his being 'a witness of what he thus saw and heard' (Acts xxii, 14, 15). (3.) They must have been immediately called and chosen to that office by Christ himself, or he must have been impossible. Matthew, Mark, Luke, Peter, and John (Luke vi, 13; Gal. i, 1), Matthias not excepted; for, as he had been a chosen disciple of Christ before, so the Lord, by determining the lot, declared his choice, and immediately called him to the office of an apostle (Acts i, 24—26). (3.) Infallible inspiration was also essentially necessary to that office (John xvi, 13-15; Acts ii, 10; Gal. i, 11, 12). They had not only to explain the true sense and spirit of the Old Testament (Luke xxiv, 27; Acts xxii, 22, 23; xxvii, 28), which were hid from the Jewish doctors, but also to give forth the New Testament revelation to the world, which was to be the unalterable standard of faith and practice in all succeeding generations (1 Pet. i, 25; 1 John iv, 6). It was therefore absolutely necessary that they should be secured against all error and mistake by unerring instruction. Accordingly, Christ bestowed on the Spirit to teach them all things, to bring all things to their remembrance whatsoever he had said (John xvi, 13), to make them into all truth, and to show them things to come (John xvi, 13). Their word, therefore, must be received, 'not as the word of men, but as it is in truth, the word of God' (1 Thess. ii, 13), and as that whereby we are to distinguish 'the spirit of truth from the spirit of error' (1 John iv, 6). (4.) Another qualification was the power of working miracles (Mark xvi, 20; Acts ii, 43), such as speaking with divers tongues, caring the lame, etc. (1 Cor. xii, 8). These were the credentials of their divine mission. 'Truly, says Paul, 'the signs of an apostle were wrought among you in all patience, in signs and wonders, and mighty deeds' (1 Cor. xii, 29). Miracles were necessary to confirm their doctrine at its first publication, and to gain credit to it in the world as a revelation from God, and by these 'God bare them witness' (Heb. ii, 4). (5.) To these characteristics may be added the universality of their mission. Their charge was, not only to the Jewish church, but to the Gentile, like that of ordinary pastors, but being the oracles of God to men, they had the care of all the churches (2 Cor. xi, 28). They had power to settle their faith and order as a model to future ages, to determine all controversies (Acts xvi, 4), and to exercise the rod of discipline over all (1 Pet. v, 2). They were the primary teachers or flock (1 Cor. v, 2-6; 2 Cor. x, 8; xiii, 10). 6. It must be obvious, from this scriptural account of the apostolical office, that the apostles had, in the strict sense of the term, no successors. Their qualifications were supernatural, and their work, once performed, remains in the infallible record of the New Testament, for the advantage of the Church and the world. They held the keys of the Church, and were the pillars on the porch of historic teachers of Christian doctrine and law. All official men in Christian churches can legitimately claim no higher place than exponents of the doctrines and administrators of the laws found in their writings. Few things have been more injurious to the cause of our Christianity than the assumption by all the latter-day officers in the Church of the peculiar prerogatives of the holy apostles of our Lord Jesus. Much that is said of the latter is not at all applicable to the former; and much that admits of being applied can be so, in truth, only in a very secondary and extenuated sense. See Succession. The apostolical office seems to have been pre-eminently that of founding the churches, and upholding them by supernatural power specially bestowed for that purpose. It ceased, as a matter of course, with its first holders; all continuation of it, from the very conditions of its existence (comp. 1 Cor. ix, x), being impossible. Not from any defect in the ancient churches coexisted with, and did not in any sense succeed, the apostles; and when it is claimed for bishops or any church officers that they are their successors, it can be understood only chronologically, and not officially. See Succession. 7. In the ecclesiastical Writers we find the term δاءωντολογος, "the apostle," used as the designation of a portion of the canonical books, consisting chiefly of the Pauline Epistles. "The Psalter" and the "Apostle" are often mentioned together. It is also not uncommon with these writers to call Paul "the Apostle" by way of emulation. The several apostles are usually represented in medieval pictures with special badges or attributes: St. Peter, with the keys; St. Paul, with a sword; St. Andrew, with a cross; St. James the Less, with a fuller's pole; St. John, with a cup and a winged serpent flying out of it; St. Bartholomew, with a knife; St. Philip, with a long staff, whose lower end is formed into a cross; St. Thomas, with a lance; St. Matthew, with a hatchet; St. Matthias, with a battle-axe; St. James the Greater, with a pilgrim's staff and a gourd-bottle; St. Simon, with a saw; and St. Jude, with a club. (See Lardner, W. H. 2, 22.) For the history of the several individual apostles, see each name (Mant, Biog. of the Apostles, Lond. 1840). 8. Further works on the history of the apostles, besides the patriotic ones by Dorotheus of Tyre (in Hammer's Eusebius, Lond. 1663), Jerome (in append. of his Opera, ii, 945), Hippolytus (of doubtful genuineness, given with others in Fabricus God. Apostol. N. T. ii, 388, 744, 757; iii, 599), Nicetas (Lat. in Bibl. Max. Patr. xxvii, 384; Gr. and Lat. by Combein, Acta. N. R. p. 827), and others (see J. A. Fabricius, Bibliotheca Eccles. append.), are the following: G. Fabricius, Hist. J. C. tempore apostolorum. etc. (Lips. 1585, 1584, 4to); Cave, Acts of the Apostles (Lond. 1684, 1686, fol., and often since; new ed. by Cary, Oxon. 1840, 8vo; a standard work on the subject, above referred to); Hoffmann, Geschichtsbiokalender d. Apostel (Prem. 1899, 8vo); Grunenberg, De Apostolica (Rost. 1704, 1705); Reading, Hist. of our Lord, with Lives of the Apostles (Lond. 1716, 4vo); Anonymous, Hist. of the Apostles, etc. (Lond. 1725, 8vo); Sandrin, Hist. Apostolica (Petav. 1731, 8vo; an attempt to fortify the Acts by external accounts); G. Erasmus, Peregrinationes apostolorum (Regiom. 1705); Tillemont, Histoire Ecclesiastique, i and ii; Fleetwood, Life of Christ, s. f.; Lardner, Works, vi; Jacob, Geschichte d. Apostel (Gotha, 1758); W. S. Hugel, Apostel, nach ihrem Leben u. Wirken (Lips. 1821, 8vo); Wilhelm, Christi Apostel u. erste Bekenner (Heidelb. 1825, 8vo); Kittto, Daily Bible Illustrations, ev. ser. iv; Green-
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Woods, Lives of the Apostles (84 ed. Bost. 1846, 12mo); also the works enumerated under Acts (of the Apostles). Of a more special character are the following among others: Ribó, De apostolat. judaeorum (Lipps. 1849). Remond, De saeculo, De kabiru at inimici, apostolus, sacerdotatus (Lips. 1702); Pfütte, De apostolus, et prophetar. in N. T. eminencia et discrimine (Lips. 1788); Rhodmann, De saepinicia Christ. in electione apost. (Jen. 1752); C. W. F. Walch, De illuminazione apostolorum successione (Gottl. 1795); Michaelis, De apostoli et ministri in apostolatus, sine apostolo. Learning and Inspiration of the Apostles (Lond. 1798); Goldhorn, De institutione apostolorum, nec opus recte agendi a Jesu numerum perpetuo (Lips. 1817); Tittmann, De discrimine disciplinae Christ. et apostolorum (Lips. 1805); Herganz, De apostolus, sensu psychologico (Budissin, 1841); Milman, Church History of the Christian Church (London, 1842). Whately, Lect. on the character of the Apostles (2d ed. Lond. 1853); Meissner, Lehr der Apostel (Lips. 1856). Monographs on various points relating to the apostles have also been written in Latin by Moebius (Lips. 1680), Dannhauser (Argent. 1684), Kahler (Rint. 1790), Guerraert (Antwerp, 1735), Pietro (1743), Fromm (Jen. 1790), Neuman (Hals. 1792), Beck (Vitub. 1735), Rozer (Argent. 1747), Michaelis (Hals. 1749), Körcher (Jen. 1751), Stosch (Guel. 1751), Rathler (Harmon. 1762), C. W. F. Walch (Jen. 1754), J. E. J. Walch (ib. 1755, 1755), J. G. Walch (ib. 1774), Pries (Rost. 1757), Schulze (Mark. 1760), Theel (ib. 1769), Steiner (ib. 1769), Crusius (ib. 1769), Widmann (Jen. 1775), Wicke (ib. 1676), Wichmann (ib. 1779), Schlegel (Lips. 1782), Rau (Erlang. 1788), Miller (Gott. 1789), Pisanski (Regiom. 1790), Heumann (Diur. 12-150), Gudde (Nov. miss. Lips. 1455 sq.), Christiansen (Trav. 1808), Böhme (Hals. 1258 sq.), Anhang zu den Tübinger Journ. xil. 94 sq.). Grullich (4. diss. Thol.), Ruheiner (in Schunder's Jahrb. 111., iii., 257-283), Vogel (Auffalz. ii, 4), and many others, especially in contributions to theological journals. See Apostolic Age.

Apostles' Creed. See Creed.

Apostolic, Apostolical, belonging or relating to the apostles, or traceable to the apostles. Thus we say, the apostolic age, apostolical character, apostolical doctrine, constitutions, traditions, etc. The title, as one of honor, and likely also to imply authority, has been freely bestowed in various ways. Thus the pretended succession of bishops in the prelatical churches has been called Apostolical Succession. See Succession. The Roman Church calls itself the Apostolical Church (q. v.), and the see of Rome the Apostolic See (sedes apostolitca). The pope calls himself the Apostolical Bishop. At an early period of the church, every bishop's see was called by courtesy an apostolic see, and the term implied, therefore, no pre-eminence. The first time the term apostolical was applied to bishops is in a letter of Clovis to the council of Orleans, held in 511, though that king does not in it express any claim himself to have received them as sede dignissimi, highly worthy of the apostolic see. In 581 Guntram calls the bishops assembled at the council of Macon apostolical pontiffs. In progress of time, the bishop of Rome increasing in power above the rest, and the three patriarchates of Alexandria, Antioch, and Jerusalem having fallen into the hands of the Saracens, the title apostolical was restrained to the pope and his church alone. At length, some of the popes, and St. Gregory the Great, not content to hold the title by this tenure, began to insist that it belonged to them by another and peculiar right as the successors of St. Peter. In 1014 the council of Elmlen declared that the pope was the sole apostolical primate of the universal church. Hence a great number of apostolical: apostolical see, apostolical nuncio, apostolical notary, apostolical chamber, apostolical brief, apostolical vicar, apostolical blessing, etc., in all of which phrases the name apostolical is identical with papal.—See Elliott, Delinication of Romantism, bk. iii, ch. v; Bingham, Orig. Eccles. bk. ii, ch. ii and iv; D. L. 19, 2.4; D. E. 16, 4.2.

Apostolic Age, that period of church history which extends from the day of Pentecost to the death of the last surviving apostle (John).

With the rise of Rationalism in Germany the authenticity of several books of the New Testament, and consequently the history of the apostolic age, became a matter of doubt, and the subject of critical investigation. The first who undertook to reconstruct the history of the apostolic age was Semler, who, in a number of treatises, insisted on a distinction being made between that which is of permanent value in the primitive church and that which is transitory, and pointed to the great influence which the opposition between Jewish Christianity and the Pauline school had upon the formation of the church. Under the treatment of Semler the early Christian Church was eviscerated of all life, and nothing left but a dry abstraction. The same may be said of the works of Pufendorf, Planck, of Göttingen (especially his Geschichte der christlichen Gesellschaftsverfassung), though they are in some respects valuable. From the degradation of the apostolic age by these and many other writers of similar views, it was rescued by the theologians of the new evangelical movement, especially Neander (Geschichte der Pfamanung und Leitung der christlichen Kirche durch die Apostel, Hamburg, 1832, 4th edition, which reviews all the works that had been published since the appearance of the first edition), who shows throughout as deep piety as critical acumen. In the mean time, however, the entire new view of the apostolic age was developed by Professor F. C. Baur and his disciples, the so-called Tübinger School (q. v.), the first and most important manifesto of which was the Life of Jesus by Strauss, while the entire theory was most completely exhibited in Baur's Paulus der Apostel Jesus Christi (1846, 8vo), and in Schweiger, Nacktsorgelsthes Zentralter (Tübingen, 1846, 2 vols.). This school rejected the authenticity of most of the books of the New Testament, and regarded them only as sources of information for the "Post-apostolic Age." The essential points of this new theory are: (1) that, in the minds of Christ and the first apostles, the new religion was only a sect or an atavistic form of Judaism. Thus the nascent church had no need of the apostles; it was at once the same with what was later called Ebionism; (2), that Paul, in opposition to the other apostles, founded Gentile Christianity, quite a distinct system; (3), that Ebionism and Paulinism were reconciled in the 2d century by a number of men of both parties who then wrote Luke's Acts of the Apostles and several of the apocryphal epistles; and on the basis of this reconciliation the Christian Church was built. (For an account of it, see Saalh, Apostolic Age, § 86; London Eclectic Review, June, 1853.) See Tübingen School. The subject called forth a very animated discussion and a numerous literature, and the theologians of Tübingen have become more moderate in their destructive criticism. The work of Ritschl on the Origin of the Old Catholic Church (Entstehung der altkatholischen Grohne, Bonn, 1850) deserves especial credit in this respect. Among the works on the orthodox side which were called forth by this discussion were those of Baumgarten (Das Apostolische Wachtglied, Tübingen, 1852, 2 vols.), Trautmann (Die apostolische Kirche, 1848), and G. V. Kochler, Das apostolische und nachapostolische Zeitalter (Tübingen, 1857, 24 ed.). As the critics of the Tübingen school greatly differed in their views respecting the authenticity of the New Testament, they have been called the "vitalist" and the "verbalist" schools. But the New Testament scholars arose what parts of the history of the apostolic age can be established with certainty by the books of the New Testament considered separately? The Tübinger school did not reject the authenticity of the Epistle.
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ties to the Romans, Corinthians, and Galatians. Its opponents therefore showed that we find in these epistles the basis (1) of the historical appearance and the divine-human nature of Christ, which is more fully developed in the Gospels; (2) of a congregation which the Lord Jesus Christ formed wholly of his Apostles, of which was afterward transferred to the apostles, who were fitted out for their office through the Holy Spirit and the appearances of the risen Lord; (3) of the additional vocation of Paul to the apostolic office, and, more specially, to the office of apostle of the Gentiles; (4) of the communion of the Church. The Acts of the Apostles were regarded by the Tübingen school as an untrustworthy novel, invented for the purpose of reconciling the schools of Peter and Paul, and irreconcilable in many of its statements with the epistles of Paul. Those who combated this view showed that the essential points of the book are in the best harmony with the epistles.

An important work proving the authenticity of the Acts is Wieseler's Chronologie des apostolischen Zeitalters (Göttingen, 1848). The Johannine (and, in general, apostolic) origin of the Revelation was even denied by men like Lücke and Neander, on the ground that the passages which do not mention the name of Christ were not written in the spirit that must have proceeded from the same author. Professor Baur and the Tübingen school rejected, on the same ground, the authenticity of the fourth Gospel, while they defended the Johannine origin of the Revelation. The Book of Revelation agrees with John's Gospel in respect to the higher, divine nature of Christ.

The first three Gospels shed but little light on the different tendencies of the apostolic age, though it is generally agreed that the first is of a decidedly Jewish-Christian character, while the third clearly shows the Paulinism of its author. The other books of the New Testament are partly looked upon as leaning on the Pauline tendency (the Epistle to the Hebrews), partly on the Jewish Christians (Epistle of James), and partly on both (Epistles of Peter and Judas). From them, as well as from the earliest apostolic fathers (Barnabas, Clement of Rome, etc.), additional details on the difference of views in the apostolic age were derived.

The apostolic age begins with the time when the apostles themselves began to take an active part in the building of the Christian church; that is, in the outpouring of the Holy Spirit on Pentecost. It coincides, therefore, with the beginning of the Acts. It closes with the death of the apostles and the immediate guidance of the apostles. For the churches in different countries, the apostolic age therefore lasts as long as their immediate guidance through one of the apostles was possible.

The name of apostles is given, 1, to the original twelve, to whom, after the fall of Judas, another was added, to keep up the correspondence with the number of the tribes of Israel; 2, to Paul, and some of his companions. All these had a divine authorization to found congregations and to establish doctrine and institutions. They possessed this authority because they were sent by the Lord himself, not because they were exclusively filled by the Lord with the Spirit, which, on the contrary, was to remain with the church forever.

Gentile and Jewish Christianity must be regarded as two forms of one spirit, which are in inner harmony with each other, and supply each other, and together represent the Anoum of God in the minds of at least the chief apostles. The union was fully cemented at the apostolic council at Jerusalem, at which the apostles for the Jewish Christians and those for the Gentiles mutually recognized each other. The accounts of this council do not conflict, but supply each other.

The question has been frequently discussed to what extent the arrangements made by the apostles can be ascribed to the Saviour himself. With regard to this point, it is safe to ascribe to him the principle, but not the details of execution. The Spirit whom the Saviour left with his disciples organized the church in the name and the power of Jesus. The primitive church had no officers and the development of the church, which is pre-eminently a product of the apostolic age. This subject is ably treated by Rithe in his work on the Origin of the Old Catholic Church (Entstehung der altkatholischen Kirche), with particular reference to the works of Roth (Anfänge der christlichen Kirche), Baur (Über den Ursprung der Episkopate), Brunten (Ignatius von Antiochiens), and Schwetzer (Neuapostolische Zeitalter).

The form of worship was undoubtedly very plain, leaving much to the free choice of individual persons and churches; yet its principal features, with regard to the celebration of the Sabbath, the church festivals, and the sacraments, were fixed, and the entire life of the Christian was surrounded with pious customs, partly of new origin and partly derived from Judaism.

In the doctrine of the apostolic age we already find several tendencies, which, however, do not appear as so many different systems, but as different evolutions of one substance. In the fourth century the church recognizes three phases of doctrine in this period, viz., the Jewish Christian, springing directly from the teaching of Christ and from the circle of his disciples; secondly, the Pauline, as given in his own Epistles, and, in a developed form, in the Epistle to the Hebrews; and thirdly, that of the Johannine Gospel and Epistles. This subject is thoroughly discussed by Matthai (Reformationsgeschichte der Apostel Zeit), Usteri (Paulinischer Lehrbegriff), Hilgenfeld (Johanneischer Lehrbegriff), and others.

The chief opposing systems, in conflict with which the apostolic age developed, both its doctrine and its life, were Ebonitism and Gnosticism, each claiming to be the Philadelphia of the apostles and the Pharisian confidence in man's own works, and the other a spiritualistic contempt of all works.

The apostolic age is commonly divided into three periods, one extending from the outpouring of the Holy Spirit until the beginning of the public appearance of Paul (about the year A.D. 41), the second until the death of Paul (about 67), and the third, the Johannine age (until the end of the first century). It must, however, be understood that a tendency began in a former period continued and was further developed in the subsequent one (Herzog, Real-Encyklop. 1, 444).

This very important period has received special attention in the more recent church history. The best books are: Neander, Planting and Training of the Christian Church by the Apostle (trans. by Ryland, Lond. 1851, 2 vols. 12mo); Schaff, History of the Apostolic Church (New York, 1858, 8vo); Stanley, Sermons on the Apostolic Age (Oxford, 1847, 8vo); Davidson, The Ecclesiastical Polity of the New Testament unfolded (24 ed. Lond. 1854); Stoughton, Ages of Christianity (Lond. 1887); Conybeare and Howson, Life and Epistles of St. Paul (2 vols. 2d ed. Lond. 1858); Baumgarten, Acts of the Apostles (transl. by Meyer, Edinb. 1854, 2 vols. 8vo); Hagenbach, Die Kirche der ersten Jahrhunderte (Leipz., 1858, 8vo); Killen, The Ancient Church (New York, 1859, 8vo); Thiersch, Die Kirche des apostolischen Zeitalters (Frankfurt, 1852, 8vo); an English translation by Th. Carlyle, Lond. 1852, 8vo); Lang, Das apostolische Zeitalter (Braunschweig, 1854, 2 vols. 8vo); Dillingen, Das apostolische Zeitalter (Stuttgart, 24 ed. 1857, 8vo); Dillingen (Rom. Cath.), Christenthum und Kirche in der Zeite der Grundlegung (Ratisbon, 1869). See Acts (of the Apostles); Apostolic Church. On the constitution of the Apostolic Church, treatises [besides the accounts in systematic church history have been written by Becker (in his Diction. Hal. 1729), Buddeus (Jen., 1722), Creiling (Halberst.)]
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Protestant Episcopal Church of the United States claim to be apostolic churches, but not exclusively so, as they admit the "Apostolicity" of the Greek and Roman churches, while they deny the title to all non-prelatical churches. The ground of this arrogant assumption is the ecclesiastical theory known as the Apostolic Succession (q.v.). See Duns, Theologia, t. II, § 78: Palmar, On the Church, pt. I, ch. vii; and, for the refutation, Elliott, Delimitation of Romanism, bk. 4, ch. 8; Liddon, On the Church, pt. II. See APOST- TOLIC; APOSTOLIC AGE; (CHURCH) APOSTOLIC; ARCHEOLOGY. On the constitution of the primitive Church, see CHURCH, CONSTITUTION OF.

Apostolic Church Directory (αἱ διάταγματα ἢ διὰ Κυρίου καὶ ἐνώνων ἐκκλησιαστικῶν τῶν ἡμῶν) a work which originated at the beginning of the 3rd century, and is extant in several Ethiopic and Arabic manuscripts, and in one Greek. Although it agrees in many points with the seventh and eighth books of the Apostolic Constitutions, as well as with the Epistle of Barnabas, it is yet independent of both. It seems to have originated in a work connected with the Epistle of Barnabas, and which, at the same time, was probably made use of by the author of the seventh book of the Constitutions. The Church Directory is divided into 35 articles, and contains prescriptions of John, and ecclesiastical rescripts of the other apostles on bishops, elders, readers, deacons, and the conduct of widows and orphans. Is it possible whether women are to take part in conducting religious services. It concludes with an exhortation of Peter to observe these prescriptions. Bickell (Ge- schiehe des Kirchenrechts, Giessen, 1843, p. 87 sq.) has been the first to call again attention to this collection, which had almost wholly been forgotten. He has also given (p. 107-182), from a Venetian manuscript, the Greek text with German translation, and added various readings of the Latin translation of the Ethiopic text (from Hobb Ludolf's Commentarius in historiam Athiopicam, p. 314 sq.), the only one which had heretofore been printed. There are important, although not decisive, reasons for the assumption that the "Σύνταγμα τῶν Αποστόλων" mentioned by Euse- bius (Hist. Eccl. i. iii. ch. xxv), are identical with the Apostolic Church Directory (Bickell, p. 98).—Her- zog, Real-Encyclopddie, i, 492.

Apostolic Clerks, the name of two monastic orders, commonly called Jesuantes and Thestines. See these articles.

Apostolic Congregation. See CONGREGA- TION.

Apostolic Constitutions. See CONSTITUTIONS.

Apostolic Council is a title properly applied to the first convention or synod of the Christian Church authorities, an account of which is given in Acts xv, A.D. 47. The conversion of Cornelius having thrown open the church to Gentiles, many uncircumcised persons were soon gathered into the communion formed at Antioch under the labors of Paul and Barnabas; but, on the latter's departure, the Jewish church, and especially the city church at Jerusalem, a dispute arose as to the admission of such Gentiles as had not even been proselytes to Judaism, but were brought in directly from paganism. To set- tle this question, the brethren at Antioch deputed Paul and Barnabas, with several others, to lay the matter before the Jewish church at Jerusalem, and elders at the mother church at Jerusalem, and obtain their formal and final decision on a point of so vital importance to the progress of the Gospel in all heathen lands. On their arrival and presentation of the sub- ject, a similar opposition (and of a warm character, as one finds from the notices in Gal. ii) was made by Christians formerly of the Pharisaic party at the men- tropolis ; so that it was only when, after considerable dispute, Peter had rehearsed his experience with reference to Cornelius, and the signal results of the

Apostolic Church, properly, a church framed upon the principles of the apostles. Of these principles the essential one is the doctrine taught by the apostles; and the principle next in importance the order established by them, so far as it can be gathered from their writings. The apostolicity of the church is an attribute which belongs to it as a Christian society; for no community can establish its claim to the title of church unless there be a substantial agreement between its doctrines and institutions and those of the inspired men whom Christ commissioned to establish his church upon earth" (Littin, On the Church, bk. iii. ch. i). As to the nature of this essential agreement with the apostles, the Christian churches differ with each other.

In the primitive Church, the term apostolic was naturally and properly used to designate those particular churches which had been founded by the personal ministry of any one of the apostles, viz., the churches of Jerusalem, Antioch, Alexandria, and Rome. Not unnaturally, too, those churches whose members had superior culture and Christian knowledge, and it therefore became customary for churches in their neighborhood to refer disputed questions of discipline, etc., to them for advice. From these simple beginnings grew up claims to authority, for which the apostles themselves had no foundation either in their writings or in their personal administration (Moisheim, Commentaries, § 21).

The Church of Rome claims to be exclusively the apostolic church. The Church of England and the
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bors of Paul and Barnabas among the Gentiles had been recounted, that James, as president of the council, pronounced in favor of releasing those received into the church from Gentile without requiring circumcision, thus indicating the importance for the observance of the Mosaic ceremonial law. This conclusion was generally assented to, and promulgated in a regular ecclesiastical form, which was sent as an encyclical letter by Paul and Barnabas back to Antioch, to be thence circulated in all the churches in pagan countries. For an elucidation of the subject, see the notes in the document. See DECREES. For a discussion of the chronological difficulties connected with the subject, see PAUL.—Neander, Planting and Training, i, 133 sq.; Conybeare and Howson, St. Paul, i, 212 sq.; Kitto, Daily Bible Illustrat, viii, 263 sq. See COUNCIL.

Apostolic Fathers, a name used to designate those Christian writers (of whom any remains are now extant) who were contemporary with any of the apostles; that is to say, who lived and wrote before A.D. 120. Historically, these writers form a link of connection between the apostles and the Apologists (q. v.). Of the works of these men, we have the following. They are given as those of the Apostolic Fathers, i. e. there are five men who lived during the age of the apostles, and who did converse, or might have conversed with them, to whom writings still extant have been ascribed, viz. Barnabas, Clement of Rome, Ignatius, Polycarp, and Justin. The following are the authentically recognized only counseled to these writers: 1. The epistle of Barnabas [see Barnabas]; 2. Two epistles of Clement, bishop of Rome, to the Corinthians [see Clement of Rome]; 3. Several epistles of Ignatius, bishop of Antioch [see Ignatius]; 4. An epistle of Polycarp, bishop of Smyrna, to the Filippians [see Polycarp]; 5. The epistle of Justin to the Smyrnaeans [see Diognetus]; 6. The book entitled Pastor Hermas [see Hermas]. Certain fragments of Papias are also commonly included among the Apostolic Fathers.

Of the writings attributed to these fathers, some at least are of doubtful genuineness (on this point, see the individual titles referred to). There can be no question of the value of these writings to church history, and even to our knowledge of Scripture, not so much for the facts they contain, for these are of slight importance, or for their critical or doctrinal contents, but on account of the illustrations they afford of the practical religious life of the period, and the testimony they contain from the N. T. Scriptures. "It has often been remarked that there is no period of the Christian church in regard to which we have so little information as that of above thirty years, reaching from the death of Peter and Paul to that of John. There is no good reason to believe that any of the writings of the apostolic fathers now extant were published during that interval. Those of them that are genuine do not convey to us much information concerning the condition of the church, and add but little to our knowledge upon any subject; and what may be gleaned from later writers concerning this period is very dependant and not much to be accepted. It is enough that God has given us in His Word every thing necessary to the formation of our opinions and the regulation of our conduct; and we cannot doubt that He has in mercy and wisdom withheld from us what there is too much reason to think would have been greatly abused. As matters stand, we have two valuable works newly published: first, that we have no certain information—nothing on which, as a mere question of evidence, we can place any firm reliance—as to what the inspired apostles taught and ordained but what is contained in or deduced from the canonical Scriptures; and, secondly, that, at least, are no mean authorities of the books of Scripture, to whom there is anything like a plausible pretense for calling upon us to look up to as guides or oracles" (Cunningham, Historical Theology, vol. i, ch. iv).

It is obvious that the writings of men so near to the time of the writers of the N. T. must be of great importance for the criticism of the N. T., and for the settlement of the canon. Lardner, after giving lists of the citations and allusions to be found in the Apostolic Fathers severally, sums up as follows: "In these writings there is all the notice taken of the books of the New Testament that could be expected. Barnabas, through the influence which he had acquired with the Gospel of St. Matthew, Clement, writing in the name of the Church of Rome to the Church of Corinth on occasion of some discussion there, desires them to "take into their hands the epistle of the blessed apostle Paul," written to them, and refers them particularly to a part of that epistle in which he admonished them against strife and contention. He has likewise, in his epistle, divers clear and undeniable allusions to St. Paul's epistle written to the church over which he presided, and in whose name he wrote, not to mention at present other things. 5. Quotations there could not be, as we have often observed, in the N. T. hastily, but cautiously, there are given to the books of the New Testament such as were suitable to his design. 6. Ignatius, writing to the Church of Ephesus, takes notice of the epistle of Paul written to them, in which he "makes mention of them in Christ Jesus." 7. Lastly, Polycarp, writing to the Philippian fathers, refers to the epistle of Paul "so much esteemed by us"; the word "esteemed" is rendered "worn Paul," written to them, if not also, as I imagine, to the epistles sent to the Thessalonians, Christians of the same province, not to mention now his express quotations of other books of the New Testament, or his numerous and manifest allusions to them.

From these particulars here mentioned, it is apparent that they have not omitted to take notice of any book of the New Testament which, as far as we are able to judge, their design led them to mention. Their silence, therefore, about any other books can be no prejudice to their genuineness, if we shall hereafter meet with credible testimonies to them. And we may have good reason to believe that these Apostolic fathers were some of those persons from whom succeeding writers received that full and satisfactory evidence which they appear to have had concerning the several books of the New Testament" (Lardner, Works, ii, 113 sq.).

The importance of the subject justifies the insertion here of the following elaborate examination of all the citations from the N. T. made by the apostolic fathers, prepared for this work by the Rev. Wolcott Calkins, of Philadelphia. The second epistle of Clement and the larger recension of Ignatius, being regarded as spurious, are not used. The text used is the Vulgate. The abridgments are Clem., for First Epistle of Clement to the Corinthians; Bar., Cath. Epistle of Barnabas; Igm. Eph., for Epistle of Ignatius to the Ephesians; Igm. Magn., Ignatius to the Magnesians; Igm. Tral., Ignatius to the Trallians; Igm. Rom., Ignatius to the Romans; Igm. Phil., Ignatius to the Philippians; Igm. Smyr., Ignatius to the Smyrneans; Igm. Pol., Ignatius to Polycarp; Igm. Polyc., for Epistle of Polycarp to the Filippians; Her. V., for the Visions of Hermas; Her. Mom., the Commands of Hermas; Her. Sim., the Similitudes of Hermas.

1. These fathers bear direct testimony to three of St. Paul's Epistles: Tit. ii, 47; "Take in your hands the epistle of Saint Paul the apostle. What did he write to you when the Gospel first began to be preached? (in aρχην τον ευαγγελιον. Comp. Hefele's Latin version). Truly he was moved of the Spirit to write you concerning himself and Cephas and Apostle, because even after he had begun to form churches of all sorts, this fact did not lead you into the worst sins, because you yielded to apostles so illustrious, and to a man approved by them." Here the reference to 1
Cor. i. 12, is unmistakable. Paul's inspiration is also claimed. (2.) Igm. Eph. 12: "Ye are partakers of the sacred mysteries with Paul, ... who also, throughout his whole epistle (1 Cor. vi. 7), is not every epistle. Credner, Einleit. i, 956, has no ground to claim that this passage has been interpolated from the larger [spurious] recension), makes mention of you in Christ Jesus." Here the reference to Eph. i. 9; ii. 8, is very striking. (3.) Pol. 8: "Neither I, nor any other like me, can snatch unto me a share of the wisdom of Paul, who, when he was with you in the presence of men then living, taught most fully and forcibly the word of truth; and, when absent from you, wrote a letter (1 Tim. iii. 15, 20), which you may be built up in the faith, if you study it attentively." Compare Phil. i. 27. — Pol. 11: "But I have neither perceived nor heard anything of the kind among you, with whom St. Paul labored, who are [praised] in the beginning of his epistle." (Hefele endorses the conjecture that "laudari" has been lost from the text, with the loss of the Greek in ch. x. 11, and Cor. iii. 5. — Her. xii. 4. — Her. xiii. 1.)

11. A few passages of the N. T. are distinctly quoted, either as the language of the Lord, the apostles, or of "Scripture." — Bar. 4: "Let us beware, therefore, lest we be found as it is written, Many are called, few are chosen" (Matt. xx. 16, 22, 14. The signs of quotation in this and the next instance, scriptum est, inquit, are omitted by Barrow, and often from O. T.). — Bar. 7: "So they, inquit, who desire to see me and be received into my kingdom, must reach me through afflictions and sufferings" (Matt. xvi. 24. Compare Hefele, Sendschreiben des Ap. Barn. p. 66 +.).

— Clem. 84: "For, he says, eye hath not seen, nor ear heard, nor have entered into the heart of man, what things he hath prepared for that which is to come for him" (1 Cor. ii. 9, almost exactly; while both Paul and Clement differ in synonyms, arrangement, and every thing but sentiment, from the Sept. of Is. lxxv., 4, whence Paul quotes). — Clem. 46: "Remember the words of the Lord Jesus: for he said, Woe to that man; it had been good for that man if he had not been born (Matt. xxvi. 21); rather than offend one of my elect (Matt. xviii. 6), it were better for him that a millstone was hanged about him, and that he were drowned in the sea, than that he should offend one of these little ones" (Mark i. 42; Luke xvii. 2). Similar examples of citing from various sources over the general divisions of Acta scaurouropov may be found in Clem. Alex. Strm. i. 18, especially frequently in Iren. and Justin Martyr. — Pol. 2: "Mindful of what our Lord said when he taught, 'Judge not, that ye be not judged (Matt. vili. 11, lit.), forgive, and ye shall be forgiven (Luke vi. 67); be merciful, that ye may obtain mercy (Luke vi. 86); in what measure ye mete, it shall be measured to you again (Matt. vii. 2); and blessed are the poor, and those who suffer persecution, for theirs is the kingdom of God'" (Matt. v. 8; Luke vi. 20). — Pol. 7: "The Lord said, 'The spirit truly is ready, but the flesh is weak'" (Luke xvi. 19). — Pol. 11: "Do we not know that the saints shall judge the world, as St. Paul teaches?" (1 Cor. vi. 2, apparently literal, but the Greek is lost. Credner's ground for suspecting the last clause is singular enough—because Polycarp never gives the name of an author cited! Einl. i. d. N. T. p. 445.)

— Pol. 12: "As is said in these Scriptures, Be ye therefore perfect, as your heavenly Father is perfect (Matt. v. 48), without acknowledgment); and, let not the sun go down upon your wrath" (Eph. iv. 26; 0. and N. T. blended as "scriptures"). These are believed to be the only examples of explicit citations with marks of quotation, except such as may have been taken from the Septuagint. Alleged misquotations will be discussed in the sequel.

111. Many passages are cited with substantial accuracy, but without indications of quotation. — Bar. 19: "Give to every one that asketh thee" (Luke vi. 30, itt., if, with MSS. B K L, 181-57, &c, omitted, and ἦν with B; Matt. v. 42, nearly). — Igm. Rom. 8: "For the things which are not seen, but hoped for, which are not seen are eternal" (2 Cor. iv. 18, lit. But the passage is doubtful; not found in anc. Lat. vers., Syrian fragm., nor Syr.). — Clem. 2: "Ready for every good work" (Titus iii. 1, i.e, for πρόγονος). — Clem. 36: "Who being the brightness of his majesty (μετ' ουλαφλογειος for ουλαφλογειος), is so much better than the angels, who has obtained a more excellent name" (Heb. i. 4, 8). — Igm. Rom. 6: "For what is a man profited if he shall gain the whole world and lose his own soul?" (Matt. xvi. 26, slight change in arrangement). — Pol. 1: "In whom, not having seen, ye believe; and believing, ye rejoice with joy unspeakable" (1 Pet. i. 8, with slight omission). — Pol. 2: "Believing on him that raised our Lord Jesus Christ from the dead, and gave him glory" (1 Pet. i. 21, slight change in arrangement). — Her. Sim. 8: "They denied the name by which they were called" (Ias. ii. 7, far more exact than appears in Eng. versions; quod super eum erat invocatum = τινι Ιουνιους Ιωανας. — Pol. 2: "If ye resist him, he will flee from you with confusion" (Ias. iv. 7). — Pol. 5: "Lust warreth against the spirit (1 Pet. ii. 11); and neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God" (1 Cor. vi. 9, 10: the passage is remarkable, because, while many words in Paul are omitted, and others altered, and things acquired a scandalously technical signification, are retained. Comp. the long list of sins in Clem. iii. and Rom. i. 29-32. The resemblance is remarkable).

— Pol. 4: "The love of money is a beginning of all evil. Knowing, therefore, that we brought nothing into this world, but neither can we carry anything out, let us," etc. (1 Tim. vi. 7, the order of clauses transposed. Compare Pol. 8; 1 Pet. ii, 22, 24). — Pol. 2: "Not rendering evil for evil, nor railing for railing" (1 Pet. iii. 9, lit.). — Pol. 7: "For whoever confeseth not that Jesus Christ is come in the flesh is Antichrist" (1 John iv. 8). The following list embraces accurate quotations and very striking resemblances.


Her. Matr. 8 = Eph. iv. 30. 4 = Luke xvi. 12. "1 = Matt. v. 27. "12 = 12, 6 = Jas. iv. 7. Pol. 1 = 1 Cor. xi. 19. 2 = 1 Pet. ii. 6. 1 = 1 Pet. i. 6. 2 = 2 Cor. iv. 9. 3 = Heb. xiv. 25. 5 = Heb. xi. 22. 6 = Heb. xiv. 12. 3 = Cor. viii. 21. 8 = 1 John vi. 4. 6 = Matt. xii. 19. 10 = 1 Pet. ii. 29. 11 = 1 Thess. xi. 15. 7 = Gal. i. 7.

IV. Many extended passages in the Ap. Fathers are close imitations of similar passages in N. T. — Clem. 9-12: The examples of the ancient worthies is adduced on the model of Heb. xi. The list not only corresponds —Enoch, Noah, Abraham, Lot, Rahab— but many expressions agree. And the magnificent close of the chap. 11, in which Rahab is reported as being crowned in Clem. 45. He then begins ch. 46, like Heb. xii, with a reference to these examples for our encouragement. Heb. xii. 1, is, however, reproduced still more accurately in ch. 19. — Clem. 36 is a close imitation of the beginning of Heb. i. — Her. Sim. xiv. 21: A parallel phrase is found in the beginn. of the sent. 23. (Comp. Herm. Vis. iii. 6. Also, Sim. ix. 20, and Clem. xiii. 7; xix. 23. Also, Vis. iv. 8, and 1 Pet. i. 6, 7. — Pol. 5: The advice to deacons is a remarkable imita-
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of Paul's charge to Timothy (ch. iii.).—Clm., 49: The praise of charity, closely imitating 1 Cor. xiii.; following also Col. iii., 14; 1 Pet. iv., 8; Jas. v., 20; Gal. i., 4; John iii., 16; 1 John iv., 9, 10. There is not a thought in the whole chapter which is not to be found in N. T. Besides the above, there are many expressions apparently taken from the N. T.; also allusions and references too inexact to be called quotations, which singly might appear insignificant, but occurring on every page are weighty arguments. Westcott (Casson N. T., p. 38, 40, 41) gives many examples of coincidence in language which prove the N. T. the source of the N. T. (1) Peculiar to Clement and St. Peter: ἐγκλαυτίως, ποιμήν. (2) Peculiar to Clement, St. Peter, and St. Paul: ἀγάθη συνίδρυσις, ἀγάμος, ἱλιον, εὐδοκία, ἐπισκόπωσις, ταυτοφορία, εὐσεβία, ἱππόφωνος, φιλελεύθερος, φιλοσοφικός, φιλόποις. (3) Peculiar to Peter and Paul: ἀμαραρχός, ἀυγοφόρως, λαογράφος, λαογραφία, λατρευτός, μανοχαος, στυχων, ποιητής, ποιοτότατος. (4) Peculiar to Ignatius and St. Paul, very numerous, e. g.: ἀδικός, ἰδιώτης, ἰδιάρρηχος, συνιδρύω, etc. (5) Peculiar to Ignatius and St. John: ἀγάθη, ἀγάμος, ὁ ἀγάμος, ἡ ἀγάμη, ὁ ἅγιος, ὁ ἅγιος ἄγιος, etc.— Clm. iv., 5, 6. (6) Peculiar to Polycarp and St. Paul: ἀναπλαξα, ἀργοβόλο, ἀφαντώματος, τὸ καλὸν, μεταφορά, προφήτης. Of the allusions and references no enumerations need be given, as they will be found indicated in the foot-notes of every page of Hefele's edition, and massed together in his index.

VI. In a few instances these fathers appear to make misquotations; i. e. they cite as "words of the Lord," or of "Scripture," what is nowhere to be found in the N. T.—So Bar. 4: "The Son of God says let us resist all iniquity, and hold it in hatred." This is not to be found in the N. T., nor, as far as is known, in any apocryphal gospel. It must have been taken from some tradition, or the more sentiment may have been cited from Jas. iv., 7, or 2 Tim. ii., 19—ἀποτίμητος ἀξίας; and Ps. cxix., 163—ἀτίμων ῥήμασις.—Bar. 6: "Belshith, saith the Lord, I will make the last things like the first." This may be a loose quotation of Matt. xx., 16, Comp. Ps. liii., 23. Therefore this was a text in this scripture which saith, Wretched are they who are double minded and doubtful; saying, we have heard these things even from the time of our fathers, and, behold, we have grown old, and none of these things have happened to us." This is supposed by some to be taken from the Sept. which they knew; but this is not probable, and does (at least) fail to indicate the precise source). Others regard it as a careless citation of Jas. i., 8, and 2 Pet. iii., 4. Both explanations are unsatisfactory. It may be a mere blunder of Clement.—Igm. Smpr. 3: "And when he came to those who were with Peter, he said unto them, Take, hand me, and see that I am not a disembodied spirit." Probably this passage would never have been suspected as it has been but for the remark of Eusebius (Hist. Ec., cxvi, 26) that he did not know whence Ignat. cited, and the conjecture of Jerome (De Vir. Il. i. 16) that it was from the Gospel of the Nazarenes. Pearson suspects an oral tradition. (Comp. Codd. Bezae, i. 407.) But the imitation of Luke, xxiv, 39, is quite as close as many unchallenged quotations. But the most remarkable fact about these false citations is yet to be mentioned: they are not confined to the N. T. Thus, Bar. 9: "The Scriptures relate that Abraham circumcised three hundred and seventy-five young men and built an altar.; it is doubtful if he would have found it to be a sufficient answer for their purpose, merely from recollection. The unrolling of immense parchments, even if they carried them, was a useless trouble in hurried writing, amid the pressure of missionary journeys. If Strauss had made a candid examination of these facts, he would not have found it to be a sufficient answer to the present charge to say that it was written by eye-witnesses, or even by persons nearly contemporaneous with the events narrated." (Leben Jesu, i, § 13.)

The Christian Remembrancer (xlii, 407) undertakes...
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to show that many of the citations in the ap. fathers, apparently from Scripture, are from the oldest Liturgies. On the use to be made of the apostolical fathers in the history of Christian doctrine, see Dorner, Doctrine of the Person of Christ, period I, ch. 1; on their value for the history of the church, see Schaff, History of the Christian Church, § 117; Pressensé, Hist. d. trois Prem. Siécles, vol. 1; Mosheim, Commentaries, i, 200 sq.; Elliott, Delineation of Romains, bk. i, ch. iii; Halle, History of the Church, 2d ed. 1838, § 39. See also Hagenbach, History of Dogmatics, § 56; Reuss, Histoire du Canon, ch. ii.; Conybeare, Bampton Lecture, 1839; Hillgenfeld, Die ap. Vv., Unteruchungen, etc. (Halle, 1838); Clarke, Succession of Sacred Literature, vol. 1; Lechler, Apostol. und nachapostol. Zeitalter, Stuttgart, 1857; Bunsen, Christentum und Momien, vols. v and vi; Freppel, Les Pierres Apostoliques (Paris, 1859); Donaldson, Crit. Hist. of Christ. Life and Doctrine from the Death of the Apostles to the Nicene Council (vol. I. Lond. 1863); Ilgen, Zeitschr. f. d. hist. Theol. (1866, Heft 1); and the prolegomena to the editions named below. The best editions are: 1. By Cotelerius, SS. Patrum, qui tempora Christi, ed. 1857, 2d ed. 1859, 3d vol. fol.; a new edition by Clericus, Amsterdam, 1724, 2 vols. fol.). Cotelerius added to his edition the Pro-Clementines and the Vindiciae Ignationis by Pearson.


Apostolical Men; a name often given to the apostles and disciples of the apostles. Those among them who left writings received the name Apostolical Fathers (q. v.).

Apostolical Succession. See SUCCESSION.

Apostolici, or Apostolicko Brothers, (1.) a sect of heretics mentioned by St. Augustine (De Haeres. xi), who says that they arrogated to themselves the title of apostolici, because they refused to admit to their communion all persons using marriage, or having property of their own, not that they were heretical, but because they desired to free themselves from those under whom they held that those persons had no hope of salvation who did not so do. They were similar to the Encriates, and were also called Apostolici. (2.) A sect with this same arose in the twelfth century, who condemned marriage and infant baptism, also purgatory, privy, and the public fast of Ash Wednesday, and the power. They were of the pope, etc. Many of them were put to death at Cologne (Mosheim, Ch. Hist. cent. xii, pt. ii, ch. v, § 15). (3.) Another apostolic brotherhood was founded by Gerhard Segarelli, of Parma, about A.D. 1290. This brotherhood Pope Nicolas IV endeavoured to suppress by various decrees of 1286 and 1290. No history of this sect is preserved, and no account of the pope; but they held there were a cloack of gray cloth, with a little hood. They afterward united with the monks of St. Ambrose, at a period named, then dissolved the connection, then renewed by Sixtus V, and finally both were suppressed by Innocent X in 1656.—H. Berth, Ord. Monast. i, 1; Brüll, Gesch. der Mönche, Dichononary.

Apostolici, Michaelis, a learned Greek of the 15th century. He delivered the funeral oration over the body of the Emperor Constantin Paleologus, who was killed in the storming of the city of Constantinople by the Turks. When the city was taken by the
Turks in 1483 he escaped to Italy, where, to please Cardinal Bessarion, he wrote against Theodore of Gaza. But his abuse of Aristotle displeased the cardinal, and Apostolus retired into Crete, where he gained a hard livelihood by copying MSS. and teaching children. He died about 1480 at Venice, leaving many manuscripts, which are still extant in European collections.—Fabricius, *Bibliotheca Graec*., 1 xi; Hoefer, *Neue Biog. Générale*, ii, 914.

Apostolus, Samuel, a Mennonite, was born in 1688, and was minister of a church of the Waterlander (a branch of the Dutch Baptist) at Amsterdam. In 1692 he distinguished himself by his opposition to Hans Galenus, who taught that Christianity is not so much a body of opinions as a practical life. Apostolus, on the contrary, insisted on the necessity of doctrine, and also of the especial views of the Mennonites. Galenus was charged with Socinianism and acquitted, and Apostolus and his friends had to form a separate church. His followers were called Apostolians. He lived up to nearly the end of the century.—Schyn, *Hist. Mennon.* p. 327; Hoefer, *Biog. Générale*, ii, 914; Moesheim, *Ch. Hist.* cent. xvii, ch. v, § 7. See GALENUS; Mennonites.

Apostolic or Apolostistic (from ἀπόστολος, a sent or an apostle), an ancient sect, who, affecting to follow the evangelical counsels of poverty and the example of the primitive Christians, renounced all their possessions. They seem to have been the same as the Apostolic or the Tatianites. During the persecution of Diocletian they had many martyrs; and subsequently adopted the errors of the Euchites, who deemed marriage and unchastity to be the same thing.


Apothecary (ἀποθηκαῖον, robi, ἀσεμονία, 1. c. with aromatics; Sept. μαρφάος, Exod. xxx, 26; xxxvii, 29; Ex. x, 1), correctly rendered in the margin “perfumer,” so also in Eccles. xxxviii, 8; xlii, 1; the word means also anything spiced (1 Chron. ix, 30); hence, ointment, confection (Exod. xxx, 35). The holy oils and ointments were probably prepared by one of the priests who had properly qualified himself in Egypt, where unguents were in great use. See ANointing. Roberts (Oriental Illustrations, p. 80) states that in Hindoo temples there is a man called Thuk-Karan, whose chief business it is to distil sweet waters from sweets, and to extract oils from wood, flowers, and other substances. From our version having rendered the word “apothecary” it would seem to indicate that the business of a perfumer was not distinguished from that of an apothecary in the time of the translators. Thus Shakspeare, a contemporary writer, says,

An ounce of eves, good apothecary,
To sweeten mine imagination.

Indeed perfumery is almost inseparable from a druggist’s stock in trade. Sacred oil appears to have been as copiously used by the heathen nations as it was in the Jewish tabernacle and temple, and during the patriarchal economy; the Sanscrit writers prove its retention in the present religious services of India, and that it was adopted in the more ancient we have the authority of Strabo (lib. xv), where he refers to a ceremony which calls to the mind the words of the psalmist, that it ran down upon Aaron’s beard, that went down to the skirts of his garments (Psa. cxxxiii, 2). Sir William Ouseley, also (Trans. of Persia, i, 301), mentions the statue of a man at Shapur, which, according to the Nozhat al-Colib, princes went on pilgrimages to visit and anoint with oil. See PERFUMES.

 Apparel (Heb. ἀρρύτημα, ἡ νυφίν, the nootri; Sept. ἀρρυτήμα τοῦ ἀρρυτοῦ, the second named of the two sons of Nadab, and the father of Ishi, of the tribe of Judah (1 Chron. ii, 30, 31). B.C. ante 1638.

Apparel (usually designated in Heb. by יָפָה, ἱδνύος, “dress,” or some form of ἀρρυτήμα, ἱδνύος, “clothing,” ἰδύος, ἵματος, etc.), especially Hebrew. See GARMENT; CLOTHING; RAIMENT, etc.

This was usually, as the eastern climate necessitated, wide and flowing (comp. Olear, *Reisen.* p. 307), but concerning its precise cut we find nothing indicated in the O. T. books, except with regard to that of the priesthood. See PRIEST. But as customs change but little among Orientals, we may probably get a pretty exact idea of the ancient Hebrew fashion from a comparison with modern Eastern, especially Arabic costume (see especially Ar- vieux, *Trav.* iii, 241 sq.; Niebuhr, *Bevölker.* p. 62 sq.). See DRESS. The dimensions of dress upon the Oriental monuments (such as the ruins of Babylon, Persepolis, Nineveh, and, to some extent, Egypt) are useful for this purpose, especially for the later period (namely, during the exile, when the Jews wore Chaldean garments, Dan, ii, 21). For the earlier period see the Gemara (Shabbath, xvi, 4).

Male and female apparel then, as now, did not essentially differ; but a lady was easily recognised.
for the most part by single pieces of female attire, and especially by ornaments, and moreover the costliness of material in the head-dresses made a distinction between the sexes sufficient to meet the demands of the law (Deut. xxii, 5) forbidding men to wear women's garments and the reverse. (See, however, Josephus, War, iv, 9, 10. The reason usually assigned for this statute is the prevention of confusion, and especially licentiousness, see Mill, Dissert. p. 203 sq.; Michaelis, Mos. Recht. iv, 249 sq. Others, as Le Clerc after Maimonides, regard the prohibition as a preventive of certain forms of idolatry which required men to sacrifice in female apparel, and the reverse, see Macrobi. Saturn. ii, 8, 22, ed. Bip.; Philochor. Fragm. ed. Siebelis, p. 19 sq.; comp. Jul. Firmic. De errort profan. ref. c. 4; also Creuzer, Symbol. ii, 54 sq.; and generally Pezold, De promiscua vestium utrinque sexu usurpatione, Lips. 1702, and in Ugolini, Theaur. xxix. This interpretation is sustained by a statement of Maimonides, More Nevicken, iii, 27; comp. Movers, Pönic. i, 445 sq. Many Jews, however, understand the textual expression יִרְבּוּשָׁנָא, literally "utensil of a man," to signify male weapons, so Onkelos in loc.; a view which is adopted by Josephus, Ant. iv, 8, 43.) The subject of female apparel has been especially treated by Schröder (De vestitiis mulier. Ieb. Lugd. B. 1740) and Hartmann (Hebräeram am Pasteische, Amst. 1849). The manufacture of garments was in all ages the business of the women, especially the females of the family, and even distinguished ladies did not excuse themselves from the employment (1 Sam. ii, 10; Prov. xxxi, 22 sq.). See Wife. The only legal enactment on the subject was that wool and linen should not be used in the same article of apparel (Lev. xix, 19; Deut. xxii, 11), a prescription probably not designed (as thought by Josephus, Ant. iv, 8, 11) to forbid the priests any intermixture of materials, but to be explained after the analogy of the foregoing prohibition of heterogeneity (see Michaelis, Mos. R. iv, 319 sq.) See Diverse. The articles of clothing common to men and women, then, were: (1) The under garment, קֶּשֶׁ- נֶחַ, κέσον, χύρων, or תּוּנִית [see Coat], which was held together by the girdle (q. v.), and besides which a linen shirt, כַּנָּן, καδίν, is sometimes mentioned (Isa. iii, 28; Judg. xiv, 12; Prov. xxix, 24). In common language of the ancients, a person who had only this under garment on was called "naked" (1 Sam. xix, 24; Job xxxiv, 10; Isa. xx, 2; comp. Virg. Geor. i, 229), a term that is sometimes applied also to one poorly clad (Job xxiii, 6; Isa. xi, 7; 2 Sam. vi, 20; see Gesenius, Thesaur. p. 1071). Those in high station or travellers (comp. Joseph. Ant. xxii, 5, 7) sometimes wore two under garments, like a double shirt, the other (which was always longer than the inner) one being then called לַבְּשָׁנָא, met, a robe or "upper garment" (1 Sam. xv. 27; xviii, 4; xxxiv, 5; Job. i. 20. The Greeks and Romans likewise, as perhaps also the Persians, were acquainted with this habit (comp. Herod. i, 195; Ovid, Fasti, ii, 819; Salmas. ad Tertull. pafl. p. 71); but the custom appears to have been always regarded by the Jews as luxurious (Matt. x, 10; Luke iii, 11; 1x, 8; comp. Lightfoot, p. 33; and Groebel, in the Miscell. Lipp. xii, 137 sq.). A Chaldean costume was the לִבְּשָׁנָא, pattič, or mantle (Dan. ii, 8, 21), probably a flowing under-dress (see Gesenius, Thesaur. p. 1101). (2) An outer garment [see Romes], which was thrown around the person, called הַנִּמְלָח, simlah, and לַמְלָח, lamlah, or mantle, also לַבְּשָׁנָא, bez' ged, a piece of cloth generally, jugaev, especially with females the לַבְּשָׁנָא, mitpach'ath, or cloak, pallia, otherwise לִבְּשָׁנָא, ma'daphak, or mamilla (Ruth iii, 15; Isa. iii, 22), also לִבְּשָׁנָא, adde' retch, or wide mantle, paullion (Josh. vii, 21; 1 Kings xix, 18; 2 Kings ii, 13), the last designating a particular kind of very loose and flowing robe, sometimes (Gen. xxv, 20; Zach. xiii, 4) lined with fur, such as the Orientals (Turks) even wear in summer (see Thevenot, Voyages, i, 284; Russel, Allepo, i, 127; Harmer, Observ. iii, 4 sq.). Poor people and travellers also used the outer garment as night clothes. See Couch. Both sexes made, out of the superabundant folds in front, a pocket or lap, לִבְּשָׁנָא, cheyk, or "bosom," sinaw (Ruth iii, 15; Psa. lxxix, 12; Prov. xvii, 28; 2 Kings iv, 89; Hag. ii, 12; Luke vi, 38; comp. Liv. xvi, 18; Horace, Serm. ii, 3, 171 sq. ; Senec. Ep. 19; Joseph. War, v, 7, 4; vi, 8, 3; see Wetstein, i, 996; Kype, Observ. i, 288), into which the hand was thrust by the eloquent (Psa. lxxix, 11), Variegated (on the μαλακόι or fine purple and byzous garments of Matt. xi, 8, see Biel, in the Symbol. Danis. i, 79 sq.) and embroidered raiments were reserved for occasions of ceremony (Josh. vii, 21; Judg. v, 49; 2 Sam. i, 24; xiii, 18; Prov. xxxi, 22; Esth. viii, 15; Ezek. xvi, 10; see Harmer, iii, 189 sq.; Rosenmüller.
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APPARITOR

Morgell, iii, 140), although even children (Gen. xxvii.; 3; comp. Kauff., Reisen, p. 89) were habited in them (for so the wont, bethokethpassim, Gen. xxvii., 25, 32: 2 Sam. xiii, 18, 19, is probably to be understood, with the Sept., Onkelos, Saadia, and others; but the Hebrew verbs do not seem properly to fit the feet, ankles, as Josephus explains, Am. vii., 8, 1; but see Gesenius, Thes. Heb. p. 1117; on the וִיָּמִד, pashghih, or brodered festive garment of Isa. iii, 24, see Gesenius, Thes. Heb. p. 1157), and were sometimes part of the prey taken from enemies (Zeph. i, 8). See MERCHANT; WEAVING. White (byssus and linen), however (see PRIEST), was naturally in most esteem for garments (comp. as a mother of hallowed things, 1 Sam. xxvii, 1; 2 Sam. xix, 12; xvi, 11; Luke xxii, 11; Josephus, War, ii, 1, 1; Dougtauel Analext. ii, 57; Schmid, De usu vestium albor. in Ugolino Tlescher. xxiv. See LINEN; FULLER. Generals especially wore red (scarlet) robes (Judg. viii, 26; Nah. ii, 4; Isa. lxviii, 1; see below). Luxurious apparel was no doubt increasing in fashion under the later kings (Jer. iv, 30; Ezek. xvi, 10 sq.; Zeph. i, 8; Lam. iv, 5), and prevailed among the Jews down to the apostles' times (1 Tim. ii, 9; 1 Pet. iii, 1, 3; see Dougtauel Analext. ii, 23 sq.). A form of delicate raiment in use by pius (sanctionless) persons is mentioned (Luke xxi, 46; comp. Matt. xxi, 5). See SEAM. On rendering a garment to its owner, see PRIEST; on the way, see COURTESY. Shaking the garments in the presence of any one (Acts xviii, 6) was a symbolical declaration that the party would have nothing more to do with him (see Heumann, Parerga, p. 213 sq.).

(5) Priests alone wore drawers [see BREACHES], but they are now in almost universal use in the East by men and women (Niebuhr, Beschr. p. 62, 65; Reisen, i, 158; so also among the ancient Medes and Persians long trousers were worn, Herod. vii, 40; Xen. Cyrop. viii, 3, 13; Strabo, ii, 52; and so many understand τὸ κεφαλίνον, "coats," of Dan. iii, 21, 27, see Lengeri in loc., while others understand mantles, as being altogether more agreeable to Babylonian usage, see Gesenius, Thes. Heb. p. 960 sq. (4) Both sexes covered the head with a turban. See HEAD-DRESS. Women likewise wore net-caps (reticulated hoods), frontlets (forehead bands), and probably veils. See CALT; BONNET; FRONTLET; VEIL. (5.) On the covering of the head, see SANDAL; SHOE. Gloves (Πάντας or Πάντων) were not unknown, yet they appear not to have been used as a part of the attire, but by workmen as a protection of the hands from innumerable soiling agents (Cic. Nat. D. i, 22, 145; Domit. ii, 15, xvi, 3; see an essay on the gloves of the Hebrews, in the Winer Zeitschr. f. Kunst und Literatur. 1877. No. 71 sq. a man's glove, τὰ χειλάτια, scartâ, is mentioned in the Targum on Ruth iv, 7).

The Orientals are still very fond of changes (q. v.) of raiment, especially of robes of state on holidays or festive occasions (Niebuhr, Reisen, i, 102; Burckhardt, Am. iv, 272; Herder, ii, 447), hence rich Hebrews had their change-suits of apparel (יוֹךְּנָאָכָא), like the Greek φιλόποι, φιλοπόιοι, Odys., vii, 316; γιγαντίας, γιγαντιαίοι, xiv, 514), and to a super-residence there always appertained a goodly wardrobe (יוֹךְָנָאָכָא, mellaκhah, clothes-press, 2 Kings xix, 22; see Prov. xxxi, 16; Job xxviii, 1; Prov. xiv, 22); Comp. Bochart, Hieroz. iii, 517; Rosenmüller, Morgell. iii, 350; Jacob, ad Lucian Tocax. p. 160). Especially did kings and nobles possess a stock of state and ceremonial dresses (יוֹךְָנָאָכָא,Delegate,Pashghih, or festive garments, for special occasions, Isa. iii, 22; Zech. iii, 4) for presents (Gen. xxiv, 22; Esth. iv, 4; vi, 8, 11; 1 Sam. xviii, 4; 2 Kings v, 5; x, 22; comp. also Judg. xiv, 12, 19; see Tavernier, i, 207, 272; Harmer, ii, 112; iii, 447; among the Persians head-dresses appear to have been likewise royal presents, Esth. vi, 8; x

comp. Heeren, Ideen, i, i, 216); hence among the court officers is mentioned a custodian of the wardrobe (יוֹךְּנָאָכָא, shomer 'ab-beygamim, keeper of the clothes, 2 Chron. xxxiv, 22). See GIFT. Persons changed their clothes for religious reasons, when they had become ceremonially unclean (Lev. xi, 27, 29; xiv, 11, 26; xv, 18, etc.; comp. Gen. xxxvi, 2). Those in eminent stations and females adorned and perfumed their garments (Psa. xlv, 9; Cant. iv, 11). See ATTIRE.

Mourning apparel (יוֹכְָנָאָכָא, sakkîm, weeds, i. e. sackcloth) were of coarse stuff (as still in the East), narrow and without sleeves. See MOURNING; SACKCLOTH. Prophets and ascetics also wore these garments (Jer. ii, 34; Matt. iii, 7; 4; see Gesenius, Comment. ad. Jesa. i, 644). Court officers (1 Kings x, 5; Isa. xxii, 21) wore a distinctive dress. See KING; PRIEST. (Comp. generally J. H. Sopran, De re vestium Heb. in his Comment. de Davide, Lugd. 1645.) See ATTIRE.

The malignant leprosy (יוֹכְָנָאָכָא, tarzasakh, meneh, retting scar), which attacked not only clothing, but also skin and leather, consisted of green and reddish spots; but its true character has not yet been explained. It was probably some form of mould engendered by dampness or confinement. Michaelis (Mind. R. iv, 265 sq.) supposed it to be the so-called wool-rot (i. e. wool from diseased sheep; see Hebenstreit, Curem, op. cit., exc. exemplum, p. 24); others explain it of small insects, not cognizable by the eye, that appear green or red, and corrode the wool (Jahn, i, ii, 165). That also linen stuff (ver. 48, יוֹכְָנָאָכָא) might be similarly affected, is improbable (comp. Michaelis, in Berthold's Journ. iv, 965 sq.); and to understand cotton material to be meant is very arbitrary. See LINEN. This subject can only be cleared up by an investigation in the East.

Among Greek and Roman articles of apparel mentioned in the Bible are the χαλαµής, or cloak, a wide overcoat or mantle, which hunters (Lucian, Dial. deor. xi, 8), soldiers, especially horsemen (Böckh, Staatsbautz. i, 118), and their officers wore (2 Macc. xii, 50); the φαλαµής or φαλαινή, penda (Talm. Melakh. 15b), travelling or rain-coat (2 Tim. iv, 13), which was worn by the Romans over the tunic (Suet. Ner. 48), and was furnished with a hood for the protection of the head (Cic. Mil. 20; Juven. vii, 77; Senec. Ep. 67, p. 529, ed. Bip.; Horace, Ep. i, 11, 18; comp. Wetstein, ii, 366; Stosh, De pullo Pauli, Lugd. 1760), according to others a portmantain or book-satchel (see the comments of Strabo, v, 3, 10 sq.; comp. H. von Horn, De χαλαµῆς κοσκίνῳ, χιαµάς purpurae, Donat.) or purple robe (Matt. xxvii, 28), a woolen scarlet mantle, bordered with purple, which Roman generals and officers (Liv. i, 26; Tac. xii, 56; Hirt, Hirt. Afr. 51) wore (Larat. polisamentum) at first (Eutrop. ix, 20)—Winer, i, 661.

APPELLAR, or MINISTERS. See CALT, DRESSES OF.

APPARITION (ἐναπαύνεια, 2 Macc. v, 4; ἐναλαμπέω, Wisd. xvii, 3; φανεράμβω, Wisd. xvii, 15, 14), the sudden appearance of a "ghost" or the spirit of a departed person (comp. Luke xxiv, 37), or some other preternatural object. See SPECTRE. The belief in such occurrences has always been prevalent in the East; and among the modern Mohammedans the existence and manifestation of effects is held an undoubted reality (Lane's Mod. Eg. i, 944). See SUPERSTITION. Such a belief, however, has no sanction in the canonical Scriptures beyond the doubtful case of Saul (1 Sam. xxvii, 14). See WITCHCRAFT. The visits of Christ to his disciples in his resurrection come under altogether a different category. See APPEARANCE.

APPARTOR, an officer who summons others to appear. Among the Romans this was a general term to comprehend all attendants of judges and magistrates appointed to receive and issue their orders (Smith's
Christ, we have some clearer knowledge from Josephus and the Talmudists. After the institution of the Sanhedrim the final appeal lay to them, and the various stages through which a case might pass are thus described by the Talmudists—from the local consistory before which the case was first tried to the consistory that sat in the neighboring town; thence to the courts of Jerusalem; and finally, in the year 29, that sat in the gate of Shushan, proceeding to the court that sat in the gate of Nicamor, and concluding with the great council of the Sanhedrim that sat in the room Gazith (Carpzov, Appar., p. 571). The Jews themselves trace the origin of these later usages up to the time of Moses: they were, at all events, based on Jewish law, and early popular定制; and they were therefore based upon the intimations respecting the right of appeal which we find in the sacred books (Mishna, De Synedr. x; Talm. Hieros. xviii; Talm. Bab. iii. x; Maimon. De Synedr. x; Selden, De Synedr. iii. 10; Lewis, Origines Hébraées, i, 6; Pastorel, Législation des Hébreux, x). See TRIAL.

II. Roman.—The most remarkable case of appeal in the New Testament is that of the Apostle Paul from the tribunal of the Roman procurator Festus to that of the emperor, in consequence of which he was sent as a prisoner to Rome (Acts xxv, 10, 11). Such an appeal having been once lodged, the governor had nothing further to do with the case, as it was one of law only. Paul, however, dismisit, although he might be satisfied that the matter was frivolous, and not worth forwarding to Rome. Accordingly, when Paul was again heard by Festus and King Agrippa (merely to obtain materials for a report to the emperor), it was admitted that the apostle might have been liberated if he had not appealed to Caesar (Acts xxvi, 22). Paul might therefore seem to have taken a false step in the matter, did we not consider the important consequences which resulted from his visit to Rome (see Conybeare and Howson, i, 102). But, as no decision had been given, there could be no appeal, properly speaking, in his case: the language used (Acts xxv, 9) implies the right on the part of the accused of electing either to be tried by the provincial magistracy or by the emperor. Since the procedure in the Jewish courts at that period was of a mixed and undefined character, the Roman and the Jewish courts were co-existing and carrying on the course of justice between them, Paul might have availed of his undoubted privilege to be tried by the pure Roman law. It may easily be seen that a right of appeal which, like this, involved a long and expensive journey, was by no means frequently resorted to. In lodging his appeal Paul exercised one of the high privileges reserved to the Roman citizens, and submitted him by lictor (Acts xxvi, 28). See CIVILIZATION.

The right of appeal connected with that privilege originated in the Valerian, Porcian, and Sempronian laws, by which it was enacted that if any magistrate should order flagellation or death to be inflicted upon a Roman citizen, the accused person might appeal to the judgment of the people, and that meanwhile he should suffer nothing at the hands of the magistrate until the people had judged his case. But what was originally the prerogative of the people had in Paul's time become that of the emperor, and appeal therefore was made to him (see Smith's Dictionary of Classical Antiquities, s. v. Appellatio, Roman). Hence Pliny (Ep. vii. 9) mentions that he had sent to Rome some Christians, who were Roman citizens, and had appealed unto Caesar. This privilege could not be disallowed by any magistrate to any person whom the law entitled to it. Indeed very heavy penalties were attached to any refusal to allow such an appeal, whatever might be the consequences for going to Rome. See, generally, Kroghi, De proceretio Pauli ad Caesarum (Lips. 1785); Santorocelli, Dita. de Pauli ad Caesarem appellazione (Marburg, 1721).

III. Ecclesiastical.—In the early Church all ecclesiastical matters were originally determined by the
bishops with their court, from whose decision an appeal lay to the provincial synod (see council of Africa, 418). The case of Apollinaris, priest of Siccæ, in Mauri-
tania, is supposed to have been about the first in-
stance of an appeal to Rome, on which occasion the
African Church resolutely resisted this papal encroach-
ment on her independence. In the Middle Ages it
often occurred that those whose doctrines had been
censured by the pope appealed from his decision to an
ecumenical council. Such, e.g., was the case with
Wycliffe. Reports to the dean and chapter (of the
bishopric) fall in doing justice), so that the condem-
nation be ended in the archbishop's court by a precept
from the king, and so that it go no further without the
king's consent." These appeals were from time to
time further prohibited, but they continued to be prac-
ticed until the time of the final rupture with Rome in
the fifteenth century, when the synods were entirely
abolished (24 Hen. VIII, cap. 12, and 28 Hen. VIII,
cap. 19). The Council of Antioch, A.D. 341, can. 12,
and that of Chalcedon, declare that no royal or imper-
ial decree can have any force in ecclesiastical mat-
ters against the canons. Such indeed has ever been
the discipline of the Church.

During the appeal the sentence of the inferior court
is suspended; and it is usual for the superior court, at
the instance of the appellant, to grant an inhibition to
stay the execution of the sentence of the inferior court
until the appeal shall be determined (Bingham, Orig. Ecl.
II., ch. xvi, § 16).

In the Methodist Episcopal Church, the right of ap-
peal from lower to higher courts, both for ministers
and laymen, is carefully guarded by a constitutional
provision (Discipline, pt. i, § 4).

In Presbyterian churches there are formal modes of
appeal from a lower to a higher court, or from a ses-
sion to presbytery, and from it to a synod, and from
the synod to the general assembly.

Appearance (ἐπίθεν, Mark xvi, 9; ἐπιθέσθαι, Mark xvi, 12, 14; ἐπιθέσθη, Luke xxiv, 8; 1 Cor. xv, 5; ἐπιθέσθην εἰς τοὺς, John xxi, 1, παρεστάθην εἰς τοὺς), a
term usually applied to the interviews afforded by
Christ to his disciples after his resurrection (q. v.).

The circumstances of these instances indicate that his
body, although not yet glorified, had already under-
gone such a change as to give it extraordinary powers
of locomotion, even through closed doors, and of be-
coming visible or invisible at pleasure, while yet it re-
tained the palpable characteristics of matter, and was
even capable of taking food in the ordinary way; traits
that ally it strongly to the "spiritual body" of the
angels (q. v.). Monographs on these occurrences and
their peculiarities have been written by Fecht (Rost .1699), Langsdorff (Vital. 1710), Alberty (Lipsi. 1695),
Arnoldt (Regiom. 1741-1745), Becker (Rost. 1773),
Budden (Jen. 1711), Butts (Cold. 1751), Carpov
(Jen. 1755, 1765), Chalenius (Erlang. 1750, 1753),
Eichler (Lips. 1787), Feuerlin (Gott. 1750), Gerike
(Heimst. 1745), Gurlitt (Franco. 1725), Horn (Lubec. 1704), Köpken (Gryph. 1701), Kreil (Lips. 1648), May-
er (Gryph. 1702), Munich (Lond. 1774), Prie
t (Rost. 1780), Quandt (Regiom. 1715), Zeitlich (Ger. 1785).

See Jesus.

Appearance to Mary Magdalen. There is a
difficulty connected with the first of these appearances.
The gospel narratives (Matt, xxviii, I-15; Mark xvi,
2-11; Luke xvi, 11-20; John xx, 11-20) are
separately adjusted in their several incidents to each other, distinctively indicate that Mary the Magdalene was not
among the Galilean women at the time they were favored with the first sight of their risen Master, she
having just then left them to call Peter and John;
and that Peter and John went to the sepulcher to see it
apartly. Mark, however, uses one expression that
seems directly to contradict this arrangement: "Jesus
..... appeared first to ἡ παρασκευή of Mary Magdalen" (xxvi, 9). Several methods of reconciling this discord-
ance have been devised, but they are all untenable, and
the best of them (that of Dr. Robinson [after Hengstenberg]) in the Bibliotheca Sacra, Feb. 1846, p. 178) is not at all satisfactory (see Davidson, Introd. to the N. T., i, 169), which consists in considering the
"first" as put by Mark relatively (q. d. πρῶτος), to
denote the first of the three appearances related by
him simply, the "after that" of verse 12 introducing a
second appearance and the "afterward" of verse 14
serving to mark the last of Mark's series. Any read-
er, taking the words in their natural construction, would certainly understand Mark as meaning to say
absolutely that Christ's first public appearance was
made to Mary, and two of his subsequent ones to other
persons. Moreover, the question is, how does Mark
single out this appearance to Mary, rather than the previous one to several women? A closer inspec-
tion of the facts will assist in clearing up the diffi-
culty. Independently of this "first" of Mark, the inci-
dents may naturally be arranged as in the following
scheme (see Strong's Harr. of the Gospels, § 138-141).

<table>
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<tr>
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<tbody>
<tr>
<td>1:00</td>
<td>Earthquake and Resurrection.</td>
<td>2-4</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>4:00</td>
<td>The women set out for the sepulchre.</td>
<td></td>
<td>1.3</td>
<td>2</td>
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<tr>
<td>5:00</td>
<td>They arrive; Mary the Magdalene returns.</td>
<td>5:7</td>
<td>5:7</td>
<td></td>
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<tr>
<td>6:00</td>
<td>Their interview with two angels.</td>
<td>9:3</td>
<td>2:9</td>
<td></td>
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<tr>
<td>9:00</td>
<td>Mary the Magdalene reaches John's house.</td>
<td></td>
<td>3:11</td>
<td></td>
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<tr>
<td>10:00</td>
<td>The other women flee from the sepulchre.</td>
<td></td>
<td>7:10</td>
<td></td>
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<tr>
<td>11:00</td>
<td>The soldiers report their discovery.</td>
<td></td>
<td>11:15</td>
<td></td>
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<tr>
<td>11:30</td>
<td>Peter, John, and Mary the Magdalene set out for it.</td>
<td>10:12</td>
<td>10:1</td>
<td></td>
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<tr>
<td>12:00</td>
<td>Peter, John and Mary enter the sepulchre.</td>
<td></td>
<td>13:10</td>
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<tr>
<td>1:00</td>
<td>John arrives at the sepulchre.</td>
<td></td>
<td>13:15</td>
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<tr>
<td>2:00</td>
<td>Peter and John enter the sepulchre.</td>
<td></td>
<td>14:15</td>
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<tr>
<td>10:00</td>
<td>Mary the Magdalene arrives at the sepulchre.</td>
<td></td>
<td>14:20</td>
<td></td>
</tr>
<tr>
<td>11:00</td>
<td>The other women report their interview with Christ.</td>
<td></td>
<td>14:25</td>
<td></td>
</tr>
<tr>
<td>2:00</td>
<td>The third time they return.</td>
<td></td>
<td>14:30</td>
<td></td>
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<tr>
<td>3:00</td>
<td>She meets with Christ.</td>
<td></td>
<td>14:35</td>
<td></td>
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<tr>
<td>4:00</td>
<td>Mary the Magdalene sees the two angels.</td>
<td></td>
<td>14:40</td>
<td></td>
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</tbody>
</table>

By this it is seen that Christ's appearance to the
other women could not well have preceded that to
Mary, for the time for the other women's return be so lengthened as to
make the appearance to Mary precede that to them, the interval in this direction cannot be made to ex-
ceed fifteen minutes, as any one may see by making
the corresponding changes in the above table. Mark,
in speaking in this general, his narrative, would not be likely to distinguish between two ap-
pearances so nearly coincident; the very parties who
witnessed them, or heard them reported, would not
themselves have noticed so slight a priority without instituting some such calculation as the above, which they were in no condition of mind at the time to make, nor likely to concern themselves about afterward. In the verse under consideration, therefore, Mark designs to refer to both these appearances as one, and he mentions Mary's name particularly because of her prominence in the whole matter, just as he places her first in the list in verse 1 (comp. Matt. xxvii, 56, 61; xxviii, 1; and see on John x, 17). This identification is confirmed by the fact that none of the evangelists mention both of these appearances, Matthew and Luke narrating the events just as if Mary had been with the other women at the time of their meeting with Christ, while Mark and John speak of the appearance to her only; yet they all obviously embrace in their accounts the twofold appearance. Luke also explicitly includes Mary among the women who brought the tidings to the apostles (verse 10), evidently not distinguishing her subsequent report from that of the others with whom she at first went out. This idea, is, in fact, the key to the whole plan of the gospel according to Mark, as he does not design to be a parallel to Luke's account of the same event, but, on the contrary, to furnish each a complete narrative of all the incidents in their exact order, but to show that those Galilean women were, as a company, the first witnesses of Christ's resurrection.

According to the astronomical formula, the duration of distinct twilight at that time of the year in the latitude of Jerusalem (supposing the unchanging refracting influences in the atmosphere) is 1 hour 40 minutes, which would make extreme daybreak occur about four o'clock, as it was near the time of the vernal equinox. The light of the full moon would enable the women to see their way even before dawn. Mark says "even" (ὥστε, xvi, 4), and in the visit of the women he says "very early" (λίγον ώραν, xvi, 2); but the descent of the angel must have occurred first, because the women found the stone rolled away on their arrival. The guard had probably just before been relieved (i. e. at the "dawn-watch," which began at this time of the year about three o'clock A.M.), and corresponded in its Greek title to the term here used by Mark), so that they had time to recover from their fright sufficiently to report their disaster without being surprised in their plight by the arrival of a relay. See GIRD. The distance the women had to go was not great. See MARY MAGDALENE.

**Appellant** (1), a legal term, denoting one who requests the removal of a cause from an inferior to a superior court; often, he thinks himself aggrieved by the sentence of the inferior judge. See **APPEAL**.

(2.) The word appellant is particularly applied to those among the French clergy who appealed from the bull Unigenitus, issued by Pope Clement in 1718, either to the pope "better informed," or to a general council. The whole body of the French clergy and the several monasteries were divided into Appellants and Non-Appellants; a signal instance of the unity of the Romish Church! See **UNIGENITUS**. BULL.

**Apphia** (pron. Ἀφη'α, Ἀφι'α, prob. for **'Aphi'a), the Greek form of the Lat. name **Aphro**), the name of a female affectionately saluted by Paul (A.D. 57) as a Christian at Colosse (Philemon 2); supposed by Chrysostom and Theodoret to have been the wife of Philemon, with whom, according to tradition, she suffered martyrdom. See **PHILEMON**.

**Apphus** (pron. Ἀφ'ος, Ἀ'φως [and so Josephus, Ant. xii, 6, 1) v. r. Σφωνοι or Σφωνοι), the surname of Jonathan Maccabaeus (see Ewald, Gesch. Isr. III, ii, 853), apparently (Frankel, Virchow, zur LXX, p. 96) from the Syro-Chal. ܡܫܚܢܐ, ܕܕܟܐ, ܟܟܐ, crafty (Grimm, Hombl. In loc.).

**App'i-fo'rum** (Ἀπι'ψωρον, φοῖνον, for the Lat. **Appius Forum**, "market-place of Appius"), a market-town (with a so-called **mansio**) in Italy, 43 Roman miles from Rome (Itiner. Anton. p. 107, ed. Wessel; Imer. Horace, p. 411), on the great road (via **Appia**) from Rome to Brundunum, constructed by Appius Claudius (Suet. Tib. 2), and leading from Rome (by the Porta Capena) through the Pontine marshes (Hor. Sat. 1, 5, 3; Cic. Att. ii, 10; Plin. iii, 9; xiv, 9). The remains of an ancient town, supposed to be Appi-Forum, are still preserved at a place called **Casaurio di Senita** Maria, on the border of the Pontine marshes (codex Strabo, v, 233), and the 43d milestone is still extant (Chaupy, Maison d'Horace, iii, 387-462; Pratelli, Via **Appia**, p. 99, 100). Its vicinity to the marshes accounts for the badness of the water, as mentioned by Horace (Sat. i, 5, 7), who describes it as full of taverns and bostings. The journal of the voyage along the Appian Way, remains of which are still extant, describes the "Three Taverns," where it was known the advancing party would rest, while some others went on as far as Appi-Forum to meet Paul on the road (Conybeare and Howson, ii, 219). The character and scenery along the Appian Way, by the way, are the same as those of the journey by the Via Volatina, and the westward journey by the Via Salaria," an account of which is given in the preceding voyages. See generally **BARTAUS, De foro Appii et trib. tabernae** (Aldgate, 1745).

—KITTO, s. v. See **PAUL**.

**Apple** is the translation in the Auth. Ver. of the Heb. **ʾappul** (tappuʿakh, so called from its fragrance), which is mentioned chiefly in the Canticles, ii, 3, "as the apple-tree among the trees of the wood;" vers. 5, "Comfort me with apples, for I am sick of love;" vers. 8, "The apple-tree among the trees of love." Solomon describes its esthetic influence (Prov. viii, 11), "A word is not out of the mouth of the apple of gold in baskets of silver." Joel i, 12, it is enumerated with the vine, the fig-tree, the palm, and pomegranate, as among the most valuable trees of Palestine. Tappuṣ (q. v.) also occurs as the name of two places (Josh. xii, 13; xv, 84; xvi, 8), probably from the abounds of fruit in the vicinity of the place.

It is a difficult matter to say with any degree of certainty what is the specific tree denoted by the Hebrew word tappuʿakh. The Sept. and Vulg. afford no clue, as the terms **μηδεμία, μαλβα**, have a wide significance, being used by the Greeks and Romans to represent almost any kind of tree-fruit; at any rate, the use of the word is certainly generic. Many interpreters (after Celsius, Hierobol. i, 555) have supposed the citron (citrum medico), some the ordinary orange-tree (Credner, Joel, p. 136), to be meant, as each of these were celebrated favorites among the ancients, and have many qualities agreeing with the Scriptural notices. The citron was the "apple" of the biblical citation of the ciremola of the Romans (Theophr. Hist. 4), and was cultivated even in Europe (Baunin, Pinax). That it was well known to the Hebrews appears from the fact mentioned by Josephus, that at the Festival of Taber-
naces Alexander Jannasch was pelted with citrons, which the Jews had in their hands; for, as he says, "the law required that at that feast everyone should have branches of the palm-tree and citron-tree" (Ant. xiii. 18, 5). It is still found in Palestine (Kitto, Phys. Hist. p. 233). As, however, the Sept. and Vulgar.-

both seem to understand the apple (μήλον, malum), and the Arabic stil connected by the same name (אַפָּלָךְ), which, according to the Talmud (Mishna, Kel. i. 4; Mas. i. 4) and Josephus (Ant. xvii. 7), was anciently cultivated in Palestine, as it is still to some extent (Robinson, ii. 856; ii. 856, 716; iii. 295), and was celebrated in antiquity for its agreeable smell (Ovid, Met. vii. 670), it is more likely to be the tree designated rather than the citron, which is a small, comparatively rare tree, with a hard, inedible fruit (Thomson, Land and Book, ii. 328, 329). See Citron.

On the other hand, Celsus (Hierob. i. 255) asserts that the quince-tree (Fuyrus cypsilo) was very often called by the Greek and Latin writers malus, as being, from the esteem in which it was held ("primary malus species"), the malus, or μήλον κατ' εξον. Some, therefore (Rosenmüller, Allerth. IV, i. 808; Ray, Hist. of Plants, II, 11, 1453), have endeavored to show that the tappusach denotes the quince; and certainly this opinion has some plausible arguments in its favor. The fragrance of the quince was held in high esteem by the ancients; and the fruit "was placed on the heads of those images in the sleeping apartments which were reckoned among the household gods" (Rosenmüller, Botany of Bible, in the Bib. Cad. p. 811; Yona, On Virgil, Eclog. ii. 51). The Arabians make special allusion to the restorative properties of this fruit; and Celsus (p. 261) quotes Abü'l Fadili in illustration of Cant. ii. 5, "Its scent," says the Arabic author, "cheers my soul, reneweth my strength, and restoreth my breath." Phylarchus (Histor. III. vi), Caleb Solomon (in Cant. ii. 3), Poly (II. N. xxv. 11), who uses the words odoris praestantissimi, bear similar testimony to the delicious fragrance of the quince. It is well known that among the ancients the quince was sacred to the goddess of love, whence statues of Venus sometimes represent her with the fruit of this tree in her hand. In her honor the quince being the ill-fated "apple of discord" which Paris appropriately enough presented to that deity. Hence the act expressed by the term μηλοδοξια (Schol. ad Aristoph. Nath. p. 180; Theocr. Id. iii. 10, v. 88, etc.; Virgil, Eclog. iii. 64) was a token of love. For numerous testimonies, see Celsus, Hierob. i. 265, See Botany.

Although it is so usual to speak of the forbidden fruit of paradise as an "apple," we need hardly say that there is nothing in Scripture to indicate what kind of tree was "the tree of the knowledge of good and evil." But in the fabled "apples of discord," and in the golden apple which Paris gave to the goddess of love, thereby Kindling the Trojan war, it is possible that the primaeval tradition reappears of

Of that forbidden tree, whose mortal taste
Brought death to the world, and all our woe.

See Tree.

The Heb. for the "apple" of the eye is פִּסְפָּן (izqim), פָּסִפָּן, pupil, Deut. xxxii. 10; Prov. vii. 2), otherwise פָּסִפָּן (babach, hole, gate, Zach. ii. 12), or פָּסִפָּן (bath, daughter), i. e. by an idiomatic use, the pupil, Psal. xvii. 5.

The same figure occurs in the Apocalypse (euip, Eccl. viii. 92 [17]). It is curious to observe how common the image ("pupil of the eye") is in the languages of different nations. Gesenius (Theor. p. 86) quotes from the Arabic, the Syriac, the Ethiopic, the Coptic, the Persian, in all of which tongues an expression similar to the English "pupil of the eye" is found. See Eye.

APPLES OF SODOM is a phrase associated with the Dead Sea, as the name of a species of fruit extremely beautiful to the eye, but bitter to the taste and full of dust. Tacitus (Hist. v, 7) alludes to this singular fact, but in language so brief and ambiguous that no light can be derived from his description: "Black and empty, they vanish as it were in ashes." Josephus also, speaking of the conflagration of the plain, and the yet remaining tokens of the divine fire, remarks, "There are still to be seen ashes reproduced in the fruits, which indeed resemble edible fruits in color, but on being plucked with the hands are dissolved into smoke and ashes" (War, iv. 8, 4). The supposed fruit has furnished many moralists with allusions; and also Milton, in whose infernal regions

"A grove sprung up—laden with fair fruit—

Greenly they plucked

The fruits, all fair to sight, like that which grew Near that liminous lake where Sodom flamed.

This, more delusive, not the touch, but taste

Deserted. They, fondly thinking to elude

Their appetite with gusto, instead of fruit

Chewed bitter ashes, which the offended taste

With spattering noise rejected.

Some travellers, unable to discover this singular production, have considered it merely as a figure of speech, depicting the deceitful nature of all vicious enjoyments; but Kitt (Phys. Hist. of Palest. p. xxv. sq.) adds the definite testimony of many modern travellers to show that these allusions are based upon truth, especially the statements of Seetzen (in Zach's Monatl. CORPUS, xvi. 443) and Burckhardt (Syrac. p. 392), who accounts of the fruit of the Oshar (prob. Aecipis gigantea) remarkably coincide with the ancient descriptions. This plant is figured and de-

scribed by Prosper Alpinus under the name Brux el-Usar (Hist. Nat. 3 Egypte, Lugd. Bat. 1735, pt. i. 48). See also Irby and Mangles (Travel. ch. viii). Has-sequist, however, finds the "apples of Sodom" in the Sodomum Sodomumum, which he identifies with the Sodoma melornanum, or mad-apple, growing in great abundance in the plain of the Jordan (Rose, c. 151). But Dr. Robinson thinks the other the most probable plant. His description of it is as follows: "We saw here [on the shore of the Dead Sea] several trees of the kind, the trunks of which were 6 or 8 inches in diameter, and the whole height from 10 to 15 feet. It has a grayish, cork-like bark, with long oval leaves, and in its general appearance and character it might be taken for a gigantic perennial species of the milk-weed or elic-
weed found in the northern parts of the American states. Its leaves and flowers are very similar to those of the latter plant, and when broken off it in like manner discharges copiously a milky fluid. The fruit greatly resembles externally a large smooth apple or orange, hanging in clusters of three or four together, and when ripe is of a yellow color. It was now fair and delicious to the eye, and soft to the touch; but on being pressed or struck it exploded with a puff, like a bladder or puff-ball, leaving in the hand only the shrivelled thin rind and a few fibres.

It is, indeed, filled chiefly with air like a bladder, which greatly increases the round form; and the centre of a small slender pod runs through it from the stem, and is connected by thin filaments with the rind. The pod contains a small quantity of fine silk with seeds, precisely like the pod of the silk-weed, though very much smaller, being indeed scarcely the tenth part as large. The Arabs collect the silk and twist it into matches for their guns, preferring it to the common match, because it requires no sulphur to render it combustible. In the accounts of Tacitus and Josephus, after a due allowance for the marvellous in all popular reports, I find nothing which does not apply almost literally to the fruit of the Osar, as we saw it. It must be pricked and handled with great care in order to preserve it from bursting. We attempted to carry some of the fruits and seeds with us to Jerusalem, but without success. Hasselquist's apples of Sodom (the fruit of the Solanum melongena) are much smaller than those of the Osar, and when ripe are full of small black grains. There is here, however, nothing like exploding, nothing like 'smoke and ashes,' except occasionally, as the same naturalist remarks, 'when the fruit is punctured by an insect (Tenthredo), which converts the whole of the inside into dust, leaving nothing but the rind entire, without any loss of color.' We see the Solanum and the Osar growing side by side; the former presenting nothing remarkable in its appearance, and being found in other parts of the country, while the latter immediately arrested our attention by its singular accordance with the ancient story, and is, moreover, peculiar in Palestine to the shores of the Dead Sea (Bib. Researches, ii. 236 sqq. comp. Wilson, Bible Lands, ii. 593). It should be observed that the Bible speaks only of the "vine of Sodom," and that metaphorically (Deut. xxxii. 82), as a synonym of a poisonous berry. See HEMLOCK.

Appleton, Jesse, D.D., president of Bowdoin College, was born at New Ipswich, Hampshire, Nov. 17, 1772, and was graduated at Dartmouth College in 1792. Having spent two years in teaching at Dover and Amherst, he studied theology under Dr. Lathrop, of West Springfield, and in February, 1797, was ordained pastor at Hampton, New Hampshire. His religious sentiments at this period were Arminian. By his faithful, affectionate service, he was very much endeared to his people. At his suggestion the Piscataqua Evangelical Magazine was published, to which he contributed valuable essays, with the signature of Leighton. In 1807 he was chosen president of Bowdoin College, in which office he served faithfully until his death, Nov. 12, 1819. He was sometimes anxious, in a high degree, in regard to the college; but in his sickness he said, in cheerful confidence, "God has taken care of the college, and God will take care of it." Among his last expressions were heard the words, "Glory to God in the highest! the whole earth shall be filled with his glory." In 1830 a volume of his addresses was published, with a sketch of his character, by Rev. Dr. Nichols, of Portland. In 1822 his lectures and occasional sermons were published, with a memoir, by Rev. B. Tappan. These and other writings are collected in "The Works of Jesse Appleton, D.D.," with memoir (Andover, 1836, 2 vols. 8vo).—Bibl. Repository, Jan. 1836, p. 19; Sprague, Annals, ii. 282.

Appleton, Nathaniel, D.D., an eminent Congregational minister, was born at Ipswich, Mass., Dec. 9, 1685, graduated at Harvard in 1712, ordained at Cambridge in 1717, in which year he was also elected a fellow of Harvard, which 84 years afterward conferred upon him the second degree it had ever granted of Doctor of Divinity, Increase Mather, 80 years before, being the first so honored to that honor. He took a colleague in 1788, and died in 1784. He published a number of occasional sermons.—Sprague, Annals, i. 301.

Approbation of books, the act by which books were recommended or declared harmless by persons authorized to judge of them. The Council of Trent (sess. 4) forbids, on penalty of excommunication, the publication of books without the approbation of the bishop of the diocese. In England the right of approbation formerly belonged to those who were appointed to grant licenses and imprimitures. By an act of Charles II, long since expired, books were subjected to a licenser in England, and the practice itself ceased with the introduction of the principles of the Revolution of 1688. See INDEX.

Appropria, in the canon law, is the setting apart of an ecclesiastical benefice to the peculiar and permanent use of some religious body. Appropriations sprung originally from the monastic orders, who purchased all the advowsons within their reach, and then appropriated the larger proportion of the proceeds of such benefices to the use of their own corporations, which they intended were not only institutions for pious purposes, but religious bodies; leaving the small remainder for the support of the incumbent. The appropriations now annexed to bishoprics, prebends, etc., in England, had all of them the above origin, if traced to their source; and at one period similar appropriations were made to religious houses, nunneries, and certain military orders, which were regarded as spiritual corporations.—Blackstone, vol. i.

Aprica. See HOPHRA.

Apron stands in one passage of the Auth. Vers. for the Heb. עִפְרָון (chogarak, a girdle, as usually), the fig-leaf bands which our first parents made to hide their shame (Gen. iii, 7); also for the Greek ἄφραντος (Acts xix, 12), a term borrowed from the Lat. semicinctum, i.e. half-girdle or belt covering half the person, an article of apparel worn by artisans and servants. See ATTIRE; NAPKIN.

Apsa or Apsa (ἄφα, Lat. absis, prob. for ἄφας, a juncture orvaulted arch), is a term used by ecclesiastical writers to designate (1) that part of the interior of ancient churches where the bishop and clergy had their seats. The form of the apse was hemispherical, and it consisted of two parts: one, the choir or presbytery; the other, the sanctuary. The choir always terminated toward the east in a semicircle, round which were the seats of the clergy, having in the middle the throne of the bishop or superior, which was raised above the others. The term came into Church with Apsa at Deliorty.
use in the 8th century to denote the deepest recess behind the altar in the Eastern Churches. (2.) It was also commonly used for the bishop's throne, called 
\textit{apex prostration}, being raised by means of steps. (3.) The name Aquila denotes the chief ministers in which the relics of saints were kept, which was round or arched at the top, and commonly placed on the altar: it was usually of wood, sometimes also of gold and sil-

ver, and occasionally beautifully sculptured. (4.) In later church architecture, it is used to denote any semicircular or polygonal termination of the choir, or other part.

Aptophr, East, D.D., a minister of the Church of England, was born at Boston in 1738, died in England April 16, 1816. Having been educated at Cambridge, he was settled as missionary at Cambridge, Mass., in 1761. Four years after he returned to England, and was appointed to the vicarage of Cyndon, afterward receiving high dignities in the Church, and even an offer of the bishopric of Killare. About 1793 he re-
tired to Cambridge, where he spent the remaining years of his life. Dr. Aputhor published a Letter on the Prevalence of Christianity before its civil Establish-
ment, with Observations on a Late History of the Decline of the Christian Empire (London, 1778); Discourses on Prophecy (2 vols. 1786); and several writings, chiefly sermons, which show him to have been a man of vigorous intellect and sound scholarship.—Sprague, 
Annals, v., 174; Gentleman's Magazine, 1816.

Aquila, a sect of the third century, so called because they refused to offer any thing but water at the Eucharist, and pretended to consecrate with water only. Also in Africa the name is given by some who, during times of persecution, forfioore to use wine at the Eucharist in the morning, lest the smell should discover them. Epiphanius calls them 
\textit{Eucratites}, and Theodoret (De fab. her. i, 20) Tatian-

ites.—Epiphanius, 

\textit{Hereses}, xvi; Bingham, Orig. Eccl. bk. xv, ch. ii.

Aquila, Claudius, the fourth general of the Jews, was born Sept. 14, 1548, joined the Jews in 1568, and was elected in 1581, as their leader. His ordi-

ner considerably gained, under his administration, in influence and extension. He wrote \textit{Epitola XVI}, and \textit{Industria ad cunado amice moribus} (Ven. 1606). He also composed the popular work of society, and the \textit{diratorium studiorum} and the \textit{directorium exercitiorum St. Ignatius}, which have ever since been regarded as standard works of the order. He died Jan. 31, 1615. See JARUR.

Aquila (\textit{Aelis}), for Lat. \textit{aquilla}, an eagle, see Simon. \textit{Onomast. O. T.} p. 588 sqq., a Jew with whom Paul met on his first visit to Corinth: a native of Pontus, and by occupation a tent-maker (Acts xviii). 

Wolf, Carp, on Acts xvii, 2, shows the name not to have any Hebrew origin, and to have been adopted as a Latin name, like Paulus by Saul. He is there described as a Pontian by birth (\textit{Ponticus, vulg. \textit{vulgi}}), from the connection of which description with the fact that we find more than one Pontia Aquila in the Pontian gens at Rome in the days of the Republic (see Cic. ad Fam. x, 33), designates that it has been imagined that he may have been a freedman of a Pontius Aquila, and that his being by Pontian by birth may have been merely an inference from his name. But besides that this is a point on which Luke could hardly be ig-

lorant, Aquila, the translator of the O. T. into Greek, was a Roman citizen by birth (Acts xvi, 3). After the death of Paul he found Aquila at Corinth, he fled with his wife Priscilla, from Rome, in consequence of an order of Claudius commanding all Jews to leave Rome (Suet. Claud. 25—\textit{"Judaeos impellere Christo adsumere tu-

multuosae Roma expulit"; see CLAUDIUS). He be-

came acquainted with Paul, and they abode together, and wrote at their common trade of making the

Cilician tent or hair-cloth. See Paul. This decree

was made, not by the senate, but the emperor (A.D. 50 or 61), and lasted only during his life, if even so long. Comp. Neander, \textit{Planting and Training}, I, 281; 

Lardner, \textit{Testimonies of Heathen Authors}, ch. viii.

Whether Aquila and Priscilla were at that time con-

verted to the Christian faith cannot be determined; Luke's expression, \textit{"came unto them"} (\textit{κονομικός αὐτοῖς}), Acts xviii, 2, rather implies that 

Paul sought their society on grounds of friendship than for the purpose of persuading them to embrace Christianity. On the other hand, if we suppose that 

they were already Christians, it is probable that Paul's "joining himself to them" is highly probable; while, if they were still adherents to Judaism, they would have been less disposed than even unconverted Gentiles to form an in-

timacy with the apostle. But if Aquila had been con-

verted before his first meeting with Paul, the word 

\textit{αὐτοῖς}, "disciple," would have hardly been omitted.

At all events, they had embraced Christianity before 

Paul left Corinth; for on his departure from Corinth, 

a year and six months after, Priscilla and Aquila ac-

companied him to Ephesus on his way to Syria. Thre 

they remained; and when Apollo came to Ephesus, he 

\textit{knew only the baptism of John," they in-

structed and baptized of God many persons, who were 

Acts xvi, 25, 26). From that time they appear to have 

become zealous promoters of the Christian cause in that 

city (1 Cor. xvi, 19). Paul styles them his "helpers 

in Christ Jesus," and intimates that they had exposed 

themselves to imminent danger on his account (\textit{who 

have for my name shed their own blood," Rom. 

xvi, 3, 4), though of the time and place of this trans-

action we have no information. At the time of writ-

ing 1 Cor., Aquila and his wife were still in Ephesus (1 Cor. xvi, 19); but in Rom. xvi, 8 sqq., we find them 

again at Rome, and their house a place of assembly 

for the brethren after the two years that have since 

to have returned to Ephesus, for Paul sends salutations 
to them during his second imprisonment at Rome (2 

Tim. iv, 19), as being with Timothy. Their occupa-

tion as tent-makers probably rendered it necessary for 

them to keep a number of workmen constantly resi-

dent in their family, and to these (to such of them, at 

least, as had embraced the Christian faith) may refer 

the remarkable expression, \textit{"the church that is in their 

house," τὴν εκκλησίαν αὐτῶν εἰςκήςασιν} (see Biscoc, 

quoted in Lardner's \textit{Credibility}, ii, 11). Origen's ex-

planation of these words is very similar (In \textit{Ep. ad 
Rom. Comment. x} ; \textit{Opera}, vili, 405, Berol. 1897).

Neander supposed that, as Aquila was a man of a 

tensive premises for his manufacture, he perhaps set 

apart one room for the use of a section of the Church 

in whatever place he fixed his residence, and that, as 

his superior Christian knowledge and piety qualified him for the office of a "teacher" (\textit{didaskale}, he gave 

religious instruction to this small assembly. The 

salutations to individuals which follow the expression 

in Rom. xvi, 6, show that they were not referred to in 

it, and are quite inconsistent with the supposition that 

the whole Church met in Aquila's house. Nor is it 

probable that the collective body of Christians in 

Rome or Corinth would have altered the place of assembly 

Aquila's return (see Neander, \textit{Gesch. der \textit{Rel. 

u. Kirche}}, I, ii, 402, 568; comp. Justini Martyr 

\textit{Opera}, Append. ii, p. 586, Par. 1742). Tradition 

reports that he and his wife were beheaded. 

The Greek Church call Aquila bishop and apostle, and honor him on July 12 (\textit{Martyr. Gr.}, ii, 185). The festival of 

Aquila is held on the 12th of July. Aquila has 

been called martyr, where he is denoted bishop of 

Heraclea, on July 8 (\textit{Martyr. Roman.}). See 

PRISCILLA.

Aquila, author of a Greek version of the O. T., 

was originally a heathen, born at Sipone, a city of 

Pontus. Having seen the professors of the Christian 

religion work many miracles, he became a convert to 

it, probably on the same ground with Simon Magus. 

Refusing to quit the practice of magic and judicial as 

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Aquila, or Adler, Caspar, one of the Reformers, was born at Augsburg, Aug. 7, 1488. After the ordinary training of the gymnasium of his native city, he spent his early manhood in travel and study, chiefly in Paris, where he became a student of law. After a time he became pastor at Berne, and in 1514 in Leipzic, in 1515 he became chaplain to Franz von Sickingen. In 1516 he became pastor at Jena, near Augsburg, and soon after married, and openly professed Lutheranism. Arrested by order of the bishop of Augsburg (Stadion), he was condemned to death, but during his imprisonment (at Delfingen, 1519-20) the queen of Hungary interceded for him, and he was released, but banished. He went at once to Wittenberg, and became A.M. of the University in 1521. For two years he was tutor to Sickingen's children. In 1524 he became tutor in Hebrew at Wittenberg, and was employed in translating the Bible. In 1527 he became pastor at Saalfeld. In 1547 he wrote violently against the Interim (q. v.), and a price was set upon his head by Charles V. He died Nov. 12, 1560. His life was written by Avenarius, Lesebuch. Aquila's (Meiningen, 1719, 8vo); Schlott, Leben Aquilas' (Leipzic, 1773, 4to); and by Gesell, Vita Aquilae (Jena, 1816), who enumerates twenty writings of his—Herzog, Real-Encyklopädie, s. v.; Hoefer, New Biog. Generale, i, 942.

Aquiléia, a town in Italy 15 miles northeast of Venice, formerly so important in ecclesiastical matters as to be called a second Rome. (I.) The bishops of Aquileia assumed the patriarchal dignity from the 5th century, and the title was granted by Pope Honorius I simply to save the appearance of supremacy. Severus, patriarch of Aquileia in the time of Pope Gregory II, renounced the schism; upon which that pope, while he refused to give him the title of patriarch, permitted him (A.D. 729) to act as metropolitan over the empire of the Lombards; but the patriarchs of Aquileia continued to hold that title, which was soon recognized by the court of Rome. The patriarchs of Aquileia had metropolitan authority over the states of Venice, Istria, and the neighboring provinces; and their diocese was of large extent, including besides a great part of Friuli, Carniola, Gorizia, and part of Carinthia and Styria. As a great part of the diocese was in the states of Austria, the queen of Hungary claimed the right of nominating alternately with Venice; and such disputes arose from the circumstance that in 1753 the patriarchate was suppressed, and the two archbishoprics of Udine and Gorizia erected in its stead. The church, which was the cathedral, is dedicated in the name of the Assumption. See De Rubia, Mommsen, Echternach (1740) for a complete history of the claims of the Greek Church; but he was taken ill and died on the way, near Terracina, March 7, 1724. He was canonized in 1828 by John XXIII, and the rank of fifth Doctor of the church was assigned to him. His writings at once assumed, and have con-
tined to maintain, an immense authority; the popes have repeatedly declared his works to be perfect, without any error (Landon, Ecl. Dict. i, 475).

Of his theological writings, the most famous is his "Summa Theologica" (best ed. Antwerp, 1673, 1 vol.), which is still a favorite authority in the Catholic Church. The "Summa Theologica" is one of the grandest attempts at a complete science of theology ever planned by a human intellect; and, as such, it deserves here a brief analysis, which we give from Hardwick ("CH. Hist. of the Middle Age, 1855, iv, 80"). The "Summa" is divided into three great parts: (1) the Metaphysics, (2) the Moral, (3) the Sacramental. In the first of these the writer ascertains the nature and the limits of theology, which he esteems a proper science, based upon a supernatural revelation, the contents of which, though far transcending all the powers of human thought, are, when communicated, subjects for devout inquiry, and admit of argumentative defence. Accordingly, the writer next discusses the existence and the attributes of God, endeavoring to elucidate the nature of his will, his providence, the ground of his predestination, and the constitution of the blessed Trinity in unity—a doctrine which, although he deems it incapable of a priori demonstration, finds a counterpart in man. Descending from the cause to the effects, he analyzes the constituent parts of the creation, angels, the material world, and men, enlarging more especially upon the functions of the human soul, its close relation to the body, and the state of both before the fall. The second part is subdivided into the "Prima Secunda" and the "Secunda Secunda." The former carries on the general subject, viewing men no longer from the heavenly, but the earthly side, as moral and responsible agents gifted with a vast complexity of passions, sentiments, and faculties. The way in which these particular topics are treated, resting by themselves, is first considered, and the author then proceeds to show how they are modified by supernatural agencies or coextant gifts of grace. This leads him to compare the state or position of mankind in reference to the systems (or economies) in grace and nature, and, as the immediate consequence, to treat of our original righteousness, free-will, original sin, justification, and the original rules of life. In the Secunda Secunde, the several virtues are discussed in turn, as they exist under the operation of divine grace, or that of nature only. They are seven in number. Three of them are "theological," or supernatural: God, glory, and love—while the remainder are the four cardinal virtues of justice, prudence, fortitude, and temperance, and are "ethical," or purely human. The discussion of these virtues forms an admirable work on Christian morals. The third part of the Summa is devoted to an exposition of the mysteries of the Incarnation, and the efficacy of the sacraments—a class of topics which, according to the principles of all the medieval writers, are essentially spiritual. Aquinas traces every supernatural influence to the Person of the Word made flesh, who, by the union of our nature with the Godhead, has become the Reconstructor of humanity and the Divinitator. This is the aliment by which it is sustained, descends to man through certain outward media, or the sacramental ordinances of the church; their number being seven, viz., Baptism, Confirmation, the Eucharist, Penitence, Orders, Matrimony, and Extreme Unction. In the last, he deals with the known and the unknown, with the plausibility of expiation, under the representations of it contained in the doctrines and ritual of the Church of Rome, and in which the Aristotelian philosophy is made to justify all the traditional teachings of that church, we find the grounds of the mighty influence of Aquinas in a great age. In all the certain doctrines which afterward threatened to obtain complete ascendancy in all the Western churches, But with all the learning, the piety, and the dialectic skill of Aquinas, he did not avoid the puerilities of the so-called scholastic spirit. Some of the questions treated in the Summa are trivial, others scandalous; e.g. Quare Christus non assumptus femineum sexum, and others even worse.

The following summary of the doctrines of Aquinas is chiefly condensed from Neander, History of Dogmas, vol. ii. (1) As to the necessity of revelation, Aquinas inferred it from the super-terrestrial destiny of man, which goes beyond the limits of human reason. He has developed the doctrine of natural law, philosophical and theological truth; the truths of natural reason cannot be at variance with those given by revelation, since God is also the author of reason. What opposes reason cannot proceed from God. If we admit such a contradiction, it would follow that something false might be the object of faith, which would be an absurdity. In his inquiries respecting the relation of faith to knowledge, he says: A faith of authority resting on human opinion is the weakest of all things; but it is otherwise with divine revelation. Yet theology makes use of human reason, not, indeed, to prove the truths of revelation, but to deduce other truths from it. As proper sciences obtain their data from other sources, and then draw inferences from them, so theology proceeds from those which are made known by a higher light. But since grace does not nullify nature, but perfects it, and as the natural inclinations of the will serve the divine principle of the Christian life, so also will reason serve the truths of faith. (2) As to the knowledge of God, he asserts that it is, in a certain confused manner, implanted in all men (sub quodam confusione est nobis naturaliter inerunt). Since man is so created that he finds in God his highest good, so, in striving after happiness, striving after God is at the same time the foundation of the operation, resting by themselves, first considered, and the author then proceeds to show how they are modified by supernatural agencies or coextant gifts of grace. This leads him to compare the state or position of mankind in reference to the systems (or economies) in grace and nature, and, as the immediate consequence, to treat of our original righteousness, free-will, original sin, justification, and the original rules of life. In the Secunda Secunde, the several virtues are discussed in turn, as they exist under the operation of divine grace, or that of nature only. They are seven in number. Three of them are "theological," or supernatural: God, glory, and love—while the remainder are the four cardinal virtues of justice, prudence, fortitude, and temperance, and are "ethical," or purely human. The discussion of these virtues forms an admirable work on Christian morals. The third part of the Summa is devoted to an exposition of the mysteries of the Incarnation, and the efficacy of the sacraments—a class of topics which, according to the principles of all the medieval writers, are essentially spiritual. Aquinas traces every supernatural influence to the Person of the Word made flesh, who, by the union of our nature with the Godhead, has become the Reconstructor of humanity and the Divinitator. This is the aliment by which it is sustained, descends to man through certain outward media, or the sacramental ordinances of the church; their number being seven, viz., Baptism, Confirmation, the Eucharist, Penitence, Orders, Matrimony, and Extreme Unction. In the last, he deals with the known and the unknown, with the plausibility of expiation, under the representations of it contained in the doctrines and ritual of the Church of Rome, and in which the Aristotelian philosophy is made to justify all the traditional teachings of that church, we find the grounds of the mighty influence of Aquinas in a great age. In all the certain doctrines which afterward threatened to obtain complete ascendancy in all the Western churches,
another method of redemption was possible, but none so suitable as this. The union of God with man must give man the strongest assurance of attaining the highest happiness, which consists in an immediate union with God. But, since redemption has been effected, men have acquired a new consciousness of the dignity of their nature. In these ends Aquinas found the importance of the work of redemption. As he here joins his own ideas with those of Anselm, he agrees also with him in the opinion that the satisfaction rendered by Christ furnished that which was requisite from its intrinsic worth. Like Anselm, he proceeds on the principle that for an injury something must be given which the injured party would value as high as, or higher than what had been lost by the injury. Christ's satisfaction is not only sufficient, but superabundant. Aquinas was perhaps the first to raise the question "afterward so earnestly discussed in the Calvinistic and Arminian controversies of the 17th century—the question, namely, whether Christ did not earn for the believer a title to eternal life, as of freedom from condemnation to eternal death. Aquinas answers this question in the affirmative, and makes the technical distinction between 'active' and 'passive' righteousness (Shedd, History of Doctrines, ii, 310). If we find elsewhere the various instrumentalities of grace scattered, such as the offices of Law-giver, Priest, and King, all these are united in Christ, the fountain of all grace. He is the Mediator between God and man, as far as he communicates what is divine to them, instead of for them, and makes satisfaction for their sins. Christ is the mystical head of the members which belong to him, inasmuch as what he has done is for their benefit (unio mystica). (5) As to justification, the Schoolmen, after Augustine, conceived of it not as objective, but as a subjective sanctification, of which faith is the instrument, and which is realized in love. Aquinas thought the infans gratia justificandi (infusion of justifying grace) necessary for the forgiveness of sins on the part of God, and allowed successive steps in justification: first of all the communication of grace—then the tendency of the free will to God—then by which it departs from sin, and upon this there are differences. He thought it to a certain extent, justification with sanctification, as all the later Romanists do. In the act of faith is contained the admission that man is made righteous by the redemption of Christ. As to the relation of faith to justification, he admitted it, but vitiated it by adopting the scholastic distinction between condition and consequence, or merit from desert and merit from fitness. This distinction is thus defined by Aquinas, with his usual acuteness and clearness: "A meritorious work of man may be considered in two aspects: first, as proceeding from the free will of man, and, secondly, as proceeding from the grace of the Holy Spirit. If it be considered from the first point of view, there can be no merit of condescension or absolute desert, because of the inequality between man and God, whereby it is impossible for the creature to bring the Creator under absolute obligation. But if it be considered from the second point of view as proceeding from the influence of the Holy Spirit, the work of sanctification, or the merit of condescension, may be considered as a thing excellent in itself" (Shedd, History of Doctrines, ii, 330). (6) As to the sacraments, he taught that they are the necessary media of the application of Christ's merits to men. He endeavored to secure the necessity of seven sacraments on the principle that the whole life should be consecrated to God's grace; its gradual development from birth to death was surrounded by the sacraments. (i) The birth of the spiritual life takes place in baptism; (ii) the growth to maturity is through confirmation; (iii) the nourishment of the spiritual life is through the Lord's Supper. If the body and spiritually soul are united, the need of nourishment is not need of nourishment for the healing of his sickly state he requires (iv) penance; (v) the promotion of his recovery by certain means is signified by extreme unction. (7) As to the future state of man, he goes into details on the resurrection body. According to quest. 81 (Summa, pt. iii), those who are raised from the dead will have their "juvenialis, qua inter decrementum et incrementum". The difference of sexes will continue to exist, but without sensual appetites. All the organs of sense will still be active, with the exception of the sense of taste. It is however possible that even the latter may be rendered more perfect, and fitted to adequate functions and enjoyments. Hair and nails are one of the ornaments of man, and are therefore quite as necessary as blood and other fluids. The resurrection bodies will be exceedingly fine, and be delivered from the heavy weight which is now to burdensome to them; nevertheless they will be tangible, as the body of Christ was. Aquinas agrees, however, that this is true only in reference to the bodies of the blessed. The bodies of the damned are ugly and deformed; they are incorruptible, but capable of suffering, which is not the case with the bodies of the saints" (Hagenbach, History of Doctrines, § 204). The Pagan Doctrine of the Immanence in Aquinas. He rendered real service to the Aristotelian philosophy by the pains he took to effect a translation of the works in which it was contained, and by his commentaries on them. He was a Realist, inasmuch as he maintained that the ideas of things after the pattern of which the world was made pre-existent eternal in the Divine mind (although not independent of God), and regarded them as the proper objects of knowledge, and as the forms which determine the nature and properties of all things. This system he endeavored to place on a firmer basis by extending the theory of thought propounded by Aristotle, to which he superadded some ideas of the system of Plato and of the Alexandrians. With this is connected his explanation of the conceptions of matter and form, as elements of compound substances, as also his explanation of the principle of individuation. The rational soul, the nature of which he discusses after Aristotle's system, he regards as efficient and indestructible. The aim of Aquinas, as a Christian philosopher, was to prove the rationality of Christianity, which he attempted to accomplish by showing, 1st, that it contains a portion of truth; 2d, that it falls under the cognizance of reason; and, 3d, that it contains nothing contrary to reason. In connection with the latter argument he starts from the assumption that the truths of reason are essentially one with Divine truth, because reason is derived from God. Philosophy consists, according to him, in science searching for truth with the instrument of human reason; but he maintains that it was necessary for the science of man that mere opinion should not disclose to him certain things transcending the grasp of human reason. He regarded theology, therefore, as the offspring of the union of philosophy and religion (Tennemann, Hist. of Philosophy). The Dominican monks, especially, naturally proud of their scions, expounded Thomism, as the doctrines of Aquinas have been named. The Franciscans, on the other hand, have always opposed Thomism; one of their greatest doctors, Bias Ventura (q. v., doctor seraphicus, 1274), opposed Aquinas on mystical grounds, and Duns Scotus (q. v., doctor seraphicus, 1277) seven sacraments, who were enrolled in solid body against it. Their Thomists were Aristotelians, generally Realists; followed Augustinists as to sin, grace, etc.; opposed the immanuacktes
conception, and that the sacraments convey grace physically. The Scotists were Nominalists, were opposed to Augustine's doctrines of grace and predestination, maintained the immaculate conception, and held that the sacraments produce grace as moral causes, not as physical. The Jesuits held the contrary view, and were not naturally inclined to favor the doctrines of the Scotists, but the praxis of Aquinas was so great that the Thomists, to a great extent, ruled the theology of the church up to the time of the controversy between the Molinists (q. v.) and the Jansenists, when the views of the Scotists substantially prevailed.

The chief writings of St. Thomas fill twenty-three folio volumes. The following is the list of them, as given by Cave: 1. Expositio in Aristotelis libros, etc. (Venice, 1496) — 2. Comment. in 4 lib. Sent. P. Lombardi (Basle, 1432; and often) — 3. Questions disputatae, 10, de Potestas Dei; 10, De Male, etc. 29, De Veritate; 4. Questions Quodlibeticæ 12 (Cologne, 1471, 1491, etc.) — 5. Summa Catechistica sibi contra Gentiles (Rome, 1476; Venice, 1480, fol., with notes by Fr. de Sylvestri; Lyons, 1666, fol., with comm. by Franciscus Ferrarerius, Paris, 1642, 2 vols. fol.) — 6. Expositio in I. B. De divina, etc.; Summa Theologiae; 1. Sent. Province 1. (Latin, 1601; Douai, 1614; Paris, 1688; Bologna, with comm. of Cajetan, 1514; with that of Caponius, Cajetan, and Javelin, Venice, 126, 5 vols. fol.) — 7. Expositio in Lib. B. Job. — 8. Expositio in Sainmudium Deorum (Lyons, 1620, 8vo) — 9. Expositio in Canticum Canticorum (Paris, 1545, 8vo; Paris, 1534, 4to) — 10. Expositio in Expositio in Lib. B. Job. — 11. Expositio in Jeremiam Proph. (Lyons, 1521, 4to) — 12. Expositio in Jeremiam Proph. (Lyons, 1521, 8vo) — 13. Expositio in Theronum Jeremiae (attributed by some to Thomas, an Englishman). The last three published together at Venice in 1527 — 14. 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ARABA

ARABA (Aravah, prob. for Arabah), a city mentioned by Eusebius and Jerome (Onomast. s. v.) as lying near Diosarea (now Safuriah), apparently the same mentioned by Josephus (Life, 51, where the text now has του τῶν ἄραβων, τοῦ ἀραβαίου γειτονίου, τής ἀραβαίας χώρας, τῆς ἀραβαίας περιοχῆς, τῆς ἀραβαίας πόλεως) 10 stadia from Sagone; now the village Arrabah, about 4 hours north of Nazareth (Schultze, in Ritter, Erdk. xvi, 768), containing Jewish graves, with other remains of antiquity (Van de Velde, Memoir, p. 287).

Arrabah (Heb. Arrabah, מַרְבָּא, desert; Sept. ἄραβα, also ἄραβος, ἀραβός, and ἄραβη, but in Josh. iv, 49; 19: 1, 26: 9, 192), the phenomenon usually translated "plain," the name of a region or tract and of a town.

1. This word, with the article (הַהַרְבָּא, the Arabah), is applied directly (Deut. i, 1; ii, 8; iii, 13; iv, 49; Josh. iii, 16; xii, 3; 2 Kings xiv, 25; Am. vi, 14) as the proper name of the great valley in its whole extent lying between the Dead Sea and the Gulf of Akabah. Indeed it may be said to reach, with a partial interruption, or rather contraction, from Danises, at the beginning of the Jordan, to the Gulf of Akabah, which is nowhere less than 10 miles. It thus includes toward the north the lake of Tiberias; and the Arabah (plain) of Jericho and Moab form part of it.

The surface of the Arabah proper is said to be almost uninterrupted a desert. The northern continuation is watered by the Jordan, which, during the rains, fills it to the level of Tiberias, and is at length lost in the bitter waters of the Dead Sea; this latter occupying the middle point of the great valley nearly equidistant from its two extremities. The Scriptures distinctly connect the Arabah with the Red Sea and Elath; the Dead Sea itself is called the sea of the Arabah. In the Authorized Version it is rendered "plain." The Greek name of this tract was ἀραβά, Aulon, described by Eusebius (Onomast. s. v.) as extending from Lebanon to the desert of Paran. Abulfeda speaks of it under the name el-Ghor, and says correctly that it stretches between the lake of Tiberias and Allah or Akabah (Tab. Syr. p. 8, 9). At the present day the name el-Ghor is applied to the northern part, from the lake of Tiberias to an offset or line of cliffs just south of the Dead Sea; while the southern part, quite to the Red Sea, is called Wady el-Arabah, the ancient Hebrew name. The extension of this valley to the Dead Sea appears to have been given from the geographic views of modern times was first discovered by Burckhard (Travel in Syria, p. 441; Robinson's Palæst. ii, 594-600). The importance of this great mediastinal valley to the topography and natural features of Palestine (s. v.), as well as in the history of the Exode (s. v.), requires a full discussion of its peculiar designation and characteristics. See TOPOGRAPHICAL TERMS.

I. Name.—1. If the derivation of Gesenius (Thes. p. 1066) is to be accepted, the fundamental meaning of the term is "arid" or "waste," and hence "sterile," and in accordance with this idea it is employed in various places of Scripture to designate a barren, uninhabitable district, "a desolation, a dry land, and a desert," a land wherein man dwelleth, neither doth any son of man pass thereby" (Jer. ii, 48; see a striking remark in Martinu, p. 396; and, among other passages, Job xxiv, 5; xxxix, 6; Is. xxvi, 9; xxxix, 1; xxxix, 21). See DESERT.

2. But within this general signification it is plain, from even a casual examination of the topographical records in the earlier books of the Bible, that the word has a also more special and local force. In these cases it is found with the definite article (הַהַרְבָּא, the Arabah), "the Arabah," and is also so mentioned as clearly to refer to some spot or district familiar to the then inhabitants of Palestine. This district, although nowhere expressly so defined in the Bible, and although the peculiar force of the word "Arabah" appears to have been disregarded by even the earliest commentators and interpreters of the Sacred Books, has within our own times been identified with the deep-sunken valley or trench which forms the most striking feature, in many an extraordinary manner, of Palestine, and which extends with great uniformity of formation from the slopes of Hermon to the Elanitic Gulf of the Red Sea; the most remarkable depression known to exist on the surface of the globe (Humboldt, Cosmos, i, 360, ed. Bohn; also p. 301). Through the north end of which of this extraordinary fissure the Jordan rushes through the lakes of Huleh and Genesareth down its tortuous course to the deep chasm of the Dead Sea. This portion, about 150 miles in length, is known among the Arabs by the name of el-Ghor (the depression), an appellation which it has borne from the days of Abraham. The southern boundary of the Ghor has been fixed by Robinson to be the wall of cliffs which crosses the valley about 10 miles south of the Dead Sea. Down to the foot of these cliffs the Ghor extends; from their summits, southward to the gulf of Akabah, the valley changes its name, or, it would be more accurate to say, retains its name among the Arabs.

Looking to the indications of the Sacred Text, there can be no doubt that in the times of the conquest and the monarchy the name "Arabah" was applied to the valley in the entire length of both its southern and northern portions. Thus in Deut. i, 1, probably, and certainly in Deut. xii, 1, 3, 26, both the Dead Sea and the sea of Cinnereth (Genesareth) are named in close connection with the Arabah. The allusions in Deut. xi, 30; Josh. viii, 14; xii, 18, 2 Sam. ii, 29; iv, 7; 2 Kings xxv, 4; Jer. xxxix, 4; lii, 7, become at once intelligible when the meaning of the Arabah is known, however puzzling they may have been to former commentators. In Josh. xi, 16, and xii, 8, the Arabah takes its place with "the mountain," "the lowland" plains of Philistia and Edomelae, "the south" and "the valley" of Cisle-Syria, as one of the great natural divisions of the conquered country. See PLAIN.

3. But farther, the word is found in the plural and without the article (הַהַרְבָּא, the Arabah), always in connection with the name Joab or Moab, doubtless denoting the portion of the Arabah near Jericho; in the former case on the west, and in the latter on the east side of the Jordan; the Arabah-Moab being always distinguished from the Sadeh-Moab — the bare and burnt-up soil of the sunken valley from the cultivated pasture or corn-fields of the downs on the upper level — with all the precision which would naturally follow from the essential difference of the two spots. (See Num. xxi, 1; xxvi, 3, 63; xxxi, 12; xxxii, 45-50; xxxv, 1; xxvi, 13; Deut. xxiv, 1; 8; Josh. iv, 13; v, 10; xii, 32; 2 Sam. xviii, 28; xvii, 16; 2 Kings xxv, 5; Jer. xxxix, 5; lii, 8.) See JORDAN II. See also MACCABEES, for a map of the region, see EXODE.

II. Description.—The direction of the Ghor is nearly
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due north and south. The Arabah, however, slightly changes its course about X.N.E. and S.S.W. (Robinson, ii, 240). But its plains present the striking contrast of its course, and the general character of the region is not dissimilar to that of the Ghör (Irbey, p. 184) except that the soil is more sandy, and that, from the absence of the central river and the absolutely desert character of the highland on its western side (closed by the uplands now being the desert in summer, and nothing but raging torrent in winter), there are very few of these lines and "circles" of verdure which form so great a relief to the torrid climate of the Ghör. The whole length of the Arabah proper, from the cliffs south of the Dead Sea to the mountains south of the wady, is probably more than 100 or more than 100 miles (Kiespert's Map). In breadth it varies. North of Petra—that is, about 60 miles from the gulf of Akabah—it is at its widest, being perhaps from 10 to 12 miles across; but it contracts gradually to the south till at the gulf the opening to the sea is but 4, or, according to some travellers, 3 miles wide (Robinson, i, 340; Martineau, p. 392).

The mountains which form the walls of this vast valley or trench are the legitimate successors of those which shut in the Ghör, only in every way grader and more desert-like. On the west are the long horizontal lines of the limestone ranges of the Tih, "always faithful to their tabular outline and blanched details," (Stanley, p. 77) and mounting up from the valley by huge steps with level barrens on the tops of each (Robinson, ii, 508), and crowned by the vast plateau of the "Wilderness of the Wanderings." This western wall ranges in height from 5000 to 1000 feet above the floor of the Arabah (Robinson, i, 240), and through it break the wadys and passes from the desert above—unimportant toward the south, but farther north larger and of a more permanent character. The chief of these wadys is the W. el-Jerashem, which emerges about sixty miles from Akabah, and leads its waters, when any are flowing, into the W. el-Jeih (Robinson, ii, 500, 506), and through it to the marshy ground under the cliffs south of the Dead Sea. Two principal passes occur in this range. First, the very steep and difficult ascent close to the Arabah, by which the road of the Mecca pilgrims between the Arabah and Suez mounts from the valley to the level of the plateau of the Tih. It is a very narrow passage, but known as "Nor" or "the Pass" (Robinson, i, 257). The second—is-Sofah—has a more direct connection with the Bible history, being probably that at which the Israelites were repulsed by the Canaanites (Deut. i, 44; Num. xiv, 48-49). It is on the road from Petra to Hebron, above Ain el-Welbeh, and is not, like the former, from the Arabah to the plateau, but from the plateau itself to a higher level 1000 feet above it. See the descriptions of Robinson (ii, 587), Lindsay (ii, 46), Stanley (p. 113).

The eastern wall is formed by the granite and basaltic (Schubert, in Kitter, Erdk. xiv, 1013) mountains of Edom, which are in this respect a contrast to the range opposite to them. At the foot of these are low hills of limestone and argillaceous rock like promontories jutting into the sea, in some places thickly strewed with blocks of phophyry; then the lofty masses of dark phophyry constituting the body of the mountain; above these sandstone broken into irregular ridges and great steps from the sea, and farther and higher than all long elevated ridges of limestone without precipices (Robinson, ii, 505, 551; Laborde, p. 209, 210, 262; Lindsay, ii, 43), rising to a height of 2000 to 2900 feet, and in Mount Hor reaching an elevation of not less than 5000 feet (Kitter, Erdk. xiv, 1389, 1140). On the east, according to the range of the Arabah, these mountains are covered with vegetation, in many parts extensively cultivated and yielding good crops; abounding in the fatness of the earth and the "plenty of corn and wine" which were promised to the forefather of the Edomite as a compensation for the loss of his birthright (Robinson, ii, 552; Laborde, p. 205, 290). In these ranges there is the striking alternation, from which again rise the mountains—or rather the downs (Stanley, p. 87)—of es-Sherah. Though this district is now deserted, yet the ruins of towns and villages with which it abounds show that at one time it must have been densely inhabited (Burckhardt, p. 486, 1496). The long wadys whose wings give access to the interior of these mountains are in strong contrast with those on the west, partaking of the fertile character of the mountains from which they descend. In almost all cases they contain streams which, although in the heat of summer small, and lost to the sight of man, are within a few feet of their banks. The Arabah "in a few paces" after they forsake the shade of their native ravines (Laborde, p. 141), are yet sufficient to keep alive a certain amount of vegetation, rushes, tamarisks, palms, and even oleanthers, lilies, and anemones, while they form the resort of the numerous tribes of the children of Esau, who still "swall (Stanley, p. 87; Laborde, p. 141; Martineau, p. 286) in Mount Seir, which is Edom" (Gen. xxxvi, 8). The most important of these wadys are the W. Ithm and the W. Abû Kasheishab. The former enters the mountains close above Arabah, and leads by the back of the range to Petra, and thence by Shobek and Tufs to the western end of the Dead Sea. At this point of a Roman road exist along this route (Laborde, p. 203; Robinson, ii, 161); by it Laborde returned from Petra, and there can be little doubt that it was the route by which the Israelites took their leave of the Arabah when they went to "compass the land of Edom" (Num. xxxiv. 4). The second, the W. Abû Kasheishab, is the most direct access from the Arabah to Petra, and is that up which Laborde and Stanley appear to have gone to the city. Besides these are Wady Tu'al, in which the traveller from the south gains his first glimpse of the red sandstone of Edom, and W. Ghrundel, not to be confounded with those of the same name north of Petra and west of Sinai.

To Dr. Robinson is due the credit of having first ascertained the spot which forms at once the southern limit of the Ghör and the northern limit of the Arabah. This boundary is the line of chalk cliffs which sweep across the valley at about six miles below the south-west corner of the Dead Sea. They are from 50 to 150 feet above sea-level, and form a continuous ground at their feet, and level with their tops the Arabah begins (Robinson, ii, 494, 448, 501). Thus the cliffs act as a retaining wall or buttress supporting the higher level of the Arabah, and the whole forms what in geological language might be called a "fault" in the floor of the great valley. Through this wall breaks in the embouchure of the great main drain of the Arabah—the Wady el-Jeih—in itself a very large and deep water-course, which collects and transmits to their outlet at this point the torrents which the numerous wadys from both sides of the Arabah pour along it in the rainy seasons, when the cataracts of the wadys are burst, and higher than all long elevated ridges of limestone without precipices (Robinson, ii, 505, 551; Laborde, p. 209, 210, 262; Lindsay, ii, 43), rising to a height of 2900 feet, and in Mount Hor reaching an elevation of not less than 5000 feet (Kitter, Erdk. xiv, 1389, 1140). The farthest point south to which the range of the Arabah is known to reach is the southern Wady Ghrundel (Robinson, ii, 508), which descends from the eastern mountains about 40 miles from Akabah and 60 from the cliffs just spoken of. The Wady el-Jeih also forms the most direct road for penetrating into the valley of the Arabah, which, when the wady was in full spate, was 100 feet in depth, Dr. Robinson (ii, 498) notes that the sides are "of chalky earth or marl," but beyond this there is no information. The surface is dry and desolate in the extreme. According to Dr. Robinson
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(II, 529). "A lone shrub of the gbdhah is almost the only trace of vegetation here." This was the ascent which from the Wady el-Seib to the floor of the great valley itself. Farther south, near Ain el-Weibeh, it is a rolling gravelly desert, with round naked hills of considerable elevation (III, 580). At Wady Ghurandel it is "an expanse of shifting sands, broken by innumerable undulations and low hills" (Burckhardt, p. 442), and "counterbalanced by ravines and water-courses" (ibid., p. 47). Hence the southern portion has a considerable general slope from east to west quite apart from the undulations of the surface (Stanley, p. 85), a slope which extends as far north as Petra (Ritter, xiv, 1007). Nor is the heat less terrible than the desolation, and travellers, almost without exception, bear testimony to the difficulties of journeying in a region where the evisco appears to blow almost without intermission (Ritter, xiv, 1016; Burckh. p. 444; Martineau, p. 894; Robinson, ii, 505). However, in spite of this heat and desolation, there is a certain amount of vegetation, even in the open Arabah, in the driest parts of the year. Schulten in March found the Aria (Calligonum com.), the Anthia varigata, and the Coelocunta (Ritter, xiv, 1014), also ramarz-bushes (tarjmu) lying thick in a torrent bed (p. 1016); and on Stanley's road "the shrubs at times had almost the appearance of a jungle," though it is true that they were so thin as to disappear when the "waste of sand" was overlooked, and even veiled (p. 85; and see Robinson, i, 240, 268). See ARABIA.

It is not surprising that after the discovery by Burckhardt in 1812 of the prolongation of the Jordan valley in the Arabah, it should have been assumed that this had in former times formed the outlet for the Jordan to the Red Sea. Lately, however, the levels of the Jordan and the Dead Sea have been taken, imperfectly, but still with sufficient accuracy to disprove the possibility of such a theory; and in addition there is the universal testimony of the Arabs that at least half of the district drains northward to the Dead Sea—a testimony fully confirmed by all the recorded observations of the conformation of the ground. A series of accurate levels from the Akabah to the Dead Sea, up the Arabah, are necessary before the question can be set at rest, but in the mean time the following may be taken as an approximation to the real state of the case. (See the profiles on Petersmann's Map.)(1)

(1) The levels of the Sea of Galilee and the Mediterranean are very nearly at one level. See DEAD SEA.

(2) The depression of the surface of the Sea of Galilee is 652 feet, and of the Dead Sea 1316 feet, below the level of the Mediterranean, and therefore of the Red Sea. Therefore the waters of the Jordan can never in historical times have flowed into the gulf of Akabah, even if the formation of the ground between the Dead Sea and the gulf would admit of it. But,

(3) All testimony goes to show that the drainage of the northern portion of the Arabah is toward the Dead Sea, and therefore that the land rises southward from the latter. Also that the south portion drains to the gulf, and therefore that the land rises northward from the point of junction between it and the Dead Sea. The water-shed is said by the Arabs to be a long ridge of hills running across the valley at two and a half days, or say forty miles, from Akabah (Stanley, p. 85), and it is probable that it is not far wrong. By M. de Bertou it is fixed as opposite the entrance to the Wady Talt, apparently the same spot.—Smith, s. v.

3. At the city of Benjamin (Jos. xviii, 19), elsewhere (Jos. xv, 61; xviii, 29) called more fully Beth-Arabah (q. v.).

Arabattine (1 Macc. v, 8). See ACRAEATTINE.

Araba (Hob. Arab., 'isb, 2 Chron. ix, 14; Isa. xxii, 13; Jer, xxiv, 24; Ezek. xxvii, 21; Aqapia, Gal. i, 17; iv, 23; also 2 Esdr. xv, 29; 1 Macc. xi, 16; 2 Macc. xii, 11), the name of an extensive region occupying the south-western extremity of Asia, having on the west the Isthmus of Suez and the Red Sea (called from the Arabians Gulf), which separates it from Africa; on the south the Indian Ocean; and on the east the Persian Gulf and the Euphrates. The boundary to the north has never been well defined, for it is that direction it spreads out into interminable deserts, which meet those of Palestine and Syria on the west, and those of Irak-Arabi (i.e. Babylonia) and Mesopotamia on the north; and includes that entire wilderness in Arabia. The form of the peninsula is that of a trapezoid, whose superficial area is estimated at four times the extent of France. It is one of the few countries of the south where the descendants of the aboriginal inhabitants have neither been exterminated nor dispersed elsewhere. They have not only retained possession of their ancestral homes, but have sent forth colonies to all the adjacent regions, and even to more distant lands, both in Africa and Asia (Ritter, Erdkunde, ii, 172).

With the history of no country save that of Palestine are there more connected so many hallowed and impressive associations as with that of Arabia. Here lived and suffered the holy patriarch Job; here Moses, "when a stranger and a shepherd," saw the burning, unconsuming bush; here Elijah found shelter from the rage of persecution; here was the scene of all the marvellous displays of Divine power and mercy that follow upon one of great oblation for Egypt's yoke, and accompanied their journeyings to the promised land; and here Jehovah manifested himself in visible glory to his people. From the influence of these associations, combined with its proximity to Palestine, and the close affinity in blood, manners, and customs between the northern portion of its inhabitants and the Jews, Arabia is a region of peculiar interest to the student of the Bible; and it is chiefly in its relation to subjects of Bible study that we are now to consider it. See ASIA.

1. Names.—1. In early times the Hebrews included a great part what we call Arabia, among the countries they variously designated as ?eb, Ke-dem, "the East," the inhabit.nts being numbered among the Bney Ke-dem, "sons of the East," i.e. Orientals. But there is no evidence to show (as is asserted by Rossmoller and some other Bible geographers) that these phrases are ever applied to the whole of the country known to us as Arabia. They appear to have been compounds of the personal name of those peoples speaking of those countries, and meaning due east of Palestine, or on the north-east and south-east; though occasionally they do seem to point to tracts which lay indeed to the south and south-west of that country, but to the east and south-east of Egypt. Accordingly we find that whenever the expression befit what has obviously a reference to Arabia, it invariably points to its northern division only. Thus in Gen. xxxv, 6, Abraham is said to have sent away the sons of Hagar and Keturah to the E'retsa Ke-dem—Kedma, i. e. the "East country, eastward;" and none of them, so far as we know, were located in peninsular Arabia; for the story which represents the migration of the children of Mecca as an act of tradition. The patriarch Job is described (Job i, 3) as "the greatest of all the men of the east," and though opinions differ as to the precise locality of the land of Ur, all are agreed that it was in some part of Arabia, but certainly not in Arabia Felix. In the Book of Judges (vi, 8; vii, 12; viii, 10) among the allies of the Midianites and Amalekites (tribes of the north) are mentioned the "Bena-Kedem," which Josephus translates by Aposa'arac, the Arabs. In Isa. xi, 14, the parallelism requires that by "sons of the east" we understand the nomades of Desert Arabia, as corresponding to the "sons of the west" with these are the Edomites, Moabites, and Ammonites, who were all northern Arameans. The command was given (Jer. xlix, 28) to the Babylonians to "smite the Bena-Kedem," who are there classed
with the Kedarenes, descendants of Ishmael (comp. 1 Kings iv, 30). In more modern times a name of similar import was applied to the Arabs generally; they were called Saracens (Sharakiyun, i.e. Oriental), from a corruption of the Arabic name Sarama, i.e. derived the term al Ent, the east wind. The name of Saracen came into use in the West in a vague and undefined sense after the Roman conquest of Palestine, but does not seem to have been adopted as a general designation till about the eighth century. It is to be remarked here that though in Scripture Arabian is used as the generic term for all the inhabitants of Northern Arabia, it is also used of countries farther east, e.g. of the native country of Abraham (Isa. xlii, 2; comp. Gen. xxxix, 1), of Balaam (Num. xxiii, 7), and even of Cyrus (Isa. xlvi, 11); and, therefore, though the Magi who came to Jerusalem (Matt. ii, 1) were πόροι διανομής, "from the east," it does not thence follow that they were natives of Arabia. See Bene Kedem.

2. We find the name "Arab," first beginning to occur about the time of Solomon. It designated a portion of the country, an inhabitant being called Arab, an Arabian (Isa. xiii, 20), or, in later Hebrew, "אָרָב, Arab" (Neh. vii, 19), the plural of which was "אָרָב, Arim" (2 Chron. xxvi, 16), "בֵּית אָרָב, Beth-Arim" (2 Chron. xvi, 11). In some places these names seem to be given to the nomadic tribes generally (Isa. xiii, 20; Jer. iii, 2) and their country (Isa. xxvi, 20), in others of Arabia from whom Solomon (2 Chron. ii, 14) and Jehoshaphat (2 Chron. xvii, 11) received gifts were probably Bedouin chiefs; though in the place parallel to the former text (1 Kings x, 19), instead of Arab we find מָרְב or מְרָב, rendered in Jer. xxvii, 20, 24, "mingled people," but which Gesenius, following the Chaldean, understands to mean "foreign allies." It is to be remarked, however, that in the passages in the Bible in which the word Arab occurs it designates only a small portion of the territory known to us as Arabia. Thus, in the account given by Ezekiel (xxvii, 21) of the Arabian tribes that traded with Tyre, mention is specially made of Arab (comp. Jer. xxxvii, 24). In 2 Chron. xxvi, 16, xxii, 1, xxi, 7; Neh. iv, 7, we find the Arabsians classed with the Philistines, the Ethiopians (i.e. the Asiatic Cushites, of whom they are said to have been neighbors), the Mhenim, the Ammonites, and Ashdodites. At what period this name Arab was extended to the whole region it is impossible to ascertain. From it the Greeks formed the word Arabia, which occurs in the New Testament; in Gal. i, 17, in reference probably to the tract adjacent to Damascus, Syria, and in Gal. iv, 25, in reference to the peninsula of Mount Sinai. Among the strangers assembled at Jerusalem at the Pentecost there were "Ἀραῖος, Arabs (Acts ii, 11), the singular being Ἀραίος.

3. The modern name, Jesir el- Arab, i. e. "the peninsula of the Arabs," applies to the southern part of the region only. Another native appellation is Belad el-Arab, i. e. "the land of the Arabs;" the Persians and Turks call it Arabistan. Mr. Lane informs us that in Egypt the term Arab is now generally limited to the Bedouins, or people of the desert; but formerly it was used to designate the towns-people and villagers of Arabian origin, while those of the desert were called Aarab; the former now call themselves Oulad el-Arab, or sons of the Arabs.

II. Geography.—1. The early Greek geographers, such as Eratosthenes and Strabo, mention only two divisions of the region, the Ascension, or Caravan, desert, and the region, or interior, of the sea. But after the city of Petra, in Idumea, had become celebrated as the metropolis of a commercial people, the Nabateans, it gave name to a third division, viz. Arabia Petraea (improperly translated Stony Arabia); and this threefold division, which first occurs in the geographer Ptolemy, who flourished in the second century, has obtained throughout Europe ever since.

It is unknown, however, to native or other Eastern geographers, who reckon Arabia Deserta as chiefly belonging to Syria and to Irak-Arab, or Babylonys, while they include a great part of what we call Arabia Petraea in Iran. See Petraea.

a. Arabia Felix (in Gr. Ἀραβία ἡ Ἑβδομάς, the Arabia Eudaimon of Pliny), i. e. Happy Arabia. The name has commonly been supposed to owe its origin to the variety and richness of the natural productions of this portion of the country, compared with those of the other two divisions. Some, however, regard the epithet "happy" as referring to a region of the desert which the Greeks and Romans knew by the name Yemen, which, though primarily denoting the land of the right hand, or south, also bears the secondary sense of "happy, prosperous." This part of Arabia lies between the Red Sea on the west and the Persian Gulf on the east, the boundary to the north being an imaginary line drawn between the respective northern extremities, Akabah and Basra or Bussora. It thus embraces by far the greater portion of the country known to us as Arabia, which, however, is very much a terra incognita: for the accessible districts have been but imperfectly explored, and but little of the interior has been as yet visited by any European traveller.

d. Arabia Deserta, called by the Greeks Σκεύητις 'Αραβία, or ή "Γυναίκα Ἀραβία, and by the Arabs El-Badieh, i. e. the Desert. This takes in that portion of the country which lies north of Arabia Felix, and is bounded on the north-east by the Euphrates, on the north-west by Syria, and on the west by Palestine and Arabia Petraea. The Arabs divide this "great wilderness" into three parts, so called from their proximity to the respective countries, viz. Badieh es-Shem (Syria), Badieh el-Jesikah (the peninsula, i. e. Arabia), and Badieh el-Irak (Babylonia). From this word Badieh comes the name of the nomadic tribes by whom it is inhabited, the Bedawin, viz. the Bedouins (from us by the French corruption of Bedouine), who are not, however, confined to this portion of Arabia, but range throughout the entire region. So far as it has yet been explored, Desert Arabia appears to be one continuous, elevated, interminable steppe, occasionally intersected by ranges of hills. Sand and salt are the chief elements of the soil, which in many places is entirely bare, but elsewhere yields stunted and thorny shrubs or thinly-scattered saline plants. That part of the wilderness called El-Hammad lies on the Syrian frontier, extending from the Hauran to the Euphrates, and is one of the most remote and least known, being unwatered, except near the banks of the river, where the fields are irrigated by wheels and other artificial contrivances. The sky in these deserts is generally cloudless, but the burning heat of the sun is moderated by cooling winds, which, however, raise fearful tempests of sand and dust. Here, too, as in other regions of the East, occasionally prevails the burning, suffocating south-east wind, called by the Arabs El-Harir (the Hot), but more commonly Samem, and by the Turks Samyeli (both words meaning "the Polsonous"), the effects of which, however, have by some travellers been greatly exaggerated. This is probably the "suffocating heat wind" and the "burning wind from desert" spoken of in Scripture. Another phenomenon, which is not peculiar, indeed, to Desert Arabia, but is seen there in greatest frequency and perfection, is what the French call the mirage, the delusive appearance of an expanse of water, created by the tremulous, undulatory movement of the vapours of the excessive heat of a meridian sun. It is called in Arabic serab, and is no doubt the Hebrew shekurah of Isa. xxxv, 7, which our translators have rendered "the parched ground." See Mirage.

c. Arabia Petraea (Gr. Ἰπποσιάδα) appears to have derived its name from its chief town Petra (i.e. a rock), in Hab. Sela; although (as is remarked by Burckhardt) the epithet is also appropriate on account
of the rocky mountains and stony plains which compose its surface. It embraces all the north-western portion of the country; being bounded on the east by the Desert and Happy Arabia, on the north by Palestine and the Mediterranean, on the west by Egypt, and on the south by the Red Sea. This division of Arabia has been of late years visited by a great many travelers from Europe, and is consequently much better known than the other portions of the country. Confiding ourselves at present to a general outline, we refer for details to the articles Sinaï, Edom, Moab, etc. Beginning at the northern frontier, there meets the elevated plain of Belka, to the east of the Dead Sea, the district of Kerak (Kir), the ancient territory of the Moabites, their kinsmen of Ammon having settled to the north of this, in Arabia Deserta. The north border of Moab was the brook Amon, now the Wady-el-Milgh, to the south of Moab, separated from it by the Wady-el-Ashy, lay Mount Seir, the dominion of the Edomites, or Idumæa, reaching as far as to Elath on the Red Sea. The great valley which runs from the Dead Sea to that point consists, first, of El-Ghor, which is comparatively low, but gradually rises by a succession of limestone cliffs into the more elevated plain of El-Arabah above mentioned. "We were now," says Dr. Robinson (Biblical Researches, ii, 502), "upon the plain, or rather the rolling desert, of the Arabah; the surface was in general loose gravel and
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stones, everywhere furrowed and torn with the beds of
brooks. A more delightful desert it hardly be
true to say, but the more so because the
sentiment most uninviting and hideous aspect: preci-
pices and naked conical peaks of chalky and gravelly
formation rising one above another without a sign of
life or vegetation." This mountainous region is divided
into two districts: that to the north is called Jebel
(i. e., the mountain of the wandering), a hard, dry,
rocks bounded by the south to Eeb-Sherah, which has erroneously
been supposed to be allied to the Hebrew "Seir;" whereas the
atter (written with a y) means "hairy," the for-
der name denotes "a tract or region." To the district of
Eeb-Sherah belongs Mount Hor, the burial-place of
Aaron, towering above the Wady Mouse (valley of
Moses), and which, together with Petra (the celebrated
ancient capital of the Nabathaei-Idumeans), brought to
light by Seetzen and Burckhardt, and now familiar to
English readers by the illustrations of Isby and
Mangels, Laborde, etc. As for the mountainous tract
immediately west of the Arabah, Dr. Robinson de-
scribes it as a desert limestone region, full of precipi-
tous ridges, through which no traveller has ever
passed. See ARABAH. To the west of Idumea ex-
tends the "great and terrible wilderness" of Et-Tib, i.
"the Wandering," so called from being the scene of the
wanderings of the children of Israel. It con-
sists of sand plains, a gravelly soil, and
irregular ridges of limestone hills. The researches of
Robinson and Smith furnish new and important in-
formation respecting the geography of this part of
Arabia and the adjacent peninsula of Sinai. It ap-
pears that the middle of this desert is occupied by
a long central basin, extending from Jebel-et-Tib
(i. e., the mountain of the wandering, a chain partly
far south) to the shores of the Mediterranean. This
basin descends toward the north with a rapid slope,
and is drained through all its length by Wady-el-
Arish, which enters the sea near the place of the
same name on the borders of Egypt. The soil of the Sin-
aisic peninsula is in general very unproductive, yield-
ing only palm-trees, acacias, tamarisks (from which
exudes the gum called mastic), colQuintida, and
dwarfish, thorny shrubs. Among the animals may
be mentioned the mountain-goat (the beden of the
Arabs), gazelles, leopards, a kind of marmot called
secked (by Col. Hamilton Smith) to be a species of
wild wolf-dog, etc.; etc. There are: of birds there are:
eagles, partridges, pigeons, the katta, a species of
guine, etc. There are serpents, as in ancient times
(Num. xxii, 4, 6); and travellers speak of a large lizard
called diok, common in the desert, but of unusually
frequent occurrence here. The peninsula is inhabited
by Bedouins Arabs, and its entire population was esti-
mated by Burckhardt at not more than 4000 souls.
Though this part of Arabia must ever be memorable
as the scene of the journey of the Israelites from
Egypt to the Promised Land, yet very few of the
spots mentioned in Scripture have been identified; nor
after 1820 has cartography continued enough to be
occasion of surprise.—Kitto, s. v. See EXOD.
2. Modern geographers find it more convenient
to divide the country, agreeably to the natural features
and the native nomenclature, into Arabia Proper, or
Jebzel-el-Arab, containing the whole peninsula as
far as the limits of the northern deserts; Northern
Arabia, or El-Badiat, bounded by the Tigris, the
Euphrates, Syria, and the desert of Petra, constituting
properly Arabia Deserta, or the great desert of Ara-
bias; and Western Arabia, the desert of Petra and the
peninsula of Sinai, or the country that has been called
Arabia Petraea, bounded by Egypt, Palestine, North-
east Africa, etc. (For the domestic customs and physi-
cal details, see the Penny Cyclopæd. s. v.; M'Colloch's
Gaz. s. v.; on Aden, see Wilson, Bible Londo, i, 9 sqq.).
(1.) Arabia Proper, or the Arabian peninsula, con-
stitutes of high table-land, declining toward the north:
Y
head of the gulf just named; the great central country of Nejd and Yemanehe; and the Hejaz and Tahmehm on the Red Sea. The Arabs also have five divisions, according to the opinion most worthy of credit (Marais, ed. Juyboll, s. v. Hejaz; comp. Strabo): Tehemehm, the Hejaz, Nejd, El-Arud (the provinces lying toward the head of the Persian Gulf, including Yemen), Nejd (the Yemen and the intervening tracts). They have, however, never agreed either as to the limits or the number of the divisions. It will be necessary to state in some detail the position of these provinces, in order to the right understanding of the identifications of Biblical with Arab names. The various Arab tribes.

[1.] The Yemeni embraced originally the most fertile districts of Arabia, and the frankincense and spice country. Its name, signifying "the right hand" (and therefore "south", comp. Matt. xil, 42), is supposed to have given rise to the appellation Nablouwm (Felix), which the Greeks applied to a much more extensive region. At present it is bounded by the Hejaz on the north and Hadramaut on the east, with the sea-board of the Red Sea and the Indian Ocean; but formerly, as Fresnel remarks (comp. Sale, Preclm. Dic.); it appears to have extended at least as much as to include Hadramaut and Mahre (Yakut's Mshunkar, ed. Wustenfeld, s. v. Mahre, and our passage in the Hadramaut, on the coast east of the Yemen, is a cultivated tract contiguous to the sandy deserts called El-Ahkhaf, which are said to be the original seats of the tribe of Ad. It was celebrated for its frankincense, which it still exports (El-Idrlsi, ed. Jaubert, i, 64), and formerly it carried on a considerable trade. Its principal ports are Yez Zari and Karawan, which is now composed of a series of villages (Fresnel, 4e Lettre, Journ. Asiat. liii serie, v. 521). To the east of Hadramaut are the districts of Sh ihr, which exported ambergris (Marais, s. v.), and Mahre (so called after a tribe of Kudanah [id. s. v.], and which is very extensive), extending far into the peninsula of Karwan (Fresnel, 4e Lettre, p. 510). Oman forms the easternmost corner of the south coast, lying at the entrance of the Persian Gulf. It presents the same natural characteristics as the preceding districts, being partly desert with large fertile tracts. It also contains a considerable lead-mine.

[5.] The highest province on the Persian Gulf is El-Bahrein, between Oman and the head of the gulf, of which the chief town is Hejer—according to some, the name of the province also (Kaimos, Marais, s. v.). It contains the towns (and districts) of Katif and El-Ahba (El-Idrlsi, i, 371; Marais, s. v.; Mshunkar, s. v. El-Ahba), the latter being a province, as has been erroneously supposed. The inhabitants of El-Bahrein dwelling on the coast are principally fishermen and pearl-divers. The district of El-Ahba abounds in wells, and possesses excellent pastures, which are frequented by tribes of other parts.

The weighty province of Nejd, and that of Yemen, which bounds it on the south, is little known from the accounts of travellers. Nejd signifies "high land," and hence its limits are very doubtfully laid down by the Arabs themselves. It consists of cultivated table-land, with numerous wells, and is celebrated for its pastures; but it is intersected by extensive deserts. Yemen seems to be generally very similar to Nejd. On the south lies the great desert called Er-Rubu el-Khalhi, uninhabitable in the summer, but yielding pastureage in the winter after the rains. The camels of the tribes inhabiting Nejd are highly esteemed in Arabia, and the breed of horses is the most famous in the world. In this province there are also numerous different animal and plant species, similar to those of the Jordan.

The Hejaz and Tahmehm (or El-Ghor, the "low land") are bounded by Nejd, the Yemen, the Red Sea, and the desert of Petra, the northern limit of the Hejaz being Eileh (El-Makram's Akiht, s. v. El-Eileh), on the holy land of God. The holy cities being Mekekb and El-Medinah; and it was also the first seat of the Ismaelites in the peninsula. The northern portion is in general sterile and rocky; toward the south it gradually merges into the Yemen, or the district called El-Aisir, which is but little noticed by either eastern or western geographers (see Jomard, 245 sq.). The southern portions extend between the mountain chain of the Hejaz and the shore of the Red Sea; and is sometimes divided into the Hejaz of the Hejaz and Tahmehm of the Yemen. It is a parched, sandy tract, with little rain, and few pastures and cultivated portions than the mountainous portions.

Northern Arabia, or the Arabian desert, is divided by the Arabs (who do not consider it as strictly belonging to their country) into Badiet cah-Shen, "the desert of Syria," Badiet el-Jezireh, "the desert of Mesopotamia" (not "of Arabia," as some suppose), and Badiet el-Irak, "the desert of El-Irak." It is, so far as it is known to us, a high, undulating, parched plain, of which the Euphrates forms the natural boundary from the Persian Gulf to the frontier of Syria, whence it is bounded by the latter country and the desert of Petra on the north-west and west, the peninsula of Arabia forming its eastern limit. It has few cases, the water of the wells is generally either brackish or unpotable, and it is visited by the sand-wind called Samoom, of which, however, the terrors have been much exaggerated. The Arabs find pasture for their flocks and herds after the rain, and in the more depressed plains; and the desert generally produces by year's and year's crop, on which the camels feed. The inhabitants were known by the ancients as onot anir , or "in tents," or perhaps so called from their town ai ophrai (Strab. xvi, 74, 767; Diod. Sic. ii, 24; Amm. Marc. xxiii, 6; comp. Isii. xxii, 20; Jer. xi. 21; Ezech. xxxviii, 11; and the passage from the Mediterranean). It is the Arabian peninsula. Num. xxi. 7; 2 Chron. xxii. 16; Isa. ii. 6; xili. 20) to the borders of Egypt on the west (Strab. xvi. 748; Pinn. xii; Amm. Marc. xiv, 4; xiii, 15). These tribes, principally descended from Ishmael and from Keturah, have always led a wandering and pastoral life. Their pastoral habits are strictly maintained in the T. (2 Chron. xxii. 16, 17; xxvi. 7; Job i. 15; Jer. iii. 2). They also conducted a considerable trade of merchandise of Arabia and India from the shores of the Persian Gulf (Ezech. xxi, 20-24), whence a chain of ones still forms caravans-stations (Burckhardt, Arabis. Appendix vi); and they likewise traded from the westernmost shores of the pea."
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from 2 Chron. xvii, 11; and elsewhere there are indications of such tribute (comp. the passages referred to above.

(3.) Western Arabia includes the peninsula of Sinai (q. v.) and the desert of Petra, corresponding generally with the limits of Arabia Petraea. The latter name is probably derived from that of its chief city; not from its stony character. It was in the earliest times inhabited by a people whose genealogy is not mentioned in the Bible. The name, however, is found in Josephus (Gen. xiv. 6; xxxvi, 20; 21; Deut. ii. 12, 22; xxxvi, 20-22). See Horita.

Its later inhabitants were in part the same as those of the preceding division of Arabia, as indeed the boundary of the two countries is arbitrary and unsettled; but it was mostly peopled by descendants of Cush, and was generally known as the land of Edom, or Idumea (q. v.), as well as by its older appellation, the desert of Seir, or Mount Seir (q. v.).

The common origin of the Idumeans from Edom and Ishmael is found in the marriage of the former with a daughter of the latter (Gen. xxxviii, 9; xxxvi, 5). The name seems to have been transferred to the Idumeans, and is therefore a more ancient designation than the Jews, as the result of the residence of the Ishmaelites after the time of Josephus. The Nabataeans have always been identified with Nebaioth, son of Ishmael (Gen. xxvii, 13: Isa. i. 7), until Quatremere (Mémories sur les Nabathéens) advanced the theory that they were of another race, and a people of Mosopotamian origin, and that the term applied to the western caravan-traffic of Arabia, and of the merchandise brought up the Elanitic Gulf.—Smith, x. v. See Elath; Ezion-geber; Petra, etc.

III. Inhabitants.—1. Scriptural Account.—There is a prevalent notion that the Arabs, both of the south and north, are descended from Ishmael; and the passage in Gen. xvi, 12, "he (Ishmael) shall dwell in the possession of all his brethren," is often cited as if it were a prediction of that national independence which, upon the whole, the Arabs have maintained more than any other people. But this supposition (in so far as the true meaning of the text quoted is concerned) is founded on a misconception of the original Hebrew, which runs literally, "he shall dwell before the faces of all his brethren," i.e. (according to the idiom above explained, in which "before the face" denotes the east), the habitation of his posterity shall be "to the east" of the settlements of Abraham's other descendants. This seems to be the meaning of Gen. xxviii, 18, where, in reference to Ishmael, it is said in our version, "he died in the presence of all his brethren;" but the true sense is, "the lot of his inheritance fell to him before the faces (i. e. to the east) of all his brethren." These prophecies found their accomplishment in the fact of the sons of Ishmael being located, generally speaking, to the east of the other descendants of Abraham, whether by Sarah or by Keturah. But the idea of the southern Arabs being of the posterity of Ishmael is entirely without foundation, and seems to have originated in the tradition invented by Arab historians to explain the gradual decay of the houses of Edom and Judah, and the idea that the sons of Ishmael—descendants of Abraham—a fanatic which, besides disfiguring and falsifying the whole history of the patriarch and his son Ishmael, has transferred the scene of it from Palestine to Mecca. If we go to the most authentic source of ancient ethnography, the book of Genesis, we there find that the vast tracts of country known to us under the name of Arabia were originally peopled by a variety of tribes of different lineage, though it is now impossible to determine the precise limits within which they fixed their permanent or nomadic abode. See Ethnology.

2. Hamites, i. e. the posterity of Cush, Ham's eldest son, whose descendants appear to have settled in the south of Arabia, and to have sent colonies across the Red Sea to the opposite coast of Africa; and hence Cush became a general name for the south, and especially for Arabian and African Ethiopia. The sons of Cush (Gen. xvi, 7) were Seba, Havilah, Sabtah, Raamah or Ragama (his sons Sheba and Dedan), and Sabatai. See Cush.

b. Shenmites, including the following: (a) Joktanites, i. e. the descendants of Joktan (called by the Arab tradition, Kuhatan), the second son of Eber, Shem's great-grandson (Gen. x, 25, 26). According to Arab tradition, Kuhatan (whom they also regard as a son of Eber), after the confusion of tongues and dispersion at Babel, settled in Yemen, and reigned among the Poblemys speaks of an Arab tribe called Kalatimis, who may have derived their name from him; and the richest Bedouins of the southern plains are the Kuhatins tribe on the frontiers of Yemen. Joktan had thirteen sons, some of whose names may be obscurely traced in the designations of certain districts in Arabia Felix. Their names were Almodad, Sheleph, Hazarmaveth (preserved in the name of the province of Hadramaut, the Hebrew and Arabic letters being the same), Jereb, Hadoram, Uzai (believed by the Arabs to have been the founder of Sanam in Yemen), Diklah, Obal, Abimiel, Sheba (father of the Sabaeans), whose chief town was Marib or Meb, and the queen, Balak, supposed to be the queen who visited Solomon, Ophir (who gave name to the district that became so famous for its gold), Havilah, and Jobab.

(b) Arabamites, divided into: [1.] Hagarenes or Hagaries, called from Hagar, the mother of Ishmael, and Idumeamites from her son; and yet in course of time these names appear to have been applied to different tribes, for in Psalm xxxiii, 6, the Hagarenes are expressly distinguished from the Idumeamites (comp. 1 Chron. x, 19, 22, and the apocryphal book of Baruch, i, 35; iii, 29). The twelve sons of Ishmael (Gen. xxvii, 19-25), who gave names to separate tribes, were Nebaioth (the Nabataeans in Arabia Petraea), Kedar (the Kedarites, sometimes also used as a designation of the Bedouins generally, and hence the Jewish rabbins call the Arabic language "the Kedarese"). Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad or Hadar, Tema, Jetur, Naphish (the Iturians and Nabateans near the tribe of Gad; 1 Chron. x, 19, 20), and Kedemah. They appear to have been for the most part located near Palestine on the east and south-east.

[2.] Keturahites, i. e. the descendants of Abraham and his concubine Keturah, by whom he had six sons (Gen. xxvii, 2). Zimran, Jokshan (who, like Raamah, son of Cush, was also the father of two sons, Sheba and Dedan), Medan, Midian, Ishbak, and Shuah. Among these the posterity of Midian became the best known. Their principal seat appears to have been in the neighborhood of the Moabites, but a branch of them must have settled in the peninsula of Sinai, for Jethro, the father-in-law of Moses, was a priest of Midian (Exod. iii. 1; xviii, 5; Num. x, 29). To the posterity of Shuah belonged Biledad, one of the friends of Job.

[3.] Edomites, i. e. the descendants of Edom, who possessed Mount Seir and the adjacent region, called from them Idumaea. They and their neighboring tribes in later times a flourishing commercial state, the capital of which was the remarkable city called Petra.

(c) Nahorites, the descendants of Nahor, Abraham's brother, who seem to have peopled the land of Uz, the country of Job, and of Duz, the country of his friend Elihu the Buzite, these being the names of Nahor's sons (Gen. xxii, 21).

(d) Lotites, viz.: [1.] Moabites, who occupied the northern portion of Arabia Petraea, as above described, and their kinsmen, the [2.] Ammonites, who lived north of them, in Arabia Deserta.

c. Besides these the Bible mentions various other tribes who resided within the bounds of Arabia, but whose descent is unknown, e. g. the Amalekites, the Kenites, the Horites, the inhabitants of Maon, Hazor,
Vedan, and Javan-Meuzaz (Ezek. xxvii, 19), where the English version has, "Dan also and Javan going to to.

In process of time some of these tribes were perhaps wholly extirpated (as seems to have been the case with the Amaulekites), but the rest were more or less mingled together by intermarriages, by military conquests, political revolutions, and other causes of which we have preserved no record; and, thus amalgamated, they became known to the rest of the world as the "Arabs," a people whose physical and mental characteristics are very strongly and distinctly marked. In both respects they rank very high among the nations; so much so that some have regarded them as furnishing the prototype—the primitive model—of the standard figures of the human family and species. This was the opinion of the famous Baron de Larrey, surgeon-general of Napoleon's army in Egypt, who, in speaking of the Arabs on the east side of the Red Sea, says (in a Memoir for the Use of the Scientific Commission to Algiers, Paris, 1838), "They have a physiognomy and character which are quite peculiar, and which distinguish them generally from all those which appear in other regions of the globe." In his dissections he found "their physical structure in all respects more perfect than that of Europeans; their organs of sense exquisitely acute; their size, bulk, and tunics of the body men in general their figure robust and elegant (the color brown); their intelligence proportionate to that physical perfection, and, without doubt, superior, other things being equal, to that of other nations."—Kitto, s. v.

2. Native History.—The Arabs, like every other ancient nation of any celebrity, have traditions representing their country as originally inhabited by races which became extinct at a very remote period. These were the tribes of Ad, Thamud, Umeyl, Abil, Tasm, Jedla, Emilk (Amaulek), Jurhum (the first of this name), and Webari: some omit the fourth and the last two, but add Jasim. The majority of their historians derive these tribes from Shem; but some from Ham, though not through Cush. Their earliest traditions that have any obvious relation to the Bible refer the origin of the existing nation in the first instance to the first of this list, whom they and most European scholars identify with Joktan; and secondly to Ishmael, who is said to have been the descendant of Kahtan, though they only carry up their genealogies to Adman (said to be of the 21st generation before Mohammed). They are silent respecting Cushite settlements in Arabia; but modern research, we think, proves that Cushites were among its early inhabitants. And though the Bible name "the Cushites" corresponds to Cushites of Ethiopia, certain passages seem to indicate Cushite peoples in Arabia; and the series of the sons of Cush should, according to recent discoveries, be sought for in order along the southern coast, exclusive of Seba (Meroë), occupying one extreme of their settlements, and Nimrod the other. The great ruins of Mareth or Seba, and other places in the Yemen and Hadramaut, are not those of a Semitic people; and farther to the east, the existing language of Mahreh, the remnant of that of the inscriptions found on the ancient remains just mentioned, is in so great a degree apparently African as to be called by some scholars Cushite; while the settlements of Bamaah and those of his sons Sheba and Dedan, are probably to be looked for toward the head of the Persian Gulf, bordered on the north by the descendants of Keturah, bearing the same names as the two latter. In Babylonia also independent proofs of this immigration of Cushites from Ethiopia have, it is thought, been lately obtained. The ancient cities and buildings of Southern Arabia, in their architecture, the inscriptions they contain, and the native traditions respecting them, are of the utmost value in aiding a student of this portion of primeval history. Indeed they are the only important archaic monuments of the country; and they illustrate both its earliest people and its greatest kingdoms. Mareth, or Seba (the Maritime of the Greek geographers), is one of the most interesting of these sites (see Michaelis's Questions, No. 94, etc., in Niebuhr's Arabia). It was founded, according to the general agreement of tradition, by Ab-esh-Shema Seba, grandson of Yaarab the Kahanite (Mushattar, in the text), the son of Joktan, in the 26th year of the Tribes of Ishmael, P. 127, and the Dike of El-Arim, which was situated near the city, and the rupture of which (A.D. 150-170, according to De Sacy; 120, according to Caussin de Perseval) formed an era in Arabi history, is generally ascribed to Lukman the Greater, the Adite, who founded the dynasty of the second Ad (Isn-el-Wabar, Ms. Hariri, Jojihat, ib.). It is also mentioned by El-Mesudi, cited by De Sacy, Mem. de l'Acad. xlviii, 484 sq; and Ibn Khaldun in Caussin's Essai, i, 16). Adites (in conjunction with Cushites) were probably the founders of this and similar structures, and were succeeded by a predominantly Joktanite population, their physical characteristics being more pronounced in the Yemen (by these writers inerrantly identified with the Arabs), but unchanged, with Seba the Kahtanite, or the Hebrew skin being, if by the greater number of instances, sin in Arabic); and it necessitates the existence of the two Biblical kingdoms of Seba and Sheba in a circumscribed province of Southern Arabia, a result which we think is irreconcilable with the present sense of the passage of the passage of the Book of Genesis bearing on this subject. See Cush; Seba; Sheba.

Neither is there evidence to indicate the identity of Ad and the other extinct tribes with any Semitic or Hamitic people: they must, in the present state of knowledge, be classed with the Rephaim and other peoples whose original sages are not known to us. See Adites. The only one that can possibly be identified with a scriptural name is Amaulek, whose supposed descent from the grandsons of Ean seems inconsistent with Gen. xiv, 7, and Num. xxxiv, 20. See Amaulek.

The several nations that have inhabited the country are divided by the Arabs into extinct and existing. The former include all those races that correspond to the "Arab of the Arabs."; comp. Paul's phrase, "Hebrew of the Hebrews," Phil. iii, 5), the pure or genuine Arabs; 2. El-Arab el-Mutasarrif; and, 3. El-Arab el-Mustarbeh, the insitutions or naturalized Arabs. Of many conflicting opinions respecting these races, two only are worthy of note. According to the first of these, El-Arab-el-Mustarbeh denotes the extinct tribes, with whom some confound Kahtan; while the other two, as synonymous appellations, belong to the descendants of Ishmael. According to the second, El-Arab el-Aribi denotes the extinct tribes; El-Arab el-Mutasarrif the unmixed descendents of Kahtan; and El-Arab el-Mustarbeh the descendants of Ishmael by the daughter of Madad the Joktanite. That the descendants of Joktan occupied the principal portions of the south and south-west of the peninsula, with colonies in the interior, are attested by the Arabs, and fully confirmed by historical and philological researches. It is also asserted that they have been gradually absorbed into the Ishmaelites; but it is not unlikely that the ish-
masulite element has been exaggerated by Mohammadan influence.

Respecting the Jotkanite settlers we have some certain evidence. In Genesis (x, 80) it is said, "and their dwelling was from MesoBeth, as thou goest unto Sephar, a mount of the east [Kedem]." The position of MesoBeth is very uncertain; it is most reasonably supposed to be the southern coast of the Persian Gulf. The "mount of the east" must be the great seaport on the south coast near Mabat, the other, now in ruins, is supposed to be Marduk, the chief city of the Lime- mance of the Himyarite kings (Musarrak, s. v.; Mu- raid, ib.; El-Idrisi, i, 148). Fresnel (4th Lettre, p. 516 sq.) prefers the seaport, as the Himyarite capital, and is followed by Jomard (Etudes, p. 367). He informs us that the inhabitants call this town "Isfar." Considering the position of the Jotkanite races, this is probably Sephar; it is situated near a thuriferous mountain (Marrarid, s. v.), and exports the best frankincense (Niebuhr, p. 146); Zafari in the Yemen, how- ever, is also among mountains. See Sephar. In the district indicated above are distinct and undoubt- ed traces of the names of the sons of Jotkan mentioned in Genesis (x, 80). Les Jotkani, Azal for Usal, Seba for Sheba, etc. Their remains are found in the existing inhabitants of (at least) its eastern portion, and their records in the numerous Himyarite ruins and inscriptions.

The principal Jotkani kingdom was probably Sana, formerly called Azal, and ass, son of Jotkan (Yakut, ut sup.). See Usal. The other capitals were Mareb, or Seba, and Zafari. This was the Biblical kingdom of Sheba (Jer. iv, 11). Its rulers, and most of its people, were descendants of Seba (Seb), whence the classical Sabaei (Diod. Sic. iii, 38, 46).

Among its rulers was probably the queen of Seba who came to hear the wisdom of Solomon (2 Kings x, 2). The Arabs call her Balsis, a queen of the later Himyarites, and their traditions respecting her are astonishingly similar to this. The dominant family was apparently that of Himyar, son (or descendant) of Seba. A member of this family founded the more modern kingdom of the Himyarites. The testimony of the Bible and of the classical writers, as well as native tradition, seems to prove that the latter kingdom succeeded the former, probably before the Christian era; i. e. after the foundation of the later kingdom. "Himyarite," however, is now very vaguely used. Himyar, it may be observed, is perhaps "red," and several places in Arabia whose name is reddish derive their names from Afaq, "red." The proper title Himyar (the red mon) is given to Ophir, respecting whose possessions, the territory of the country called Ophir, the opinion of the learned is widely divided. See Ophir. The similarity of spelling with opin and ispondos lends weight to the tradition that the Phenicians came from the Egyptian Sea (Herod. vii, 89). The maritime nation of the Pheniciai was in all probability founded by some branch of the Egyptians—which as the Philistines, and possibly the primitive Cretans and Carians—appear to have been an offshoot of an early immigration from Southern Arabia which moved northward, partly through Egypt. See Carfaves. It is noticeable that the Shephard is in- vaded by the Phenicians, and that the Semitic language of the Phenicians was adopted by the north. But Memetho, who seems to have held this opinion, also tells us that some said they were Arabs (Maneto, op. Cory, Anc. Fragments, 2d ed. p. 171), and the hiero- glyphic name has been supposed to correspond to the common appellation of the Arabs, Shana, the "camel-riding Sham."

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(Seleucus Papias, pl. llii), an identification entirely in accordance with the Egyptian histori- the opposite direction, an early Arab domination of Chal- des is mentioned by Berosus (Cory, p. 80), as pre- ceding the Assyrian dynasty. All these indications, slight as they are, must be borne in mind in at-temping a reconstruction of the early history of Southern Arabia. The first kings of the Yemen were con- tinual feud with the descendants of Kahlia (brother of Himityar) until the fifteenth in descent (according to the majority of native historians) from him united the kingdom. This king was the first Tubba, a title also distinctive of his successors, whose dynasty represents the same family as the Heryites or the Homerites (Ptol. vi, 7; Plin. vi, 26). Their rule probably extended over the modern Yemen, Hadra- maut, and Mahre. The fifth Tubba, Dhu-l-Ahadr, or Zu-l-Azar, is supposed (Cassius, i, 79) to be the Harsurus of Zellus Gallus (B.C. 24). The kingdom of Himyar lasted until A.D. 297, when it fell before an Abyssinian invasion. Already, about the middle of the fourth century, the kings of Azum appear to have become masters of part of the Yemen (Cassius, Esai, i, 114; Poly. afr. iv, 35); adding to their titles the names of places in Arabia belonging to Himyar. After four rulers more were added, the last of them being the princes, vassals of Persia, the last of whom submitted to Mohammed. Kings of Hadramaut (the people of this district are the classical Chatrnamociti, Plin. vi, 26; comp. Adromaciti) are also enumerated by the Arabs ( Ibn-Khalid, op. Cassius, i, 188 sq.), and distinguished from the descendants of Yatab, an in- dication, as is remarked by Cassius (1 c.), of their separate descent from Hazarmaveth (q. v.). The Greek geographers mention a people four in conjunction with the Sabaei, Homerites, and Chatrnamociti— the Minei (Strab. xvi, 768; Plut. v, 7, § 26; Plin. vi, 82; Diod. Sic. ii, 42), who have not been identified with any Biblical or modern name. Some place them as high as Mekkeh, and derive their name from Mina (the sacred valley north-east of that city), or from the goddess Minah, worshipped in the district between Mekkeh and El-Medinah. Fresnel, however, places them in the Wady Doan in Hadramaut, arguing that they included all the Yemen south of it. The Minei were the same as the Hemesites or Rham- hanite (Plin. vi, 7, § 24; Strab. xvii, 782), and that (Harmantil was a copyist's error for Imauritii.

The other chief Jotkani kingdom was that of the Hejaz, founded by Jurhum, the brother of Yarub, who left the city and settled in the western part of Mekkeh. The Arab lists of its kings are inextri- cably confused; but the name of their leader and that of two of his successors was Musad (or El-Musad), who probably represents Almoda (q. v.). Ishaem, according to the Arabs, married a daughter of the first Musad, whence sprang Adnan the ancestor of Mo- hammed. This kingdom, situated in a less fertile dis- trict than the Yemen, and engaged in conflict with aboriginal tribes, never attained the importance of that of the south. It merged, by intermarriage and conquest, into the tribes of Ishaem. (Kutib-ud-Din, ed. Wustenfeld, p. 85 and 89 sq.; comp. authorities quoted by Cassius.) In the time of the author who identifies Jurhum with Hadrorn (q. v.).

Although these were the principal Jotkani king- doms, others were founded beyond the limits of the peninsula. The most celebrated of these were that of El-Hireh in El-Irak, and that of Ghassan on the banks of the Arman. Both originally resided on the shores of the Flood of the Arman. El-Hireh soon became Is- maelite: Ghassan long maintained its original stock. Among its rulers were many named El-Harith. Re- specting the presumed identity of some of these with kings called by the Greeks and Romans Arebas, and
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with the Aretas mentioned by Paul (2 Cor. vi, 82), see ARETAS.

The Ishmaelites appear to have entered the peninsula from the north-west. That they have spread over the whole of it (with the exception of one or two districts on the south coast which are said to be still inhabited by uncircumcised Bedouin) and that the modern inhabitants are predominantly Ishmaelite, is asserted by the Arabs. They do not, however, carry up their genealogies higher than Adnan (as we have already said), and they have lost the names of most of Ishmael's immediate and near descendants. Such as have been identified with existing names will be found in the articles of those persons in the sacred books. See also HAGARENE. They extended northward from the Hejaz into the Arabian desert, where they mixed with Keturahites and other Abrahamic peoples; and westward to Edom, where they mixed with Edomites, etc. The tribes sprung from Ishmael have always been governed by petty chiefs or heads of families (sheikhs and emirs); they have generally followed a patriarchal life, and have not originated kingdoms, though they have in some instances succeeded to those of Joakimites, the principal one of these being that of El-Hireh. With reference to the Ishmaelites generally, we may observe, in continuation of what has already been said, that the earliest settlements in the Hejaz, and their spreading over a great part of the northern portions of the peninsula, are sufficiently proved, there is doubt as to the wide extension given to them by Arab tradition. Mohammed derived from the Jews whatever tradition he pleased, and silenced any contrary, by the Koran or his own dicta. This religious element, which does not directly affect the tribes of Joakim (whose settlements are otherwise unquestionably identified), has a great influence over those of Ishmael. They, therefore, can not be certainly proved to have spread over the peninsula, notwithstanding the almost universal adoption of their language (which is generally acknowledged to have been the Arabic commonly so called), and the concurrent testimony of the Arabs; but from these and other considerations it becomes at the same time highly probable that they now form the predominant element of the Arab nation.

They appear to have settled chiefly north of the peninsula in Desert Arabia, from Palestine to the Persian Gulf; and the passages in the Bible in which mention is made of Dedan (except those relating to the Cushite Dedan, Gen. x, 7) refer apparently to the tribe spoken of in Joseph and the Medes, xxvi, 22. Ezek, xxvii, 9, perhaps with an admixture of the Cushite Dedan, who seems to have passed up the western shores of the Persian Gulf. Some traces of Keturahites, indeed, are asserted to exist in the south of the peninsula, where a king of Himyar is said to have been a Midianite (Isa-Meshi, ap. Schultes, p. 198-9); and where one dialect is said to be of Midian, and another of Jokshan son of Keturah (Monjum); but these traditions must be ascribed to the rabbinical influence in Arabia history. Native writers are almost wholly silent on this subject; and the dialects mentioned above are not, so far as they are known to us, used by the inhabitants of the desert. See also AMALK.

In Northern and Western Arabia are other peoples which, from their geographical position and mode of life, are sometimes classed with the Arabs. Of these are AMALEK, the descendants of Esau, etc. Arabia, in ancient times, generally preserved its independence, unaffected by those great events which changed the destiny of the surrounding nations; and in the sixteenth century of our era, the decline of the Roman empire and the corruptions and distractions of the Eastern Church favored the impulse given by a wild and warlike fanaticism. Mohammed arose, and succeeded in gathering around him the standard of the madic tribes of Central Arabia; and in less than fifty years that standard waved triumphant from the straits of Gibraltar to the hitherto unconquered regions beyond the Oxus. The caliphs transferred the seat of government successively to Damascus, Kufa, and Bagdad; but amid the distractions of their foreign wars, the chieftains of the Arabia generally shook off their feeble allies, lance, and resumed the independent habits of independence, which, notwithstanding the revolutions that have since occurred, they for the most part retain (Crichton, Hist. of Arabia, Lond. 1882).

3. Religion.—The most ancient idolatry of the Arabs we must conclude to have been fetishism, of which we find traces there and elsewhere in the sacred books. See also HAGARENE. They extended northward from the Hejaz into the Arabian desert, where they mixed with Keturahites and other Abrahamic peoples; and westward to Edom, where they mixed with Edomites, etc. The tribes sprung from Ishmael have always been governed by petty chiefs or heads of families (sheikhs and emirs); they have generally followed a patriarchal life, and have not originated kingdoms, though they have in some instances succeeded to those of Joakimites, the principal one of these being that of El-Hireh. With reference to the Ishmaelites generally, we may observe, in continuation of what has already been said, that the earliest settlements in the Hejaz, and their spreading over a great part of the northern portions of the peninsula, are sufficiently proved, there is doubt as to the wide extension given to them by Arab tradition. Mohammed derived from the Jews whatever tradition he pleased, and silenced any contrary, by the Koran or his own dicta. This religious element, which does not directly affect the tribes of Joakim (whose settlements are otherwise unquestionably identified), has a great influence over those of Ishmael. They, therefore, can not be certainly proved to have spread over the peninsula, notwithstanding the almost universal adoption of their language (which is generally acknowledged to have been the Arabic commonly so called), and the concurrent testimony of the Arabs; but from these and other considerations it becomes at the same time highly probable that they now form the predominant element of the Arab nation.

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the one speaking Hebrew and the other Chaldee. It seems also (Judg. vii, 9-15) that Gideon, or Phurah, or both, understood the conversation of the "Midianites, and the Amalekites, and all the children of the East." It is probable, therefore, that down to the 12th century B.C. the Semitic languages differed much less among themselves than they do now. Thus it appears from 2 Kings xviii, 26, that in the 8th century B.C. only the edicated classes among the Jews understood Aramaic. With these evidences before us, and making a due distinction between the archaic and the known phases of the Aramaic and the Arabic, we think that the Himyaritics are to be regarded as a sister to the Aramaic, and that the Arabic (commonly called) as a sister of the Hebrew and the Aramaic, or, in its classical phase, as a descendant of a sister of these two, but that the Himyaritic is mixed with an African language, and that the other dialects of Arabia are in like manner, though in a much less degree, mixed with an African language. The inferred differences between the older and later phases of the Aramaic, and the presumed difference between those of the Arabic, are amply confirmed by comparative philology. The division of the Ishmaelite language into many dialects is to be attributed chiefly to the separation of tribes by uninhabitable regions, and to the fact that each of those dialects to the pilgrimages and the annual meetings of Okaz, a fair in which literary contests took place, and where it was of the first importance that the contending poets should deliver themselves in a language perfectly intelligible to the mass of the people who congregated, in order that it might be critically judged by them; for many of the meanest of the Arabic, utterly ignorant of reading and writing, were of the highest of the authorities consulted by the lexicologists when the corruption of the language had commenced, i.e., when the Arabs, as Mohammedans, began to spread among foreigners. See ARABIC LANGUAGE.

Respecting the Himyaritic until lately little was known; but monuments bearing inscriptions in this language have been discovered in the southern parts of the peninsula, principally in Hadramaut and the Yemen, and some of the inscriptions have been published in recent years; the present writer has already, while Frenzel has found a dialect still spoken in the district of Mahre, and westward as far as Kishim, that of the neighborhood of Zafari and Mirbat being the purest, and called "Ekhill," and this is supposed with reason to be the modern phase of the old Himyaritic. The Himyaric alphabet has been accepted by the learned. The dates found in the inscriptions range from 30 (on the dike of Mabidi) to 691 at Hian Ghorab, but what era these represent is uncertain.

Ewald (Über die Himyarische Sprache in Hölzer's Zeitschrift, i, 235 sq.) thinks that they are unable to understand the Rupture of the Dike, while acknowledging their apparent high antiquity; but the difficulty of supposing such inscriptions on a ruined dikes, and the fact that some of them would thus be brought later than the time of Mohammed, make it probable that they belong rather to an earlier era, perhaps that of the Himyarite empire, though what point marks its commencement is not determined. The Himyarite in its earliest phase probably represents the first Semitic language spoken in Arabia.—Smith, s.v. See HIMALAYA; SIBERIAN LANGUAGES.

3. The manners and customs of the Arabs are of great value in illustrating the Bible; but supposed parallels between Scripturs and the state of the modern Arabs must not hastily be drawn. It should be remembered that this people are in a degraded condition; that they have been influenced by Jewish contact, especially by the adoption through Mohammed of parts of the ceremonial law and of rabbinical observances; and that they are not of the race of Israel. The inhabitants of Arabia have, from remote antiquity, been divided into two great classes, viz. the townspeople (including villages), and the men of the desert, such being, as we remarked, the meaning of the word "Bedawees" or Bedouins, the designation given to the "dwellers in the wilderness." From the nature of their country, the latter are necessitated to lead the life of a pastoral and nomad shepherd; and since the days of the patriarchs (who were themselves of that occupation) the extensive steppes, which form so large a portion of Arabia, have been traversed by a pastoral but warlike people, who, in their mode of life, their food, their dress, their dwellings, their manners, customs, and government, have always been common, and still continue to be alternately the same. They consist of a great many separate tribes, who are collected into different encampments dispersed through the territory which they claim as their own; and they move from one spot to another (commonly in the neighborhood of pools or wells) as soon as the stunted pasture is exhausted by their cattle. It is only here and there that the ground is susceptible of cultivation, and the tillage of it is commonly left to peasants, who are often the vassals of the Bedouins, and whom (as well as all "townsmen") they regard with contempt as an inferior race. Having constant wars with each other, there is no nation without at least a few cities of movable tents (comp. Isa. xiii, 20; Jer. xlix, 29), from which circumstance they received from the Greeks the name of Euxynas, i.e., dwellers in tents (Strabo, xvi, 747; Dion. Sic. p. 254; Ammian. Marcell. xxiii, 6). The tents are of an oblong figure, not more than six or eight feet high, twenty to thirty long, and ten broad; they are made of goats' or camel's hair, and are of a brown or black color (such were the tents of Kedar, Cant. i, 5), differing in this respect from those of the Turcomans, which are white. Each tent is divided by a curtain or carpet into two apartments, one of which is appropriated to the women, who are not, however, subject to so much restraint and seclusion as among other Mohammedans. The tents are arranged in an irregular circle, the space within serving as a fold to the cattle at night. The heads of tribes are called sheiks, a word of various import, but used in this case as a title of honor; the government in the majority of the deposed, is either absolute, but elective as to the particular individual appointed. Their allegiance, however, consists more in following his example as a leader than in obeying his commands; and, if dissatisfied with his government, they will depose or abandon him. As the independent lords of their own domain, the Bedouins have from time immemorial demanded tribute or present from all travellers or caravans (Isa. xvi, 13) passing through their country; the transition from which to robbery is so natural that they attach to the latter no disgrace, plundering without mercy all who are unable to resist them, or who have not secured the protection of their tribe. Their watching for travellers "in the ways," i.e., the frequented routes through the desert, is alluded to Jer. iii, 2; Ezra viii, 31; and the neatness of their horses in carrying them into the "depths of the wilderness," beyond the reach of their pursuers, seems what is referred to in Isa. lxix, 18, 14. Their warlike incursions into more civilized districts are often noticed (e.g. Job i, 15; 2 Chron. xxii, 16; xxvi, 7). The acuteness of their bodily senses is very remarkable, and is exemplified in their astonishing sagacity in tracing and distinguishing the footsteps of men and cattle, a faculty which is known by the name of "nab." The law of their blood-range (q.v.), sows the seed of perpetual feuds, and which was predicted (Gen. xvi, 12) of the posterity of Ishmael, the "wild-ass man" (a term most graphically descriptive of a Bedouin), holds true of the whole people. Yet the very dread of the consequences of shedding blood prevents their frequent conflicts from being very sanguinary; they show bravery in repel-
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ling a public enemy, but when they fight for plunder they behave like cowards. Their bodily frame is spare, but athletic and active, inured to fatigue and capable of undergoing great privations; their minds are acute and inquisitive; and, though their manners are somewhat grave and formal, they have a lively and pleasant disposition. Of their moral virtues it is necessary to speak with caution. They were long held up as models of good faith, incorruptible integrity, and the most generous hospitality to strangers; but many recent travellers deny them the possession of these qualities; and it is certain that whatever they have, they do not keep. The Bedouins, on the other hand, the most unpolished and the most simple of the inhabitants of the south does not appear to be made in the Bible, but it seems to have passed to Palæstine principally through the northern tribes. So early as the days of Jacob (Gen. xxxvii, 28) we read of a mixed caravan of Arab merchants (Ishmaelites and Midianites) who were engaged in the conveyance of various foreign articles to Egypt, and made no scruple to add Joseph, "a slave," to their other purchases. The Arabs were doubtless the first navigators of their own seas, and the great carriers of the produce of India, Abyssinia, and other remote countries, to Western Asia and Egypt. Various Indian productions thus obtained by the Arab traders of the second and third period of their history (Exod. xxx, 23, 25). The traffic of the Red Sea was to Solomon a source of great profit; and the extensive commerce of Sabæa (Sheba, now Yemen) is mentioned by profane writers as well as alluded to in Scripture (I Kings x, 10-15). In the description of the foreign trade of Tyre (Ezek. xxvii, 13-24) various Arab tribes are introduced (comp. Isa. lx, 6; Jer. vi, 20; 2 Chron. ix, 14). The Nabathæan Idumeans became a great trading people, their capital being Petæa (q. v.). The Joktanite people of Southern Arabia have always been, in contradiction to the Ishmaelite tribes, addicted to a seafaring life. The Joktanites were regarded as the chief traders of the Red Sea, carrying their commerce to the shores of India, as well as to the nearer coasts of Africa. Their own writers describe these voyages; since the Christian era especially, as we might expect from the modern character of their literature. (See the curious Accounts of India and China by two Mohammedan Travellers of the ninth Cent., trans. by Renaut, and amply illustrated in Mr. Lane's notes to his translation of the Thousand and One Nights.) The classical writers also make frequent mention of the commerce of Southern Arabia (see Smith's Dict. of Cities, Geography). It was evidently carried on by two great caravan routes from the head of the Red Sea and from that of the Persian Gulf; the former especially taking with it African produce, the latter Indian. It should be observed that the wandering propensities of the Arabs, of whatever descent, do not date from the promulgation of Islamism. All the time that Arabia was separated from the peoples of Arabia formed colonies in distant lands, and have not been actuated solely either by the desire of conquest or by religious impulse in their foreign expeditions, but rather by restlessness and commercial activity. The transit-trade from India continued to enrich Arabia until the discovery of the passage to India by the Cape of Good Hope; but the invention of
steam navigation has now restored the ancient route for travellers by the Red Sea. See COMMERC.


The most important native works are, with two exceptions, still untranslated, but a few of them are edited. Abul- beda’s *Hist. Antelumica* has been edited and translated by Flescher (Lips. 1881); and El- idrissi’s Geography translated by Jaubert, and published in the Recueil de Voyages et de Memoires, by the Geogr. Soc. of Paris (1836); of those which have been, or are in the course of being edited, are Yäkut’s Homonymous Geographical Dictionary, entitled El- Misktar al-Wad’in, wa-l-Mugtar al-‘Ud’ân (ed. Was- tentfeld, 1846). For a copious list of editors, and an appendix, see Abgour’s Dictionary of Arabic and kindred literature, see Zenker’s Bibliotheca Orientalis (Lips. 1846 sq.). Compare ARABIA.

ARABIA, CHURCH OF. — The Apostle Paul, on his conversion, retired into Arabia for some two years (Gal. i, 27), but whether this time was spent in preaching or in private exercises is doubtful; nor is there any authentic record of the fruits of his labours during that period. Several other apostles, as Peter, Thomas, Bartholomew, Judas Thaddaeus, are mentioned by tradition as having preached there (see Wilttsch, i, 21 sq.). It is certain that Arabia received Christianity rather. According to Eusebius (Hist. Eccl. vi, 10), an Arab named Joseph, named Demetrius, is said to have travelled to Alexandria, in the beginning of the 3rd century, asking for Origen as a teacher. Between 247 and 252 a synod was held, under the presidency of Origen, for the condemnation of a certain heresy. Arabia was originally a province of the patriarchate of Antioch, having Bostra for its metropolitan see; but it was separated from the Oriental diocese and added to that of Jerusalem, according to William of Tyre (*De Belllo Sacro*, xiv, 14), in the 6th Ecumenical Council. Metropolitans of Bos- trata, and bishops of Philadelphia and Ephas are still mentioned about the middle of the seventh century. The conversion of a Himyarite king occurred in the 1st century; and that of King Badr in the 5th. In the sixth century. Among the Saracens and Byzantines numerous conversions took place in the fifth century. Several important bodies, as the Bahrites, Tauchautes, Tagelulates, and others were entirely Christian, and Cosmas Indicopleustes reports in the sixth century that he found everywhere in Arabia Christian churches. Both Nestorian and Monophysite statements are met with, and various adherents in Arabia; the former principally in the north and north-west, the latter in the south. The Jacobites of Arabia have been under the rule of the Marphians since the time of the Marphian Marutas, i. e. since about 629, and contained two bishoprics, viz.: one of Arabia, so called of which the seat was at Akula; the other of the Taalababensis Soimite Arabi- ans, of which the seat was at Hira Naamans. But Christianity in Arabia was nearly, if not quite, destroyed by Mohammedanism; nor has it risen since that country to any extent. The only place where it has gained a firm footing is Aden, which, in 1839, was ceded to the British by the Sultan of Hayn. A separate Roman Catholic congregation has been collected; the membership of the latter is given by the missionaries as about 1000 (Schem. Eccles. *Year-book* for 1859, p. 18, 19). In fact, Christianity in Arabia had become very early corrupted by an admixture of Sabean idolatry and Persian dualism, so that Origen, in the middle of the 3rd century, declared Arabia to be a “country most fruitful in heresy.” The tribes which professed Christianity when Mohammed first began to promulgate Islamism appear to have paid but little attention to rabbinical legends and monkish fables as to the Scriptures. It is indeed pretty certain that the Koran contains a tolerably fair representation of the religious belief of the Arabian Christians in Mohammed’s age, and from this it appears that the idle stories in the apocryphal gospels were received with as much reverence as the books of the evangelists; it is even doubtful whether an early version of any of the canonical books of the Bible, and this may seem to explain the facility with which they received the creed of Mohammed.—Wittsche, *Handbook of the Geogr. and Statistics of the Church,* transl. by Leitsch (Lond. 1859, vol. i. 8vo). See MOHAMMED.

ARABIA, ECCLESIA OF [Concilium Arabicem], was held in 247 (?) again under Elkesiates (q. v.), who held that the soul, dying with the body, was to be raised to life at the resurrection. Origin was invited to this council, and boldly combated the Psychopann- chites (Hypocypichetes), Enus. vi, 37; tom. i. conc. p. 550.—Smith, *Tables of Church Hist.*; Landon, *Manual of Councils.*

Arab’ian (Heb. ‘Arabi‘, אֶרֶבִי, Is. xiii, 20; Jer. iii, 2; or Or’bi‘, עָרִיבִי, 2 Chron. xviii, 11; xxv, 16; xxvi, 1; xxvii, 7; Neh. ii. 19; iv, 7 (T); vi. 1; Gr. ‘Apoa, 1 Mac. vii. 39; xi. 17, 39, xii. 31; 2 Mac. vii. 8, xii. 10), the national designation of an inhabitant of that general district designated Arabia, i.e. the nomadic tribes inhabiting the country to the east and south of Palestine, who in the early times of Hebrew history were known as Ishmaelites and descended of Keturah. Their roving pastoral life in the desert is alluded to in Is. xiii, 20; Jer. iii, 2; 2 Mac. xii, 11; their country is associated with the country of the Dedanites, the travelling merchants (Is. xxi, 15), with Deiian, Tema, and Buz (Jer. xxv. 24), and with De- dan and Kedar (37), all of whom are supposed to have occupied the norther part of the peninsula later known as Arabia. During the prosperous reign of Jehoshabath, the Arabsians, in conjunction
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with the Philistines, were tributary to Judah (2 Chr. xvii, 11), but in the reign of his successor they revolted, ravaged the country, plundered the royal palace, slew all the king's sons with the exception of the youngest, and carried off the royal harem (2 Chr. xxii, 16; xxii, 1). The Arabians of Gush-baal were again subdued by Uzziah (2 Chr. xxvi, 7). During the Captivity they appear to have spread over the country of Palestine, for on the return from Babylon they were among the foremost in hindering Nehemiah in his work of restoration, and plotted with the Ammonites and others for that end (Neh. iv, 7). Gashem, or Gashtm, one of the leaders of the opposition, was of this race (Neh. ii, 19; vii, 1). In later times the Arabians served under Timotheus in his struggle with Judas Maccabaeus, but were defeated (1 Macc. v, 89; 2 Macc. xii, 10). The Zabadeans, an Arab tribe, were routed by Jonathan, the brother and successor of Judas (1 Macc. xii, 31). The chieftain or king of the Arabians bore the name of Aretas as far back as the time of Antiochus Epiphanes and Jason the high-priest (2 Macc. v, 8; comp. 2 Cor. xi, 32). Zacchiel, the assassin of Alexander Balas (1 Macc. xi, 17), and Simalcios, who brought up Antiochus, the young son of Alexander (1 Macc. xi, 39), afterward Antiochus VI, were both Arabians. In the time of the N. T. the term appears to have been used in the same manner (Acts ii, 11).—Smith, *Append. v.* See ARABIA.

Bedouin Arabs.

1, 2, Of the Jordan; 3, Of the Haurans; 4, Of the Desert—Arabia Petraea.

Arabians or Arabici, a sect of heretics who sprang up in the third century in Arabia during the reign of the Emperor Severus. They held that the soul of man dies with the body; and will be resuscitated with it in the day of resurrection. Origen contested this opinion in a council held in the year 247, called 'the council of Arabia.'—Euseb. *Hist. Eccl. vi, 57; Mosheim, Comm. ii, 242.*

Arabic Language, the most perfectly formed, most copious in vocabulary, most extensively spoken, and most perfectly preserved of all the Semitic family of languages. It therefore presents peculiar points of interest to Biblical scholars. See SEmitic LAnguages.

I. Distribution and Dialects.—Originating in Arabia, the Arabic language spread itself, by the conquests of the Arabs [see Mohamm.,] in the sixth and seventh centuries, so extensively as to become not only prevalent in the countries adjoining Arabia, but even the religious and learned language of Irak, Cyprus, Palestine, Egypt, and Northern Africa, where, by the influence of Islamism and the supreme authority of the Koran, it has finally supplanted the original languages of those countries, and become the mother tongue of the inhabitants. It has even penetrated to the interior of Africa, as well as to islands itself, in all which Arabic words have crept into Occidental languages, not excepting the English; while the scientific researches of the mediaval Arabs caused many technical terms to be introduced into general literature. The *cipher* s in use among all Christian nations are but modified forms of those used in Arabic notation.

Long before the Mohammedan era, two dialects were prevalent in Arabia: 1, the *Himyaric,* which was spoken in Yemen, or Arabia Felix, and had its closest affinities partly with the Hebrew or Aramaean languages (q. v.), and partly with the Amharic (q. v.); 2, the *Koreishic,* or pure Arabic, as found in the Koran, and through its influence preserved from all vagaries and provincialisms, as the language of state and literature; in other words, the *spoken* differed somewhat from the *written* language. The Arabic had attained its flourishing period after the composition of the Koran. With the restoration of Arabic literature under the Abbasid caliphs, scientific prose took the place of the earlier poetry, and the language was philologically illustrated and protected from oblivion; but at the same time it gradually became deteriorated in respect to flexibility and variety, and circumlocutions were employed instead of idiomatic formations. Since the fourteenth or fifteenth century the Arabic language has undergone no change. There still prevailed, however, certain dialects with considerable variations; e. g. the *Moorish,* or that of *Morocco* (see Bombay, *Grammat. Lingue Mauro-Arabica,* Vienna, 1880), the altogether peculiars *Malais* (Genesius, *Verzuch iib. d. malaiische Sprache,* Lpz. 1810), the *Melinda,* *Mapulian,* and others. In Aleppo, Arabic is spoken in the softest and purest form.

II. Elements and Structure.—The letters of the alphabet are twenty-eight, and, as in Hebrew, they are all consonants, and read from right to left. They differ, however, entirely in form from the Heb., more closely resembling the Syriac, and their order is almost wholly different from either of those languages. The form, too, of most of them undergoes a considerable change when connected with a preceding or following letter, or when final. Several of them differ from each other only by the addition of a diacritical point (as ُ from ُ). Their peculiar power is such that many of them can hardly be accurately represented either by the Heb. or by English characters; the sound of some of them, indeed, is described as altogether foreign to European tongues. Such words as these are also often compounded in writing into ligatures. The "weak letters" (corresponding to ُ, َ, and ُ) are also used to prolong a vowel sound, or (as in Syriac) to form a diphthong. The vowel points are far more simple than in Heb., but this is fully made up, in point
<table>
<thead>
<tr>
<th>Name</th>
<th>Simple Form</th>
<th>Connected With The Letter</th>
<th>Power in English</th>
<th>Hebrew Representative</th>
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ARABIC LANGUAGE

LIGATURES.

\[ b \cdot h ; \quad t \cdot h ; \quad j \cdot h ; \quad s \cdot h ; \]
\[ d \cdot d \cdot h ; \quad g \cdot y \cdot h ; \quad k \cdot ; \quad l \text{ or } \ell \text{ or } \ell ; \]
\[ l \cdot y ; \quad b \cdot m ; \quad l \cdot k \cdot h \cdot r ; \quad f \cdot y ; \]
\[ k \cdot h \cdot j ; \quad j ; \quad k \cdot h \cdot l ; \quad i ; \]
\[ l \cdot m \cdot h ; \quad etc. \]

ARITHMETICAL FIGURES.

\[ 0 \quad 9 \quad 8 \quad 7 \quad 6 \quad 5 \quad 4 \quad 3 \quad 2 \quad 1 \]

VOWELS.

Name. Form. Sound.

Fat-hah \[ a, \text{ as in, fat, füte, wumin.} \]

Kaa-rāh \[ i, \text{ as in, pin, machine, bird.} \]

Dammah \[ u, \text{ as in, fulü, rüle, aüful.} \]

OTHER ORTHOGRAPHICAL SIGNS.

Name. Form. Sound.

Jaa-mah \[ = \text{silent Sénna of the Heb.} \]

Taazid \[ = \text{Dagogh forte of the Heb.} \]

Hamzah \[ or \]

Waslah \[ = \text{shows a vocal Alif.} \]

Maddah \[ = \text{shows a long Alif syllable.} \]

Tanwin, or \[ = \text{the vowels respectively, with a final n or nasal sound added.} \]

of difficulty to the learner, by the peculiar marks or signs frequently employed in connection with certain letters, or in certain positions, to indicate an implied, developed, prolonged, or connected sound. In ordinary writing (and printing) this whole system of vocalization is omitted. Several of the letters (called "salts") are doubled in pronunciation when initial after the article, the final letter of which is then silent (like the dogagogh forte of the Heb. after ꝏ). A similar system of prepositions and suffixes (for prepositions, pronouns, particles, etc.) exists to that in Heb., but with somewhat more variety in application. Vaw "conversive," however, disappears in the Arabic, as in the Chaldee. Numbers are expressed by peculiar characters for the digits, or the ordinary letters, as in Gr. and Heb., may be used with a numerical value. The accent is never written, but stands, in dissyllables, upon the penult, in polysyllables upon the antepenult, unless the penult has a long vowel, which then takes the tone. An extended system of prosody and versification belongs to the language, and forms a marked contrast with the simple poetry of the Hebrew.

The Arabic is rich in grammatical forms. In nouns, as well as pronouns and verbs, the dual is customary; and for the plural the noun has a large store of collective forms. The singular has three (so-called) cases, distinguished chiefly by the pointing, and corresponding to the nominative, genitive, and dative (besides forms for the accusative, and the interrogative mark of the vocative), together with the "numination"; the dual and plural only two (the nominative and objective). To the verbs (which, as in Heb., afford trilleral roots of all the words) belong thirteen forms or conjugations, somewhat answering to those of the Heb.; which either have a factitive, reciprocal, passive, and desiderative force, or else modify the ground-meaning of the root. Each of these, except the ninth and eleventh, has a passive as well as an active voice. The tenses, properly so called, are the same in number, use, and method of formation, as in Heb. Other relations of time are expressed by employing the substantival verb as an auxiliary. A nearly like series of weak or defective verbs is found as in the Heb. Apocopated, paragogic, and intensified forms of the tenses exist, almost having the force of moods. Verbal nouns are used as infinitives, and verbal adjectives as participles; or these forms may be regarded as the relational infinitives and participles of the several conjugations and voices. There are various inflections to express gender, place, instrumentalty, authorship, diminutiveness, etc. The comparative and superlative have appropriate forms.

The formation of sentences is simple, but syntactical. A tense vigor is characteristic of the language; yet the style of Arabic writers is various: in some, for example the more ancient, extremely natural and plain; in those of later date, more artificial and ornate. The language of the common people (vulgar Arabic) differs from the written in the omission of the final vowels of words, in certain ungrammatical flexions and terminations, and in the use of some archaic and local terminations. (On the pronunciation of the Palestinian Arabs, see Dr. E. Smith's appendix to the first ed. of Robinson's Biblical Researches, vol. iii.)

III. Relations to Hebrew.—"The close affinity, and consequently the incaulculable philosophical use of the Arabic with regard to the Hebrew language and its other sisters, may be considered partly as a question of theory, and partly as one of fact. 1. The following are the theoretical grounds: First, the Arabic of Yemen are derived from Kabíth, the Jotkan of Gen. x. 25, whom the Arabs make the son of Eber (Pococke's Specimens Hist. Arab. p. 39 sq.) These form the pure Arabs. Then Isma'il intermarried with a descendant of the line of Kabíth, and became the progenitor of the tribes of Hejaz. These are the initsiites or Arab. These two roots of the nation correspond with the two great dialects into which the language was once divided: that of Yemen, under the name of the Himyarites, of which all that has been shown to us (except what has been preserved in the Ethiopic) is a few inscriptions; and that of Hejaz, under that of the dialect of M'dhar, or, descending a few generations in the same line, of Khoreish—the dialect of the Koran and of all their literature. Next, Abraham sent away his sons by Keturah, and they also became the founders of the Arabic tribes. Also, the circumstance of Esau's settling in Mount Seir, where the Idumees descended from his loins, may be considered as a still later medium by which the idioms of Palestine and Arabia preserved their harmony. See ARABIA. Secondly, Olaus Celsius (in his Hist. ling. et Erudis. Arab. p. 10) cites the fact of the sons of Jacob conversing with the Ishmaelites caravan (Gen. xxxvii. 29), and that of Moses with his father-in-law the Midianite (Exod. iv. 18). To these, however, Schelling (in his Abhandl. v. d. Gebrauch. der Arab. Sprache, p. 14) objects that they are not conclusive, as the Ishmaelites, being merchants, might have acquired the idioms of the nations they traded with, and as Moses might owe an acquaintance with Arabic to his residence in Egypt. Nevertheless, one of Celsius's inferences derives considerable probability from the only instance of mutual intelligibility which Michaelis has adduced (Beitreibung der Mittel die ausge- stomberne Hebr. Sprache zu verstehen, p. 156), namely, that Gibeon was a servant of the Amelekite tribe, and in the camp of "Midian, Amalek, and all the Beoen Ke- dem," to overhear their conversation with each other, and understand what they heard (Judg. viii. 9-14). Lastly, Schultens (Orazi de Reg. Sabban. in his Opp. Minor.) labors to show that the visit of the queen of
Sheba to Solomon is a strong proof of the degree of proximity in which the two dialects then stood to each other. These late traces of resemblance, moreover, are rendered more striking by the notice of the early diversity between Hebrew and Aramaic (Gen. xxxi, 47). The instance of the Ethiopian chamberlain in the 3rd verse is not based on evidence, if Heinrichs, in his note ad loc. in Nov. Text. Edit. Kopp, is right in asserting that he was reading the Septuagint version, and that Philip the deacon was a Hellenist. Thus springing from the same root as the Hebrew, and possessing such traces of affinity to a past period of their language, this dialect was further enabled, by several circumstances in the social state of the nation, to retain its native resemblance of type until the date of the earliest extant written documents. These circumstances were the almost insular position of the country, which prevented conquest or commerce from debasing the language of its inhabitants; the fact that so large a portion of the nation adhered to a mode of life in which every impression was, as it were, stereotyped, and knew no variation for ages (a cause to which we may also in part ascribe the comparatively unimportant changes which the language has undergone during the 1400 years that have elapsed), and the great and just pride which they felt in the purity of their language, which, according to Burchhardt, is still a characteristic of the Beduins (Notes on the Beduins, p. 211). These causes preserved the language from foreign influences at a time when, as the Koran and a national literature had not yet given it its full stature, such influences would have been most able to destroy its integrity. During the interval, nevertheless, the language received a peculiarly ample development in a certain direction. The limited incidents of a desert life still allowed valor, love, generosity, and satire to occupy the keen sensibilities of the chivalrous Bedouin. These feelings found their vent in ready verse and eloquent prose; and thus, when Islam first called the Arabs into the more varied activity and more perilous collision with foreign nations, which resulted from the union of their tribes under a common interest to hold the same faith and to propagate it by the sword, the language had already received all the development which it could derive from the pre-eminently creative spirit of the Koran. 

2. "But great as may be the amount of resemblance between Arabic and Hebrew which a due estimate of all the theoretical grounds for the affinity and for the diversity between them would entitle us to assume, it is certain that a comparison of the actual state of both in their purest form evinces a degree of proximity which exceeds expectation. Not only may two thirds of the Hebrew roots (to take the assertion of Aurivillius, in his Dissertationes, p. 11, ed. Michaelis) be found in Arabic under the corresponding letters, and either in the same or a very kindred sense; but, if we ask for the changes of the weak and cognate languages, we are not at all disposed to discover great disproportion. To this great fundamental agreement in the vocabulary (the wonder of which is somewhat diminished by a right estimate of the immense disproportion between the two languages as to the number of roots) are to be added those resemblances which relate to the mode of inflexion and constructions. Thus, in the verb, its two wide tenses, the mode by which the rhymes of the sentences are denoted at the end in the past, and at the beginning (with the accessory distinctions at the end) in the future tense, its capability of expressing the gender in the second and third persons, and the system on which the conjugations are formed; and in the noun, the correspondence of the case, the number of words, the genders, and in all the essential characteristics of construction; the possession of the definite article; the independent and suffixed pronouns; and the same system of separable and attached particles—all these form so broad a basis of community and harmony between the two dialects as could hardly be anticipated, when we consider the many centuries which separate the earliest written extant documents of each. The diversities between them, which consist almost entirely of fuller developments on the side of the Arabic, may be explained by the slighter evidence, if Heinrichs, in his note ad loc. in Nov. Text. Edit. Kopp, is right in asserting that he was reading the Septuagint version, and that Philip the deacon was a Hellenist. Thus springing from the same root as the Hebrew, and possessing such traces of affinity to a past period of their language, this dialect was further enabled, by several circumstances in the social state of the nation, to retain its native resemblance of type until the date of the earliest extant written documents. These circumstances were the almost insular position of the country, which prevented conquest or commerce from debasing the language of its inhabitants; the fact that so large a portion of the nation adhered to a mode of life in which every impression was, as it were, stereotyped, and knew no variation for ages (a cause to which we may also in part ascribe the comparatively unimportant changes which the language has undergone during the 1400 years that have elapsed), and the great and just pride which they felt in the purity of their language, which, according to Burchhardt, is still a characteristic of the Beduins (Notes on the Beduins, p. 211). These causes preserved the language from foreign influences at a time when, as the Koran and a national literature had not yet given it its full stature, such influences would have been most able to destroy its integrity. During the interval, nevertheless, the language received a peculiarly ample development in a certain direction. The limited incidents of a desert life still allowed valor, love, generosity, and satire to occupy the keen sensibilities of the chivalrous Bedouin. These feelings found their vent in ready verse and eloquent prose; and thus, when Islam first called the Arabs into the more varied activity and more perilous collision with foreign nations, which resulted from the union of their tribes under a common interest to hold the same faith and to propagate it by the sword, the language had already received all the development which it could derive from the pre-eminently creative spirit of the Koran. 

The Arabic alphabet also presents some remarkable differences from that of the Hebrew. In the formation of the full forms of the consonants, it contains all the Hebrew letters; but, in consequence of the greater extent of the nation as a source of dialectal varieties of pronunciation, and also in consequence of the more developed and refined state of the language, the value of some of them is not exactly the same, and the characters that correspond to יִרְבָּאָמָא רְבָּאָמָא are used in a double capacity, and represent both halves of those sounds which exist in the full forms. The present order of the letters also is different, although there are evidences in their numerical value when so used, and in the memorial words (given in Edward's Grammatica Critica Ling. Arab. § 67), that the arrangement was once the same in both. In a paleographical point of view, the characters have undergone many changes. The earliest form was that in the Hymynite alphabet. The first specimens of this character (which Arabic writers call al-Musnad, i.e. stilled, co'munari) were given by Seetzen in the Fundgruben der Orientis. Since then Professor Rödiger has produced others, and illustrated them in a valuable paper in the Zeitschr. f. d. Kultur und die Geschichte Aegypt. i. 382. The letters of this alphabet have a striking resemblance to those of the Ethiopic, which were derived from them. In Northern Arabia, on the other hand, and not very long before the time of Mohammed, the Syrian character called Estrangela became the model on which the Arabic alphabet called the Kufic was formed. This heavy, angular Kufic character was the one in which the early copies of the Koran were written; and it is also found in the ancient Mohammedan coinage as late as the seventh century of the Hegira. From this, at length, was derived the light, neat character called Naskhi, the one in which the Arabic was now written in most of the Mohammedan countries, which is represented in our printed books. The introduction of this character is ascribed to Ibn Muklis, who died in the year 527 of the Hegira. See Alphabet. Lastly, it is worthy of notice that all the letters of the Arabic alphabet are only consonants; that, in an unpointed text, the long vowels are denoted by the use of Alif, Waw, and Ye, as mother terms. The short vowels are not denoted at all, but are left to be supplied according to the sense in which the reader takes the words; whereas, in a pointed text, three points only suffice to represent the whole vocalization, the equivalents to which, according to the way in which the tongue is thus expressed, are α, i, u, pronounced as in Italian. 

The many uses of the Arabic language in Biblical philology (exclusive of the advantages it affords for comparing the Arabic versions) may in part be
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gathered from the degree of its affinity to the Hebrew; and, indeed, chiefted to the Hebrew before the exile, after which period the Aramaic is the most fruitful means of illustration (Mahn, Darstellung der Lexicographie, p. 391). But there are some peculiarities in the language of the two dialects which considerably enhance the value of the aid to be derived from the Arabic. The Hebrew language of the Old Testament has preserved to us but a small fragment of literature. In the limited number of its roots (some of which even do not occur in the primary sense) and of its formations, which constitutes a part of the antiquity rudimentary mode in which some of its constructions are denoted, are contained those difficulties which cannot receive any other illustration than that which the sister dialects, and most especially the Arabic, afford. For this purpose, the resemblances between them are as useful as the diversities. The former enable us to feel certain on points which were liable to doubt; they confirm and establish an intelligent conviction that the larger portion of our knowledge of the meaning of words, and of the force of constructions in Hebrew, is on a sure foundation, because we recognise the same in a kindred form, and in a literal or interpretative sense. It affords an opportunity of testing our notions by every variety of experience. The diversities, on the other hand (according to a mode of observation very frequent in comparative anatomy), show us what exists potentially in the rudimentary state by enabling us to see how a language of the same genus has, in the farther progress of its development, felt the necessity of denoting externally those relations of formation and construction which were only dimly perceived in its antique and uncultivated form. Thus, to adduce a single illustration from the Arabic cases in the noun: The precise relation of the words soul and life, in the common phrase 'if he call my name he will not impute him his life' (Ewald's Ehrbar, Gram. § 482), is easily intelligible to one whom Arabic has familiarised with the perpetual use of the so-called accusative to denote the accessory descriptions of state. Another important advantage to be derived from the study of Arabic is the opportunity of seeing the grammar of a Syro-Arabian language explained by native scholars. Hebrew grammar has suffered much injury from the mistaken notions of men who, understanding the sense of the written document by the aid of the versions, have been exempted from obtaining any independent and critical acquaintance with the genius of the language, and have consequently not hesitated to accommodate it to the grammar of our Indo-Germanic idioms. In Arabic, however, we have a language, every branch of the philosophical study of which has been successfully cultivated by the Arabs themselves. Their own lexicographers, grammarians, and philosophers (to whom the Jews also are indebted for teaching them the grammatical treatment of Hebrew) have placed the language before us with such elaborate explanation of its entire character, that Arabic is not only by far the best understood of the Syro-Arabian dialects, but may even challenge comparison, as to the possession of able men of letters, with the Greek history (Kitto). IV. Literature. — The native works in Arabic are exceedingly numerous and varied, embracing philology, philosophy, natural science, poetry, history, etc. Many are still unpublished. A compendious view of the literary productions of Arabic authors may be found in Pierier's Universal Lexicon (Amiens, 1557 sqq.), a work which contains many of the literary authorities of N. American Encyclopaedia, s. v. "Arabic Language and Literature." Comp. also an article on the "Arabic, Language, and Literatire" by Prof. Packard, in the Am. Bib. Rep., Oct. 1836, p. 492-448. Zenker's Bibliotheca Orientalis (Lpz. 1840-62, 2 vols. 8vo) gives a full list of Arabic books hitherto issued.

European works expressly on the history and usage of the Arabic language are by the following authors: Fococke (Oxf. 1661), Celsius (in Barkey's Bibl. Brev., iv, 1-2, 8), Hyde (in his Synagt. Dia. ii, 450), Schultens (in his Orig. Heb. Lugd. B. 1761, p. 615), De Jenaisch (Vieen 1780), Eichhorn (introd. to Richardson's Arabia, Aba. H. H. 1795, 2 vols. 8vo), Hirt (Jen. 1770), Vriendt (Franq. 1782), Hezel (Jen. 1776, etc.), Id. (Lpz. 1784), Wahl (Halle 1788), Paulus (Jen. 1790), Hassa (Jen. 1788), Tychen (Ross. 1792), John (Wien 1796), Sylvester de Sacy (Par. 1810 and since), Von Lumsden (Calc. 1815), Roords (2d ed. Lpz. 1846-8, 8vo), Von Oberleitner (Vieen 1825), Rosenmüller (Lips. 1819), Tychen (Gotz. 1825), Ewald (Leips. 1831, etc.), Vullers (Bon. 1882), Petermann (Berol. 1840), Caspari (Leips. 1848, 1859, an excellent manual), Claire (Paris, 1863), Beaumont (Lond. 1861), Winckler (Lpz. 1862), Forbis (Lond. 1863), Göschel (Vieen. 1864), Wright (Grammar of the Arabic Language, London, 1866, is recommended), etc. (1859-62, the best for English readers); on the new or vulgar Arabic, by Hertz-er (Par. 1868), Caussin de Perceval (2d ed. Paris, 1838), Savary (Paris, 1813), Bellinare (1850), Florian-thor and E. L. Bertherand (Par. 1859), Warhmund (Lpz. 1860 sqq.). Native lexicons are those of the historian Fakr ed-Dafulh (947-998); Eshas bar-Sina el-Jaubari (d. post 1900), El-Siba'hi, in Turkish, by Van Kuli (Const. 1728), and Persic (Calc. 1812); Firuzabadi's Namin (Etruria, 1819); by Europeans, those of Giggenhau (Mediol. 1682), Golius (Lugd. Bat. 1585), Mesquen Meninski (Vieen. 1780-1805), Schied (Lugd. 1785, etc.), William (Rotter. 1817), and Will (d. 1813). Kazimirovi (1848), Cataphg (Arc. and English Dict. Lond. 1858, 8vo, a convenient manual), Lame (Arabic Lexicon, Lond. 1863, 4to, the best in English); for the vulgar Arabic, the lexicon of Caferi (1781), De Perceval (Paris, 1828, 2d ed.), De Grange (Paris, 1828), I'les d'Asso (Alg. 1845). Christomathies are by Jahn (1806), De Sacy (Par. 1806, 1826, 3 vols.), Kosegarten (Lpz. 1824, 1828), Rosenmüller (Lpz. 1814), Von Humbert (Par. 1834), Freytag (Bon. 1834), Arnold (Lond. 1856, the most convenient for English); but Tauchnitz's splendid ed. of the Koran (Lips. 1841, 2d sted. 8vo) is the best (in the English books for modern translation); the work of Bremk (Alg. 1845). Beginners in English may make use of Arabic Reading-Lessons by Davis and Davidson (published by Bagster, Lond. 1:730).

Arabic Versions. The following is a conspectus of those hitherto published (also the treatise, De vercinus Arabiis, in Walton's Polyglott, i, 93 sqq.; Pococke, 1or. M. Bibl. V. T., s. v.; O. Arabe, 1. et N. T., in Walton's Polyglott: Bib. Ar., ed. Rinsa (8 vols. fol., Rom. 1671, said by Michaelis to be altered from the Latin): Arabic Bible, ed. Carlyle (Newcastle, 1811 and 1816, 4to); Bible (Lond. 1831, 8vo), which is, in all probability, the best ed. for the Hebrew text (Kitto); Bible, a new version (Lond. 1857, 8vo); a new version for the "American Bible Soc." ed. Dr. Vandyke (now [1865] stereotyping and N. Y. in various forms); V. T. Arab. interpr. Luki (unfinished, Rom. 1752 sqq.); Pentateuch ed. by Sadasia Geon (in Walton's Polyglott); N. T. Arab. ed. by Erasmus (Lond. 1616, 4to); altered to suit the Greek, Lond. 1727, 4to); New Test. by Sadas Geon (in Walton's Polyglott); Last Testament, ed. Calcutta, 1820, 8vo; Lond. 1820, 8vo; in Syriac characters, Paris, 1829, 8vo; Quatuor Evangelia, ed. Ray- mund (Rom. 1590, fol.).

Early Versions. — Inasmuch as Christianity never attained any extensive or permanent influence among the Arabs as a nation, no entire nor publicly sane-
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arab1ic versions of the Bible has been discovered. But, as political events at length made the Arabic language the common vehicle of instruction in the East, and that to Jews, Samaritans, and Christians, printed texts of his independent versions of single books were often undertaken, according to the zeal of private persons, or the interests of small communities. The following is a classified list of only the most important among them. (See the Einleitungen of Eichhorn, Berthold, and De Wette.)

I. Arabic versions formed immediately on the original texts.

a. Rabbi Saadah Haggagôn (usually called Saa-
dûas), a native of Fayûm, and rector of the academy at Sora, who died A.D. 342, is the author of a version of the Pentateuch published in the year 2483. He was a native of the Provincia Palestina, and an inhabited the whole (Walton's Prolegomena, ed. Wrangham, ii, 546); but subsequent inquirers have not hitherto been able, with any certainty, to assign him to more than a version of the Pentateuch, of Isaiah, of Job, and of a portion of Hosea.

(1) That of the Pentateuch first appeared, in Hebrew characters, in the folio Tetraglot Pentateuch of Constan-
tinople, in the year 1546. The exact title of this exceedingly rare book is not given by Wolf, by Masch, nor by De Rossi (it is said to be found in Adler's Bibliothek-kritische Reise, p. 221); but, according to the title of it which he has given from Rabbinical (i.e., Eichhorn's Repertorium, x, 90), Saadah's name is expressly mentioned there as the author of that Arabic version. Nearly a century later an Arabic version of the Pentateuch was printed in the Polyglot of Paris, from a MS. belonging to F. Savary de Breves; and the text thus obtained was then reprinted in the London Polyglot, with a collection of the various readings of the Constantinopolitan text, and of another MS. in the appendix. For it was admitted that Saadah was the author of the Constantinopolitan version; and the identity of that text with that of the Paris Polyglot was maintained by Breves (who nevertheless acknowledged frequent interpolations in the latter), and had been confirmed even by the collation which Hottinger had instituted to establish their diversity. The identity of all these texts was thus considered a settled point, and long remained so, until Michaelis published (in his Oriënt. Bibl. ii, 156 sq.) a copy of a Latin note which Jos. Aschari had prefixed to the very MS. of De Breves, from which the Paris Polyglot had derived its Arabic version. That note ascribed the version to "Saidus Fajumensis, Monachus Copitès;" and thus Saadah's claim to be considered the author of the version in the Polyglot was again liable to question. At length, however, Schnurrer (in his Dissert. de Pentat. Arab. Polyglot. in his Dissert. Philologico-critica) printed the Arabic preface of that MS., proved that there was no foundation for the "Monachus Copitês," and endeavored to show that Saadah was the Arabic equivalent to the Hebrew Saadah, and to re-establish the ancient opinion of the identity of the two names. The error that had been retained appear (with the exception of a feeble attempt of Tychsen to ascribe the version to Abu Sa'id in the Repertorium) to have convinced most modern critics; and, indeed, they have received much confirmation by the appearance of the version of Isaiah. This version of the Pentateuch, which is an honorable monument of Arabic scholarship, is the only one in which the Chaldee, tenth century, possesses, in the independence of its tone and in some peculiarities of interpretation, the marks of having been formed on the original text. It leans, of course, to Jewish exegetical authorities generally, but often follows the Sept., and as often appears to express itself in a cursive, rather than classical, style. Numerous examples of its mode of interpretation are given in his Crit. Sacr. p. 646 sq. It is also marked by a certain loose and paraphrastic style of rendering, which makes it more useful in an exegetical than in a critical point of view. It is difficult, however, to determine how much of this diffuseness is due to Saadah himself. For, not only is the printed text of his version more faulty in this respect than a Florentine MS., some of the readings of which Adler has given in Eichhorn's Einleit. in A. T. ii, 245, but it has suffered a systematic interpolation. A comparison of the Constantinopolitan text with that of the Polyglot shows that wherever it contains those forms of the Hebrew in which action or passion is ascribed to God—the so-called ἀνθρωποκράτια—the latter has the "Angel of God," or some other mode of evading direct expressions. These interpolations are ascribed by Eichhorn to a Samaritan source; for Morinus and Hottin, as well as theabarbaatigeu, H. E. G. Paulus (fasc. ii, Jena, 1791, 8vo). The text was copied from a MS. written in Hebrew characters, and the difficulty of always discovering the equivalent Arabic letters into which it was to be transposed has been one source of the inaccuracies observable in the text. Gesenius (in his Jewish-Latin dictionary, x, 365) gives a summary view of the characteristics of this version, and has shown the great general agreement between them and those of the version of the Pentateuch in a manner altogether confirmatory of the belief in the identity of the authors of both. (2) Saadah's version of Job exists in MS. at Oxford, where Gesenius took a copy of it (Jewish, x, 365). (4) That of Hosea is only known from the citation of ch. vi, 9, by Kimchi (Po-
ucce's Theolog. Works, ii, 280).

b. The version of Joshua which is printed in the Paris and London Polyglots, the author and date of which are unknown.

c. The version of the whole passage from 1 Kings xii to 2 Kings xii, 16, inclusive, which is also found in the same Polyglot. Professor Rödiger has collected the critical evidences which prove that this whole interval is translated from the Hebrew; and ascribes the version to an unknown Damascens Jew of the early eighth century, Jerome the Deacon, about 740, and Nehemiah, from i to ix, 27, inclusive, as it exists in both Polyglots, which he asserts to be the translation of a Jew (resembling that of Joshua in style), but with subsequent interpolations by a Syrian Christian. (See his work De Origine Arabicae Librorum. V. T. Hist. Intercal. Hebraica, 1829, 8vo.)

d. The very close and almost literal version of the Pentateuch, by some Mauritanian Jew of the thirteenth century, which Erpenius published at Leyden in 1622—the so-called Araba Erpeni.

ea. The Samaritan Arabic version of Abu Said. According to the author's preface affixed to the Paris Polyglot (no. 4) this MS. of the Samaritans (the most ancient of which is given in Eichhorn's Bibl. Bibl. iii, 6, Abu Sa'd was induced to undertake it, partly by seeing the cor-

putate state to which ignorant copyists had reduced the version then used by the Samaritans, and partly by discovering that the version which they used, under the belief that it was that of Abu'l Hasan of Tyre, was in reality none other than that of Saadah Hag-
gan. His national prejudice being thus excited against an accused Jew, and the "manifest impiety" of some of his interpretations, he applied himself to this translation, and accompanied it with notes, in or-
der to justify his renderings, to explain difficulties, and to dispel the enmity which the new version created. His version is characterized by extreme fidelity to the Samaritan text (i. e., in other words, to the Hebrew text with the differ-
ences which distinguish the Samaritan recension of it),
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b. That of the Psalms (according to the Syrian recension) which is printed in Justinian's Psalt. octap. (Genoa, 1516), and in Liber Psalmar. a. Gobur. Sioniaca et Victor. Sciolae. (Rome, 1614).
c. That version of the Psalms which is in use by the Malikites, or Orthodox Oriental Christians, made by 'Abdallah ben al-Fadhl, before the twelfth century. It has been printed at Aleppo in 1766, in London in 1775, and elsewhere.
d. The version of the Psalms (according to the Egyptian recension) found in both the Polyglots.

III. Arabic versions formed on the Peshito.
a. The Polyglot version of Job, of Chronicles, and (according to Rödiger, who ascribes them to Christian translators), of the thirteen and fourteenth centuries of that of Judges, Ruth, Samuel, 1 Kings to xi, and 2 Kings xii, 17, to xxv.
b. The version of the Psalms printed at Kaffaha, near Mount Lebanon, in 1610.—Kitt. s. v.

For further information and criticism respecting the character and value of these and other Arabic versions, see Rosenmuller's Handb. d. arab. Literature, iii. 88 sq., 132 sq.; Dr. Davidson, in the new ed. of Horne's Intro. ii. 68 sq.; Davidson's Treatise on Biblical Criticism (Lond. 1845), i. 255-250; ii. 222-229. See VERSIONS; CRITICISM.

Arabic. See ArAMIANs.
Arabim. See WILLOW.

Ar'ad (Heb. 'Arad, "w'rg, perf. flight), the name of a city and of a man.
1. (Sept. 'Arad, but in Josh. 'Adap.) An ancient city (see also upharsim from wild avene in the vicinity, comp. "w'rg, omegar) on the southernmost borders of Palestine, whose inhabitants drove back the Israelites as they attempted to penetrate from Kadesh into Canaan (Num. xxii. 1; xxxiii, 40, where the Auth. vers. has "King Arad," instead of "King of Arad"), but were eventually subdued by Joshua, along with the other southern Canaanites (Josh. x. 34; 14; also Judg. i. 16). It lay within the original limits of the tribe of Judah (Josh. xii. 14) north (north-west) of the desert of Judah (Judg. i, 16). Eusebius ("Apopai) and Jerome place Arad twenty Roman miles from Hebron, and four from Malath, in the neighborhood of the desert of Kadesh (see Reland, Palest. p. 481, 501, 579).

2. (Sept. 'Arad, r. "spilpet.) One of the "sons" of Beriah, the tribe of Benjamin (1 Chron. viii. 15), B.C. apparently 536.

Arad. See WILD AS.

Ar'adus ("Ardtua), a city included in the list of places to which the decree of Lucius the consul, protecting the Jews under Simon the high-priest, was addressed (1 Macc. xv, 29). It is no doubt the Ar'ad (q. v.) of Scripture (Gen. xv. 17).

Ar'ah (Heb. Ar'ak, "m'rg, prob. for ?w'rg, war-faring), the name of two men.
2. (Sept. "Opix, "spilpet.) An Israelite whose posterity (variously stated as 775 and 662 in number) returned from Babylon with Zerubbabel ( Ezra ii. 5; Neh. vii. 10). B.C. ante 586. He is probably the same with
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the Arph (Sept. Hprha) whose son Shechaniah was father-in-law of Tobiah (Neh. vi. 18).

Aram (Heb. Aram, אֲרָם, prob. from מִשְׁפָּה, high, q. d. highlands; Sept. and N.T. Apólyia: see Gesenius, Thes. Heb. p. 151; Forbiger, Alle Geogr. ii. 641, Anm.), the name of a nation or country, with that of its founder and two or three other men. See also Barhîn Arâm. Comp. CUNEIFORM INSCRIPTIONS.

1. ARÂMAEA (Sept. and later versions SYRIA) was the name given by the Hebrews to the tract of country lying between Phoenicia on the west, Palestine on the south, Arabia Deserta and the River Tigris on the east, and the mountain range of Taurus on the north. Many parts of this extensive territory have a much lower latitude than Palestine; but it is said to have been designated as “highlands,” because it does rise to a greater elevation than that country at most points of immediate contact, and especially on the side of Lebanon. Aram, or Aramæa, seems to have corresponded generally to the Syria (q. v.) and Mesopotamia (q. v.) of the Greeks and of M. S. v. The term “high” divisions expresly expressed in Scripture. See CANAAN.

1. ARÂM-DAMMESEK, אֲרָם-דָּמְמֶסֶק, the “Syria of Damascus” conquered by David (2 Sam. viii. 8, 9), where it denotes only the territory around Damascus; but elsewhere “Aram,” in connection with its capital “Damascus,” appears to be used in a wider sense for Syria Proper (Isa. vii. 1, 6; xlvi. 8, 9; Amos i. 5). At a later time, Aram Damascus is distinctly the district, the Aram Damascus of Pliny (v. 13). To this part of Aram the “land of Hadrack” seems to have belonged (Zech. ix. 1). See DAMASCUS.

2. ARÂM-MAAKÁH, אֲרָם-מַאֲקָה (1 Chron. xix. 6), or simply Maakah (2 Sam. x. 6, 8), which, if formed from מַאֲקָה, to “press together,” would describe a country enclosed and hemmed in by mountains, in contradistinction to the next division, Aram-beth-Rehob, i.e. Syria the wide or broad, מַאֲקָה being used in Syria for a “district of country.” Aram-Maakah was not far from the northern border of the Israelites on the east of the Jordan (comp. Deut. iii. 14, with Josh. xiii. 11, 12), but it does not follow that it was the “land of Maakah,” but it is to be corrected from the parallel passage in 1 Chron. xix. 7, “king of Maakah.” See MAACAH.

3. ARÂM-BETH-RECHOB, אֲרָם-בֵּית-רֶכֶב, the meaning of which may be that given above, but the precise locality cannot with certainty be determined (2 Sam. x. 5). Some connect it with the Beth-rechob of Judg. i. 29, which Rosenmüller identifies with the Rechob of Num. xiii. 21, situated “as men come to Hamath,” and supposes the district to be that now known as the Arakh el-Huleh at the foot of Anti-Libanus, near the sources of the Jordan. A place called Rechob is also mentioned in Judg. i. 31; Josh. xix. 28, 30, 31, 36, but it is doubtful whether it is the same. Michaels thinks of the Rechoboth-han-Nahar (lit. streets, i.e. the village or town on the River Euphrates) of Gen. xxxvii. 7; but still more improbable is the idea of Bellermann and Jahn that Aram-beth-Rechob was beyond the Tigris in Assyria. See RECHOB.

4. ARÂM-TSBHÁN, אֲרָם-תְּבוֹא, or, in the Syriac form, ARAM-TSIOBA (2 Sam. x. 6). Jewish tradition has placed Zobah at Aleppo (see the Itinerary of Benjamius Targum, whereas Syriac Targum identifies it with Nisibis, a city in the north-east of Mesopotamia. Though the latter opinion long obtained currency under the authority of Michaelis (in his Dissert. de Syria Sobatae, to be found in the Comment. Soc. Gotting. 1769), yet the former seems a much nearer approximation to the truth. We may gather from 2 Sam. viii. 9; x. 16, that the eastern part of Aram-Zobah was the Euphrates, but Nisibis was far beyond that river; besides in the title of the six.

doth Psalm (supposing it genuine) Aram-Zobah is clearly distinguished from Aram-Naharam, or Mesopotamia. It is true, indeed, that in 2 Sam. x. 16, it is said that Hadarezer, king of Zobah, brought against David “Aram-Zobah through the river,” but these were auxiliaries, and not his own subjects. The people of Zobah are uniformly spoken of as near neighbors of the Israelites, the Damascus, and other Syrians; and in one place (2 Chron. viii. 8) Hamath is called Hamath-Zobah, as pertaining to that district. We therefore conclude that Aram-Zobah extended from the Euphrates westward, perhaps as far as Aleppo. It was long the most powerful of the petty kingdoms of Aramea, its princes commonly bearing the name of Hadadezer or Hadarezer. See ZOBAY.

5. ARÂM-NAHARAÍM, אֲרָם-נַחֲרָאיִם, i.e. Aram of the Two Rivers, called in Syriac Beth-Naharin, i.e. “the land of the rivers,” following the analogy by which the Greeks formed the name Mesopotamia, “the country between the rivers.” For that Mesopotamia is here designated is admitted universally. The rivers which enclose Mesopotamia are the Euphrates on the west and the Tigris on the east; but it is doubtful whether the Aram-Naharin of Scripture embraces the whole of that tract or only the northern portion of it (Gen. xxiv. 10; Deut. xxiii. 4; Judg. iii. 8; vi. 3, 4). Psa. iv. 13, xxvi. 6, the most of this region of Aram is also called Paddan-Aram, פַּדְדָן-אָרָם, the plain of Aram (Gen. xxv. 20; xxviii. 2, 6, 7; xxxvi. 18; xxxviii. 18, 19), and once simply Paddan (Gen. xlviii. 7), also Sedek-Aram, שדֶכָּא-אָרָם, the field of Aram (Hos. xii. 3), whence the “Cami Mesopotamie” of Quintus Curtius (iii. 2, 3, iii. 8, 1, iv. 9, 6). See PADDAN; SADAH. But that the whole of Aram-Naharin did not belong to the flat country of Mesopotamia appears from the circumstance that Balaam, who (Deut. xxiii. 4) is called a native of Aram-Naharin, says (Num. xxiii. 7) that he was brought “from Aram, out of the mountains of the east.” The Septuagint, in some of these places, has Μεσοποταμία Ἐρημός, and in others Σαρπίνια, which the Latin assigns to Syria interior. See MESOPOTAMIA. See ISRAEL.

6. But though the districts now enumerated be the only ones expressly named in the Bible as belonging to Aram, there is no doubt that many more territories were included in that extensive region, e.g. Gesarh, Hul, Arpad, Riblah, Hamath, Helbon, Betheden, Berditho, Tadmor, Hauran, Abilene, etc., though some of them may have formed part of the divisions already specified. See ISHTOB.

A native of Aram was called מָרָם, Arammi, an Aramman, used of a Syrian (2 Kings v. 20), and of a Mesopotamian (Gen. xxv. 20). The feminine was מָרָמיה, Arammiath, an Aramite (1 Chron. vii. 14), and the plural מָרָםים, Arammin (2 Kings viii. 29), once (2 Chron. xxiii. 5) in a shortened form בְּרָם, Rammin. See ARAMAN LANGUAGE. Traces of the name of the Arameans are to be found in the Arapias and Apapaios of the Greeks (Strabo, xiii. 4, 6, xvi. 4, 27; comp. Homers Iliad, ii. 783; Hesiod, Theog. 304). See ASSYRIA. The religion of the Syrians was a worship of the powers of nature (Judg. x. 6, 2; Chron. xxviii. 25; see Creuzer, Symbol. ii. 55 sq.). They were so noted for idolatry, that in the language of the latter Jews מָרָם was used as synonymous with heathenism (see the Mischau of Surenhusius, ii. 401; Onkelos on Levit. xxvii. 47), Castell, in his Lexic. Heptapoliot. e.v. 299, saw in the same the name of which prevails in Syria and Ethiopia. The Hebrew letters , , and , are so alike, that they were often mistaken by transcribers; and hence, in the Old Testament, בֵּית, Bâth, or, is sometimes found instead of בֵּית, Beth, and vice versa. Thus in 2 Kings vii. 6, 28.
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according to the text, the Arameans are spoken of as possessing Elath on the Red Sea; but the Masonic mantle of the Edomites, which is also found in many manuscripts, in the Septuagint and Vulgate, and it is obviously the correct reading (Gen. 36. 23; Heb. s. v.).

It appears from the ethnographic table in the tenth chapter of Genesis (ver. 22, 23) that Aram was a son of Shem, and that his own sons were Uz, Hal, Gether, and Mehujael. It then goes on to tell us that Uz was in the north of Arabia Deserts, unless its name was derived rather from Huz, son of Nabor, Abraham's brother (Gen. xxiii, 21). Hal was probably Celes-Syria; Mash, the Moons Masius north of Nialbis in Mesopotamia; Gether is unknown. Another Aram is mentioned (Gen. xxiii, 21) as the grandson of Nahor and son of Kemuel, but he is not to be thought of here. The descent of the Arameans from a son of Shem is confirmed by their language, which was one of the branches of the Semitic family, and nearly allied to the Hebrew.

Many writers, who have copied without acknowledgment the words of Calmet, maintain that the Arameans came from Kir, appealing to Amos ix, 7; but while that passage is not free from obscurity, it seems evidently to point, not to the aboriginal abode of the people, but to the country whence God would recover them when banished. The prophet had said (Amos i, 5) that the people of Aram should go into captivity to a country beyond the river Euphrates (which Aramaeans call Ararat, Altaria, I, 1, 292 sqq.; Ritter, Erdkunde, x, 16; Lengerke, Kenau, i, 218 sqq.). See SYRIA.

2. The first named son of Kemuel and grandson of Nabor (Gen. xxiii, 21), B.C. cir. 2000. He is incorrectly thought by many to have given name to Syria, hence the Sept. translates סֶפֶן. By some he is regarded as same with Ram of Job xxxii, 2.

3. The last named of the four sons of Shamer or Shomer of the tribe of Asher (1 Chron. viii, 94), B.C. cir. 1018.

4. The Greek form among the ancestors of Christ (Matt. i, 4; Luke iii, 38) of the Heb. Ram (q. v.), the son of Hezon and father of Amminadab (1 Chron. ii, 9, 10).

Aramean Language (Heb. ארמֵנִית; transliteration: Arami, Aramiak, עֲרָמִית; transliteration: 'Arma, 'Aram, 'Aramîy; transliteration: 'Armaîy; transliteration: 'Aramîy). The Aramean language is the northern and least developed branch of the Syro-Arabian family of tongues, being a general term for the whole, of which the Chaldean and Syriac dialects form the parts, these last differing very slightly, except in the forms of the characters, in which they are now written (see the Introduction to Winer's Chaldee Grammar, ed. tr. by Prof. Hackett, N. Y. 1851). See CHALDEE LANGUAGE. Its cradle was probably on the banks of the Euphrates, according to the best interpretation of Amos ix, 7; but Mesopotamia, Babylonia, and Syria form what may be considered as its home sphere. Political events, however, subsequently caused it to supplant Hebrew in Palestine, and then it became the prevailing form of speech from the Tigris to the shores of the Mediterranean, and, in a transverse direction, from Armenia down to the confines of Arabia. After obtaining such a wide extension, it was finally forced, from the ninth century onward, to give way before the encroaching ascendency of Arabic; and it now only survives as a living tongue among the Syrian Christians in the neighborhood of Mosul. According to historical records which trace the migrations of the Syro-Arabians from the east to the south-west, and also according to the comparatively ruder form of the Aramaic language itself, we might suppose that it represents, even in the state in which we have it, some image of that aboriginal type of language which is also found in the two other favorable social and climatical influences, subsequently developed into fulness of sound and structure. But it is difficult for us now to discern the particular vestiges of this archaic form; for, not only did the Aramaic not work out its own development of the original elements common to the whole Syro-Arabian sisterhood of tongues, but the Semitic race was continually exposed both by neighborhood and by conquest, to harsh collision with languages of an utterly different family. Moreover, it is the only one of the three great Syro-Arabian branches which has no fruits of a purely national literature to boast of. We possess no monumental records, not even the names of the principal men or states; and it is not clear whether this branch of speech may be considered the product of the political and religious culture of the nation, and characteristic of it —as is so emphatically the case both with the Hebrews and the Arabs. The first time we see the language it is used by Jews as the vehicle of Jewish thought; and although, when we next meet it, it is employed by native authors, yet they write under the literary impulses of Christianity, and under the Greek influence on thought and language which necessarily accompanied that religion. These two modifications, which constitute and define the so-called Chaldee and Syriac dialects, are the only forms in which the northern branch is used. It is evident, from these circumstances, that up to a certain period the Aramaic language has no other history than that of its relations to Hebrew.

The earliest notice we have of its separate existence is in Gen. xxxi, 47, where Laban, in giving his own name to the memorial heap, employs words which are genuine Aramaic both in form and use. The next instance is in 2 Kings xviii, 26, where it appears that the educated Jews understood Aramaic, but that the common people did not. A striking illustration of its prevalence is found in the circumstance that it is employed as the language of official communication in the edict addressed by the Persian court to its subjects in Palestine (Ezra iv, 17). The later relations of Aramaic to Hebrew consist entirely of gradual encroachments on the part of the former. The Hebrew language was indeed always exposed, particularly in the north of Palestine, to Aramaic influences; whence the forms of the book of Judges, and their adaptation of colonists chiefly of Syrian origin, generated a mixed Aramaic and Hebrew dialect (the Samaritan) in central Palestine; and on the other the exile of the remaining two tribes exposed them to a considerable, although generally overrated, Aramaic influence in Babylonia, and the successive restorations, by placing them in contact with the Samaritans, tended still further to dispossess them of their vernacular Hebrew.

The subsequent dominion of the Seleucids, under which the Jews formed a portion of a Syrian kingdom, appears to have completed the series of events by which the Aramaic supplanted the Hebrew language entirely. The Aramaic forms in form and lexicon easily distinguish the Aramaic from the Hebrew language are the following: As to the consonants, the great diversity between the forms of the same root as it exists in both languages arises principally from the Aramaic having a tendency to avoid the sibilants. Thus, where א, ו, and ז are found in Hebrew, Aramaic often uses א, וי, and ז, and even א for ז. Letters of the same organ are also frequently interchanged, and generally so that the Aramaic, consistently with its character-
istic roughness, prefers the harder sounds. The num-
ber of vowel-sounds generally is much smaller; the
verb is reduced to a monosyllable, as are also the seg-
ulate forms of nouns. This deprives the language of
some distinct forms which are marked in Hebrew, but
the number and variety of nominal formations is also
in other respects much more limited. The verb pos-
esses no vestige of the conjunction Niphal, but forms
all its passives by the prefix פּ. The third person
plural of the perfect has two forms to mark the differ-
ence of gender. The use of Vas as 'conversive'
is unknown. There is an imperitive mood in all the
passives. All the active conjugations (like Kal in
Heb.) possess two participles, one of which has a
passive signification. The participles are used with the
personal pronoun to form a kind of present tense.
The classes of verbs רג and רג, and other weak forms,
are almost indistinguishable. In the noun, again, a
word is rendered definite by appending מ— to the end (the so-
called emphatic state); but thereby the distinction
between simple feminine and definite masculine is
lost in the singular. The plural masculine ends in
י.
The relation of genitive is most frequently ex-
pressed by the prefix י, and that of the object by the
preposition ב.

The Aramean introduced and spoken in Palestine
has also been, and is still, often called the Syro-Chal-
desian dialect, by analogy to its mixture of feature
of both the eastern and western dialects; or per-
haps the distinction between the two had not yet arisen
in the age of our Lord and his apostles. So long as
the Jewish nation maintained its political indepen-
dence in Palestine, Hebrew continued to be the com-
mon language of the country, and, so far as we can
judge from what has come down to us, although not
entirely pure, it was yet free from any important
changes in those elements and forms by
which it was distinguished from other languages.
But at the period when the Assyrian and Chaldean
rulers of Babylon subdued Palestine, every thing assumed
another shape. The Jews of Palestine lost with
their political independence the independence of their
language also, which they had till then asserted. The
Babylonian Aramean dialect supplanted the Hebrew,
and became by degrees the prevailing language of
the people, until this in its turn was in some measure,
though not entirely, supplanted by the Greek. See
HELLENISM. Josephus (De Marc. 16) and the New
Testament (Acts xxvi, 14) call it the Hebrew (י' Ἰουδαίας
dιάλεκτος). Old as this appellation is, however, it has
one important defect, namely, that it is too indefinite,
and may mislead those who are unacquainted with the
subject to confound the ancient Hebrew and the Ara-
mean, which took the place of the Hebrew after the
Babylonia captivity, and was the current language
of Palestine in the time of Christ and the apostles, as
is evinced by the occurrence of proper names of places
(«g. Bethesda, Aceldama) and persons («g. Bon-
negers, Bar-jona), and even common terms (e.g. Tal-
thus or Ephphatha, Sabachath)n this mixed dia-
lent. (See generally the copious treatise of Pfannk-
uchen on the history and elements of the Aramean
language, translated, with introductory remarks by the
Nagel, De lingua Aramesca, Aldirtor, 1739; Etheridge,

The following are philological treatises on both
branches of the Aramean language:

GRAMMAR: Sennert, Harm. ling. Orient. (Vitell. 1558, 4to); Amira,
Gramm. Syriaca sine Chaldaeo (Rom. 1596); Buxtorf,
Gramm. Chald. Syr. (8vo, Basle. 1615, 1660); De Dieu,
Gramm. ling. Orient. (4to, Lugd. B. 1628; Francof. 1666;
Amst. 1676, 1701); Erpenius, Gramm. Chald. et Syr. (Amst. 1628);

Gramm. Heb. Chald. Syr. et Arab. (Heldelb. 1568,
4to); Walton, Introduct. ad Ling. Orient. (Lond. 1655);
Schaaf, Opus Aramaenum (Lugd. Bat. 1686, 8vo); Opitz,
Syriasmus Hebraeo et Chaldæo harmonicus (Lips. 1678);
Fessler, Instruct. ling. Orient. (2 vols. 8vo, Vra-
latal, 1787, 1789); Hasse, Handb. d. Aram. Spr. (Jena,
1791, 1800); Jahn, Aram. Sprachkunde (Wien, 1790; tr.
y Oberleitner, Elementa Aramæica, ib. 1829, 8vo);
(Lips. 1802, 1817, 8vo); Fürst, Lehrgebäude d. aramäi-
schen Idione (Lips. 1855); Blücher, Grammatica Ara-
maica (Vieom. 1866). The only complete Lexicons are
Castell's Lexicon Chaldaicum (2 vols. 8vo, Vra-
latal, 1743); and Buxtorf's Lex. Chalda.-Talmudica (fol. Basill.
1639); also Schönkoh, Aramäisch-Robenischen Wörter-
buch (Warsaw, 1859 sq., 4to); Rabini, Röbbenisch-
Aramäisches Wörterb. (new ed. Lamb. 1887 sq., 8vo):
these, the first alone covers both the Chalde. and
Syr. and includes likewise the sister languages. See
SUMMARY OF LITERATURE.
The following may be specified as the different Ar-
amean dialects in detail:

1. THE EASTERN ARAMAIC OF CHALDEE.—This is
not to be confused with "the language of the Chal-
dees" (Dan. i, 4), which was probably a Medo-Persic
dialect; but is what is denominated Aramaie (אַרָמְאָי
e in Dan. ii, 4. This was properly the language of
Babylonia, and was acquired by the Jews during the
exile, and thence they returned to their own land.
See Chaldean.

The existence of this language, as distinct from the
Western Aramaic or Syriac, has been denied by many
scholars of eminence (Michaelis, Abhandl. über d. Syr.
Sprache, § 2; Jahn, Aramäische Sprachkunde, § 1;
Hupfeld, Theol. Stud. und Krit. 1880, p. 290 sq.; De Wette,
Einf. § 20); but from the use of the language in
Dan. vi, 7, it is evident that the Chaldeans knew
who think that in what is called the Chaldean we have
only the Syriac with an infusion of Hebrews.
The answer to this, however, is that some of the peculiar-
ities of the Chaldean are such as are not Hebrewic,
so that it cannot have derived from them itself. Thus
the praemisses in the future of the third per-
son masc. sing., and of the third pers. masc. and fem.
plur. in Chaldean is כ, while in Syriac it is כ; and in
Heb. the last is כ; the pron. this in Chaldean is כ, 1
while the Syr. has כ and the Heb. כ; the
Chaldean has the status empliastic plur. in כ, while
the Syr. has a simple כ; and to these may be added
the use of peculiar words, such as כ, כ (Dan.
v. 7, 16), כככ (Exra iv. 8; v. 9, 11; vil. 18), כככ (Exra iv. 10, 11, etc.), כככ (Dan. v. 2, 29); the use of כ for כ in
such words as כככ, etc. There are other
 differences between the Chaldean and Syriac, such as
the formation from the former of olit consonants and
diphthongs, the use of dageš-forte in the former
and not in the latter, the formation of the infinit.
in the prefixed of כ except in Peal; but as these
are common to the Chaldean with the Hebrew, they
cannot be used as proofs that the Chaldean was a dialect
independent of the Hebrew, and not the Syriac modified
by the Hebrew; and the same may be said of the dif-
ference of pronunciation between the Syriac and Chal-
dee, such as the prevalence of an sound in the latter
where the former has the o sound, etc. It may be
added, however, to the evidence above adduced, as a
general remark, that when we consider the wide range
of the Aramaic language from east to west, it is in the
highest degree probable that the dialeicts are mingled
while using it at the one extremity should differ consider-
ably from that of those using it at the other. It may
be further added that not only are the alphabetical
characters of the Chaldean different from those of the
Syriac, but there is a much greater prevalence of the
scriptio plena in the former than in the latter. As,
however, the Chaldee has come down to us only through the medium of Jewish channels, it is not probable that we have it in the pure form in which it was spoken, by the Semitic Babylonians. The rule of it of a Semitic origin, of the languages in the Greek at


The Chaldee, as we have it preserved in the Bible (Exra iv, 8, 18; vii, 12-26; Dan. ii, 4-21, 28; Jer. x, 11) and in the Targums, has been, as respects its dialectic character, divided into three grades: 1. As it appears in the Targums of Onkelos, where it possesses most of a peculiar and independent character; 2. As it appears in the biblical sections, where it is less free from Hebraisms; and 3. As it appears in the other Targums, in which, with the exception to some extent of that of Jonathan ben-Uzziel on the Prophets, the language is corrupted by the influence of the Greek 


The language which is denominated in the N. T. Hebrew, and of which a few specimens thereof have given so far as can be judged from the scanty materials preserved, to have been substantially the same as the Chaldee of the Targums (Pannkhute, On the Language of Palestine in the Age of Christ and his Apostles, translated in the Bib. Repository, Apr. 1831, and reprinted in the Bib. Cabinet, vol. ii.) In this language some of the apocryphal books were written (Jerome, Pref. in Tobit, Judith, 1 Macc.), the work of Josephus on the Jewish war (De Bello Jud., part. § 1), and, as some suppose, the original Gospel by Matthew. It is designated by Jerome the Syro-Chaldaic (contr. Pelag. iii, 1), and by this name it is now commonly known. The Talmudists intend this when they speak of the Syriac or Aramaic (Lightfoot, Hor. Heb. on Matt. v, 18). See HEBREW LANGUAGE.

The Chaldee is written in the square character in which the Hebrew now appears. This seems to have been the proper Chaldee character, and to have superseded the old Hebrew or Samaritan character after the exiles from the Babylonian and the Egyptian-Aramaic letters (see Alphabet) much more closely resemble the square character than the ancient Hebrew of the coins (Kopp, Bilder und Schriften, ii, 164 sqq.). See CHALDEE LANGUAGE.

2. THE WESTERN ARAMAIC OF SYRIAC.—Of this in its ancient form no specimens remain. As is known to us, it is the dialect of a semi-Christianized people, and its oldest document is the translation of the N. T., which was probably made in the second century. See SYRIAC VERSIONS.

As compared with the Arabic, and even with the Hebrew, Aramaic is a poor language, it is also harsher and flatter than the Hebrew. As it is now extant, it abounds in foreign adulterations, having received words successively from the Persian, the Greek, the Latin, the Arabic, and even, in its more recent state, from the Crusaders.

The Syriac of the early times is said to have had dialects. This is confirmed by what has come down to us. The Syriac of the sacred books differs from that preserved in the Palmyrene inscriptions, so far as those can be said to convey to us any information on this point, and the later Syriac of the Maronites and of the Nestorians differs considerably from that of the Persians. What Adler has called the Hieronarabian dialect is a rude and harsh dialect, full of foreign words, and more akin to the Chaldee than to the Syriac. The Syriac is written in two different characters, the Estrangelo and the Peshito. Of these the Estrangelo is the more ancient; indeed, it is more ancient apparently than the characters of the Palmyrene and the Egyptian-Aramaic inscriptions. Assennini derives the word from the Greek θραγματος, round (Bibl. Orient. iii, pt. ii, p. 378) but this does not correspond with the character itself, which is angular rather than round. The most probable derivation is from the Arabic ετραγμος, εισραγμος, writing, and υαγος, gospel. The Syriac Estrangelo is not in general use, and is simply the Estrangelo reduced to a more readable form. See SYRIAC LANGUAGE.

3. THE SAMARITANS.—This is a mixture of Aramaic and Hebrew. It is marked by frequent permutations of the gutturals. The character used is the most ancient of the Semitic characters, which the Samaritans retained when the Hebrews adopted the square characters. This is the case in the Rabbinical and the Egyptian-Aramaic inscriptions. Besides the translation of the Pentateuch (see SAMARITAN VERSIONS), only some liturgical hymns used by Castell, and cited by him as Liturgia Damascenorum, and the poems collected and edited by Gesenius (Carmina Samaritana) in the first fasciculus of his Aevocologiae 

(Mortinus, Opeudes Hebraeo-Samaritana, 1657; Cellarius, Hore Hebra-eo-Samaritana, 1708; Uhlemann, Institut. Lingu. Samaritane, Lips. 1887.) See SAMARITAN LANGUAGE.

4. THE SABIAN OF NAZARENE.—This is the language of a sect on the banks of the Euphrates and Tigris who took to themselves (at least in part) the name of Sabians or Jews (see Jews) or Nazareans, but were called Sabians by the Arabians. Some of the Sabian writings are extant in the libraries at Paris and Oxford. Their great book (aveled to Adam), the Liber Adami, has been edited with a Latin translation by Matthias Norberg, Prof. at Lund, who died in 1826, under the title Codex Nazaraeus, Liber Adami Appellatus (3 parts 4to, Lund, 1815-16); this was followed by a Latin translation (1816) and an English translation (1817) on the book by the same name. The language is a mixture of Syriac and Chaldee; it uses great freedom with the gutturals, and indulges in frequent corruptions of other letters; and in general is harsh and irregular, with many grammatical improprieties, and a large infusion of Persian words. The MSS. are written in a peculiar character, the letters are formed like those of the Nestorian Syriac, and the vowels are inserted as letters in the text.

5. THE PALMYRENE.—On the ruins of the ancient city of Palmyra or Tadmor have been found many inscriptions, of which a great part are bilingual, Greek, and Aramaic. A collection of these was made by Robert Wood, and published by him in a work entitled The Ruins of Palmyra (Lond. 1758); they were soon afterward made the object of learned examination by Barthélemy at Paris and Swinton at Oxford, especially the latter (Explication of the Inscriptions in the Palmyrene Language, in the 40th vol. of the Philosophical Transactions, p. 690-706). These inscriptions are of the first, second, and third centuries, and of little intrinsic importance. The language closely resembles the Syriac, and is written in a character akin to the square character, but a little inclining to a curved mode of writing.

6. THE EGYPTO-ARAMAIC.—This is found on some ancient Egyptian monuments, proceeding probably from a tribe that came from Palestine or Mesopotamia. Among these is the famous Carpenters inscription, so-called from its present location in the south of France: this, Gesenius thinks, is the production of a Syriac from the Seleucid empire residing in Egypt; but this is less probable than that it is the production of a very few inclining to the Egyptian worship. Some MSS. on papyrus also belong to this head (see Gesenius, Monumenta Phoen., i, 226-245). The language is Ara-
ARAMAIC VERSIONS

Aramaic Versions. See Syriac Versions; Targum.

Aramitéza (Heb. Arumitēzāh, אֲרֻמִּיתֵא, Sept. Ἀρουμίτης, 2 Chr. vii. 14), a female Syrian, as the word is elsewhere rendered. See Aram.

A’ram-naharim (Heb. ‘Arum ‘Naharîm, אָרֻם נָחָרִים, Sept. Μεσοποταμία Συρίας, Psa. ix. 1, title), the region between the rivers Euphrates and Tigris, i.e. Mesopotamia, as it is elsewhere rendered. See Aram.

Aram-Zobah. See Aram.

A’ran (Heb. ‘Arūn, אָרֻן, wild goat; Sept. Αριή, v. r. Ἀριή, Ἀρίη), the second named of the two sons of Dishan, and grandson of Seir the Horite (Gen. xxxvi. 28; 1 Chron. i. 42). B.C. cir. 1968.

Ararat (Heb. Ararat, אָרָרָת, accord. to Bohlen and Benfey from Sanscrit argaratva, sacred land; Sept. Αραράτ; v. r. in 2 Kings xix, 37, Ἀραρᾶτ; in Isa. xxxvii, 38, Ἀρανία; v. r. in Jer. ii, 27, Ἀραρᾶτ, Ἀρασίς, etc.), occurs nowhere in Scripture as the name of a mountain, but only as the name of a country, upon which the “mountains” of which the ark rested during the subsidence of the flood (Gen. viii. 4). In 2 Kings xix, 37; Isa. xxxvii, 38 (in both which it is rendered “Armenia”), it is spoken of as the country whither the sons of Sennacherib, king of Assyria, fled, after they had murdered their father. The apocryphal book of Tobit (i, 21) says it was τὰ ὄρη Ἀραμαῖα ἀραράτου, “to the mountains of Ararat.” This points to a territory which did not form part of the immediate dominion of Assyria, and yet might not be far off from it. The description is quite applicable to Armenia, and the tradition of that country bears that Sennacherib’s sons were kindly received by King Parowy, who allotted them portions of land bordering on Assyria, and that in course of time their posterity also established an independent kingdom, called Vaspurakan (Advall’s Tr. of Chamich’s Hist. of Armenia, 1, 38, 56). The only other Scripture text where the word occurs (Jer. ii, 27) mentions Ararat, along with Minni and Aashkenaz, as kingdoms summoned to arm themselves against Babylon. In the parallel place in Isa. xiii, 24, the invaders of Babylonia are described as “coming from the mountains;” and if by Minni we understand the Minus in Armenia, mentioned by Nicholas of Damascus (Josephus, Ant. i. 5, 6), and by Aashkenaz some country on the Euxine Sea, which may have had its original name, Azenos, from Aashkenaz, a son of Gomer, the progenitor of the Cimmerians (Gen. x, 2, 8), then we arrive at the same conclusion, viz. that Ararat was a mountainous region north of Assyria, and in all probability in Armenia. In Ezek. xxxviii, 6, we find Togarmah, another part of Armenia, connected with Gomer, and in Ezek. xxvii, 14, with Meshach and Tubal, all tribes of the north. With this agree the traditions of the Jewish and Christian churches (Josephus, Ant. i. 1, 3, 6; Euseb. Prep. Eclog. ix. 12, 19; Jerome on Isa. i. 1, c.), and likewise the accounts of the native Armenian writers, who inform us that Ararad was the name of one of the ancient provinces of their country, supposed to correspond to the modern pachalics of Kars and Bayazid, and part of Kurdistan. According to the tradition preserved in Moses of Chorene (in his Hist. Armen. p. 361, ed. Whiston, Lond. 1785), the name of Ararat was derived from Aral, the eighth of the native princes, who was killed in a battle with the Babylonians about B.C. 1750; in memory of which the whole province was called Aravj-arat, i.e. the ruin of Aral. (See Michaelis, Synops. i, 180 sq.; Tuch, Gen. p. 170 sq.) Rev. E. Smith, who made an exploring tour in Persia and Armenia in 1859 and 1861, remarks in the Biblical Repository, 1862, p. 205: “The name of Ararat occurs but twice in the Old Testament (Gen. viii. 1, and Jer. ii, 27), and both times as the name of a country, which in the last passage is said to have a king. It is well known that this was the name of one of the fifteen provinces of Armenia. It was situated nearly in the centre of the kingdom; was very extensive, reaching from a point above seven or eight miles east of the modern Erzroom, to within thirty or forty miles of Nakhchewan; yielded to none in fertility, being watered from one extremity to the other by the Araxes, which divided it into two nearly equal parts; and contained some eight or ten cities, which were successively the residences of the kings, princes, or governors of Armenia from the commencement of its political existence, about 2000 years B.C. according to Armenian tradition, until the extinction of the Paganian dynasty, about the middle of the eleventh century; with the exception of about 280 years at the commencement of the Asrian dynasty, when Nisibis and Oria were the capitals. It is therefore not unnatural that this name should be substituted for that of the whole kingdom, and thus become known to foreign nations, and that the king of Armenia should be called the king of Ararat.” See Cuneiform Inscriptions.

But though it may be concluded with tolerable certainty that the land which has thus become intimately connected with the name Ararat is to be identified with

Mount Ararat, from the Plain of Erivan.
a portion of Armenia, we possess no historical data for fixing on any one mountain in that country as the resting-place of the ark. It probably grounded on some of the lower peaks of the chain of mountains enclosing the Ararat basin, and the aspect of these is calculated from the nature of the circumstances, and does not conflict with the language of the text when properly weighed. See Deluge. If our supposition be correct, then, for any thing that appears to the contrary, the ark did not touch the earth until the waters were abated to a level with the lower valleys or plains, and, consequently, did not rise above the barometer mark for a day or two. An elevation of 16,000 or 17,000 feet, never till of late deemed accessible to human footsteps, and their safe descent from which, along with all the "living creatures" committed to their care, would have been a greater miracle than their deliverance from the flood. By this explanation also we obviate the geological objection against the mountain, now called Ararat, having been submerged, which would imply a universal deluge, whereas by the "mountains of Ararat" may be understood some lower chain in Armenia, whose height was not incompatible with the notion of a great unflooded region above it. See also on the question: If the descendants of Noah settled near the resting-place of the ark in Armenia, how could they be said to approach the plain of Shinar (Gen. xi, 2), or Babylon, from the East? For, as we read the narrative, the precise resting-place of the ark is nowhere mentioned; and though for a time stationary "there upon the mountains of Ararat, it may, before the final subsidence of the waters, have been carried considerably to the east of them. (See Raumer, in the Hertha, 1829, xliii, 333 sq.; comp. Hoff, Gesch. d. Erd-}
derfläche, Gotha, 1884, iii, 589.) See Ark.

The ancients, however, attached a peculiar sacredness to the tops of high mountains, and hence the belief was early propagated that the ark must have rested on some such lofty eminence. The earliest tradition fixed on one of the chain of mountains which separate Armenia from the south from Mesopotamia, and which, as they also enclose Kurdistan, the land of the Kurds, obtained the name of the Kardu or Carduchian range, corrupted into Cordian and Cordyean. This opinion prevailed among the Chaldeans, if we may rely on the testimony of Berosus as quoted by Josephus (Ant. i, 3, 6): "It is said there is still some part of this ship in Armenia, at the mountain of the Cordyean people, and that people carry off pieces of the bitumen, which they call the mountain of Noah's animal. (See Orelli, Suppl. not. ad Nicol. Damasc. p. 88; Rit- ter, Erdh. x, 355 sq.) The same is reported by Aby- denus (in Euseb. Prep. Evang. ix, 4), who says they employed the wood of the vessel against diseases. Hence they are prepared to find the tradition adopted by the Chaldean paraphrases, as well as by the Syriac translators and commentators, and all the Syrian churches. In the three texts where "Ararat" occurs, the Targum of Onkelos has נַבָּה, Kardu; and, according to Buxtorf, the term "Kardyan" was in Chaldean synonymous with "Armenian." At Gen. viii, 4, the Arabic of Erpenius has Ḡebel el-Kārid (the Mount of Kardar) which is likewise found in the "Book of Adam" of the Zabams. For other proofs that this was the prevalent opinion among the Eastern Churches, the reader may consult Euchianus (An- nals) and Epiphanius (Haeres. 18). It was no doubt from this source that it was borrowed by Mohammed, who in his Koran (xi, 46) says: "The ark rested on the mountains of the Cardian, probably a corruption of Glori, i. e. Cordian (the designation given to the entire range), but afterward applied to the special locality where the ark was supposed to have rested. This is on a mountain a little to the east of Jezirah dûn Omar (the ancient Bezaible) on the Tigris. At the foot of the mountain there was a village called Kargh Tchamin, i. e. the Village of the Eighty—that being the number (and not eight) saved from the flood according to the Mohammedan belief. (Abulfeda, Anteislam. p. 17.) The historian Elmacin mentions that the Emperor Heracleus went up, and visited this place, and hence the notion that the neighborhood, was once a famous Nestorian monastery—"the Monastery of the Ark," destroyed by lightning in A.D. 776 (see Assemani, Bibli. Or. ii, 118). The credulous Jew, Benjamin of Tudela, says that a mosque was built at Mount Judi, "of the remains of the ark," by the Caliph Omar. Kindel, in describing this journey, says: "A distance of 14 li to the Tigris to Nahr Van, says (Trav. p. 453). "We had a chain of mountains running parallel with the road on the left hand. This range is called the Judah Dag (i. e. mountain) by the Turks, and one of the inhabitants of Nahr Van assured me that he had frequently seen the remains of Noah's ark on a lofty peak behind that village." (Comp. Rich's Kurdistan, ii, 124.) A French savant, Eugenio Bord, who visited those parts, says the Mohammedan dervishes still maintain here a perpetually burning lamp in an oratory (Revue Franaise, vol. xii; or the Semeur of October 2, 1889). The selection of Mount Ararat as the resting-place of the ark was, in the eyes of the Nestorians, the most important of the Mesopotamian plain; for it presents an apparently insurmountable barrier on that side, hemming in the valley of the Tigris with abrupt declivities so closely that only during the summer months is any passage afforded between the mountain and river (Ainsworth's Travels in the Ten Thousand, p. 154). Just as soon as the Armenians discovered the effect that a mountain named Baris, beyond Min- yas, was the spot. This has been identified with Varaz, a mountain mentioned by St. Martin (Mem. sur l'Ar- menie, i, 265) as rising to the north of Lake Van; but the only important mountain in the position indicated is described by recent travellers under the name Sezela- Tshag; and we are therefore inclined to accept the emendation of Schroeder, who proposes to read Misic, the indigenous name of Mount Ararat, for Böpec. After the disappearance of the Nestorian monastery, the tradition which fixed the site of the ark on Mount Judi appears to have been superseded, or at least chiefly confined to Mohammedans, and gave place (at least among the Christians of the West) to that which now obtains, and according to which the ark rested on a great mountain in the north of Armenia—to which (so strongly did the idea take hold of the popular belief) was, in course of time, given the very name of Ararat, as if no one had thought of the name of the mountain of Ararat of Scripture. We have seen, however, that in the Bible Ararat is nowhere the name of a mountain, and by the native Armenians the mountain in question was never so designated; it is by them called Micity, and by the Turks Aykesur-tabagh, i. e. "The Heavy or Great Mountain" (see Kämper, Armenia, ii, 428 sq.). The I'trape and Jerome, indeed, render Ararat by "Armenia," but they do not particularize any one mountain. Still there is no doubt of the antiquity of the tradition of this being (as it is sometimes termed) the "Mother of the World." The Persians call it Kukh-e-Yak, "Noah's Mountain." The Armenian name of the mountain, its city and district of Nakhchevan (which lies east of it) is said to be "first place of descent or lodging," being regarded as the place where Noah resided after descending from the mount. It is mentioned by Josephus (Ant. i, 3, 5) under a Greek name similar import, viz. . Aυρατηρίου "(meaning)." It is described by Pococke (Poly. Arm. ii, 184) as Narwana (Nafstown, see Chesney, Exped. to the Euphrat, i, 145).
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25° west of Erivan (Researches in Armenia, p. 267); and remark, in describing it before the recent earthquake, that in no part of the world had they seen any mountain whose imposing appearance could please half so powerfully as this a claim to the honor of having once been the stepping-stone between the old world and Asia. (See also p. 314.) But the writer, observing if the highest mountains of the world had been piled upon each other to form this one sublime immensity of earth, and rocks, and snow. The icy peaks of its double heads rose majestically into the clear and cloudless heavens; the sun blazed bright upon them, and the acrid vapor of countless ice, spewed forth and arched over them, seemed to be the rainbow of life, where in its dazzling rays it came in contact with the pure, fresh air. My eye, not able to rest for any length of time upon the blinding glory of its summits, wandered down the apparently interminable sides, till I could no longer trace their vast lines in the mists of the horizon, when an irresistible impulse immediately carrying my eye upward again reflected my gaze upon the awful glare of Ararat! (Truev. i. 182 sq.; ii. 636 sq.)

5 To the same effect Morier writes: "Nothing can be more beautiful than its shape, more awful than its height. All the surrounding mountains sink into insignificance when compared to it. It is perfect in all its parts; no hard rugged feature, no unnatural prominence, but all in having the purest form and grace, suitable to the nature of the whole! (Journey, c. xvi; Second Journey, p. 312.) Several attempts had been made to reach the top of Ararat, but few persons had got beyond the limit of perpetual snow. The French traveller Tournefort, in the year 1700, long persevered in the face of many difficulties, but was foiled in the end. About a century later the Pacha of Bayazid undertook the ascent with no better success. The honor was reserved to a German, Dr. Parrot, in the employment of Russia, who (in his Reise zum Ararat, Berl. 1853; translated by W. T. Cooley, Lond. and N. Y.) gives the following particulars: "The summit of the Great Ararat is in 39° 42' north lat., and 61° 55' east long. from Ferro. Its perpendicular height is 16,254 Paris feet above the level of the sea, and 18,850 above the plain of the Araxes. The Little Ararat is 12,284 Paris feet above the sea, and 9361 above the plain of the Araxes. And as the ascent, which had failed, the second was successful, and on the 27th of September (O. S.), 1829, they stood on the summit of Mount Ararat. It was a slightly convex, almost circular platform, about 200 Paris feet in diameter, composed of eternal ice, unbroken by a rock or stone; on account of the great distances, nothing could be seen down to the horizon. Observations made by Parrot have been fully confirmed by another Russian traveller, H. Abich, who, with six companions, reached the top of the Great Ararat without difficulty, July 29, 1846. He reports that, from the valley between the two peaks, nearly 8000 feet above the level of the sea, the ascent can with facility be accomplished. It would appear even that the ascent is easier than that of Mont Blanc; and the best period for the enterprise is the end of July or beginning of August, when there is annually a period of atmospheric quiet, and a clear unclouded sky. Another Russian, M. Antonovoff, has also ascended to the top; and an Englishman, named Seymore, accompanied by a guide named Orvione, and escorted by four Cossacks and three Armenians, claims likewise to have ascended the mountain, and to have reached the level summit of the highest peak on the 12th September, 1846. (See extract from a letter in the Cevenese, a St. Petersburg Journal, Adven- tures and Discoveries in the Central Asia, p. 314.) That Mount Ararat has a volcanic origin is evidenced by the immense masses of lava, cinders, and pumphy, with which the middle region is covered; a deep cleft on its northern side has been regarded as the site of its crater, and this cleft has been the scene of a terrible catastrophe. An earthquake, which in a few moments changed the entire aspect of the country, commenced on July 3, 1840, and continued, at intervals, until the 1st of September. Traces of fissures and land-slips have been left on the surface of the earth, which the eye of the scientific observer will recognise after many ages. Clouds of reddish smoke and a strong smell of sulphur, with a peculiar odor, immediately followed the earthquake, seem to indicate that the volcanic powers of the mountain are not altogether dormant. The destruc- tion of houses and other property in a wide tract of country around was very great; fortunately, the earthquake having happened during the day, the loss of life was not so great as it might have been. The scene of greatest devastation was in the narrow valley of Arziv, where the masses of rock, ice, and snow, detached from the summit of Ararat and its lateral points, were thrown at one single bound from a height of 6000 feet to the bottom of the valley, where they lay scattered over an extent of several miles. (See Major Voskoboin- koff's Report, in the Advenrues for 1841, p. 157.) Par- rot describes the secondary summit about 400 yards distant from the highest point, and on the gentle de- pression which connects the two eminences he sur- mises that the ark rested (Journey to Ararat, p. 179). The region immediately below the limits of perpetual snow is a great desert; the vegetation seems to be univariate. Wagner (Reise, p. 168) describes the silence and solitude that reign there as quite overpowering. Arguni, the only village known to have been built on its slopes, was the spot where, according to tradition, Noah planted his vineyard. Lower down, in the plain of Araxes, is Nakhchevan, where the patriarch is reputed to have been buried (see Am. E. B. Rep. April, 1886, p. 390-415).—Kitto, s. v. See Noah.

2. Returning to the broader significations we have assigned to the term "mountains of Ararat," as co-extensive with the Armenian plateau from the base of Ararat in the north to the range of Kurdistan in the south, we notice the following characters of that region as illustrating the Bible narrative: (1.) Its elevation. It rises as a rocky islet out of a sea of plain to a height of from 6000 to 7000 feet above the level of the sea, presenting a surface of extensive plains, whence, as from a fresh base, spring important streams and lakes, and about them has a general parallel direction from east to west, and connected with each other by transverse ridges of moderate height. (2.) Its geographical position. The Armenian plateau stands equidistant from the Euxine and the Caspian seas on the north, and between the Persian Gulf and the Mediterranean on the south, and with the first it is connected by the Accampia, with the last by the Araxes, with the third by the Tigris and Euphrates, the latter of which also serves as an outlet toward the countries on the Mediterranean coast. These seas were the high roads of primitive colonization, and the plains watered by these rivers were the seats of the most powerful nations of antiquity, the Assyrians, the Babylonians, the Medes, and the Chaldeans. Viewed with reference to the dispersion of the nations, Armenia is the true centre (μαθηματικός) of the world; and it is a significant fact that at the present day Ararat is the great boundary-stone between the empires of Russia, Turkey and Persia. (8.) Physical formation. The Armenian plateau is the result of volcanic agencies: the plains as well as the mountains supply evidence of this. Armenia, however, differs materially from other regions of similar geological formation, as, for instance, the neighboring range of Caucasus, insomuch as it does not rise to a sharp, well-defined central cone, nor is it one mass of the same age. The region is divided and separated by a graduated series of subordinate ranges. Wagner (Reise, p. 265) attributes this peculiarity to the longer period during which the volcanic powers were at work, and the room afforded for the expansion of the molten masses into the surrounding districts. The result of this expansion is that Armenia is far
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more accessible, both from without and within its own limits, than other districts of similar elevation: the passes, though high, are comparatively easy, and there is no district which is shut out from communication with its neighbors. The fall of the ground in the centre of the plateau is not decided in any direction, as is demonstrated by the early courses of the rivers—the Araxes, which flows into the Caspian, rising westward of either branch of the Euphrates, and taking at first a northerly direction—the Euphrates, which flows to the south, rising northward of the Araxes, and taking a westerly direction. 

(4.) The climate is severe. Winter lasts from October to May, and is succeeded by a brief spring and a summer of intense heat. The contrast between the plateau and the adjacent countries is striking: in April, when the Mesopotamian plains in Asia are yet covered with snow, and on the Euxine shore the azaleas and rhododendron are in bloom, the Armenian plains are still covered with snow; and in the early part of September it freezes keenly at night. 

(5.) The vegetation is more varied and productive than the climate would lead us to expect. Trees are not found in the western part of the plateau, but grow luxuriantly, and furnishes abundant pasture during the summer months to the flocks of the nomad Kurds. Wheat and barley ripen at far higher altitudes than on the Alps and the Pyrenees: the volcanic nature of the soil, the abundance of water, and the extreme heat of the sun are concomitants of the harvest, which is reaped with wonderful speed. At Erzrum, more than 6000 feet above the level of the sea, the crops appear above ground in the middle of June, and are ready for the sickle before the end of August (Wagner, p. 255). The vine ripens at about 5000 feet, while in Europe its limit, even south of the Alps, is about 2500 feet. See ARMENIA.

The general result of these observations as bearing upon the Biblical narrative would be to show that, while the elevation of the Armenian plateau constituted it the natural resting-place of the ark after the Deluge, its geographical position and its physical character secured an impartial distribution of the families of mankind to the various quarters of the world. The climate furnished a powerful inducement to seek the more tempting regions on all sides of it. At the same time, the character of the vegetation was remarkably adapted to the nomad state in which we may conceive the early generations of Noah’s descendants to have lived.—Smith, a. v. See ECHINOCHYCE.

Ararath (Arapašv. r. Arapat), another form (Tobit i, 21) of the name ARARAT (q. v.).

Aratna (Arapoq), the author of two astronomical poems in Greek, and 2 B.C. 270, fragments and Latin translations of which are alone extant (Fabric. Bibl. Græc. iv. 87; Schaubach, Gesch, d. græch. Astronomie, p. 215; Delambre, Hist. d’l’Astron. Ancienne). (For an account of his works and their editions, see Smith’s Dict. of Class. Biog. s. v.) From the opening of one of these poems, entitled Phenomena (Σημεία), the Apostle Paul is thought to have made the quotation indicated in his speech at Athens (Acts xvii. 28), “As certain also of your own poets have said, ‘For we are also his offspring,’ ” since the words precisely agree (Τόι γάρ καὶ γάρ γεγονέναι εἰμί). Others, however (see Kühnol, Comment. in loc.), adduce similar sentiments from Cleanthes (εἰ τά οὖν γεγονότα εἰμί, Hymn. in Jocem, 5) and Pindar (in Ίων γέγονεν, Nm. 5).

A few brief and casual quotations of this kind have been made the foundation of the hasty conclusion that Paul was well read in classic poetry; but this, from his Jewish education, is extremely improbable. See Paul. In this, the most direct instance, he appears rather to refer to the general sentiment of the Greek mythology, of which the passages adduced (alluded to in a general way by Paul, as if taken second-hand and by recollection merely) are the frequent expression (note the plur. “poets”). See Schmid, De Arato (Jen. 1691).

Aravan (Heb. Aramaw, Aramat, 2 Sam. xxiv. 16-24 [and 16 1116 c, ver. 216 1116 c, perhaps another form of Orman; Sept. ‘Ovva) or Ornan (Heb. Ornan), הָרַון, wimbe; 1 Chron. xxii. 2; 2 Chron. iii. 1; Sept. μηδέν), a man of the Jebusite nation, which possessed Jerusalem before it was taken by the Israelites. The angel of pestilence, sent to punish King David for his presumptuous vanity in taking a census of the people, was stayed in the work of death near a plot of ground belonging to this person, used as a threshing-floor, and situated on Mount Moriah; and when he understood it was required for the site of the Temple, he liberally offered the ground of David as a free gift; but the king insisted on paying the full value for it (50 shekels of silver according to 2 Sam. xxiv. 18, but 600 shekels of gold according to 1 Chron. xxii. 18). B.C. cir. 1017. See David. Josephus, who calls him Ormona (Ormona, Antiq. viii, 14, 4), adds that he was a wealthy man among the Jebusites, and states that the site was chosen in the east of the land of Canaan. See MAHIAH.

Arba (Heb. Arba, אִרְבָּה, four, but see Simonis, Onom. V. T. p. 312 sqq.; Sept. Apoq Esr.v. r. Apoq Esr), a giant, father of Anak (q. v.), from whom Hebron (q. v.) derived its early name of KIJIATH-ARBA, i.e. city of Arba (Josh. xiv. 15; xv. 13; xxii. 11). B.C. ante 1618. See Giant.

Arbatith (Heb. Abbatith, אֶבָּתִית, Sept. Apoq Esr, but in Chron. 2Pepi22vii. r. Apoq Esr), an epitaph of Abiel, one of David’s warriors (2 Sam. xxiii. 31; 1 Chr. xi. 22), probably as an inhabitant of ARASH (Josh. xvi. 51; xxii. 31).

Arbatâtsis (only in the dat. plur. Apóbatos, with many var. readings, see Grimm, Handb. in loc.), a city or region named in connection with Galilee as being despoiled by Simon Maccabaeus (1 Mac. 23, 25). Ewald (Jr. Gesch. iv. 359 note) thinks (from the Syriac reading Arbat-bed that the district now called Arad el-Hab, north of the sea of Galilee, is intended, and others have conjectured the Arabah, Arabia, etc.; but the most probable supposition is that of Roland (Pa. p. 192), that the name is a corruption (comp. 2 Mac. 8, 9) of that of the toponymy called by Josephus (War, iii, 4, 6 and 4) ACRABATIEN (q. v.).

Arbâh. See LOUST.

Arbel. See BETH-ARBEL.

Arbelâ (at Ahabh), mentioned in 1 Mac. ii. 2, as afflicting the situation of Masathoth, a place besieged and taken by Bacchides and Alcimus at the opening of the campaign in which Judas Maccabaeus was killed. According to Josephus (Antiq. xii. 11, 11) this was at Arbel of Galilee (in Ahabh), a place which he elsewhere states to be near Sephoris, on the lake of Gennesaret, and remarkable for certain impregnable caves, the resort of robbers and insurgents, and the scene of more than one desperate encounter (comp. Antiq. xiv. 15, 4 and 5; War, i, 16, 2, 3; iv, 20, 6; Life, 37). These topographical requirements are fully met by the existing Irbid, a site with a few ruins, west of Mejdal, on the south-east side of the Wadi el Daab, in a small plain at the foot of the hill of Kurun Idratt. The caverns are in the opposite face of the ravine, and bear the name of Kulun Ibn Maim (Robinson, ii, 398; Burtch. 331; Huy. 91). As to the change in the name, the Arbel of Alexander the Great is called Irbul by the Arabic historians (Robinson, ii, 331). Moreover, the present Irbul is undoubtedly mentioned in the Talmud as Arbel (see Schwarts, Palest., 189; Reland, Palest., 328; Robinson, iii, 345 note). There seems, therefore, no reason to doubt the soundness of this identification (first sug-
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Arbela (Argyropolis), another city mentioned by Eusebius and Jerome (Onomast. s. v.) as situated beyond Jordan, near Pella; doubtless the present 'Irribi, a large village with extensive ruins near Wady Shelekh, visited by several travellers (Ritter, Erdk. xvi, 1864 sq.).

Ar'bita (Heb. Arb., אֲרֵבָּת, Sept. 'Aḇīṯ), an epitaph of 'Ararai or Naarai, one of David's warriors (2 Sam. xxiii, 35; comp. 1 Chron. xi, 37), probably being a native of the town Arab (Josh. xvi, 59). In the list of Chronicles it is given as Ben-'Ezri or, by a change in letters not unfrequently occurring. See Ezerai. (See Kennicott, Dissert. on 2 Sam. xxiii, p. 210.)

Arbo'nai (Gr. Ἀρβοναίς, Ἀρβοναίας v. r. Ἀρβοναών, see Fritzsche, Comment. in loc.), a stream, as it would seem, in Mesopotamia, having several considerable cities on its banks which were destroyed by Holophernes (Judith ii, 34). Some regard it as being the same with the Habor (q. v.) or Chaboras of Scripture (2 Kings xvii, 16). But it is probably a false rendering of a bungling translator for the original Heb. יְבַרְוָא, beyond the river, i.e. Euphrates (see Movers, in the Bonner Zeitschr. xiii, 23).

Arbrissel or Arbriselles, Robert D', the founder of the order of Fontevrault, was born in 1047 at Arbrissel or Arbrresses, a village in the diocese of Rennes, and died Feb. 25, 1117. In 1085 he was appointed vicar-general of the bishop of Rennes, in which diocese he labored successfully for the restoration of church discipline. In 1089 he became professor of theology at Angers; but after two years he retired to the forest of Craon, on the frontier of Anjou and Breteagne. There soon a number of hermits gathered around him, and Robert founded the first establishment of the order of Fontevrault, the celebrated abbey De Bota. Robert himself was appointed its first prior at the Council of Tours in 1056, where he preached the same year. The number of the followers of Robert rapidly increased, and he established several monasteries; the most important was the celebrated abbey of Fontevrault, near Poitiers, after which the entire order was named. The abbey consisted of two different monasteries, one for men and one for women, which together counted soon more than 2000 in number. According to the letters of Maribod, bishop of Rennes (cited by P. de la Mainferme, Clipes, t. i, p. 60), and Geoffroy, abbot of Vendome (Recueil des Lettres de l'Abbé Geoffroy, publiées par M. le P. Sirmond in 1610), Robert, to crushify his flesh, had recourse to the most immoral kind of mortification; he used, for instance, to sleep in the cells of the nuns. These facts, denied or excused by some, and affirmed or confessed by others, were the subject of the most lively controversy among the Roman Catholic theologians of France in the 17th and 18th centuries. A monk of Fontevrault, P. de la Mainferme, wrote a large work, entitled Clipes successor ordinis Fontebudolnatis, in defense of the founder of the order. Robert was present at the Council of Beaucaire and Paris, at the latter of which he prevailed upon Bertrado to separate from King Philip. He died in the monastery of Oran. His remains were, in 1638, placed in a magnificient marble tomb, made by order of Louise of Bourbon, abbess of Fontevrault.—Mainferme, Dissertationes in Epitola contra Robertum de Arbrisello (Saumur, 1682); Horst, Nouv. Biographie Générale, iii, 23.

Arbuthnot, Alexander, a Scotch divine, was born in 1658. He was educated in the University of St. Andrew's, and then went to France and prosecuted his studies under Cujas. Being declared licentiate of law, he came home in 1666 to follow that profession; but he soon left the bar for the pulpit. In 1668 he was made principal of the University of Aberdeen. He took an active part in the various controversies of the time, and was employed in the preparation of the "Book of Discipline." In 1688 he received a presentation to one of the churches of St. Andrew's, but was prohibited by a royal warrant, or "horning," from accepting it. The cause of the royal indignation against him was not exactly known; but while the controversy as to his appointment was pending he died, October 10, 1689. He left behind him the character of a moderate and honest man, a man of learning, and a poet.—McCrie's Life of Melville, i, 114; Biological Britannica.

Arcade. In church architecture, a series of arches supported by pillars or shafts, whether belonging to the construction or used in relieving large surfaces of masonry; the present observations will be confined to the latter, the series ornamental arcades which were introduced early in the Norman style, and were used very largely to its close, the whole base story of exterior and interior alike, and the upper portions of towers and high walls, being often quite covered with them. They were either of simple or of intersecting arches; it is needless to say that the latter are the most elaborate in work, and the most ornamental; they are accordingly reserved in general for the richer portions of the fabric. There is, moreover, another, and perhaps more effective way of ornamenting the arcades, by placing an arcade within and behind another, so that the wall is doubly recessed, and the play of light and shadow greatly increased. The decorations of the transitional, until very late in the style, are so nearly those of the Norman, that we need not particularize the semi-Norman arcade. In the next style the simple arcade is, of course, most frequent. This, like the Norman, often covers very large surfaces. Foil arches are often introduced at this period, and greatly vary the effect. The reduplication of arcades is now managed differently from the former style. Two arcades, perfect in all their parts, are set on the one behind the other, but the shaft of the outer is opposite to the arch of the inner series, the outer series is also more lofty in its proportions, and the two are often of differently constructed arches, as at Lincoln, where the outer series is of trefoil, the inner of simple arches, or rice verris, the two always being different. The ef-
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fect of this is extremely beautiful. But the most ex-
quise arches are those of the Geometrical period, where each arch is often surmounted by a crocketed pediment, and the higher efforts of sculpture are tasked for their enrichment, as in the glorious chaîne of stonework, of the south wall, and Yew, etc., however, usually confined to the interior. In the Deco-
rated period partially, and in the Perpendicular entire-
ly, the arcade gave place to panelling, greatly to the
loss of effect, for no delicacy or intricacy of pattern
can compensate for the bright light and deep shadows of the arcades of the early English arcades (Hook, Church Dictionary, s. v.).

Arcæ Custodes, keepers of the chest, a name occa-
sionally given in the early church to the arcade-
cons (q. v.). The bishop was not required to care
personally for the widows, orphans, and strangers, but to
commit them to his archdeacon, who had the keys of
the church’s treasures, and the care of dispensing the
oblations of the people. The ordinary arcades were
the actual treasury, but from the archdeacon, who was the chief manager, they received their
instructions and orders.—Bingham, Orig. Eccles. bk. ii, ch. xxi, § 8; Farrar, Eccles. Dict. s. v.

Arcæni Disciplina (discipline of the mysteries, or
system of secret instruction), a term first introduced by
Meier in his De Recondita set. Eccles. Theologia (1677), to denote the practice of the early church of concealing from unbelievers, and even from catechumens, certain parts of worshipping, especially of the sacraments. The subject is curious in itself, and receives additional importance
from the use made of it by the Romanists (see below). The disciplina arcæni is not to be con-
founded with the system of reserve, or concealment in theology (æcieæ arcæni, μυστικὰ σωφροσύνη), which sprang up in
Egypt in the second century, viz., the system adopted by the heretical sects of non-believers of cer-
tain parts of Christian knowledge (γνώσις) to Chris-
tian people generally, but only secretly to such as
they deemed capable and worthy. Clement of Alex-
andria is the first to mention this system, and he pre-
tends that it was instituted by Christ himself (Stromat. lib. i, c. 1; anath. Minheim, Hethe monumentaliores, cent. ii, § 34). But the arcæni disciplina proper referred to
worship rather than to doctrine. It is fully treated
by Bingham, from whom the following statement is
condensed.

1. Tertullian (4 220) is the first writer who men-
tioned the existence of this mystery, and blames the
practitioners for not observing it (De Presecrpt., ad. Hor. cap. 41). From him, and from later writers, it appears
that the secret system at first covered only Baptism and
the Lord’s Supper (i. e. the forms and ritual of the
sacraments, not the doctrine concerning them). At
a later period, confirmation, ordination, and unction
were also made matters of concealment; and parts of
the prayers of the church were enjoyed only by the
“faithful,” while unbelievers and catechumens were
excluded from them. The system seems to have
reached its height during the fourth century. At that
time catechumens were taught the Ten Command-
ments, a creed, or summary confession of faith, and
the Lord’s Prayer, with suitable expositions; but,
prior to baptism, the nature of the sacraments was
carefully concealed. Even the time and place were
not on any account to be divulged. To relate the
manner in which the sacrament was administered, to
mention the words used in the administration, to de-
scribe the simple elements in which it consisted, were
themes on which the initiated were as strictly forbid-
den to touch as if they had been laid under an oath of
secrecy. Even the ministers, when they were led in
their public discourses to speak of the sacraments or
the higher mysteries of faith, contended with remote
allusions, and dismissed the subject by saying
"Iænav òi μυστήριον, The initiated know what is meant.

So also of confirmation. Basil (De Spiritu Sancto,
c. 27) says that the “holy oil used in this ceremony
is not to be looked upon by the uninstructed.” As to
the public prayers of the church, all those which had
reference to the communication of grace were con-
sidered as belonging to the sècles. The highest class of penitents, called con-
sistentes, or co-standers, were allowed to be present at
the communion prayers, and see the oblation offered
and received by the faithful, though they might not
partake with them. But catechumens of all ranks
were wholly excluded from all this. They were al-
ways kept at a distance from these prayers. The doors of
the church were locked and guarded by prop-
or officers, to the intent that no uninstructed person
should indulgently rush in upon them. We shut the
doors, says Chrysostom (Hom. xxiii, in Matt.), when
we celebrate the holy mysteries, and drive away all
uninstructed peoples. This was one of the secrets of
the church, as we heard St. Austin before (in Psal.
ciii) speak of it; one of the things which a catechum-
ens might not look upon, according to St. Basil (De
Spiritu, Sanct. c. 27). Therefore the author of the Apo-
tolical Constitution (lib. ii, c. 57; viii, c. 11) makes it
a part of the deacon’s office not only to command
their followers, but also to keep the doors, that none
might come in during the time of the oblation.
Ephesians (I Hores. 42, n. 8) and St. Jerome (Comm. in
Galat. c. vi) bring it as a charge against the Marcion-
ites that they despised this discipline, and admitted
catechumens indiscriminately with the faithful to all
their services. And he of whom we read: (7 Chrys.
vi. 8) forms a like charge against the enemies of Chryso-
ston, that in the tumult they raised against him, they
gave occasion to the uninstructed to break into the
church, and see those things which it was not lawful
for them to set their eyes upon. Nay, so strict was
the church then in the observation of this discipline,
that we read of the excommunication of certain
members of the Meletians for false wise-
ness against him when they pretended to prove by the
testimony of some catechumens that Macarius, one of
their presbyters, had overturned the communion table in
the time of the oblation; he argued that this could not
be so, because (Athanasius, Apol. 2), if the catechu-
mens were present, there could then be no oblation.—
Bingham, Orig. Eccles. bk. x, ch. xvi.

2. The disciplina arcæni gradually fell into disuse;
no precise date of its end can be given. Rothe (Her-
zog, Real-Encyclopädie, i, 471) remarks that so long,
on the one hand, as the church stood in the midst of a
heathenized, unenlightened population, and on the
other within the church, delay of baptism (the procerat
nosc baptismis) to an advanced age, or even to the
dying hour, was practised, the arcæni disciplina might
have been a useful system; but just in proportion as infant
baptism became more general, and the pagan world
was christianized, the secret discipline lost its significan-
ces; for, in consequence of these changes, the class of
persons for whom it had been instituted no longer exis-
ted. In a general way, we may name the end of
the sixth century as the period when it passed away.
The Western Church gradually stripped its liturgy of
all secret usages; and Bona (Lur. Liturgicar. 1. 1, 16, 4)
assured that about 700 AD, the system was entirely
gone. The Eastern Church, however, holds
on to her antiquated formulas, by which the catechu-
mens are dismissed from divine worship, notwithstanding
that church has no catechumens, and practises
infant communion.

3. It is the ancient grounds for the adoption of the arc-
æni disciplina cannot be known; but conjectures, and
even plausible sources, are not wanting. The reasons
for it were, according to Bingham, first, that the plain-
ness and simplicity of the Christian rites might not be
contamed by the catechumens, or give scandal or of-
fence to them, before they were through with themselves with the nature of the mysteries; secondly, to con-
ciliate a reverence in the minds of men for the mysta-
ries so concealed; and, thirdly, to make the catechumen
more desirous to know them, or to excite their
curiosity. Augustine says, 'Though the sacraments are
not disclosed to the catechumens, it is not because
they cannot bear them, but that they may so much
the more ardently desire them, by how much they are
more'. Some such partakes, to some extent, of their
own, and so not to be outdone by heathenism, which
set great store by them. Rothe disputes this, on
the ground of the bitter opposition of the Anti-Ni-
cene Christians to all heathen ideas and usages. But
he forgets that mysteries are congenial to human na-
ture in all ages; a spirit akin to that which preserves
 Freemasonry could very well have existed in the early
church. With less probability, certain writers, e. g.
Froemmann (De Disciplina Arcaei, Jena, 1838), find
the origin of the secret system in Judaism, which did not
admit professedly at once to all sacred services. Had
been so be, we should find traces of it in the N. T.
and the Apocalypse, in spite of the fact that the mys-
teries were quite foreign to apostolic usage, which practiced
the strictest openness. Moreover, during that early period
of Christianity when the church borrowed from Ju-
daische, the disciples' did not yet exist; and
besides, the Jewish custom appears to be of so late an
age that it may itself be an imitation of a Chris-
tian institution. Augustin (Hist. des Christ. Archä-
ologie, i, 93 sq. ; De laur'Isis, iv, 397) thinks that
the early Christians adopted the secret discipline be-
cause their public worship was forbidden by law, and
that this compulsory secrecy grew into a usage. But
if this were true, all parts of the law were not shared
in the church; whereas only certain portions
were made mysteries of. Credner (Jen. Literatur-Zeit-
ungs, 1846, Nos. 164 and 165) traces the origin of the
secret discipline back to the apostolic age, and finds
the ground of it in the natural unwillingness of Jew-
ish Christians to admit heathen converts at once to
baptism. He finds confirmation of his theory in the fact
that Clement of Alexandria (Quis Dives, c. 42), Irenaus (adv. Haer. iv, 23, 24), and Tertullian (De Bap-
tism. c. 18) trace the origin of the catechumenate back
to the apostles. But even this would not prove his
point; there might be, and for some time were, cate-
chumens in the church, whereas there is ample proof of openness in ritual usages up
to the second century. But yet the true origin of the
discipline is doubtless to be found in the cate-
chumenate (see Rothe, 1. c.). The catechumens were
probationers in the church, not full members; and
this novitate was designed, first of all, to keep every
person out of the church, and, secondly, to train new
converts in Christian doctrine and morals. At this
day the Methodist Episcopal Church has such a cate-
chumena (Discipline, ch. ii, § 1), but without any
secret discipline. But in the early church, during the per-
iod of persecution, it was dangerous at once to admit pro-
fessed converts, who might be spies, into the assem-
bly of the faithful. They were accordingly taught
not to. But the tendency of the state of things would
naturally be to make two kinds of Christianity, the
toxic, or that of the baptized believers (fideles), and
the 'temerite, or that of the unbaptized catechumens.
The figure of the Superchrist is very conspicuous in
the latter. Here is a plain starting-point for making mys-
teries of the two sacraments in liturgical practice as
well as in theory. What was at first accidentally
 grew into a rule.
4. The Romanists, as remarked above, have at-
tempered to press the disciplina arcaei into their ser-
vice to account for the silence of the early church
writers as to penance, image-worship, and other of
their corruptions. The Jesuit Schelstrate first at-
tempted this in his Antiquitas illustratae (Ant. 1678),
but was fully refuted by Tenzel in Exercitatio Se-
lecta (Francof. 1692, 4to). Other Roman Catholics
works on the subject are, Schollner, De Disciplina Ar-
caniae (Venet. 1736) ; Lienhardt, De Script. Liturg. et de
Disciplina Arcaei (Argentor. 1829). When pressed
hard by Protestants with the argument that no traces
of the corruptions named above, or of the invocation
of saints, the seven sacraments, or transubstantia-

tion, are to be found in the early ages of the church, they
ad-

Arch

Arch (only in the plur. ἁρχῆς, archên, mas., and ὁ ἄρχων, ἀρχηγός, fem.), an ar-
mctural term occurring only in Ezek. xl, 16, 22, 26, 29,
and difficult of definition, but prob. allied with ἀρχή, a
'pr., hence a column or pillar (1 Kings vi, 23 ; Ezek. xxi.
iv). Most interpreters understand the term (sing. ἀρχή, arch)
to be the same as ἀρχή, ἀρχιτέκτων, a vestibule or porch, following the Sept., Vulg.,
and Targums (Aluj, vestilum, apolis ; ) but it is
manifestly distinguished from this (Ezek. xl, 7, 8, 9, 89, 40),
since the latter contained windows (ver. 16, 29), whereas this
carried round the building, even in front of the ascent to
the gate (ver. 22, 26), and is usually associated with pillars.
Of the other ancient interpreters Symmachus and the Syr.
occasionally time surrounds column sometimes threshold.
The word appears either to denote a portico with a colonnade,
or (according to Rabbi Menahem) is about equa-
  λόμα, ἀρχή, a temple or building. See chapter 8, p. 47.

Arches with vaulted chains and domed temples are a sym-
the figure so conspicuously in modern Oriental architec-
ture, that, if the arch did not exist among the ancient
Jews, their towns and houses could not possibly have
offered even a faint resemblance to those which now
exist; and this being the case, a great part of the
analagous illustrations of Scripture which modern

travellers and Biblical illustrators have obtained from this
source must needs fail to the ground. Nothing

against its existence is to be inferred from the fact that no word properly signifying an arch can be found in the Hebrew Scriptures (see above). The architectural notices in the Bible are necessarily few and general; and we have at this day histories and other books, larger than the sacred volume, in which no such word as "arch" occurs. There is certainly no absolute proof that the Israelites employed arches in their buildings; but if it can be shown that arches existed in neighboring countries at a very early period, we may safely infer that so useful an invention could not have been unknown in Palestine.

Until within a few years it was common to ascribe a comparatively late origin to the arch; but circumstances have come to light one after another, tending to throw the date more and more backward, until at length it seems to be admitted that in Egypt the arch already existed in the time of Joseph. The observations of Rosellini and of Wilkinson (who carries back the evidence from analogy and probability to about B.C. 2020, *Anc. Egyptians*, ii, 116; iii, 316) led them irresistibly to this conclusion, which has also been recently adopted by Cockerell (Lect. iii, in *Athenauns* for Jan. 28, 1845) and other architects. Wilkinson suggests the probability that the arch owed its invention to the small quantity of wood in Egypt, and the consequent expense of roofing with timber. The evidence that arches were known in the time of the first Osirites is derived from the drawings at Beni-Hassan (Wilkinson, ii, 117). In the secluded valley of Deir el-Medineh, at Thebes, are several tombs of the early date of Amenoph I. Among the most remarkable of these is one whose crude brick roof and niche, bearing the name of the same Pharaoh, proves the existence of the arch at the remote period of B.C. 1540 (Wilkinson, *Topography of Thebes*, p. 61). Another tomb of similar construction bears the oval of Thothmes III, who is supposed by many to have reigned about the time of the Exode (*Anc. Egyptians*, iii, 319). At Thebes there is also a brick arch bearing the name of this king (Hoskins, *Travels in Ethiopia*). To the same period and dynasty (the 18th) belong the vaulted chambers and arched doorways (fig. 4, above) which yet remain in the crude brick pyramids at Thebes (Wilkinson, *Anc. Egyptians*, iii, 317). In ancient Egyptian houses it appears that the roofs were often vaulted, and built, like the rest of the house, of crude brick; and there is reason to believe that some of the chambers in the pavilion of Rameses III (about B.C. 1346), at Medinet Habu, were arched with stone, since the devices in the upper part of the walls show that the fallen roofs had this form (fig. 5). The most ancient actually existing arches of stone occur at Memphis, near the modern village of Sakkara. Here there is a tomb with two large vaulted chambers, whose roofs display in every part the name and sculptures of Psammeticus II (about B.C. 600). The chambers are cut in the limestone rock, and this being of a friable nature, the roof is secured by being, as it were, lined with an arch, like our modern tunnels. To about the same period—that of the last dynasty before the Persian invasion—belong the remarkable doorways of the enclosures surrounding the tombs in the Assalf, which are composed of two or more concentric semicircles (fig. 2) of brick (Wilkinson, *Anc. Egyptians*, iii, 319). Although the oldest stone arch whose age has been positively ascertained does not date earlier than the time of Psammeticus, we cannot suppose that the use of stone was not adopted by the Egyptians for that style of building previous to his reign, even if the arches in the pyramids in Ethiopia should prove not to be anterior to the same era. Nor does the absence of the arch in temples and other large buildings excite our surprise, when we consider the style of Egyptian monuments; and no one who understands the character of their architecture could wish for its introduction. In some of the small temples of the Oasis the Romans attempted this innovation, but the appearance of the chambers so constructed fails to please; and the whimsical caprices of Osirei (about
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B.C. 1885) also introduced an imitation of the arch in a temple at Abydos. In this building the roof is formed of single blocks of stone, reaching from one architrave to the other, which, instead of being placed in the usual manner, stand upon their edges, in order to allow room for hollowing out an arch in their thickness; but it has the effect of inconsistency, without the plea of advantage or utility. Another imitation of the arch occurs in a building at Thebes, constructed in the style of a tomb. The chambers lie under a friable rock, and arecased with masonry, to prevent the fall of its crumbling stone; but, instead of being roofed on the principle of the arch, they are covered with a number of large blocks, placed horizontally, one projecting beyond that immediately below it, till the uppermost two meet in the centre, the interior angles being afterward rounded off to form the appearance of a vault (fig. 1, above). The date of this building is about B.C. 1500, and consequently many years after the Egyptians had been acquainted with the art of vaulting (Wilkinson, Anc. Egyptians, ii, 321). Thus, as the temple architecture of the Egyptians did not admit of arches, and as the temples are almost the only buildings that remain, it is not strange that arches have not oftener been found. The evidence offered by the paintings, the tombs, and the pyramids is conclusive for the existence and antiquity of arches and vaults of brick and stone; and if any remains of houses and palaces had now existed, there is little doubt that the arch would have been of frequent occurrence. We observe that Wilkinson, in portraying an Egyptian mansion (Anc. Egyptians, ii, 181), makes the grand entrance an archway. After this it seems unreasonable to doubt that the arch was known to the Hebrews also, and was employed in their buildings. Palestine was indeed better wooded than Egypt; but still that there was a deficiency of wood suitable for building and for roofs is shown by the fact that large imports of timber from the forests of Lebanon were necessary (2 Sam. vii, 2, 7; 1 Kings v, 6; 1 Chron. xxii, 4; 2 Chron. ii, 8; Ezra iii, 7; Cant. i, 17), and that this imported timber, although of no very high quality, was held in great estimation.—Kitto, s. v.

Mr. Layard found evident traces of the arch among the Assyrian ruins. He first discovered a small vaulted chamber, the roof of which was constructed of baked bricks placed sideways, one against another, in the usual manner of an arch (Nineveh, i, 38). He afterward came upon several vaulted drains beneath the palace of Nimroud, built of sun-dried bricks, and finally a perfect brick arch; showing the knowledge of this architectural element among the Assyrians at a very early date (Babylon and Nineveh, 2d ser. p. 163, 164). See Architecture.

That the Greeks likewise understood the principle of the construction of the arch in very ancient times is evident from monuments as early as the Trojan war (Smith's Dict. of Glass, Art. A. v. Arceus), a cut of one of which is subjoined.

Triumphal arches were frequently erected by the Roman emperors to commemorate signal conquests, and several such are yet standing. The most noteworthy of these is that of Titus, on the interior of which are delineated the spoils of the Jewish temple.

Archeology (ἀρχαιολογία, the knowledge of antiquity, antiquarian lore). This word is used by different writers in three senses: 1st, as including all the elements of public and private life of ancient peoples, together with their language, history, and the geography of their lands; 2d, as embracing only a scientific knowledge of the material, and especially monumental remains of ancient civilizations (in this sense, see Antiquities); or, 3d, as synonymous with the history of the formative arts of the ancients (in this sense see art, Christian).

We use the word in the first or more general sense, omitting history and geography, however, from the
definition. Sacred Archaeology naturally divides itself into (1) Jewish and (2) Christian.

1. Jewish.—This has been defined as the science that makes us acquainted with the physical nature and social condition of those countries where the Hebrew Scriptures originated and to which they relate (Gesenius, in the *Hall. Encyclop.* x, 74; comp. De Wette, *Arch. Hist.* § 1). Some (as Jahn) regard it as including history and geography, but it is usually considered as embracing only such subjects as are involved in the apostolic and, perhaps, also social and religious) of the nations of the Bible, especially the Jews (Hagenbach, *Encykl.* § 45; Schleiermacher, *Darstell. d. theolog. Studien,* § 140). For the general history and the best treatises on the whole subject, see Antiquities; it is the object of the present article to indicate more in detail the principal original materials and sources of Biblical archaeology (comp. Rosenmüller, *Altarbuch.* I, i, 6–130; Duncker, *Gesch. des Alterthums.* (Berlin, 1852, 4 vols.)

2. Sources of archaeological Knowledge.—a. Remains of Ancient Hebrew Art. These are unfortunately few, and but imperfectly understood, and are confined almost entirely to Egypt. Many of the reputed monuments of Old Testament times owe their authority to mediaval (Mohammedan or Christian) tradition. A most important monument illustrating the Jewish service is the triunphal arch (q. v.) of Titus at Rome, containing in relief a delineation of the spoils of the Temple of Jerusalem (Plin., *Nat. Hist.* xiv, 27; Trajan, *Rh.* 1716, 2d ed. by Schulze, 1776). Besides these, the only genuine monuments in artistic relics are the Jewish "Samaritan" coins (q. v.), especially those of the Maccabees (see Bayer, *De nummis Heb. Samar.* Valenc. 1784). The monumental remains of neighboring countries are also useful in the study of Jewish archaeology, especially the sculptures of Egypt (see *Description de l'Egypte,* Paris, 1808; Rosellini, *Monumenti dell'Egitto,* Par., 1834; Wilkinson, *Anc. Egyptians,* Lond., 1847; N. Y. 1845; comp. Lane's *Mod. Egyptians,* Lond., 1842), the Phoenician inscriptions and coins (see Levy, *Phönitzische Studien,* Breislaw, 1855–62; Gesenius, *Phön., monumenta,* Lips., 1837; also the numismatic works of Vaillant, Par., 1862; and Fröhlich, *Vindob.* 1744), the ruins and sculptures of Persepolis (see the Travels of Ker Porter, Chardin, and Ousely and Petra (see the Travels of Labarde and Olin), and the monuments of Nineveh and Babylon recently discovered (see *A. J. A.*). The Bible itself stands first in value as the chief source of Jewish archaeology. Next are the works of Josephus and Philo, which are of great service; then follow the Talmud (q. v.), and the Rabbins (q. v.), whose statements must be used carefully (see Meuschen's *N. T.* in *Tal. illustr.* 1766; *Lightfoot, Hor. Heb.* Cantab., 1658; *Schützenn, Hor. Heb.* 1733–1792; Wetstein, *Annot. in N. T.* Amst., 1753). To these may be added notices respecting Egypt, Persia, Judea, etc., found occasionally in Greek and Roman writers, especially Herodotus (see *Hufeld, Ezeritz.* Heidelberg, i; int. next, Xenophon, *Diog. Sicula,* Strabo, *Pliny, Plutarch,* Tacitus, and others; a few of these writers are especially useful for the elucidation of the N. T., although they are very much given to misrepresentation of the Jews.

b. Oriental Treatises, such as geographical and works on natural history, like those of Erasistratus, Ioh. Hauk, Arbuthnot, Abbéma, Arminius; which make up the second a firm foundation to be derived from Eastern sacred books, such as the Koran, Zendavesta, Hamasa, and likewise the old historical and poetical productions of the East.

c. Travels in Oriental countries, particularly Egypt, Arabia, and Palestine, with itineraries, maps, and observations, from the 7th century, through the Middle Ages, down to modern times, constitute an immense fund of information, and affording reports not only on the geography, but also the natural history, and particularly the customs and social condition of the lands of the Bible, which have been proverbial for their uniformity. See a list of these at the end of the art. Palestine. The archaeological knowledge acquired by the Crusaders during the *Crusade* of Boncompagni, entitled *Gesta Dresper Francos* (Hanov. 1611); many of the early travels are collected in the *Bewahrten Reisebuch d. Heil. Landes* (1609), the most valuable of which were published with notes by Paulus (Jena, 1792). For a fuller view of the literature of the subject, see the Meno's *Bibl. Notit.* 8, p. 72b; Winckel's *Handb. d. theolog. Lit.* 1, 151, 8d ed.; and Ritter's *Erdein.* Xv, i.


a. The Geography of Bible lands, including not only Palestine and its immediate neighborhood, but also Egypt, the high interior of Asia, Mesopotamia, Asia Minor, and to some extent Greece and Italy, with an elucidation of the ethnographical table in Gen. x (see Gesenius, in the *Hall. Encyclop.* x, 84 sq.). The most comprehensive work on this subject is that of Bochart, entitled *Phalieg* (Cadam. 1646, *Frankf. 1715,* comp. *Phil. de Stod.* (Got. 1780); this may be added as an accompaniment to Knobel's *Volkertafel* (Giese, 1850). On Palestine and vicinity alone may be named, as well-nigh exhaustive of the ancient materials, *Reid's Palestina* (Utrecht, 1614, etc.); the most comprehensive and convenient is *Ramusio's Hol. Terra Sancta* (Lips., 1850); and the most complete and exact modern handbook of travels is Robinson's *Researches* (2d ed. N. Y. 1856).

g. General works on the subject are especially Hamesveld's *Bibl. Geographica* (2d ed. Hamb. 1733–1796), *Ritter's Erdkunde* (Berl. 1817 sq.), and Robinson's *Physical Geography of the Holy Land.* The best maps are those of *Berghaus* (Zepplinmann, Berl., 1850); Tiepken (Berlin, 1857); and Van de Velde (Gotha, 1839).

h. On the Natural History of the Bible there are principally Schuchzer's *Physica Sacra* (Augsp. 1781); Oedmann's *Vernichtige Samml.* (Rost. 1786; Th. M. Harris, *Natural Hist. of the Bible* (Lond. 1824); J. B. Friedrich, *Tar Borealis* (Lips., 1850); while on Biblical zoology and botany separately the only complete treatises are still respectively Bochart's *Hierocotonum* (Lond. 1669), and Celsius's *Hierobotanicum* (Upsala, 1746). On the Domestic Habits of the Hebrews may be named Selden, *Usur Ebr.* (Lond. 1645); C. F. Schönheit, *Göttingen* 1746; Benary, *De Hebr. curran* (Berl. 1835); Schöpf, *De reutil mulier. Hebr.* (Leyd. 1745); Hartmann, *Hebräer am Putzische* (Amst. 1809).

d. On Biblical Agriculture, Paulsen, *Ackerbau m. Morgenkönder* ( Helmst. 1748); and the two prize essays by Bühl and Walk, *Cultivarium Palus.* (Göt. 1786).

e. The Social Relations of the Hebrews are treated in works on their political and judicial institutions, especially Michaelis, *Mes. Recht* (Frkft. 1775–1780); Hulmann, *Staatsreiformung d. Isr.* (Lpz. 1834); Selden, *De jure naturali* (Lond. 1640); Saalschutz, *Das Mes. Recht* (Berlin. 1846–48, 2 vols.). On Jewish and Christian law and the custom of the times, particularly useful for the elucidation of the N. T., although they are very much given to misrepresentation of the Jews.

f. On Poetry, see *Bleich.* (Lpz. 1834); Selden, *De jure naturali* (Lond. 1640); Saalschutz, *Das Mes. Recht* (Berlin. 1846–48, 2 vols.). On Jewish and Christian law and the custom of the times, particularly useful for the elucidation of the N. T., although they are very much given to misrepresentation of the Jews.

the Hebrew Arts have been specially treated, as to Poetry, by Lowth, *De sacra poesi Hebr.* (ed. Michaelis, 1768, and Rosenmüller, 1815); Herder, *Geist der Hebr. Poese* (1798). Zimmermann, *Z. phil. 1848*; *Göt. 1833*; Berthau, *Gesch. d. Isr.* (Göt. 1842). The Hebrew Arts have been specially treated, as to Poetry, by Lowth, *De sacra poesi Hebr.* (ed. Mich.; 1768, and Rosenmüller, 1815); Herder, *Geist der Hebr. Poese* (1798); *Z. phil. 1848*; *Göt. 1833*; Berthau, *Gesch. d. Isr.* (Göt. 1842). The Hebrew Arts have been specially treated, as to Poetry, by Lowth, *De sacra poesi Hebr.* (ed. Mich.; 1768, and Rosenmüller, 1815); Herder, *Geist der Hebr. Poese* (1798); *Z. phil. 1848*; *Göt. 1833*; Berthau, *Gesch. d. Isr.* (Göt. 1842). The Hebrew Arts have been specially treated, as to Poetry, by Lowth, *De sacra poesi Hebr.* (ed. Mich.; 1768, and Rosenmüller, 1815); Herder, *Geist der Hebr. Poese* (1798); *Z. phil. 1848*; *Göt. 1833*; Berthau, *Gesch. d. Isr.* (Göt. 1842). The Hebrew Arts have been specially treated, as to Poetry, by Lowth, *De sacra poesi Hebr.* (ed. Mich.; 1768, and Rosenmüller, 1815); Herder, *Geist der Hebr. Poese* (1798); *Z. phil. 1848*; *Göt. 1833*; Berthau, *Gesch. d. Isr.* (Göt. 1842).
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nations, have been specially treated by Spencer, De legibus Heb. rite toba (Cambo. 1885); Reland, Antiq. sacræ et Heb. (Utrecht, 1708, etc.); Vitringa, De Synag. rest. (Frankf. 1896); and, as exhibiting more modern views, Bähr, Synopsis de M. Cos. Cultus (Heidel. 1887). The foregoing are but a few leading works; for fuller information vol. iii will suffice in its alphabetical place.

Herzog, Real-Encyk. s. v.

11. Christum Archæology is that branch of theological science the object of which is to represent the external phenomena of the ancient Church, i. e., its institutions, usages, ceremonies, etc. Theologians are not yet agreed how far the period of the ancient Church extends, nor what matter, consequently, Christian archæology ought to comprise. The prevailing opinion at present is that it ought mainly to extend over the first six centuries, and ought not to include the constitution of the Church. It is also generally agreed that, in representing the external forms of the ancient Church, the subsequent developments of these forms up to the present times ought to be constantly kept in view and referred to.

1. Sources of Christian Archæological Knowledge (a) Remains. The first class of sources consists of ancient remains, such as monuments, works of art [see Art. CHRISTIAN], inscriptions (q. v.), and designs on tombs, and also the ancient coins (q. v.). The second class contains the remains of burial (q. v.). (b) Written Memorials. The New Testament, of course, gives the beginnings of the most important Christian usages, such as Baptism, the Lord's Supper, Ordination, Prayer, etc. Next in importance come the writings of the apostolic fathers (q. v.), and of contemporary pagan writers, e. g. Pliny, Tacitus, Celsus, Julian, etc. After these come the fathers (q. v.) generally, and at a later period, liturgies, decrees of councils, etc.

2. Christian archæology, as a science, cannot be said to have fairly arisen before the 18th century. Nevertheless, in the struggles of the Reformation, both parties appealed to primitive usage, and this appeal made the study of antiquities a necessity. The church historians, therefore (the Magdeburg centurions, 1569-1574, 10 vols. fol., on the Protestant side, and Baronius († 1607), in his Annales Ecclesiastici, on the Catholic side), treated of the polity, worship, usages, etc., of the ancient church. As early as 1645 Casarius wrote his Christianorum Ritus Veteres (Rom. Catholic), who was followed by Cardinal Bonal († 1694), Claude Fleury (1682), and by Edm. Martene, whose work De antiquis eccles. ritibus (Antv. 1786-89, 8 vols. fol.) is still valued. But two early investigations are worthy of note. The first was in the art, the second in the literature. The former was made by Bingham's massive work, the Origines Ecclesiasticae, which first appeared in 10 vols. 8vo, 1710-1722. It is divided into twenty-three books, of which the titles are, I. Names and Orders of Men in the Early Church; II. Superior Orders of Clergy; III. Inferior Orders of Clergy; IV. Elections and Ordinations of Clergy; V. Privileges, Immunities, and Revenues of Clergy; VI. Rules of Life for Clergymen; VII. Ascetics; VIII. Church Edifices, etc.; IX. Geographical Divisions of the Ancient Church; X. Catechumens and Creed; XI. Riches of the Church and Dominion and Sacerdotal Monstrances following Baptism; XII. Divine Worship; XIV. Catechumen Service; XV. Communion Service; XVI. Unity and Disciple of the Ancient Church; XVII. Discipline of the Clergy; XVIII. Penitents and Penance; XIX. Absolution; XX. Festivals; XXI. Fasti; XXII. Marriage Rites; XXIII. Funeral Rites. The work was, in the eyes of two-thirds of industry, is full of erudition, especially patristical, and the material is set forth generally with simplicity and discretion. It is a store-house from which all subsequent writers have drawn copiously. But it lacks scientific method, and has the disadvantage of a High-Church stand-point. It is a great arsenal for the upholders of prelacy; the true organization of the original church is not to be gathered from it. But, with all its faults, it is still indispensable to the student of archæology. It was translated into Latin, and the originals of the quotations added, by Griscovich (Halle, 1724-29, 10 vols. fol., 1732). The best English edition now extant is that of Pitman, which adds Bingham's other writings as well as the Origines (Lond. 1840, 9 vols. 8vo). A cheap and good edition of the Origines for students is that of Bohn (London, 1852, 2 vols. imp. 8vo).

3. At the request of Pope Benedict XIV, the Dominican Bonghi composed his work Origines et antiquitatum Christianorum sive xx (Rom. 1749-1756). But of the twenty books into which the matter was to be divided only four appeared in five volumes. Shorter works were published by Selvaggio, Antiquitatum Christianorum institutiones (Naples, 1772-1774, 6 vols.), and by the German Jesuit Mannhardt, Liber Singularis de antiquit. Christianorum (Augsb. 1768). Better than any preceding work by Roman Catholic authors was that of Pelliccia, De Christianis ecclesiae pri. medicae et notissima artis politia (Naples, 1777-1779, 3 vols. 4to; last edition by Ritter and Braun, Cologne, 1829-1838, 3 vols.). On the basis of this work Dr. Nau has written Das Christentum der christlich-kirchen Kirche aus den ersten, mittleren und letzten Zeiten (Mentz, 1821-1841, 7 vols.).

4. Of recent works on Christian archæology, the most extensive is Augustin's Denkwürdigkeiten aus d. r. Christlichen Archäologie (Leipsig, 1816-81, 12 vols.). This work adds immensely to the stock of materials, but is very prolix, and also deficient in arrangement. These faults are mended by the author in his compendium, entitled Handbuch der christl. Archäologie (Leipsig, 1886, 3 vols. 8vo). A scientific and condensed treatise is Rheinwald's Kirchliche Archäologie (Berlin, 1880, 8vo), the best hand-book on the subject existent. Böhm's Christlich-kirch. Altertumskunde (Breisal, 1886-89, 2 vols. 8vo) is equally scientific, and more copious. Gruicke's Lehrbuch der christl. Archäologie (Leipsig, 1847, 8vo; 2d ed. 1859) is a useful manual. Other German manuals are by Locher (Rom. Cath.), Lehrbuch d. christ-l. Kirch. Archäol. (Frankf. 1885, 3 vols. 8vo) and Liebrich (in alphabetical order, Leipsig, 1885-88, 4 vols.). In English we have Henry's Compendium of Christian Antiquities (Philad. 1837, 8vo), which is chiefly extracted from Bingham; Riddle's Manual of Christian Antiquities (2d edit. London, 1848, 8vo), in which large use is made of the ancient history; and another work in English is Coleman's Ancient Christianity Exemplified (Philad. 1858, 8vo), in which the material is carefully wrought over in a truly Protestant spirit. See Hagenbach, Theloc. Encyclopädie, § 77; Coleman, Christian Antiquities (Introduction); Herzog, Real-Encyklopädie, I, 421; Biddle, Manual of Antiquities (Appendix H). For works treating more particularly of liturgies, see Liturgy.

Archæologen (άρχαγγελος, chief angel, 1 Thess. iv, 16; Jude 9). These angels are so styled who occupy the highest rank in the celestial order or hierarchy, which consists, according to the apostles, of "thrones, dominions, principalities, and powers" (Eph. i, 21; Col. i, 16; I Peter iii, 22). Of these there are said to be seven, who stand immediately before the throne of God (Luke i, 19; Rev. viii, 2), who have authority over other angels, and are the patrons of particular nations (Rev. xii, 7; Dan. x, 13). In Matt. xxv, 38; 2 Thess. i, 7, these archangels are especially styled human armies. These the Almighty is said to employ in executing his commands, or in displaying his dignity and majesty, in the manner of human princes. These armies of angels are also represented as divided into orders and classes, having each its leader, and all these are subject to one chief, or
archangel. The names of two only are found in the Scripture—Michael, the patron of the Jewish nation (Dan. x. 13, 21; xii. 1; Jude 9; Rev. xii. 7); and Gabriel (Dan. viii. 16; ix. 21; Luke i. 19, 26). The apocryphal book of Tobit (iii. 17; v. 4) mentions one, Raphael; and 2 Edeas (iv. 54) another, Uriel; while the book of Enoch names the whole seven (xx. 1–7). So also the Apocrypha.

The fathers are not agreed on the number and order of the celestial hierarchy. Dionysius the Areopagite admits but three hierarchies, and three orders of angels in each hierarchy. In the first are Seraphim, Cherubim, and Thrones; in the second, dominions, principalities, and powers; in the third, archangels, and angels. These titles of ranks are probably allusions to the customary order of the courts of the Assyrian, Chaldean, and Persian kings; hence Michael the archangel tells Daniel that he is one of the chief princes in the court of the Almighty. Extraordinary powers and functions were conferred on angels by the different Gnostic sects. They all held that angels were the fabricators or architects of the universe, and Cerinthus affirmed they were superior to Christ himself. These opinions were early entertained, and the Apostle Paul thought it necessary to warn the Colossians against such errors. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffing up his fleshly mind" (Col. ii. 18). They also affirmed, according to Theodoret, that the law was given by angels, and that no one had access to God except through them. Hence we find on the Gnostic gospels the names of numbers of their angels; on one of those of Michael, Gabriel, Uriel, Raphael, Ananael, Prosorael, and Chasael. But the chief and most highly venerated was Michael, inasmuch that oracles were erected in Asia Minor, where divine honors were paid to him. See Michael.

Archbishop (ἀρχιεπίσκοπος), chief of the clergy of a whole province.

I. Epiphanius (Hær. 68) speaks of Alexander of Alexandria, who lived about 320, as archbishop of that see, and this is the first mention of that title on record; nor is at all clear whether Epiphanius in that passage is not rather speaking after the custom of his own time of an archibishop to explain the phrase "archiepiscopus" or archbishop of Alexandria, implied in the title of bishop of Alexandria. He bore the title of archbishop; for the titles of pope and bishop are given to this Alexander in a letter of Arians addressed to him. Be this as it may, Alexandria was the first see which assumed the title, which, however, was at first thought to savour too much of pride; for In the twenty-sixth canon of the Council of Carthage, A. D. 296, there is a primitive form instead of the title to be the first Christian king of England, who, after the conversion of his subjects, erected three archbishops, viz. London, York, and Llandaff (Caerleon). The dignity of archbishop continued in the see of London one hundred and eighty years, and was then, in the time of the Saxons, transferred to Canterbury.

Augustin, the monk who was sent by Pope Gregory to convert the English nation, in the reign of Ethelbert, king of Kent, was the first bishop of Canterbury; but Theodore, the sixth in succession after him, was the first archbishop of that see. The archbishop of Canterbury had archiepiscopate properly so called, not only over England, but over all the provinces, and all the bishops of the latter were consecrated by him. He was styled by Pope Urban II Altearius Orbita Papa; he had a perpetual legatine power annexed to his archbishopric: he had some marks of royalty, such as the power of coinin

money, etc. Since the Reformation he is styled the "Archbishop of all England." Before the Reformation Cranmer was the first who bore this title. As to precedence, there have been many contests about it, as also about the oath of canonical obedience between the two archiepiscopals. Some antiquarians will have it that the archbishop of York was originally
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primate of the British Church; for London never was a Roman colony, or the seat of the Roman emperors, as York was, where both Severus and Constantius Chlorus lived and died, and where Constantine the Great was born; and from hence their infer that where the emperors resided was the most likely place to have pre-eminence above the rest. However it be, in the reign of Henry I, William Corbel, archbishop of Canterbury, obtained from the pope the character of legate, by which he secured to himself a superiority over the see of York, which he visited in legation. But after his death in 1137, and even during his lifetime, the archbishop of Armagh, who is primate of all Ireland, deposed the bishop of Clogher on the latter ground. To the archbishop of Canterbury belongs the honor of placing the crown on the sovereign’s head at his coronation; and the archbishop of York claims the like privilege in the case of the queen-consort, whose perpetual chaplain he is.

The Episcopate of Scotland has as present no archbishop, but the presiding bishop has the title of primus, or metropolitan. In the English colonies, the bishops of Calcutta, Sydney, New Zealand, Montreal, Cape-town, each of whom presides over an ecclesiastical province (a name adopted in England), have the title Metropolitan. See Metropolitan.

The election of an archbishop does not differ from that of a bishop [see Bishop]; but when he is invested with his office he is said to be “enthroned,” whereas a bishop is “consecrated.” He also writes himself “by divine providence,” a bishop being “by divine permission,” and has the title of “Grace” and “Most Reverend Father in God,” while a bishop is styled “Lord” and “Right Reverend Father in God.”

The archbishop is entitled to present to all ecclesiastical livings in the disposal of diocesan bishops, if not filled within six months, and every bishop, whether created or translated, is bound to make a legal conveyance to the archbishop of the next avoidance of one such dignity or benefice belonging to his see as the archbishop shall choose. This is called the archbishop’s option. See Bishop; Episcopacy. See Bingham, Orig. Eccles. bk. ii. ch. 17; Coleman, Ancient Christianity, ch. viii, § 4.

v. In the Protestant churches of Germany the title archbishop is not customary, yet it was conferred, on April 10, 1829, by order of the king of Prussia, on the superintendent general of the province of Prussia, Baron von der Borowski, with the declaration, “Why not the title of our archbishop? Those of our evangelical provinces have the same claim to this dignity as the clergymen of several other evangelical churches, in which it has been preserved without interruption?” See Nicolaus, Die bischof. Würd. in Preussen’s evangel. Kirche (Königsberg, 1834).

On the Roman Catholic archbishops, see Hübner, Von den Rechten und Pflichten der Erzbischöfe (Utrecht, 1832); and Mast, Dogmat.-histor. Abhandlung über die reichsrechte Stellung der Erzbischöfe (Freiburg, 1847). A list of all archbishops, with their suffragans, throughout the world, will be given in an Appendix.—Hook, Church Dict. s. v.; Chambers’s Encyclopædia, s. v.

Archd. Mervyn, a learned clergyman and antiquary of the Protestant Church of Ireland, was born at Dublin in 1723, filled several ecclesiastical offices, and finally became rector of Slane, in the county of Meath. He died in 1791. After forty years of intense application to the monastic records of Ireland, he published, in 1786, Monastic Hibernicum; a History of the Abbeys, Priorities, and Religious Houses of Ireland—Gentlem. Magazine, xi., 790; Allibone, Dictionary of Authors, li. 67.

Archdeacon (chief of the deacon). An ecclesiastical officer whose duty originally consisted chiefly in superintending the temporal affairs of the church.

1. The office was one of great honor in the early
church; but how it grew into such importance is matter of dispute. 'The antiquity of this office is held to be so high by many Roman Catholic writers that they derive it from the very foundation of the seven deacons, and suppose that St. Stephen was the first archdeacon; but there is no authority to warrant this conclusion. Mention is also made of Laurentius, archdeacon of Rome, who suffered A.D. 206; but, although he was called archdeacon (according to Prudentius), he was not the bishop of the principal of the seven deacons who stood at the altar. 'Hic primum a septem viris qui stant ad aram proximi!' (Prudent. Hymn. de St. Steph.). Jerome says 'that the archdeacon was chosen out of the deacons, and was the principal deacon in every church, just as the archdeacon presbyter was the principal presbyter.' But even in Jerome's time the office of archdeacon had certainly grown to great importance' (Hook, s. v.). It was usual for one of the deacons to stand by the bishop at the altar, while the other deacons discharged their duty in the assembly. This deacon was called primum, prioriterius diaconum, the first or chief deacon; and he was usually the bishop's man. He took the place of the bishop as necessary to ecclesiastical order in his epistle ad Rusticum; and Optatus, bishop of Milevi, says that it was the rebuke of the archdeacon Caelianus to Lucilla which caused eventually the Donatist schism. It is probable that, at first, the deacon senior both in years and office was elevated to the rank of archdeacon; but, as the number increased in importance, it became necessary to elect the most able and proper person to discharge the duties. Athanasius was made archdeacon while he was yet a young man. This mode of election to office did not, however, prevail universally; for in some places the choice rested solely with the bishop; and when the relation of bishop and archdeacon became very intimate, and the latter was of special importance to his superior in the discharge of his episcopal functions, it was natural that the bishop should have considerable influence in his appointment. The powers of the archdeacons were extensive and influential. They had charge of the instruction and education of the younger clerics, were overseers over the deacons, superintended the support of the poor, and assisted the bishops in matters of administration and jurisdiction. Without his certificate no one was admitted to the orders, and frequently he represented the bishop at synods. Still greater became his power in the church, with the increase of the episcopal power over the priests, and a rank above all the priests, even the archpriest. This is clearly stated by Isidor of Seville, who, in his Epistola ad Evagrium, plainly says: The archpriest must know that he is subordinate to the archdeacon, and must obey his orders, as well as those of his bishop (archipresbyter vero se esse sub archidiacono, ejus praeventia sicet episcopi sui scire obdebat). Until the eighth century every diocese had only one archdeacon, but in 774, Bishop Heddo, of Strasburg, divided his diocese into seven archdeacons (archidiaconatus rurales), and most of the other bishops imitated this institution, with the exception of Italy, where the smallness of the clergy seemed to make a division of the dioceses superfluous. The "rural archdeacons," to whom the deans (archipresbyteri rurales) were subordinate, were mostly priests, while the archdeacon of the cathedral church (archidiaconus magnus) was usually only a deacon. In the eleventh and twelfth centuries the archdeacons reached their climax. They received a jurisdiction of their own (jurisdiction proprius), suspended and excommunicated priests, held synods, and in many ways tried to enlarge their rights at the expense of the bishops. As the position had now become a very powerful one, many, by means of the papacy, especially, and even royal families intruded themselves into it, even without having received the ordination of deacons. In many instances their powers even became dangerous to the bishops, and thus a reaction was called forth. Many of the synods of the thirteenth and fourteenth centuries, as those of Tours (1226) and Sens (1281), took from them some of their powers, reserving them to the bishop and his vicar-general. This limitation of their powers was confirmed by the Council of Trent. Many of the archdeaconsates had already disappeared before the latter synod, and in many others this was the case in the seventeenth and eighteenth centuries. At some cathedral churches the office of archdeacon still exists, but the former rights are no longer connected with it. In the Greek Church the office of rural archdeacon never existed; the office of cathedral archdeacon was easily displaced by the archpriest, and even the title of archdeacon early disappeared. In Copts the nicle the title was retained, but the archdeacon was an officer of the court, not of the cathedral church. In some of the Protestant state churches of Germany the title archdeacon has been retained for the head ministers of ecclesiastical districts. See Archippus. See also: Disciplina, i., L. 2, c. 17; Herzog, Real-Enzyklopädie, s. v.; Eadie, Ecclesiastical Cyclopedia, s. v. See DEACON.

2. In the Church of England there are 71 archdeacons—several in each diocese. The archdeacon is a clergyman of the cathedral, and as the income of the office is held, he generally holds a benefice besides. He is appointed to the See, and is himself a sort of vice-bishop. He has the right of visitation every two years in three, to inquire into the repairs and movables belonging to churches; to reform abuses; to suspend; to excommunicate; in some places to prove wills; and to induct all clerks into benefices within his jurisdictions. He has power to keep a court, which is called the Court of the Archdeacon, or his commissary, and this he may hold in any place within his archdeaconry. In this church the war- dean's business is generally decided. The revenue of the archdeacon arises chiefly from pensions paid by the incumbents. These pensions originally bore no contemptible ratio to the whole value of the benefices, and formed a sufficient income for an active and useful officer of the church; but now, by the great change which has taken place in the value of money, the payments are little more than nominal, and the whole income of the archdeacons is very inconsiderable. The office, therefore, is generally held by persons who have also benefices or other preferment in the church. See Grievs, Law Relating to the Church and Clergy (Edinb. 1850).—Bingham, Orig. Eccles. i. ii, ch. xxii; Marsden, Churches and Seta, i. 330.

Archelàis (Ἀρχελάη), a city built by Archelaus, after whom it was named (Josephus, Ant. xvii, 13, 1). It was situated in the plain of the Jordan, near Jericho and Phasalia. It is called by Josephus and other ancient authors (Ant. xx. 2, 2). In the Peutinger Table (p. 454) it is placed twelve miles from Jericho toward Scythopolis. Ptolemy reckons it among the cities of Judea (see Reland, Palest., p. 462; comp. p. 560), and Pliny (xiii, 4) speaks of it as a valley near Phasalit and Livias. Antiochus is named in the Latin version of acts of the council of Chalcedon as bishop of Archelaus in Palestine (Acta concilior. general. iv, 80); but the Greek copies read Arce (Ἀρχελα), which likewise occurs in other notices (ib. iv, 327), as also the name Alcemon (Ἀλκεμων, ib. iv, 460). Van de Velde (Memoir, p. 287) coincides in Schultze's identification of the site with the ruins el-Basileigh, at the eastern base of a hill in the lower section of Wady Farahia.

Archelaùs (Ἀρχέλαος, ruler of the people, Tel-mud דְּרַכְלָא), son of Herod the Great by Mathaca, a Samaritan woman (Josephus, Ant. xvii, i, 8; War, i, 28, 4), and brought up, with his brother Antipas, at Rome (Joseph. War, i, 31, 1). He inherited of his
father's dominions (B.C. 4) Idumea, Judea, and Samaria, with the important cities Cesarea, Sebaste, Joppa, and Jerusalem, and a yearly income of 600 talents,

Supposed Coin of Archelaus. Obverse: Bunch of Grapes, with the name (in Greek), “Of Herod.” Reverse: Helmet, with the (Greek) title (borne by this prince only), “Eharch.

as etharch (Joseph. Ant. xvii, 11, 4; called king, βασιλεὺς, in Matt. ii, 22, in the sense of “reign,” “comp. the commentators in loc.”). His reign had commenced insuppressibly; for, after the death of Herod, and before Archelaus could go to Rome to obtain the confirmation of his father's will, the Jews having become very tumultuous at the Temple in consequence of his refusing some demands, Archelaus ordered his soldiers to attack them, on which occasion upwards of three thousand were slain (Josephus, Ant. xvii, 9, 3; War, ii, i, 8). On Archelaus going to Rome to solicit the royal dignity (agreeably to the practice of the tributary kings of that age, who received their crowns from the Roman emperor), the Jews sent an embassy, consisting of fifty of their principal men, with a petition to Augustus that they might be permitted to live according to their own laws, under a Roman governor, and also complaining of his cruelty (Josephus, War, ii, 2-7). To this circumstance our Lord perhaps alludes in the parable related by Luke (xix, 12-27): “A certain nobleman (εἰρηναῖος, a man of birth or rank, the χρυσοκοκλών of Herod) went into a far country (Italy), to receive for himself a kingdom (βασιλείαν), and to return. But his citizens (the Jews) hated him, and sent a message (or embassy) after him (to Augustus Caesar), saying, 'We will not have this man to reign over us.' The Jews, however, failed in this remonstrance (Josephus, Ant. xvii, 11, 4). Archelaus returned to Judea, and under pretense that he had countenanced the seditious against him, he deposed Joazar of the highpriesthood, and gave that dignity to his brother Eleazar. He governed Judea with so much violence that, in the tenth (Joseph. Ant. xvii, 12, 2; comp. Life, 1) or ninth (Josephus, War, ii, 7, 8) year of his reign (according to Dio Cass. Ix, 27, under the consulate of M. Em. Lepidus and L. Aruntius, corresponding to A.D. 6), on account of his tyranny, especially toward the Samaritans, he was deposed, deprived of his property, and banished to Vienna in Gaul (Joseph. Ant. xvii, 13, 2), where he died (the year is unknown; Jerome, Onomast., s. v. Bethlehelm, asserts that his grave was shown in this latter place, in which case he must have returned to Palestine as a private person). The parents of our Lord turned aside from fear of him on their way back from Egypt, and went to Nazareth in Gilead, in the domain of his gentle brother Antipas (Matt. ii, 22). He seems to have been guilty of great inhumanity and oppression. This cruelty was exercised not only toward Jews, but toward Samaritans also (Josephus, War, ii, 7, 8). He had illegally married Glaphyra, the wife of his brother Alexander, during the lifetime of the latter, who left several children by her (Joseph. Ant. xvii, 13, 1).—Noldi Hist. Judâm, p. 219 sq.; Smith's Dict. of Class. Biog. s. v. See Herod.

Archelaus is also the name of several other persons mentioned by Josephus.

1. The last of the kings of Cappadocia by that name, who received the throne (B.C. 84) from Marc Antony. He afterward held great estates by Augustus and the succeeding emperors, but at length fell under the displeasure of Tiberius, and died at Rome, A.D. 17. (See Smith's Dict. of Class. Biog. s. v.) He was on intimate terms with Herod the Great (Josephus, Ant. xvi, 10, 6, 7), whose son Alexander married his daughter Glaphyra (ib. 8, 6), and whose intervention was of service in reconciling Herod with his sons and brother (ib. 4, 61; War, i, 26). See Alexander.

2. Julius Archelaus Epiphanes, son of Antiochus and grandson of Cleopatra; he espoused Mariamne, the young daughter of Herod Agrippa I, while yet a girl of ten years; but before she became marriageable she was shamefully deflowered by the soldier (Josephus, Ant. xix, 9, 1).

3. Son of Magadotus, and one of the deserters to the Romans during the final siege of Jerusalem (Josephus, War, vi, 4, 2).

Archelaius, bishop of Carrhae in Mesopotamia, A.D. 278, held a public dispute with a heretic, Manes, an account of which he published in Syriac, soon translated into Greek and Latin (Socrates, Hist. Eccl. i, 22; Jerome, De Vir. Illust. 72). The Lat. version has been printed by Zacagnius (Collect. Mon. Vet. Rome, 1696) and Fabricius (in his ed. of Hippolytus).

Archelaius, a bishop of Cesarea in Cappodocia, who wrote a work against the heresy of the Messaliani (A.D. 440), which is referred to by Photius (Cod. 55)—Cave, Hist. Lit. c. s. n.

Archερ (Ἀρχερ; koukakātē, a bowman, Gen. xxii, 20; יֶהְוָאֵשׁ, bāl-šittim, arrow-man, Gen. xl. 23, 24; יֵשָׂכֵל, mōsh‘ babēk shekh, bowman, 1 Sam. xxxi, 37; יַעַקֵן, morēk babēk sheēk, shooter with the bow, 1 Chron. x. 8; יֵשָׂכֵל, dōrēk‘ ke sheēk, one bending the bow, Jer. ii, 3; comp. Isa. xxi, 17, xxiii, 3; but simply יַעַקֵן, ke sheēk, a bow, in Isa. xxiii, 3; comp. Psa. lxxvii. 57; while in Job xvi, 15, the word is יַעַק, rab, great, prob. a kōtē). From

Ancient Egyptian Archer.
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Archis (ἀρχιστάρχης), a name denoting "high-priest," and used in the Greek Church for the higher clergy above the rank of presbyter, like the Latin term Prelate.

Archimandrite (ἄρχιμάνδριτος, "master of the horse"), a Christian minister, whom the Apostle Paul calls his "fellow-soldier" (Phil. 2), and whom he exhorts to renewed activity (Col. iv, 17), A.D. 57. As the former epistle, which concerns a private matter, is addressed to Philemon and Aim, jointly addressed to Colossae, and as the Church in their house" is also addressed, it seems necessary to infer that he was a member of Philemon's family. From the latter reference (see Jerome, Theodoret, and Eumenius) it would seem that Archippus had exercised the office of evangelist sometimes at Ephesus, sometimes elsewhere (as Lactantius, De Mort. Persecut., vii, 46), and that he finally resided at Colossae, and there discharged the office of presiding presbyter or bishop when Paul wrote to the Colossian Church (see Dictelmayer, De Archippe, Altdorf, 1731). The exhortation given to him in this epistle has, without sufficient grounds, been construed into a rebuke to the Church of Colossae. Tradition states that he had been one of Jesus' 70 disciples, and that he suffered martyrdom at Chone, near Lousica (Menolog. Gr. i, 206).

Archisynagōgos (ἀρχισυναγωγός, "ruler of the synagogue," called also ἀρχις τῆς συναγωγῆς [Luke viii, 41], and simply ἀρχις [Matt. ix, 16]; Heb. נֵכְסָר נָבָא, chief or ruler of the synagogue). In large synagogues there appears to have been a college or council of elders (בֶּן בֵּית נְבוֹא = בֶּן בֵּית נָבָא, Luke vii, 8) to whom the care of the synagogue and the discipline of the congregation were committed, and to all of whom this title was applied (Mark v, 22; Acts xxii, 15; xvii, 8, compared with ver. 17). Their duties were to preside in the public services, to direct the reading of the Scriptures and the addresses to the congregation (Vitringa, De Synagogae Vetrar. lib. iii, pt. c. 7; Nörr, Komment. ad Matt. xix, 15, etc.), to exact the tribute of alms (Vit. c. 18), and to punish transgressors either by scourging (Vit. c. 11; comp. Matt. x, 17; xxiii, 24; Acts xxii, 19) or by excommunication (Vit. c. 5). In a more restricted sense the title is sometimes applied to the president of this council, whose office, according to Grothus (Antiqu. Matt. ix, 18; Luc. xiii, 14) and many other writers, was different from and superior to that of the elders in general. Vitringa (p. 566), on the other hand, maintains that there was no such distinction of office, and that the title thus applied merely designates the presiding elder, who acted on behalf of and in the name of the whole. —Kito, a. v. See ST RABBINIC.

Archi (Heb. אֲרֵכָה; הָעָרָה; Sept. combines with the following word, 'אֲרֵכָה, Vulg. Archi Atarok; but the Heb. has no connective between the words, where the Author. has prop. supplied the best relation "to"), a city or place on the boundary of Benjamin and Ephraim, between Bethel and Ataroth (Josh. xvi, 2); supposed by some to be the region of Beni-Zeid (Kiri; Comment. loc. loc.), which, however, is too far north [see ATAROT], and rather to be sought in the valley west of Bethel, perhaps at the ruined site called Kffe Mear. See Tribe. It appears to designate (collectively used) a clan inhabiting a district called Erek (different, of course, from that in Babylonia, Gen. x, 10), elsewhere named only as the residence of Hushai the Archite (Heb. Arke, "ארך," Sept. "אריך," Vulg. "harcho"), one of those who adhered to David during Absalom's rebellion (2 Sam. xv, 32; xvi, 16). See Archite.

Archipallamus, i. e. Archchaplain, was the title of the highest dignitary in the old Frankish empire. His duty was to make a report to the king on all ecclesiastical matters which were brought before the government. Generally an archbishop was charged with this office and generally it has been connected with certain archiepiscopal sees. The office became extinct after a few centuries, and for the discharge of its duties eleemosynarior or amonierior were instituted in the thirteenth century.
fine art, is not purely such in the sense that painting, sculpture, music, and poetry are, but must be ranked rather as an applied art. Buildings erected for dwelling, manufacture, merchandise, public business, education, worship, burial, or defense, serve, first and primarily, their practical purposes. In so far as aesthetics are concerned, they are the chief product of the principles of construction, the choice of material, and the perfect adaptation of the building to its uses, the edifice is a scientific achievement, and from this stand-point architecture is a science. In so far as the laws of taste and the power of the imagination are applied to the grouping of the masses, and the invention and decoration of details, the edifice is a work of art, and, from this aesthetic stand-point, architecture is a fine art. Embodying thus the material and spiritual wants of an age or people with its knowledge of the resources of nature and the power of its imagination, the history of architecture is a most important element in the history of civilization. The genius of a great architect, though largely controlled by the object of the building, the materials at his command, and other considerations of site, country, and climate, and especially by the prevailing styles and tastes, will always be stamped upon his works, and give them a marked individuality. The rise of the Egyptian and the earliest history, architecture is generally supposed to have existed as a fine art before the other formative arts of painting and sculpture.

1. Ancient Architecture.—This period extends from the earliest times of the arts to about the time of Constantine the Great, when Christianity took the place of Paganism as the controlling spirit in architecture.

1. Egyptian.—The earliest authenticated monuments of architecture are to be found in Egypt, where were developed indeed the gorms of all the arts. Of the other styles we can trace the rise, culmination, and decadence. Of the rise of Egyptian art we know nothing, but we are placed suddenly face to face with the Pyramids of Gizeh, the Sphinx, and other works, all executed in true taste, and with so great a degree of scientific knowledge as to indicate a long period of anterior development. This period (in the fourth dynasty) excelled all later periods in some elements of design, though the second (in the twelfth dynasty) gave the column and other elements, all of which were moulded together, and brought to the highest execution and finish in the third period (in the eighteenth dynasty). Egyptian architecture, in many points, such as the majestic disposition of the masses, the sublime massiveness and durability of its walls, the lovely interplay of the columns and spindles, the predominance of the interior over exterior ornament, the universal use of color, the subordination of sculpture and painting to architectural effect, the symbolism of its ornaments and the monumental character of its edifices, was the most perfect the world has yet seen. (See Wilkinson, Architecture of the Ancient Egyptians, Lond. 1866.) The Egyptian public edifices consisted of temples, palaces, tombs, and aqueducts. The earliest Temples and Tombs were doubtless of wood, or were excavated from the solid rock. These two styles of building gave a typical character to the later temples, built mostly above-ground and of cut stone. The temples were built upon a high, often a raised foundation, above the flow of the high waters of the Nile. The entrance-way was paved with broad stones, and often led from the tomb of a deceased king. This entrance opened on the side facing the Nile to an enclosure surrounded by a wall of adobe, diminishing as it rose, and covered like all the Egyptian walls, as those of temples and tombs, with a broad, simple, spreading cornice. This unbroken massive wall was covered, as were the walls of the temple within, with symbolic paintings of the Egyptian religion, hieroglyphic records of history, or figures of deities and kings. With-in the enclosure was the temple, surrounded by rows of trees, and often with an artificial basin of water at one side. From the single opening of the entrance in the wall the way led between two rows of colossal sphinxes or rams to the majestic façade of the temple. Before the door rose two lofty obelisks or sat two colossal figures of gods, and bannisters formed high notes on their side. The walls within and without, and the columns, even when made of costly and polished stones, were covered with religious paintings or hieroglyphics. The door opened to a court within, surrounded by a covered passage-way (sometimes a second similar court followed); in these were erected more statues. Into the series of chambers extending back the courts, covered by stone roofing and lighted by small openings from above, were admitted only priests or sacred persons. In the last chamber was the "sanctum sanctorum," containing the image of the deity. The columns of the Egyptian architecture are of three typical kinds, emblematic of the papyrus, the lotus, and the palm—the fluting, when used, originating in the columns of the under-ground temples. The temples varied in size, and the general disposition of the courts and chambers, often having the rear half cut out of the living rock. See Temples.

The Pyramids were the tombs of the kings of the earliest history; architecture is generally supposed to have existed as a fine art before the other formative arts of painting and sculpture. They were first built small, and then enlarged by successive coverings, as the length and prosperity of the reigns of the monarchs permitted. They were built in terraces, and then were filled out and faced with stone, commencing from the upper terrace and going downward. The interiors of the Pyramids and of the successive layers were often filled with brick or loose stone, but the fa-cing was hard, dressed, often of polished stone. Examination has shown that the interior pyramid was often made with much more care than the subsequent facings. There was only one small chamber (with a narrow passage leading to it), but in the deepest layers of the massive stone sarcophagus, holding the embalmed body of the monarch. Of large and small pyramids there are found in Lower Egypt, where they mostly occur, sixty-seven, counting the finished and unfinished, and those in the different degrees of preservation. They reach from Cairo to Fayoum, along the left shore of the Nile, a distance of about five miles. They are arranged in five principal groups, the chief one being that of Gizeh, situated near ancient Memphis, the seat of the earliest Egyptian monarchy. The largest of them, that of Cheops, is now 450 ft. high, and 746 ft. square at the base. All the great pyramids were built in the short interval between the fourth and fifth dynasties, and the lower pyramids were built mostly of brick, and were much smaller, as were also those of Upper Egypt [see Ethiopia], near Meir, being built about 200 B.C. The private tombs were mostly cut in the living rock, and were often decorated with great taste and labor. See Papyrus.

The vili of the Egyptians were of great extent, and contained spacious gardens watered by canals communicating with the Nile. The house itself was sometimes ornamented with propylae and obelisks, like the temples; it is even possible that part of the building may have been consecrated to religious purposes, as the temples of other countries. A large temple (in ancient paintings of them) a priest engaged in presenting offerings at the door of the inner chambers; and, indeed, it was not for the presence of the women, the form of the garden, and the style of the porch, we should feel disposed to consider it a temple rather than a residence. The existence of large villas were generally through folding gates, standing between lofty towers, as at the courts of temples, with a small door at each side; and others had merely folding gates, with the jambs surmount-ed by a cornice. One general wall of circuit extended round the premises, but the courts of the house,
the garden, the offices, and all the other parts of the villa had each their separate enclosure. The walls were usually built of crude brick, and when in damp places, or within reach of the inundation, the lower part was strengthened by a basement of stone.

They were sometimes ornamented with panels and grooved lines, generally stuccoed, and the summit was crowned either with Egyptian battlements, the usual cornice, a row of spikes in imitation of spear-heads, or with some fancy ornament. The plans of the villas varied according to circumstances, but their general arrangement is sufficiently explained by the paintings. They were surrounded by a high wall, about the middle of which was the main or front entrance, with one central and two side gates, leading to an open walk shaded by rows of trees. Here were spacious tanks of water, facing the doors of the right and left wings of the house, between which an avenue led from the main entrance to what may be called the centre of the mansion. After passing the outer door of the right wing, you entered an open court, with trees, extending quite round a nucleus of inner apartments, and having a back entrance communicating with the garden. On the right and left of this court were six or more storerooms, a small receiving or waiting room at two of the corners, and at the other end the staircases which led to the upper story. Both of the inner façades were furnished with a corridor, supported on columns, with similar towers and gateways. The interior of this wing consisted of twelve rooms, two outer and one centre court, communicating by folding gates; and on either side of this last was the main entrance to the rooms on the ground floor, and to the staircases leading to the upper story. At the back were three long rooms, and a gateway opening on the garden, which, besides flowers, contained a variety of trees, a summer-house, and a large tank of water.

The arrangement of the left wing was different. The front gate led to an open court, extending the whole breadth of the façade of the building, and backed by the wall of the inner part. Central and lateral doors thence communicated with another court, surrounded on three sides by a set of rooms, and behind it was a corridor, upon which several other chambers opened. This wing had no back entrance, and, standing isolated, the outer court extended entirely round it; and a succession of doorways communicated from the court with different sections of the centre of the house, where the rooms, disposed, like those already described, around passages and corridors, served partly as sitting apartments and partly as storerooms. (See Wilkinson's Anc. Eg., alividim., i. 24 sq.) See BUILDING.

2. The remains of Persian and Assyrian palaces are important, as suggesting what may have been the predominant features of the palaces of David, and especially Solomon, although this style was doubtless somewhat modified by the Syrian method of architecture, which was probably more lofty, with several stories, quadrangular, and with flat roofs. In Mr. Fergusson's work (The Palaces of Nineveh and Persepolis Restored, Lond. 1851) he may be found the latest and most ingenious theory on this subject, with plans and elevations giving a tangible form to his conclusions. The scarcity of wood in the East must have had great effect in architectural style; but stone being abundant in Palestine, there was no occasion for the immense piles and thick walls of sunburnt brick which formed so distinguishing a feature in Assyrian structures. According to Mr. Fergusson, the ground storey alone was faced with stone, the upper story being formed upon a system of beams supported by pillars, and enclosed by a high mud wall (see the Jour. of Soc. Lit. Jan. 1852, p. 492-438). On the numerous points of resemblance between the Assyrian and Jewish palaces, see Layard's Nineveh, 3d vol. p. 641 sq. See ASYRIA.

3. The specimens of the Indian styles are of doubtful date, yet the most remarkable were probably erected about one thousand years B.C. They are exclusively Brahminsical and Buddhist temples and pagodas. Some of the Brahminsical temples are excavations in the rocks, but not closed like the Egyptians, and have columns cut out of the rock without rules or uniformity (e.g. the temple of Ellora and Elephanta); others are provided with cells, with cupolas or pyramidal ceilings, and supported by figures of animals (Kailasa of Ellora). The Buddhist temples are also underground, but closed, and in the shape of a long parallel-octagon; they have a double row of pillars, a vault resembling the interior of a hollow cylinder, and end in a semicircular recess containing the divinity in the form of a soap-bubble (Dagoba), as in the temple of Wissakarma at Ellora. The pagodas are built above-ground, generally pyramidal, and terminated by a cupola (e.g. Madura, Brumbiana of Java). The Indian architecture approaches closely to the Persian and the Assyrian, as exemplified in Persepolis, Nineveh, and Babylon; and also, at a later time, to the Chinese, which adopted the pagoda style in their turrets, but replaced the cupola by a projecting angular roof ornamented with bells (e.g. the porcelain tower at Nan-kin). But it is with the Egyptian style that the Israelite is connected, as exemplified in Solomon's Temple (see article). (See Sleeman's Remains in India, Lond. 1844.)

Entirely independent of foreign sources, yet resembling the Indo-Chinese styles in its forms, is the Mexican style, especially in its temples (Thococalles), whose form is pyramidal, and of which remarkable remains are yet to be found in Testchukan, Tapantla, Eholia, etc.

4. Grecian and Roman. - Greek architecture lacks the size, the majestic grandeur, the long vistas, and the symbolism of the Egyptian, but excels it in freedom of treatment, and in perfection of proportion and execution of detail. It received nearly all its elements from Egypt and Assyria, but moulded them
into an original and native style, and influenced powerfully the architecture of the Roman and all subsequent styles. It is marked unequally by two great periods, the *heroic* and the *historic*. The *heroic* period extends from the first immigration of the Greek branch of the Indo-European division of the Indo-European family into Greece and Asia Minor, to about the fall of Troy (1100 B.C.). The works of this period were mostly fortifications or palaces. The walls were built at first of massive, irregular, untrimmed stones (as at Tiryns, Fig. 1), or of irregular but trimmed stones (as at Argos, Fig. 2), and later of stones laid in broken ranges, as in the treasure-house of Atreus at Mycenae. The stones were laid (as was the case till the latest period of Grecian architecture) without mortar, and these massive walls are often termed Cyclopean. In the *historic* period appeared at first two distinct styles among the two great branches of the Greek people, the Doric and the Ionic. The Doric elements were mostly derived from Egypt, and the Ionic from Assyria.

The Doric order is the most ancient, and is marked by the characteristics of the people from whom it derives its name. It is simple, massive, and majestic. The column is characterized by the absence of a base, by the thickness and rapid diminution of the shaft, and by the simplicity and massiveness of the capital. In the entablature, the architrave is in one surface and quite plain. The frieze is ornamented by triglyphs, so called from the three flat bands into which they are divided by the intervening channels; while the metopes, or the vacant spaces between the triglyphs, are also adorned with sculptures in high relief. The cornice projects far, and on its under side are cut several sets of drops, called mutules. Its principal specimens are the temples at Corinth (Greece), Girgenti (in Sicily), Paestum (in Italy), at Aegina (Greece), and the Theseum, Parthenon, and Propylæum (at Athens).

The Ionic order is distinguished by simple gracefulfulness, and by a far richer style of ornament than the...
Doric. The shaft of the column is much more slender, and rests upon a base, while the capital is adorned by spiral volutes. The architrave is in three faces, each slightly projecting beyond the lower; there is a small cornice between the architrave and the frieze, and all three members of the entablature are more or less ornamented with mouldings. The Ionic order was used mostly in temples and theatres. Its finest example is the Erechtheum in the Acropolis.

The Corinthian order is only a later form of the Ionic, and belongs to a period subsequent to that of the pure Grecian style. It is especially characterized by its beautiful capital, which is said to have been suggested to the mind of the celebrated sculptor Callimachus by the sight of a basket, covered by a tile, and overgrown by the leaves of an acanthus, on which it had accidentally been placed. The earliest known example of its use throughout a building is in the monument of Lysicrates, commonly called the Lantern of Demosthenes, which was built in B.C. 335.

In Italy we find at first the Etruscan or Tuscan style partaking of the Greek style of the Heroic period, but inclining afterward to the Doric. The temples were built on a quadrangle, the columns Doric, but weak, smooth, with a plinth below the base, and standing wide apart. The framework was mostly of wood. The temple of Jupiter Capitolinus at Rome was built in that style, of which no specimen now remain, with the exception of a few tombs, such as the Cucumella of Volsi, the so-called tomb of the Horatii near Rome, that of Porsenna near Chiusi, etc. Roman architecture brought forth temples and palaces worthy of a nation which claimed the dominion of the world; among them the most celebrated were the Forum, Basilica, Curie, etc.; and the triumphal arches (e.g. of Titus, Septimius Severus, Constantine, at Rome; Augustus, at Rimini; Trajan, at Ancona and Benevento, etc.), together with amphitheatres, circuses, and baths. These monuments were mostly in the Corinthian style, but on a gigantic scale. Their chief characteristic, however, was the union of the horizontal splendor (as in the temples of Palmyra and Baalbek), losing its characteristic features, as well as its original beauty and elegance. See BAALBEK; TADMOR.

5. Jewish. (1.) Sources of Inspiration. It was once common to claim for the Hebrews the invention of scientific architecture, and to allege that classical antiquity was indebted to the Temple of Solomon for the principles and many of the details of the art. It may here suffice to remark that temples previously existed in Egypt, Babylon, Syria, and Phoenicia, from which the classical ancients were far more likely to borrow the ideas which they embodied in new and beautiful combinations of their own. There has never, in fact, been any people for whom a peculiar style of architecture could with less probability be claimed than for the Israelites. On leaving Egypt, they could only be acquainted with Egyptian art. On entering Canaan, they necessarily occupied the buildings of which they had dispossessed the previous inhabitants; and the succeeding generations would naturally erect such buildings as the country previously contained. The architecture of Palestine, and, as such, eventually that of the Jews, had doubtless its own characteristics, by which it was suited to the climate and condition of the country, and in the course of time many improvements would no doubt arise from the causes which usually operate in producing change in any practical art. From the want of historical data and from the total absence of architectural remains, it is impossible to determine in which these causes operated in imparting a peculiar character to the Jewish architecture cannot now be determined, for the oldest ruins in the country do not ascend beyond the period of the Roman domination. It does, however, seem probable that among the Hebrews architecture was always kept within the limits of a mechanical craft, and never rose to the rank of a fine art. Their usual dwelling-houses differed little from those of other Eastern nations, and we nowhere find any thing indicative of exterior embellishment. See HOUSE. Splendid edifices, such as the palace of David and the Temple of Solomon, were completed by the assistance of Phoenician artists (2 Sam. v, 11; 1 Kings v, 6, 18; 1 Chron. xiv, 1). See PALACE. After the Babylonish exile the assistance of such foreigners was likewise resorted to for the restoration of the Temple (Ezra iii, 7). See TEMPLE. From the time of the Macedonian dynasty the Greek taste began to gain ground, especially under the Hellenic princes (who seem to have been possessed with a sort of mania for building), and was shown in the structure and embellishment of many towns, baths, colonnades, theatres, and castles (Josephus, Ant. xv, 8, 1; xx, 19, 4; xv, 10, 8; Wars, i, 4, 1). The Phoenician style, which seems to have had some affinity with the Egyptian, was not, however, superseded by the Grecian: and even as late as the Mishna (Baba Bathra, iii, 6), we read of Tyrian windows, porches, etc. (Kitto). See Hirt's Gesch. der Baukunst bei den Alten, i, 118, 120; Schmoller, Gesch. d. Altertums-Künste, i, 241 sq.; Ewald, Gesch. III. i, 27; Ferguson, Illustrated Handbook of Architecture (London, 1856); Michaelis, De Judaeis architecturae parum peritis (Göt. 1771). See ARCH.
ARCHITECTURE

(2.) History of Biblical Architecture.—The book of
Genesis (iv, 17, 20, 22) appears to divide mankind into
great divisions: the "pastoralists in tents" and the "dwellers in
tents," and the "dwellers in cities," which tells us that
Cain was the founder of a city; and that among his
descendants, one, Jabacl was "the father of them that
dwell in tents," while Tubal-cain was "the instruc-
tor of every artificer in brass and iron." It is
probable that the workers in metal were for the most
part the men of cities. Thus the architecture and archi-
tecture and metallurgy became from the earliest times
leading characteristics of the civilization as distinguished
from the nomadic tendencies of the human race.

To the race of Sem is attributed (Gen. x, 11, 12, 22; xi,
2-9) the foundation of cities in the plain of Shinar,
Babylonia, Nineveh, and elsewhere; one of which,
Resen, the ephit of "great" sufficiently marks its
importance in the time of the writer, a period at least as
early as the 17th century, B.C., if not very much earli-
er (Rawlinson, Outline of As. Hist. p. 10; Layard, Nine-
eveh, ii. 221, 235, 238). From the same book we learn
the account of the earliest recorded building, and of
the materials employed in its construction (Gen. i, 9,
10; and though a doubt rests on the precise site of the
tower of Babel, so long identified with the Bira Nimrout
(Benjamin of Tudela, p. 100, Bohn; Newton, On
Propa. x, 153, 156; Vaux, Nin. and Pers. pass. p. 175,
178; Keight, On Propa. p. 289), yet the nature of the
soil and its yielding materials is such that it is possible
though bearing mostly the name of Nebuchadnezzar,
agree perfectly with the supposition of a city previous-
ly existing on the same or a closely neighboring site
(Layard, ii. 249, 278, and Nin. and Bab. p. 581; Plin.
vil, 56; Ezra iv, 1). In the book of Esther (i, 2) men-
tion is made of the palace at Susa, for three months in
the spring the residence of the kings of Persia (Esth.
iii, 15; Xen. Cyrop. viii, 6, § 22); and, in the books of
Tobit and Judith, of Ecbatana, to which they retired
for two months during the heat of summer (Tob. iii, 7;
xiv, 14; Jud. i, 12; Herod. i, 58). A branch of the
same Syro-Arabian race as the Assyrians, but the chil-
dren of Ham, was the nation, or at least the dominant
caste, of the Egyptians, the style of whose architecture
agrees so remarkably with the Assyrian (Layard, ii,
206 sq.). It is in connection with Egypt that the Is-
raelites appear first as builders of cities, compelled, in
common with other Egyptian captives, to labor at the
buildings of the Egyptian monarchs. Pithom and
Rameses were the names given to them by the Egyptians
(Layard, ii, 11; Wilkinson, i, 195). The Israelites were by
occupation shepherds, and by habit dwellers in tents (Gen.
xvii, 3). The "house" built by Jacob at Succoth is
probably no exception to this statement (Gen. xxxiii,
17). They had therefore originally, speaking properly,
no architecture. Even Hebron, a city of higher antiquity
than the Egyptian Zoan (Tanis), was called originally
from its founder, perhaps a Canaanite of the race of
Anak, Kirjath-Arba, the house of Arba (Num.
xxii, 22; Josh. xiv, 15). From the time of the occupation
of Canaan they became dwellers in towns and in
architectural monuments. The stones of the ancient
Palestine supplied a ready material (Lev. xxiv, 42, 43;
1 Kings vii, 10; Stanley, Palest. p. 146 sq.); but the
towns which they occupied were not all, nor, indeed,
in most cases, built from the first by themselves (Deut.
v, 10; Num. xiii, 19).

The peaceful reign and vast wealth of Solomon gave
grandeur to the architecture; for besides the Temple
and his other great works at and near Jerusalem, he
built fortresses and cities in various places, among
which the names and sites of Baalhe and Tadmor are
usually thought to be represented by the more modern
superstructures of Baalbec and Palmyra (1 Kings ix,
15; 2 Kings xxvii, 8). As modern tradition and the
results of recent exploration of Judea show, more than
one is recorded as a builder: Asa (1 Kings xv, 38), Baasha
(xvi. 17), Omri (xvi. 24), Ahab (xvi, 34; xxii, 29); Hezekiah
(2 Kings xx, 20; 2
Chron. xxxii, 37, 80), Jehoash, and Josiah (2 Kings
xii, 11, 12; xxii, 6); and, lastly, Jehoakim, whose
winter palace has been discovered (Jer. xxii, 14; xxxvi, 22;
see also Amos iii, 16). On the rock, above all, the
chief cares of the rulers was to build the Temple
and the walls of Jerusalem in a substantial manner,
with stone, and with timber from Lebanon (Ezra iii,
5; v, 8; Neh. ii, 8; iii, 1, 2). During the govern-
ment of Simon Maccabaeus, the fortress called Baris,
and after the restoration of Jerusalem, was the Temple
and the city. But the reigns of Herod and of his sons and successors were especially remark-
able for the great architectural works in which they
delighted. Not only was the Temple restored to a
large portion, if not to the full degree, of its former
magnificence but the fortifications and other public
buildings of Jerusalem were enlarged and embellished
to an extent previously unknown (Luke xxi, 5; Benj.
of Tudea, p. 83, Bohn). See JERUSALEM. Besides
these great works, the town of Cesarea was built on
the site of an insignificant building called Strato's
Tower; Samaria was enlarged, and received the name of
Sebaste, by the Edomite king, when the Temple was
Herod carried his love for architecture so far as to
adorn with buildings cities even not within his own
dominions, Berytus, Damascus, Tripolis, and many other
places (Josephus, War, i, 11, 11). His son, Philip
the tetrarch, enlarged the old Greek colony of Panace,
and he did much in the way of building. While his
brother Antipas founded the city of Tiberias,
and adorned the towns of Sepphoris and Bethamph-
ta, giving to the latter the name Livias, in honor of
the mother of Tiberius (Reland, p. 497). Of the orig-
inal splendor of these great works no doubt can be
entertained; but of their style and appearance we can
only conjecture, though with nearly absolute certain-
ty, that they were formed on Greek and Roman mod-
els. Of the style of the earlier buildings of Palestine we
can only form an idea from the analogy of the
Egyptian, Assyrian, and Persian monuments now ex-
isting, and from the modes of building still adopted in
Eastern countries. The connection of Solomon with
Egypt and with Tyre, and the influence of the captiv-
ity, may have in some measure successively affected
the style both of the two temples and of the palatial
edifices of Solomon. The enormous stones employed
in the Assyrian, Persepolitan, and Egyptian buildings
find a parallel in the substructions of Baalbek, more
ancient and grander than any other in the ancient
world, and in the stones of so vast a size which still remain
at Jerusalem, relics of the building either of Solomon
or of Herod (Williams, pt. ii, 1). But, as it has been
observed again and again, scarcely any connected
monuments are known to survive in Palestine by
which we can form an accurate idea of its buildings,
beautiful and renowned as they were throughout the
East (Plin. v, 14; Stanley, p. 185), and even of those
which do remain no trustworthy examination has yet
been made. It is probable, however, that the reser-
voirs known under the names of the Fools of Solomon
and Herod, which now exist in the form of one of the
original fountains (Stanley, p. 158, 165).—Smith, s, v.

The domestic architecture of the Jews, so far as it
may be understood, is treated under HOUSE. Tools
and instruments of building are mentioned by the sa-
crated writers: the plumb-line, Amos vii, 7; the meas-
uring-rod, Ezek. xii, 15; the saw, 1 Kings vii, 9. (See De
Vogüé's Architecture des 2°rènes dans l'Antiquité Ancient,
II. Medieval Architecture.—1. With the victory of
Christianity over Paganism, as the religion of state,
commences a new era in the history of architecture.
Still the Greek, or, rather, Roman art exercised a pow-
erful influence, especially in the details of the new
style. With the introduction of Christianity, and of
the state, the ancient basilicas (q. v.), or halls of justice,
were turned into churches. The lower floor was used
by the men, and the galleries devoted to the women.
In later edifices the galleries were dispensed with. The church then consisted of a single oblong hall, with one, three, or five aisles, a round apsis at the rear end, an altar, etc. The basilican style prevailed throughout the entire Christian Church throughout the fourth century. It prevailed much later in Syria and Southern France, and remained in Central Italy till the Renaissance period.

2. The **Byzantine** was the earliest branching off from the basilican style. It had its rise in Constantinople, and was the fruitful parent of nearly all the later styles of Christian and Mohammedan architecture. Its finest example was the Church of St. Sophia, rebuilt by Justinian (A.D. 538), which has the most perfect interior of any church ever built. See St. Sophia. The other best examples of this style are the Church of St. Vitale, in Ravenna, and of St. Mark's, in Venice. The style prevailed in Asia when it gave birth to the Saracenic and the Armenian (and hence to the Russian), and in Western and North-western Italy, as well as in parts of France and Spain. Its chief characteristics are a central flat dome, illuminated by a row of small windows at its base; semicircular "apside" at the ends of the cross, covered with half domes; a profuse use of the round arch in colonnades and galleries within and without, of such varied sizes as to give great apparent size to the edifice; slender windows; a rather low entrance; the walls, and even pillars, covered with mosaic paintings, ornamented and scenic, thus giving the interior the greatest possible brilliancy and dignity; and capitals ornamented by a most remarkably rich interweaving of conventional elements borrowed from the antique or from life, and interspersed with animals fantastically disposed.

3. The different elements of the basilican and Byzantine styles were united first in Lombardy, then on the Rhine, and produced the Romanesque, or round-arch Gothic, which, rising from the 7th to the 10th centuries, and extending to the 12th, spread over most of Europe. Among the finest examples of this style are the Cathedrals of Pisa, Vercelli, Parma, Modena, and Lucca (in Italy), of Worms, Bonn, Mayence, Speyer, and the churches of St. Germain and St. Apostoll in Cologne (on the Rhine). To this style belong the peculiar churches and round towers of North Ireland, Scotland, Scandinavia, and the low round tower of Newport, R.I. In the round-arch style the aisles were covered with long arches instead of open wooden roofs. Bell-towers—round (as in Italy, the north of Europe, and elsewhere), or square, or octagonal, built separate from the church edifice (as in Italy) or joined to the edifice (as north of the Alps)—were added. The pillars broke from the antique rules of proportion, and were moulded into clustered columns. Small arched galleries ran around parts or the whole of the church, within and without. The exterior especially was covered with numerous well-disposed arches, pilasters, and other ornaments; richly-decorated doorways and windows drew the eye to the central part of the façade, and the whole external had a dignity not to be found in any other style of church architecture. The style prevailed throughout all Europe (excepting part of Italy) till the gradual introduction of the pointed arch gave rise to what is usually called the Gothic style.

4. Meanwhile the Saracenic style—another outgrowth of the Byzantine—had spread, with its numerous modifications, over all Mohammedan countries. It was modified largely by the Sassanian style (an outgrowth of the late Roman, as developed by the fire-worshippers of Persia) in the East, by the Spanish Romansque in Spain and Morocco, and by the basilican style in Sicily. It arose in the seventh century, and spread with truly tropical luxuriance and quickness of growth from Persia to the Atlantic. Deprived by the Mohammedan faith of the use of painting or sculpture, it developed an architectural ornamentation unsurpassed in the history of architecture by its richness and purely conventional character. Poetry took the place of the formative arts of sculpture and painting in the inscriptions from the Koran that were interwoven with the luxuriant ornament of the walls and columns. The Byzantine dome remained the principal feature of the roof, but this was hung with myriads of little semi-domes, producing a most fairy-like effect. Under the rich fancy of the Orient, color was used as freely as in the Egyptian style. The minaret was added, and gave a marvellous grace and lightness by its slender form. The pointed arch (adopted perhaps first from the court of a Christian monastery in Sicily erected in the sixth century) was soon adopted, and spread into the horse-shoe arch, finally developing itself into the complicated interwoven arches of the
Moorish style. The style arose in the seventh century, and extended to the fifteenth, its culminating period being from the ninth to the eleventh centuries. The Turkish style is more Byzantine than Saracenic.

Among its most important monuments are the mosques and tombs of the sultans at Cairo, and Beja-poor and Delhi (India), the palaces and mosques of the Alhambra and of the Cuba (Palermo), and the Castle of Alcazar at Segovia (Spain). In the twelfth century, Central and Western Europe came into much more intimate contact than formerly with the Orient, especially through the Crusades, and the pointed arch and the spirit of ornamentation of the Saracenic art were borrowed, and added largely to the development of the Gothic from the Romanesque style.

5. The Gothic.—The round-arch or Romanesque style has given the Christian temple its almost complete plan, as far as concerns the disposition of the aisles, altar, choir, etc. The pointed arch began first in France and Normandy to supplant the round arch. The progress of this new feature was then gradual and fluctuating for over a century. The two arches are found used almost promiscuously till 1250, when the pointed arch, and all the constructive changes it induced, were used, purely and solely, for a century. This is hence called the golden period of the Gothic architecture. The use of this arch required, for harmony, a corresponding additional upward tendency in all the parts of the structure. To this was added a richness of conventionalized, foliated ornamentation, not surpassing, perhaps, that of the windows and doorways of some works of the round-arch style, but far more generally diffused and more harmoniously incorporated with the feeling of the entire edifice. The spire was made...
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fan-shaped, the choir being encircled by a row of chapels; its principal ornament consists in the three large portals in front; columns replace the pillars; the circles and arches are not connected by chamfers or astylar, the arches of the tiercerons; the towers mostly square, and without the pyramidal apex; the perpendicular ascending tendency is balanced by a horizontal gallery in the façade. Its best specimens are Notre-Dame of Paris, and the cathedrals of Rouen, Dijon, Chartres, Rheims, Amiens, St. Ouen, &c. The Spanish style, on the contrary, tends to the horizontal, looks heavy, and the inside is generally overloaded with ornaments, as, for instance, the cathedrals of Toledo, Barcelona, Xéres, &c. The convent of Batalha is a fine specimen of the Portuguese Gothic, which is of purer style than the Spanish. The Gothic of Holland and Belgium partakes of the French and the German; the former prevails in the inside, and the latter in the outside, where we find large pointed windows, no rosettes, smaller portals, and high towers, as in the cathedrals of Amsterdam, Brussels, Utrecht, the Oude Kerk of Amsterdam, St. Laurentius of Rotterdam, &c. The English cathedrals likewise present the same characteristics. Most of the specimens belong to the so-called Tudor style; for instance, the Chapel of Henry VII. The Italian Gothic is distinguished from the same style as found in more northern countries by inclining more to the antique, and presenting the perpendicular features only in false façades, while in the actual buildings the horizontal predominates; it also preserves the walls in their original massiveness, instead of dividing them by means of pillars and windows; the foundations are broad, the choir ends in a quadrangle; they are surmounted by a cupola, but have no towers, as the cathedrals of Florence, Siena, Orvieto, Assisi, St. Antonio of Padua, St. Petronia of Bologna, St. Maria Novella of Florence, &c., etc. In the 15th and 16th centuries the spirit of the style had died out, though it still gave a tending to the character of the edifices erected in Germany and elsewhere, even as late as the 18th century.

5. The Renaissance.—In Italy the Gothic style had never taken such deep root as in the other countries of Europe. The revival of classical studies, and the tendency of the age to exalt ancient philosophy over Christianity, led to an extensive study of the antique. This spirit, carried into architecture, produced the Renaissance style, which is marked by an adaptation of classical (especially of Roman) architectural principles in the treatment of the church; the Christian (Christus) and the classical (Ceres) were united, and the roof of the arch was again resorted to. A massive dome was built over the centre of the cross. The columns resumed the classical proportions, or were made into massive pilasters. In the 17th century, and more especially in the 18th, architecture seemed to have broken away from all laws of proportion and harmony, and to have lost its predominance in church edifices. The churches seemed more galleries of painting or sculpture than architectural structures. The ornament became first massive, then overpowering, and was broken from its structural lines. It finally became trivial and inexpressive. ornament. Bossides and Fribourg (1527); but the Gothic style of France and Germany.

The most valuable architectural life of medieval times manifested itself in the great epochs of the Basle (4th to 6th centuries), Byzantine (7th to 14th centuries), Saracen (7th to 14th centuries), Romanesque (9th to 12th centuries), Gothic (12th to 19th centuries), and Renaissance (14th to 17th centuries). Puritans, therefore, the inscription leaves the Middle Gothic (1300). After the 16th century all true architecture died out, and the Rococo period (18th century) closed the second great division or history, and was followed by the modern in the 19th century.

III. The Modern.—The chief characteristic difference between the modern, and the ancient, and medieval, architecture, is that it is marked by no style such as is followed by all builders of the period in all lands where a certain civilization prevails. The inconsistencies and absurdities of the Rococo style of the latter part of the 18th century were felt under the purer taste awakened by the study of the history of architecture. A certain class of ancient and modern authors initiated a movement during the last fifty years. Attempts are making to revive the spirit of the pure age—of the Gothic (mostly in England), of the Renaissance (mostly in France), and of the Ancient Classical (mostly in Germany). A few architects and critics feel the necessity of having a new style of architecture, adapted to the wants of modern society, and to the use of the new materials (especially iron and glass) that science has brought within the reach of the builder.

In America the early church edifices had usually no architectural merits or pretensions. This arose from the poverty of the people, the lack of artistic education in the pioneer settlements. Architects and builders did not desire to set an example in the community, or from an honest desire to shun anything that might savour of pompous display in the house of God. Within the last twenty years a different spirit has animated all denominations of Christians, and a most healthy feeling prevails, manifesting itself in honest attempts to make the house of God a building worthy of its high and holy uses. The most important requisite for this is the development of a body of Christian architects from the church itself. These, permeated with the true Christian feeling, knowing the wants of the church, and cultivated in all the required departments of science and art, will be able to give an architecture suited to the wants of the present age. To accomplish this is needed the establishment of academies or departments of architecture in our universities and chairs of the fine arts in the colleges and theological seminaries.

For the history of architecture, see Schnaase's Gesch. der bild. Künste (DüsseldorK, 1848-60, 8 vols.); Kugler, Geschichte der Baukunst (Stuttgart, 1850, 3 vols.); W. Lübke, Geschichte der Baukunst (Stuttgart, 1865); Gallaband, Denkmäler der Baukunst aller Zeiten (Hamburg, 1849, 4 vols.); Pugin, Handbook of Architecture (Lond. 1855, 2 vols.), and Modern Styles (Lond. 1862, 1 vol.); V. de Le Duc, Histoire de l'Architecture (Paris, 1863); On the church architecture (from the ecclesiastical standpoint), see Christian Remembrancer, July, 1849, p. 184. There are also papers on church architecture in the Quarterly Review, vi, 62; lxv, 179; Church Review, iii, 372; Monthly Christian Spectator, Nov., 1862, p. 604. Valuable practical hints may be found in Trimen, Chapel Architecture (London, 1849, 8vo); and in Jobson, Chpel and School Architecture (Lond. 1860, 8vo). See also Rickman, Attempt to distinguish the Styles of Architecture in England (Lond. 1860, 8vo); Sharpe, Seven Periods of English Architecture (Lond. 1860); G. Brit. Arch. Rev. Aug. 1849, art. ii; Mercurey Arch. 1860, p. 141; and Architect. &c., Munich (1849); Lenoir, Architect. Monum. (Paris 1852); Brown, Sacred Architecture (Lond. 1848); Dollman, Ancient Architecture (Lond. 1858); Hütsch, Althchristliche Kirche (Karls, 1860). See Church Edifices.

Architecturin (Ἀρχιτεχνητός, master of the trichinus or dinner-bed [see Accubation]), rendered in John ii, 19 and iii, 21. The feast of the feast" is understood by some to refer to the Roman Magna Convivii. The Greeks also noted the same social office by the title of Symposiarch (συμποσιαρχος). He was not the giver of the feast, but one of the guests specially chosen to direct the entertainment, and promote harmony and good fellow-ship among the guests. The company was made up of 886.) In the apocryphal Ecclesiasticus (xxxv, 1, 2) the duties of this officer among the Jews are indicated.
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He is there, however, called ἄγγελος: "If thou be made the master [of a feast], lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down; and when thou hast done all thy service, take thy place, that the eye of the owner of the feast with thee, and receive a crown for thy well ordering of the feast." (See Walch, De Archiarchis, 1768; Breidel, De loco Io. Eisenb. 1785.) See BASNET.

ARCHON (ἀρχιέρεα, a ruler), the title properly of the chief magistrates or rather executive officers of the Athenians during their democracy (see Smith's Dict. of Class. Ant. s. v.), and applied to various functionaries of a religious or political nature in the Syrian Jews during the Roman empire [see ALABARCH], and (2) technically a title in the Greek Church of several officers, e. g. the church-keeper, keeper of the book of Gospels, etc.

ARCHONTIC, a sect of the second century who rejected baptism, and held that the world was not created by the Almighty God, but by certain powers, seven or eight in number, whom they called Archontes (ἀρχόντες, rulers), to the chief of whom they gave the name of Sabaoth, the god of the Jews and the giver of the law, whom they blasphemously distinguished from the true God. Now, as they pretended that baptism was administered in the name of Sabaoth, and not in the name of the Father, Son, and Holy Ghost, the bishop of Eucharia. They held that woman was a creation of the devil. They were a branch of the Valentinians. —Bingham, Orig. Eccles. bk. xi, ch. x, cap. 2; Tillemont, ii, 295; Landon, Eccl. Dict. i, 493.

Archdeacon or Archpriest, the head of the priests of the archdeacon was originally head of the deacons. Anciently, the minister next in order to the bishop, and generally the senior priest of the diocese bore this title, but Thomasin shows that the bishops frequently chose the ablest and not the senior priest as archdeacon. This was more frequently the case in the Greek than in the Latin Church, and some popes were altogether opposed to appointing any but the senior priest. The archdeacon acted as the representative of the bishop at public worship, while the archdeacon represented him in the government of the diocese. At first there was only one archdeacon in a diocese; but since the 6th and 7th centuries we find, besides one in the diocesan town, several in the country. The title of the County Minstrels of the diocese was divided into a number of archdeaconal districts, called archdeaconates, deaneries, Christianities (Christianitates), rural chapters. The powers of the archdeacon were: He had, in the name of his bishop, to superintend the clergy of his district, to execute the episcopal and synodal decrees, to present the candidates for the priesthood from his district to the bishop, and to settle difficulties between the clergy. On the first day of every month he held conferences with the clergy. He also reported to the archdeacon, and through him to the bishop, the graver offences of the laity. The archdeacon's church was the only church in the district in which baptism was dispensed (ecclesia baptismalium). The whole of the districts was sometimes called plesa, and the archdeacon plebanus, a title which in several countries is still in use. There are still archdeacons in the Greek Church, vested with most of the privileges of choripana, or the title of bishop in some cases. The title is also in use in some dioceses of the Roman Church, corresponding to the more common dean (q. v.). —Bingham, Orig. Eccles. bk. ii, cap. 19; Coleman, Christian Antiquities, p. 161; Thomasin, De nova et veteri ecclesia disciplina, pt. ii, 1, ii, 8; Neller, De Archipresbyteria (Treviri. 1771). See PRESBYTER; PRIEST.

ARCTURUS (αρκτορύξ), a constellation between the Great Bear and Ophiuchus, the latter being called "son of the Great Bear." See GOAT; OPHIUCHUS; SWEDEN.
tens (Comment. in loc.) derives the Heb. word from an Arabic term signifying the night-beak, because Urs Major never sets; while Kimchi refers to it the Heb. צָעֵב, in the sense of a collection of stars; and Lud. de Dieu compares the Ethiopic name of the constellation Πενες; but the etymology first proposed above is preferable (see Bochart, Hieroz. II, 680; Al- sberg, p. 8, 63; Ideler, Unters. tab. 1. Stern-Namen, p. 8, 19; comp. Abuflada, p. 875; Eutych. p. 277; Schultens, Imp. Joc. p. 10, 82).—Genius, Theos. Heb. p. 895. See Astronomy, Constellation.

Arcadius, Peter, a native of Corfu. The Popes Gregory XIV and Clement VIII tried, but unsuccessfully, to elude, about him, a union of the Greek Church in Russia with that of Rome. He died in Rome in 1635. He wrote Concord. eccles. Orient. et Occid. in septem sacramentis, etc. (Paris, 1619, fol.).—Nicetron, Memoires, xi, 56; Hoefer, Biog. Gen. iii, 74.

Ard (Heb. id. יָד, prob. for יַד, i. q. יָד, descend; Sept. ἀπείρον ὑπέραν. of King Agrippa, a grandson of Benjamin through Bela (Num. xxvi, 40). B.C. 1856. See Gen. xlii, 21, he appears as a son of Benjamin, where, however, the Sept. makes him a great-grandson through Gera as a son of Bela. In 1 Chron. viii, 3, he is called Addar. His descendants were called Ardites, Heb. Ar'dîs. יָדִית, Sept. ἀργίτης. (Num. xxvi, 40). See Benjamin. He is possibly the same with Ezron (1 Chron. vii, 7).

Ar'datî (Lat. Ardaith, the Gr. text being no longer extant), the name of a "field" mentioned only in the Aposchrypha (2 Vulg. 4 Esdr. ix, 26) as the scene of the vision of the bereaved woman; no doubt a fanciful appellation.

Ar'dote (Num. xxvi, 40). See Ard.

Ar'dón (Heb. Ar'don, יָדִון descend mt, others fugitive; Sept. ἀπειρον v. r. ὑπέραν. the last-named of the three sons of Caleb by his first wife Azubah (1 Chron. ii, 18). B.C. ante 1593.

Ara'hil (Heb. Ara'il, אֶרֶל, heroic, fr. Ariel; Sept. ἀρρήλις; ἀρέλης), the last-named of the seven sons of Gad (Gen. xli. 16). B.C. 1873. His descendants were called Ar'elites (Heb. id., Sept. ἀρέλες. Num. xxvi, 17).

Are'lite (Num. xxvi, 17). See Arel.

Areeop'agite (Ἀρέσσωπος, a member (Acts xvii, 34) of the court of Areopagus (q. v.). This, as constituted by Solon, consisted of nine archons (chief magistrates) for the year, and the ex-archons.

The latter became members for life; but before their admission, they were submitted to, at the close of their annual magistracy, to a rigid scrutiny into their conduct in office and their private morals. Proof of criminal or unbecoming conduct was sufficient also afterward to expel them. Various accounts are given of the number to which the Areopagites were limited. If there was any fixed number, admission to the council could not have been a necessary discharge from the archonship. But it is more probable that the accounts which limit the number are applicable only to the earlier period of its existence (see the anonymous argument to Demosthenes' Oration against

Areopagus, the Latin form of the Greek words (�이 Ἀρέσσωπος), signifying, in reference to place, Mars' Hill, but, in reference to persons, the council which was held on the hill. The council was also termed ἰν ἀρέσσωπος ἡμῶν δουλεία (or η δουλεία ἰν ἀρέσσωπος), the Council on Mars' Hill. Sometimes ἰν δουλεία, the Upper Council, from the elevated position where it was held, and sometimes simply, but emphatically, δουλεία, the Council; but it retained till a late period the original designation of Mars' Hill, being called by the Latins Scopus Martis, Curtia Martis (Juvenal, Sat. ix, 101), and still more literally, Areum Judicium (Tact. Annal. ii, 55). The place was a rocky height in Athens, opposite the western end of the Acropolis, from which it is separated only by an elevated valley. It rises gradually from the northern end, and terminates abruptly on the south, over against the Acropolis, at which point it is about fifty or sixty feet above the valley already mentioned. Of the site of the Areopagus there can be no doubt, both from the description of Pausanias, and from the narrative of Herodotus, who relates that it was a height over against the Acropolis, from which the Persians assailed the latter rock (Paus. i, 28, § 5; Herod. vii, 52). According to tradition, it was called the hill of Mars (Areus) because this god was brought to trial here before the assembled gods by Neptune (Poseidon) on account of his murdering Halirrhothius, the son of the latter. The meetings were held on the south-eastern summit of the rock. There are still sixteen stone steps cut in the rock, leading up to the hill from the valley of the Agora below; and immediately above the steps is a bench of stones excavated in the rock, forming three sides of a quadrangle, and facing the south. Here the Areopagites sat as judges in the open air (κατήματοι Ἰιωννικοῦ, Pollux, viii, 118). On the eastern and western side is a raised block. These blocks are probably the rude stones which Pausanias saw there, and which are described by Euripides as assigned, the one to the accuser, the other to the criminal, in the causes which were tried in the court (Pind. T. 961).—Smith. See Areopagite.

The Areopagus possesses peculiar interest to the Christian as the spot from which Paul delivered his memorable address to the men of Athens (Acts xxiv, 22-31). It has been supposed by some commentators that he was brought before the Council of Areopagus, but there is no trace in the narrative of any judicial proceedings. Paul "disputed daily" in the "market" or Agora (xvii, 17), which was situated
south of the Areopagus, in the valley lying between this hill and those of the Acropolis, the Pnyx, and the Museum. Attracting more and more attention, "certain philosophers of the Epicureans and Stoics" brought him up from the valley, probably by the steps already mentioned, to the Areopagus above, that they might listen to him more conveniently. Here the philosophers probably took their seats on the stone benches usually occupied by the members of the council, while the multitude stood upon the steps and in the valley below. The digested bearing of the apostle is worthy of high admiration, the more so from the associations of the spot (see Conybeare and Howson, Life and Epistles of St. Paul, i. 346-379).

Nor does his eloquent discourse appear to have been without good effect; for, though some mocked, and some procrastinated, yet others believed, among whom was a member of the council, "Dionysius, the Areopagite," who has been represented as the first bishop of Athens, and is said to have written books on the "Celestial Hierarchy;" but their authenticity is questioned. The history in the Acts (xvii. 22) states that the speaker "stood in the midst of Mars Hill" (see Robinson's Researches, i. 10-12). Having come up from the level parts of the city, where the markets (there were two, the old and the new) were, he would probably stand with his face toward the north, and would then have immediately behind him the long walls which ran down to the sea, affording protection against a foreign enemy. Near the sea, on one side, was the harbor of Piraeus, on the other that designated Phalerum, with their crowded arsenals, their busy workmen, and their gallant ships. Not far off in the ocean lay the island of Salamis, ennobled forever in history as the spot near which Athenian valor chastized Asiatic pride, and achieved the liberty of Greece. The apostle had only to turn toward his right hand to catch a view of a small but celebrated hill rising within the city near that on which he stood, called the Pnyx, where, standing on a block of bare stone, Demosthenes and other distinguished orators had addressed the assembled people of Athens, swaying that arrogant and sordid democracy, and thereby making

Map of the ancient Vicinity of the Areopagus.

A. The Acropolis; B. Areopagus; C. Museum; D. Hadrianopleis; E. Temple of Jupiter Olympus; F. Theatre of Barcas; G. Obelum of Regilla; H. Pnyx; I. Temple of Theseus; J. Gymnasium of Polemy; K. Sun of Hadrian; L. Gate of New Apsis; M. Tower of Andromeda; N. Arch of Hadrian; O. Street of Tripods; P. Monument of Philogip; Q. Temple of Fortune; R. Panathenaeum Stadium; S. Tomb of Nereids; T. Gate of Bohemhius; U. Gate of Athenians; V. Dipylon; W. Gate called Hippodam; X. Lyceum; Y. Piraeus Gate; Z. Piraeus; a. Tomb of S. To the Academias; b. Ceramicus Exterior; j. Mount Athenaeum; e. Acropolis Walls; f. Modern Walls; p. Road to Marathon; p. Road to Menagem; e. Gate; g. Bridge; j. Gardens; n. Ilissian Gate; m. River Ilissus; n. Calybea; p. Half of a mile, round.

Philip of Macedon trembled, or working good or ill for the entire civilized world. Immediately before him lay the crowded city, studded in every part with memorials sacred to religion or patriotism, and exhibiting the highest achievements of art. On his left, somewhat beyond the walls, was beheld the Academy, with its groves of plane and olive trees, its retired walks and cooling fountains, its altar to the Musea, its statue of the Graces, its Temple of Minerva, and its altar to Prometheus, to Love, and to Hercules, near which Plato had his country-seat, and in the midst of which he had taught, as well as his followers after him. But the most impressive spectacle lay on his right hand; for there, on the small and precipitous hill named the Acropolis were clustered together monuments of the highest art, and memorials of the national religion, such as no other equal spot of ground has ever borne. The apostle's eyes, in turning to the right, would fall on the north-west side of the eminence, which was here (and all round) covered and protected by a wall, parts

The Acropolis of Athens restored, as seen from the Areopagus.
of which were so ancient as to be of Cyclopean origin. The western side, which alone gave access to what from its original destination may be termed the fort, was, during the administration of Pericles, adorned with a splendid flight of steps, and the beautiful Propylaia, a noble portico of Doric columns, constructed by Mnesicles of Pentelic marble, at a cost of 20 talents. In the times of the Roman emperors there stood before the Propylaia equestrian statues of Augustus and Agrippa. On the southern wing of the Propylaia was a temple of Wingless Victoria, called the Pandroseum, where, from the architecture, the ancient wooden image of Pallas, etc., was the scene of the oldest and most venerated ceremonies and recollections of the Athenians. Between the Propylaia and the Erechtheum was placed the colossal bronze statue of Pallas Promachos, the work of Thaddaeus, and immediately behind it were the buildings of that the plume of her helmet and the point of her spear were visible on the sea between Sunium and Athens. Moreover the Acropolis was occupied by so great a crowd of statues and monuments, that the account, as found in Pausanias, excites the reader's wonder. The work was so difficult for him to understand how so much could have been accomplished. The temple extended from the south-east corner to the south-west only 1150 feet, while its greatest breadth did not exceed 560 feet. On the hill itself where Paul had his station, was, at the eastern end, the temple of the Furies, and other national and commemorative edifices. The court-house of the council, which was also here, was, according to the simplicity of ancient customs, built of clay. There was an altar consecrated by Orestes to Athene Areia. In the same place were seen two silver stones, on one of which stood the accuser, on the other the accused. Near them stood two altars, one to Déméter (Cic. Cont. Clocn.) the other to Shamelessness (Antid. Cloc. Imprud.). See Athen.

The court of Areopagus was one of the oldest and most honored, not only in Athens, but in the whole of Greece, and indeed in the ancient world. Through a long succession of centuries it preserved its existence amid changes corresponding with those which the state underwent, till at least the age of the Cæsars (Tacitus, Ann. ii. 55). The ancients are full ofalogies on its value, equity, and beneficial influence; in consequence of which qualities it was held in so much respect that even foreign states sought its verdict in difficult cases. But after Greece had submitted to the yoke of Rome, it retained probably little of its ancient character beyond a certain dignity, which was itself cold and barren; and however successful it may in earlier times have been in conciliating for its determinations the approval of public opinion, the historian Tacitus mentions a case in which it was charged with an erroneous, if not a corrupt, decision. The origin of the court ascends back into the darkest mythical period. From the first its constitution was essentially aristocratic; a character which to some extent it retained even after the democratic reforms which Solon introduced into the Athenian Constitution. By his appointment the nine archons became for the remainder of their lives Areopagites, provided they had well discharged the duties of their archonship, were blameless in their personal conduct, and had undergone a satisfactory examination. Its power and jurisdiction were still farther abridged by Pericles through his instrument Ephialtes. Following the political destinies of the state, the Areopagus became in process of time less and less aristocratic, and parted piecemeal with most of its important functions. First its political power was taken away, then its jurisdiction in cases of murder, and even its moral influence gradually departed. During the sway of the Third Periclean dynasty its existence, was destroyed. On their overthrow it recovered some consideration, and the oversight of the execution of the laws was restored to it by an express decree. Isocrates endeavored by his Ἀριστοκρατικός λόγος to revive its ancient influence. The precious time when it ceased to exist cannot be determined; but evidence is not wanting to show that in later periods its members ceased to be uniformly characterized by blameless morals.

It is not easy to give a correct summary of its several functions, as the classic writers are not agreed in their statements, and the jurisdiction of the court varied, as his name is various in the decisions which have, however, been divided into six general classes (Real-Encyclopädie von Pauly, s. v.)

(1.) its judicial function embraced trials for murder and manslaughter (φόνου ἱέσιν, τα φώνευς), and was the oldest and most peculiar sphere of its activity. The innocent or the second or king archon (ἄρχον το βασιλική), whose duties were for the most part of a religious nature. The oaths of both parties, accompanied by solemn appeals to the gods. After this the accuser and the accused had the option of making a speech (the notion of the proceedings of the Areopagus being carried on in the darkness and with no particular form). In cases in which, however, they were obliged to keep free from all extraneous matter (έτων τον πράγματος), as well as from mere rhetorical ornaments. After the first speech, the accused was permitted to go into voluntary ben- efitment if he had no reason to expect a favorable issue. Theft, poisoning, wounding, incendiarism, and treason belonged also to this department of jurisdiction in the court of the Areopagus.

(2.) Its political function consisted in the constant watch which it kept over the legal condition of the state, acting as overseer and guardian of the laws (κοινεσθής ἀριστοκρατίας, εἰς ἡμέραν)

(3.) Its police function also made it a protector and upholder of the institutions and laws. In this charac- ter the Areopagus had jurisdiction over novelties in religion, in worship, in customs, in every thing that departed from the traditionary and established usages and modes of thought (παροιμίας ποιμαίας) which regard to their ancestors endarmed to the nation. This was an ancient and well-supported sphere of activity. The members of the court had a right to take oversight of festive meetings in private houses. In ancient times they fixed the number of the guests, and determined the style of the entertainment. If a person had no obvious means of subsistence, or was known to live in idleness, he was liable to an action before the Areopagus; if condemned three times, he was punished with ἀπειρία, the loss of his civil rights. In later times the court possessed the right of giving permission to teachers (philosophers and rhetoricians) to es- tablish themselves and pursue their profession in the city.

(4.) Its strictly religious jurisdiction extended itself over the public creed, worship, and sacrifices, embrac- ing generally every thing which could come under the denomination of ῥα ὑπα—they are things. It was Its special duty to see that the religion of the state was kept pure from all foreign elements. The accusation of impiety (ὕπαξ αἰθέριος)—the vagueness of which
admitted almost any charge connected with religious innovations—belonged in a special manner to this tribunal, though the charge was in some cases heard before the court of the Heliasite. The freethinking poet Euripides stood in fear of, and was restrained by, the Areopagus. (Euseb. Prep. Evan. vi. 14; Bayle, s. v. Exerip.) Its proceeding in such cases was sometimes rather of an admonitory than punitive character.

(5.) Not less influential was its moral and educational power. Isocrates speaks of the care which it took of good manners and good order (Tesis eikoneia, eikones). Quintilian relates that the Areopagus condemned a boy for plucking out the eyes of a quail—a sentence which has been both misunderstood and misrepresented (Pewsey Cyclop. s. v.), but which its original author approved, assigning no insufficient reason, namely, that the act was the sign of a cruel disposition, likely in advanced life to lead to beneficent actions (Quintil. v. 5). The court exercised a salutary influence in general over the Athenian youth, their educators and their education.

(6.) Its financial position is not well understood; most probably it varied more than any other part of its administration with the changes which the constitution underwent. It was entrusted to management, on the authority of Plutarch (Themis, c. 10), that in the Persian war the Areopagus had the merit of completing the number of men required for the fleet by paying eight drachmas to each.—Kitto, s. v.

In the following works corroborate of the facts stated in this article, and further details, in which discussions on doubtful points, may be found: Sigeonius, De Republ. Ath. iii. 2, p. 1568; De Canuex, Recherches sur l'Areopage, p. 273-316; Mem. de l'Acad. des Inscr. x; Schwab, Num. sgd. Areop. in plebeciis cataconfirmando aut reciisenda jus exercendum legitimam (Stutt. 1818); the treatise, De Areopage, of Hauer (Hafn. 1790), Mem. de l'Acad. des Inscr. xii. 1824, and Addit. 1827; Schiedius (Viteb. 1677, and in Iken. Theb. ii. 674 sq.), and Bockh (Berl. 1828); Forbiger, Handb. d. alt. Geogr. iii; Meier, Von der Blutgerichtsbarkeit des Areopag.; Matthiæ, De Jud. Ath. in Misc. Philol.; Krebe, De Epicteta; Potter, Gr. Anw. bk. i, ch. xix; Smith's Dict. of Classical Ant. s. v. Areopagius; Groebe's Hist. of Greece (Am. ed.), iii. 73, 79, 122; iv. 141; v. 352-369.

See Mars' Hill.

Areopagus. See Ar. Ager.

Aretas (Apicis), one of those whose "sons" (to the number of 656) is said (1 Esdr. v. 10) to have returned from Babylon; evidently the Araah (q. v.) of the genuine texts (Ex. ii. 5; Neh. vii. 10).

Aretas (Apizes; Arab. charzehh, Prococchi, Spec. Hist. Arab. p. 58, or, in another form, charuzah = "the charizas," guver, Prococchi, i. 70, 77, 87), the common name of several Arabian kings (see also 2 Esdr. Sie. xiv, 70; comp. Wesseling; Michaelis, in Pott's Syll. iii. 62 sq.).

The first of which we have any notice was a contemporary of the high-priest Jason and of Antiochus Epiphanes, about B.C. 170 (2 Macc. v. 8):

"In the end, therefore, he [Jason] had an unhappy return, being accused before Aretas, the king of the Arabians."

2. Josephus (Ant. xiii, 13, 3) mentions an Aretas, king of the Abanians (surnamed Obodas, O'Bayzian, Ant. xiii. 13, 5), contemporary with Alexander Jannaeus (died B.C. 79) and his sons. After defeating Antiochus the Great, be returned over Ceela-Syria; "being called to the government by those who held Damascus (σανεις τος αρχην των την δαμασκηνναν ευχαιριας) by reason of the hatred they bore to Ptolemy Menneus" (Ant. xiii. 15, 2). He took part with Hyrcanus, who had taken refuge with him (War, i. 62, 6), against Herod (Ant. xiv. 2, 2). After the death of Hyrcanus (Ant. xiv. 5, 4) he took the sovereignty with his brother Aristobulus (q. v.), and laid siege to Jerusalem (B.C. 65), but, on the approach of the Roman general Scouras, he retreated to Philadelphia (War, i. 6, 8). Hyrcanus and Aretas were pursued and defeated by Aristobulus at a place called Papyron, and lost above 6000 men (Ant. xiv. 2, 8). After Pompey had reduced Syria to a Roman province, Aretas was submitted to him (Ant. xiv. 18, 4).-Appian, Mith. 166; Plut. Pompeii, 39, 41). Three or four years after, Scouras, to whom Pompey had committed the government of Coele-Syria, invaded Petrea, but, finding it difficult to obtain provisions for his army, he consented to withdraw on the offer of 300 talents from Aretas (Josephus, Ant. xiv. 5, 1; War, i. 8, 1). This expedition is commemorated on a coin. See Scouras. The successors of Scouras in Syria also prosecuted the war with the Arabs (Appian, Syr. 50).—Kitto, s. v.

Probable Coin of Aretas II, with the Greek Inscription, "Of King Aretas Philikoleon" (Lover of the Greeks)—an epithet perhaps assumed by him on acquiring his dominion.

3. Aretas, whose name was originally Aneas (Ae-riac), succeeded Obodas. (Josephus, Ant. xvi. 5, 4). He was the father-in-law of Herod Antipas. The latter made place of marriage, of his half-brother Herod-Philip, Herodias, the daughter of Aristobulus, their brother, and the sister of Agrippa the Great. (On the apparent discrepancy between the Evangelists and Josephus, in reference to the name of the husband of Herodias, see Lardner's Credibility, ii. 5; Wetzi, 1854, i. 408-416.) In consequence of this the daughter of Aretas returned to her father, and a war (which had been fomented by previous disputes about the limits of their respective countries, see Joseph. Ant. xvii, 10, 9) ensued between Aretas and Herod. The army of the latter was totally destroyed; and on his seeing an account of his disaster to Rome the emperor immediately ordered Vitellius to bring Aretas prisoner alive, or, if dead, to send his head (Joseph. Ant. xviii, 5, 1). But while Vitellius was on his march to Petra, news arrived of the death of Tiberius (A.D. 37), upon which, after administering the oath of allegiance to his troops, he disbanded them en masse and returned to Rome (Joseph. Ant. xviii, 5, 3). The Aretas into whose dominions Eliaus Gellius came in the time of Augustus (Strabo, xvi, 781) is probably the same. There is another coin extant inscribed Φυλαξιος, i. e. lover of the Greeks (Eckhel, Doctr. Num. iii. 380), that may have belonged to this Aretas.—Kitto, s. v.

It has been supposed by many that it was at the above junction that Aretas took possession of Damascus, and placed a governor in it (Ibttvpaas), with a garrison, as stated by the Apostle Paul: "In Damascus the governor under Aretas, the king, kept the city of the Damascenes with a garrison, desirous to apprehend me; and through a window in a basket was I let down by the wall, and escaped his hands" (2 Cor. xi, 32, compared with Acts ix, 24). In that case we are furnished with a chronological mark in
the apostle's history. From Gal. i, 18, it appears that Paul went up to Jerusalem from Damascus three years after his conversion. See Paul. The Emperor Tiberius died March 16, A.D. 37; and, as the affairs of Arabia were settled in the second year of Caligula, Damascus was then most probably reoccupied by the Romans. The city under Augustus and Tiberius was attached to the province of Syria; and we have Damascene coins of both these emperors, and again of Nero and his successors. But we have none of Caligula and Claudius, and the following circumstances make it probable that the rulehip of Damascus was changed after the death of Tiberius. By this occurrence at Rome a complete reversal took place in the situation of Antipas and his enemy. The former was ere long (A.D. 39) banished to Lyons, and his kingdom given to Agrippa, his foe (Ant. xvi, 7), who had been living in habits of intamcy with the new emperor (Ant. xvi, 6, 5). It would be natural that Aretas, who had been grossly injured by Antipas, should, by this change of affairs, be received into favor; and the more so as Vitellius had an old grudge against Antipas (Ant. xviii, 4, 5). Now in the year 38 Caligula made several changes in the East, granting Hurraeus to Zeumius. Lesser Armenia and parts of Aria to Cotsy, the territory of Cotsy to Rhaiaetaces, and giving to Polemon, son of Polemon, his father's government. These facts, coupled with that of no Damascus coins of Caligula or Claudius existing, make it probable that about this time Damascus, which belonged to the predecessor of Aretas (Ant. xiii, 6, 9), was granted to him by Caligula. The other hypotheses, that the ethnarch was only visiting the city (as if he could then have guarded the walls to prevent escape), that Aretas had seized Damascus on Vitellius giving up the expedition against him (as if a Roman governor of a province would allow one of its chief cities to be taken from him merely because he was in uncertainty about the policy of a new emperor), are very improbable (Wieseler, Chron. des apostolischen Zeitalters, p. 174). If, then, Paul's flight took place in A.D. 39, his conversion must have occurred in A.D. 36 (Neander's History of the Planting of the Christian Church, i, 107; Lardner's Credibility, etc., Supplement, ch. x; Works, v, 497, ed. 1855; Schmidt in Keil's Analecti. iii, 186 sqq.; Bertholdt, Einl. v, 270 sq). But it is still more likely that the possession of Damascus by Aretas to which Paul alludes occurred earlier, on the account of his daughter by the es- ophon of Herodes (Luke iii, 19; Matt. xi, 16; Mark vi, 16; Matt. xiv, 3), which stands in connection with the death of John the Baptist (q.v.); and in that case it affords neither date nor difficulty in the apostle's history (see Brown's Ordo Saeculorum, p. 113 n; Conybeare and Howson, i, 62; Smith's Dict. of Class. Bio- grafie, s. v.; See Chronology.

4. One or more other kings of Arabia by the same name are mentioned in history (Strabo, xvi, 781; Dio Cass. xxxv, 15; comp. Assemani, Bibl. Oriental. i, 567; ii, 531; iii, 119; and a coin of one of them is ex- tant (Miwonet, Desc. des medailles antiques, p. 284, 285; comp. Conybeare and Howson, St. Paul, i, 107); but it is not clear that the Aretas whom Josephus names as having a contest with Syllaus (Ant. xvii, 8, 2; War, i, 29, 8) was different from the preceding, and the succeeding kings of that name are unimportant in any Scriptural relation (see Anger, De tempor. ratione, p. 178; Heyne, De Aretae Arabiae rege, Viteb. 1775; Hcmlm, De ethmaarcha Judeorum Paulo obediante, Jen. 1757).

Aretas, or Aretbas, a bishop of Cessarea, in Cappadocia, is supposed to have lived in the second half of the sixth century. He wrote a Commentary on the Revelation (Σελίμπρα ιππεριως), giving a collection of the words of different authors. See Andrew (Bishop of Cessarea).

Aretius, Benedictus, a celebrated Swiss theologian; professor of logic at Marburg, in 1548; ap- pointed professor of languages at Bern, in Switzerland, 1568, and professor of theology of the college, in which office he remained until his death in 1574, leaving many works, among them—1. Examen Theologi- corum, or Leśna Comeniana (Geneva, 1569 and 1618); 2. voluminous work, much sought after at the time—5. Commentarius Ereves in Pentateuchum (Berne, 1692):—

8. Lectiones xii de Cena Domini (Geneva, 1589):—


Areóthai, a king of the Lacedaemonians, whose letter to the high-priest Onias is given in 1 Macc. xii, 20 sq. He is so called in the A. V. in ver. 20 and in the margin of ver. 7; but Omahas in ver. 19, and so in the Greek text Ομαχας (v. r. Όμαχας, Ομαχας) in ver. 20, and so in the LXX (και εγγευθη ἡ Ομαχας) in ver. 2. There is no doubt, however, that these are corruptions of Αρείας. In Josephus (Ant. xii, 4, 10) the name is written (Ἀρείας) as in the Vulgate Aretas. There were two Spartan kings of the name of Aretus, of whom the first reigned B.C. 695-665, and the second, the grandee of the former, died when a child of eight years old in B.C. 257. There were three high-priests of the name of Onias, of whom the first held the office B.C. 323-300. This is the one who must have written the letter to Aretus I, probably in some interval between 309 and 300 (Grimm, Zu Macc. p. 186). See Onias. This Aretus was foremost in the league of the states against Antigonus Gonatus (B.C. 280), and when Pylus- 114 attacked Sparta (B.C. 272) he expelled him by an alliance with the Arcaves. He fell in battle against the Macedonians at Corinth (Smith's Dict. of Class. Bio- grafie, s. v.);—Smith, s. v.

Aretus, Codex (silva manuscipti). a MS. of part of the N. T., so called from the silver letters in which it is written, which was in the possession of the University of Upsal, and is a copy from the Greek version of Ulphilas, which was made in the fourth century. It is of a quarto size, is written on vellum, the leaves of which are stained with a violet color; and on this ground the letters, which are all uncial, or capitals, are painted in silver, except the initial letters, which are in gold, of course now much faded. It contains fragments of the four gospels (in the Latin order, Matth., John, Luke, Mark) on 188 (out of about 820) leaves, so regularly written that some have imagined they were impressed with a stamp. This MS. was first discovered by Ant. Morillon in 1597, in the library of the Benedictines abbey of Werden, in Westphalia, but by some means it was deposited in Prague, and was taken to Stockholm by the Swedes on the capture of the former place in 1648. Queen Christina appears to have given it to her librarian Vossius prior to 1655, and while in his hands a transcript of it was made. Through the agency of Puffendorf, it was purchased by Count de la Gardie for the Swedish library, where it still remains. Vossius had previously placed the MS. in his uncle Junius's hands for publication; and in 1665 the text of the Gothic gospels, so far as contained in this codex, was edited by David De Vries, accompanied by the Gothic Saxon version, edited by Thos. Marshall. This ed- ition was in Gothic characters cut for the purpose, and
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for it Junius employed the transcript made by Derrier.
—Tregelles, in Horse's introd. iv, 801. See Gothic

American Confederation, a confederation of
states in South America, consisting in 1835, when
Britain emancipated her colonies from the
British, and had been
remitting, of 14 provinces, with a population of
about 1,717,800. It constituted itself an independent
state in 1816. The population, partly Europeans, part-
ly Africans, partly Indians, partly of mixed descent,
belong mostly to the Roman Catholic Church. The
inhabitants of the country districts (Tampereos) sur-
round in numbers the other tribes of South America,
and show very little interest in religion. The Roman
Catholic Church has five bishoprics, Buenos Ayres,
Cordova, Salta, Sarana, and Cuyo, all of which are
suffragans of the archbishop of Charcas, in Bolivia.
In 1835 religious toleration was granted to all denomi-
inations, and in 1835 mixed marriages were allowed,
provided that the parents agreed to bring up all the
children in the Roman Catholic Church. The tithes
were placed under the administration of the govern-
ment, which uses one part of them for school and other
objects of common interest. The convents were
suppressed except one convent of Franciscans and two
convents of nuns, and their property confiscated.
Later, the Dominicans were again allowed to settle,
and the Franciscans to receive new members from
Spain. The Jesuits established themselves at Buenos
Ayres in 1841. In 1858 there were disturbances at
Buenos Ayres in consequence of the bishop prohib-
iting ecclesiastical rites at the burial of freemen.
Protestant missionaries came to the Argentine Con-
 federation from the United States in 1835, and many
copies of the Scriptures were disseminated. A treaty
with the United States in 1857 guaranteed freedom
of Protestant worship and burial. The Methodist
mission in Buenos Ayres, commenced in a flourishing
condition. The church and congregation support the
pastor and pay the current expenses of the
church and parsonage. According to the report of
the Rev. William Goodfellow, superintendent of
the Methodist missions in South America, there were,
in 1864, appointments at Tete, Lobos, Guardia del
Monte, Canelones, and Puy, all in the province of
Buenos Ayres. At Azul, in the same province, about seventy
leagues from the city of Buenos Ayres, where there is
a fine region, rapidly filling up with good Protestant
settlers, a separate charge has been arranged, holding
a quarterly conference.

In the province of Santa Fé, Rosario, Entre Rios, and the
aggregate population of 12,000 or more, has a rapidly
increasing Protestant population, and already possesses
a Protestant cemetery, which was consecrated in 1864.
At Esperanza, also in the province of Santa Fé, there
were at that date about 600 Protestants, who were so
located as to constitute an important point, reference
to further extensions. San Carlos, in the same province,
had a Protestant population of 300 Germans and
French, whose number bade fair to increase rapidly by
immigration. Another settlement of European Pro-
testants was at San José, near Parana, in the province
of Entre Rios. It is the seat of a church, and these
Protestant colonists would unite with the Meth-
odist Episcopal Church. In 1864 the church counted
88 members and 35 probationers, and a flourishing
Sabbath-school, with 155 scholars and 20 officers. See
Wiggers, Kirchliche Statistik; 46th Annual Report of the
Min. Soc. of the M. E. Church (N. Y. 1866). See

Argenzé, Charles de Plessis d', bishop of Talle, was
born in the Castle du Plessis, near Vitre,
May 16, 1763, and died Oct. 27, 1740. In 1739 he was
appointed by Louis XIV to the abbey of St. Cris de
Guingamp, and in 1740 he became a doctor of the Sor-
bonne. In 1750 he attended the General Assembly of
the clergy of France as a deputy of the second or-
der from the province of Tours. In 1707 he was ap-
pointed by the bishop of Tréguier vicar general; in
1706, almoner of the king; and in 1723, bishop of
Tulle. In 1723 he also attended the General Assem-
by of the clergy of France as a deputy of the first or-
der from the province of Tours. He was an eminent
theological and philosophical works, among which are
L'Anégy de la Foi (against Jurieu, Lyons, 1698,
2 vols. 12mo); Lexicon Philosophicum (Hague, 1706,
4to).—Hoefner, Biographie Générale, iii, 130.

Argob (Heb. Argob) דּוֹגָב for גָּבָה, with a
prosthetic, stem-k n, the name of a place and also of
a man.

1. (Sept. Apagab, but in Kings Apagaj). A district in
Basban beyond the lake Gennesaret, containing
60 cities (Havorit Jair), originally ruled over by Og
(Deut. iv, 14), and eventually formed into a pur-
veyorship by Solomon (1 Kings iv, 18). The name
may probably be traced in the Ragab (רָגָבּ) of
the Mishna (Menachoth, viii, 3), the Rigogad (רִגּוֹגַדּ)
of the Samaritan version (see Winer's Diz. de vers.
Samar. index, p. 55), the Rigoba (Payaqot) of Jose-
phus (Ant. xiii, 15, 5), and the Argi or Ergada (Eg-
qaja) placed by Jerome and Eusebius (Onomast. s. v.
Argob) 15 Roman miles west of Gerasa (see Rend.
Palest. ii, 939). Josephus elsewhere (Ant. viii, 2, 5)
seems to locate it in Jachin (q.v.) in Gilead, a le-
itis, where Burekhardt is disposed to find it in El
Hums, a remarkable ruined site (Syria, p. 279), but
Mr. Banks (Quar. Rev. xxvi, 389) has assigned this
Dr. Robinson identifies it with the modern village
with ruins called Rigó, a few miles north-west of the
junction of the Jabbok with the Jordan (Steenkirk, iii,
Append. p. 166); and Dr. Thomson very properly
remarks that it probably denotes rather the whole adja-
cent region, for the hill on which Om-Keis (somewhat
to the north) stands is called Arkub by the Bedouins
(Land and Book, ii, 54).—Kitto, s. v.

From this special or original locality, however, the
term Argob seems to have been extended in its appli-
cation to designate a large tract to the north-east; for
we find it identified (as Josephus above) with Tra-
chonitis (i.e. the rough country) in the Targums
(Onkelos and Jonathan אֹקְלָנָס, Jerusalem אֹקְלָנָס). Later
we trace it in the Arabic version of Saadia as Mejeb
(with the same meaning); and it is now appar-
tently identified with the Lejb, a very dis-
tract south of Tiberias, and to the east of the Sea of Gali-
lee, which has been visited and described by Burek-
hardt (p. 111-119), Seetzen, and Porter (especially ii,
240-246). This extraordinary region—about 22 miles
from north to south, by 14 from west to east, and of a
regular, almost oval shape—has been described as an
ocean of basaltic rocks and boulders, tossed about in
the wildest confusion, and intermingled with fissures
and crevices in every direction. "It is," says Mr.
Porter, "wholly composed of black basalt, which ap-
pears to have issued from innumerable pores in the
earth in a liquid state, and to have flowed out on ev-
ery side. Before reaching its surface it was coag-
ulated, and it was afterward shattered and rent by in-
ternal convulsions. The cup-like cavities from which
the liquid mass was extruded are still seen, and like-
wise the wavy surface a thick liquid assumes which
cools while flowing. The rock is filled with little pits
and air-bubbles; it is as hard as flint, and emits a
sharp metallic sound when struck. As it seems
as if it may be called, this ungenius and forbidding
region is thickly studded with deserted cities and villages,
in all of which the dwellings are solidly built, and of
remote antiquity" (p. 238). The number of these towns
visited by one traveller lately returned is 50, and there
were many others to which he did not go. A Roman
road runs through the district from south to north,
ARGYLE

probably between Bosra and Damascus. On the edge of the Lejik are situated, among others, the towns known in Biblical history as Renath and Edrei. In the absence of more conclusive evidence on the point, a strong presumption in favor of the identification of the site arises from the Aram, or Arber, Halfa, and the word constantly attached to Argob, and in this definite sense apparently to Argob only. This word is בַּלְקַח (Belak), literally “a rope” (שויינא, πεταλογροσ, fumicula), and it designates with striking accuracy the remarkably defined boundary-line of the district of the Lejik, which is spoken of repeatedly by its latest explorer as “a rocky shore”; “sweeping round in a line defined as a rocky shore-line”; “resembling a Cyclopean wall in ruins” (Porter, i, 10, 219, 230, etc.). The extraordinary features of this region are rendered still more striking by the contrast which it presents with the surrounding plain of the Hauran, a high plateau of waving downs of the richest agricultural soil strewn with the Seat ofGalilee, and beyond that to the desert, almost literally “without a stone”; and it is not to be wondered at—if the identification proposed above be correct—that this contrast should have struck the Israelites, and that their language, so scrupulous of minute topographical distinctions, should have perpetuated in the Lejik and Belak (which are severally) once the level downs of Bashan (q. v.), the stony labyrinth which so suddenly intrudes itself on the soil (Argob), and the definite fence or boundary which incloses it.—Smith, s. v. See Hauran.

2. (Sept. 'Aργύρη). A subalturn or alliy of Pekahiah (B.C. 757), as appears from 2 Kings xv. 25, where we read that Pekah conspired against Pekahiah, king of Israel, and “smote him in Samaria, in the palace of the king’s house, with Argob and Ariel.” In giving this version, some think our translators have mistaken the sense of the original, which they therefore render “smote him in the harem of the palace of the king of Argob and Ariel,” as if these were the names of two cities in Samaria. Others, however, maintain, with good reason, that the particle ταξινομητος properly translated with, i.e. these two officers were assassinated at the same time; so the Sept. (μετα). It will hardly bear the other construction: the word strictly denotes near (Vulg. juxta), but that would yield no tolerable sense to the whole passage (see Keil, Comment. in loc.). According to some, Argob was an accomplice of Pekah in this conspiracy against Pekahiah; and this is confirmed by the fact that both Argob and Arieh were two princes of Pekahiah whose influence Pekah feared, and whom he therefore slew with the king. Rashi understands by Argob the royal palace, near which was the castle in which the murder took place. In like manner, Arieh, named in the same connection (“the lion,” so called probably from his daring as a warrior), was either one of the accomplices of Pekah in his conspiracy against Pekahiah, or, as Schmid understands, one of the princes of Pekahiah, who was put to death with him. Rashi explains the latter name literally by a golden lion which stood in the castle. See Pekah.

Argyle (Erugia), an episcopal see in Scotland; the diocese contains the counties or districts of Argyle, Lothian, and Lochar, with the kingdoms of the Western Isles, as Lismore, where the see is. The present title of the see is “Argyle and the Western Isles,” and the incumbent in 1865 was Alexander Ewing, D.D., consecrated in 1847.

Ari. See Lion.

Arialdus, deacon and martyr of the church of Milan in the 11th century. The Roman Church in the north of Italy was then very corrupt; a wide-spread licentiousness, originating from the unnatural institution of priestly celibacy, prevailed. Great numbers of the clergy kept concubines openly. Some earnest men, shocked by this flagrant evil, vainly in- agned the strict enforcement of celibacy the only ef- fectual cure. Chief among these reformers stood Arialdus, whose life was one continued scene of violent controversy. Although successively sanctioned by Pope Stephen III. and Nicholas III., the Reformer found little sympathy among his brethren, and used to complain that he could only get laymen to assist him in his agitation. Having at length succeeded in obtaining a papal bull of excommunication against the archbishop of Milan, a fierce tumult ensued in the city, and the Reformer declined, on the barest pretext, to aid his coadjutors. Arialdus now fled to the country; but his hiding-place being betrayed, he was conveyed captive to a desert island in Lake Maggiore, where he was murdered by the emissaries of the archbishop, and his remains thrown into the lake, June 26, 1066. His cause was at last canonized by Pope Alexander II.—Acta Sanctorum, June 28; Chambers, Encyclopaedia, s. v.

ARIANISM, a heresy with regard to the person of Christ which spread widely in the church from the fourth to the seventh centuries. It took its name from Arius, a presbyter of Alexandria, said to have been a Libyan, and a man of subtle, but not profound mind. The main part of his doctrine is that the Son was in the school of Lucian the martyr at Antioch; and the doctrinal position of Lucian (scientifically nearer to the subsequent doctrine of Arius than of Athanasius) helps to explain not only how Arius’s view arose, but also how it happened to be so widely received (comp. Dornier, Person of Christ, div. i, vol. ii, p. 227; See Athanasius). duly, he is said to have favored Meletius (q. v.), who was deposed A.D. 806; but it appears that Peter, bishop of Alexandria, the great enemy of Meletius, ordained Arius deacon (Sozom., Hist. Eccl. i, 15) about A.D. 811; but, so far as we have any account of his disposition, ejected him. When Peter was dead, Arius fled penniless to Egypt; and being pardoned by Achillas, who succeeded Peter, he was by him raised to the priesthood, and intrusted with the church of Baeccalis, in Alexandria (Epiph. Hær. 68, 4). It is said that on the death of Achillas, A.D. 813, Arius was greatly mortified because Alexander was preferred before him, and made bishop, and that he consequently sought every occasion of exciting tumults against Alexander; but this story rests simply on a remark of Theodoret (Hist. Eccl. i, 2) that Arius was envious of Alexander.

1. Ancient Arianism.—1. First Period: to the Council of Nicaea, A.D. 325. The doctrine of Arius gained currency; and he soon began to teach a doctrine concerning the person of Christ inconsistent with His divinity. “When Alexander had one day been addressing his clergy, and insisting that the Son is co-essential, and co-equal with the Father (μεταυπαραγωγος του Πατερος, αυτο την αυτοτοκον περα ον τον θεον), Arius opposed him, accused him of Sabellianism, and asserted that there was a time when the Son was not (πριν ὤτε ἦν οὔ ἦν), since the Father who begot must be before the Son who was begotten, and the latter, therefore, could not be eternal (Socrat. Hist. Eccl. i, 5). Such is the account, by the early writers, of the origin of the controversy. But if it had not begun in this way, it must soon have begun in some other. The points in question had not arrived at scientific precision in the mind of the church; and it was only during the Arian controversy, and by means of the earnest struggles invoked by it, carried on through many years of hissed convocation of many synods, and employing some of the most acute and profound intellectual the church has ever seen, that a definite and per- manent form of truth was arrived at (Dornier, Person of Christ, div. i, vol. ii, p. 227). See Arianism. At length, Alexander called a council of his clergy, which was attended by nearly one hundred Egyptian and Libyan bishops, by whom Arius was deposed and excommunicated (Sozom. Hist. Eccl. i, 15). This deci-
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den was conveyed to all the foreign bishops by cir-
culars sent by Alexander himself (A.D. 321). Arius
replied to Palestine, where by his eloquence and tal-
ents he soon gained a number of converts. Eusebius,
bishop of Nicomedia, who had also studied under Lu-
cian, and doubtless held his opinions, naturally in-
duced to favor Arius, who addressed to Eusebius a letter,
containing his doctrine, which was composed in So-
culum (On Theodoret, Hist. Eccl. i. 5), from which we derive
our knowledge of the first stage of Arian opinion. It runs
thus: "We cannot assent to these expressions, 'always
Father, always Son;' 'at the same time Father and
Son;' 'that the Son always co-exists with the Father;' 'that
the Father has no pre-existence before the Son, so
that the Father and Son have been co-eternal.' We think
and teach, that the Son is not unbegotten, nor a part of
the unbegotten by any means. Nor is he made out of any
pre-existent thing; but, by the will and pleasure of the Father, he existed before time and
age, the only begotten God, unchangeable; and that
before lie was begotten, or made, or designed, or found-
ed, he was not. But we are persecuted because we say
that the Son has a beginning, and that God has no
beginning. For this we are persecuted; and because
we say the Son is out of nothing. Which we there-
fore say, because he is not a part of God, or made
out of any pre-existent thing." (Eusebius, Hist. Eccl. i. 6)
"and, "in the midst of this musing, and of this
speech, and of this fear, and of this astonishment, I was
called, 'Eusebius, look!' 'I was called once more, 'Eusebius!'
and a third time, 'Eusebius!'" (Eusebius, Hist. Eccl. i. 6)

We now bear, for the first time, the name of Eu-
sebius of Cæsarea in connection with the controversy.
He did not accept the Arian formula (μὴ γίνεται οὐκ εἰς
ότι); but, as he had been educated in Origen's denial
of the eternal Sonship of Christ, he was just in the position
suggesting a compromise between the opposing parties.
He wrote letters in this spirit (early in 323) to the
patriarch Alexander; but the question at issue was a funda-
mental one, ready for its final decision, and the day
of compromise was past and gone (Sozomen, Hist. Eccl.
1, 15; Epiphanius, Hær. 69. 4; see Eusebius of Cæ-
area). The controversy had now spread like a
flame throughout the Eastern empire, and at last Con-
stantine found it absolutely necessary to bring it to a
point. At first he sought to reconcile Alexander and
Arius by a letter in which he urged them to drop dis-
cussion on unessential points, and to agree together
for the harmony of the church. This letter was con-
veyed by his son, Constans. He cared for no success, and an uproar arose in
Cæsarea, in which the effigy of the emperor himself was
insulted. As the provincial synods had only helped to fan
the flame of strife, Constantine determined to call
a general council of bishops, and accordingly the first
ecumenical council was held at Nice, A.D. 325,
consisting of 218 bishops, most of whom were from the
East. (SeeNice, Council of.)
The gist of the question to be settled by the Coun-
cil of Nice lay in the summary argument of Arius:
"The Father is a Father; the Son is a Son; there-
fore the Father must have existed before the Son;
therefore once the Son was not; therefore he was
made, like all creatures, of a substance that had not
previously existed." This was the substance of
the doctrine of Arius. His intellect, logical, but not pro-
found or intuitive, could not embrace the lofty doc-
trine of an eternal, unbeginning generation of the Son.
"The Father has a Son and a Son has a Father," he thought, could hardly be
argued from the nature of human generation to divine;
not seeing that his argument, while insisting on the
truth of the Sonship of Christ, ended by alienating
Him wholly from the essence of the Father. "The
Arian Christ was confessedly lacking in a divine
nature, in every sense of the term. Though the Son
of God was unreal, it seemed human, at least human like Jesus; yet that Son of God has a στιγμα. He indeed
existed long before that birth, but not from eternity.
The only element, consequently, in the Arian con-
struction of Christ's person that was preserved intact
and pure was the humanity." (Shedd, History of Doc-
trines, i. 99.) Of the debates upon these great ques-
tions in the Council of Nice no full account is extant.
Athanasius, who was then a deacon under Alexander,
bore a prominent part in the council, and contributed
largely to its decisions, in defence of which the
remainder of his life was chiefly occupied. See Aria-
nasius. For an account of the council, see Nice,
as above. Eusebius of Cæsarea was also a chief actor
in the council, and sought, in harmony with his character
and habits, to act as mediator. He proposed, finally,
a creed which he declared he had received from the
bishops who had preceded him and from the Scriptures
(Socrates, Chronicon, i. 9), and the council received it
as a condemnation of Constantine. It did not, how-
ever, contain the word ὅμοοςοι, which was insisted
upon by the orthodox. (It is given in parallel col-
umns with the Nicene Creed in Christian Remem-
brcsrz, January, 1684, p. 183.) The Creed, as finally
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adopted, condemned the heresy of Arius, and fixed the doctrine of the person of Christ as it has been held in the church to this day, declaring the Son to be "begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, of one substance with the Father, by whom all things were made" (see Socrates, Eccl. Hist. i, 8; and article CECUL, NICENES). According to Sozomen (i, 20), all the bishops but fifteen, according to Socrates (i, 8), all but five, signed the Creed. These five were Eusebius of Nicomedia, Theognis of Nice, Maria of Chalcedon, Thomas of Marmarica, and Secundus of Ptolemais; and of these only the two last held out against the threat of banishment made by the emperor. Arius was excommunicated and banished, and his books were placed on the emperor's list of books to be burned.

2. From the Council of Nice to the Council of Milan.—Soon after the close of the Council of Nice, Eusebius of Nicomedia and Theognis of Nice, being found to continue their contemnence of the Arian cause by refusing to carry out its anathemas, were deposed, were both subjected to the same penalty of exile by the emperor, and had successors appointed to their see. By imposing upon the cedibility of Constantine, they were in three years restored, and gained considerable influence at court (Sozom. ii, 16, 27). The indulgent emperor, on the statement being made to him (by a presbyter of the household of his sister Constantia, who had been a Christian, and had died in the death-bed recommended this presbyter to Constantine) that Arius had been misrepresented, and differed in nothing that was important from the Nicene fathers, had him recalled from banishment, and required him to present in writing a confession of his faith (Socrates, Hist. Eccl. i, 26). He did this in such terms as, though they admitted a latent reservation, yet appeared entirely orthodox, and therefore not only satisfied the emperor, but offended some of his own friends, who from that time separated from him (see the Creed in Socrates, i, 26). Athanasius, now bishop of Alexandria, was not so easily imposed upon, but was resolute in refusing Arius admission to the communion, since the Nicene Council had openly condemned him, until a similar synod should receive his submission and restore him. The Synod of Tyre, convened A.D. 383 by the emperor, tried Arius; on trumped-up charges of impropriety, and he was banished. The emperor then sent a mandate to the Synod, recommending that his signature to the Nicene Creed, insisted on his being received to communion by Alexander, the bishop of that city. On the day before this reception was to have taken place Arius died suddenly (A.D. 386) (Socrates, i, 26-85).

Constantine died A.D. 337, and the empire fell to his three sons, Constantine II in Gaul; Constantius in the East; Constat in Italy and Gaul. The latter was a friend and protector of Athanasius. The religious question was now greatly mixed up with politics. On the death of the younger Constantine, the emperor of the East, Constantius (340), took the Arians formally in the state, and the Synod of Tyre, his signature to the Nicene Creed, insisted on his being received to communion by Alexander, the bishop of that city. On the day before this reception was to have taken place Arius died suddenly (A.D. 386) (Socrates, i, 26-85).

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Arianism originated from Eusebius of Nicomedia, his adherents were called Eusebians. The Council of Antioch (A.D. 341), which deplored Arianism, was deposed. There were two creeds, one of which was considered to be the true creed of the church of the East. These two Arian creeds were extant in Athanasius, De Synodis, § 22-26 (see Gieseler, Ch. History, 1, § 80). As this middle course originate with Eusebius of Nicomedia, its adherents were called Eusebians. The Council of Antioch (A.D. 341), which deplored Arianism, was deposed. There were two creeds, one of which was considered to be the true creed of the church of the East. These two Arian creeds were extant in Athanasius, De Synodis, § 22-26 (see Gieseler, Ch. History, 1, § 80). As this middle course originate with Eusebius of Nicomedia, its adherents were called Eusebians. The Council of Antioch (A.D. 341), which deplored Arianism, was deposed. There were two creeds, one of which was considered to be the true creed of the church of the East. These two Arian creeds were extant in Athanasius, De Synodis, § 22-26 (see Gieseler, Ch. History, 1, § 80). As this middle course originate with Eusebius of Nicomedia, its adherents were called Eusebians. The Council of Antioch (A.D. 341), which deplored Arianism, was deposed. There were two creeds, one of which was considered to be the true creed of the church of the East. These two Arian creeds were extant in Athanasius, De Synodis, § 22-26 (see Gieseler, Ch. History, 1, § 80). As this middle course originate with Eusebius of Nicomedia, its adherents were called Eusebians. The Council of Antioch (A.D. 341), which deplored Arianism, was deposed. There were two creeds, one of which was considered to be the true creed of the church of the East. These two Arian creeds were extant in Athanasius, De Synodis, § 22-26 (see Gieseler, Ch. History, 1, § 80). As this middle
measure they brought about at the second synod of Sirimun (A.D. 357). The formula is given in 
Walford, J. Sym. p. 138). On the other hand, the 
said, bishop of Ancya, called together a synod at Ancy 
(358), which established the Semi-Arian creed, and 
rejected the Arian (see the decrees in Epiphan. 
H. 78; the confession of faith adopted by the syn 
don, in Athanas. de Syn. § 41). Constantius allowed 
himself to be easily convinced that the Siriumm 
formula favored the Anomoeans, and the confession of 
fide adopted at the second was now rejected at a 
third synod of Sirimun (358), and the anathemas 
of the Synod of Ancya were confirmed. The Ano 
moians, for the purpose of uniting in appearance 
with the Semi-Arians, and yet escape in doctrine 
from the formula Β ιν α ε π ι ο α τ ρ η τ ρ ε α τ 
τ η ε ω λ α ρ ι ω ω ω η ω ω η ω ω 
τ η ε ω λ α ρ ι 
(τ η 
is imitated (the Son is similar to the Father in all 
respects, as the Scriptures say and teach), and 
succeeded in convincing the emperor that all parties 
might be easily united in it. For this all bishops 
were now prepared, and then the Westerns were summoned 
to a council at Ariminum, the Easterns to another at 
Seleucia, simultaneously (359). After many efforts, 
the emperor at last succeeded in getting most of the 
bishops to adopt that formula. But, along with this 
external union, not only did the internal doctrinal 
situation remain the same, but also the 
forward passion of the Greeks toward 
the Anomoeans 
among such as had been like-minded, whether they 
had gone in with that union or not. Thus Constan 
tius, at his death, left all in the greatest confusion 
(A.D. 360). The new emperor, Julian (361-363), was, 
as a Pagan, of course equally indifferent to all Chris 
tian doings, and restored all the banished bishops to 
their sees. Jovian also (364), and his successors in 
the West, Valentinian († 375), then Gratian and Val 
estian II, maintained general toleration. On the 
contrary, Valens, emperor of the East (364-378), was 
a zealous Arian, and persecuted both orthodox and 
Semi-Arians.

"Various causes had contributed, since the death of 
Constantius, to increase in the East the number of ad 
derents to the Nicene Creed. The majority of the 
Orientalists, who held fast by the emanation of the Son 
from the Father, were naturally averse to strict Ari 
nianism; while the Nicene decrees were naturally allied 
to them. This was not accordingly an easy task. 
Moreover, the orthodox were united and steadfast; 
the Arians were divided and wavering. Finally, the 
influence of Monachism, which had now arisen in 
Egypt, and was rapidly becoming general and influ 
cial, was bound up with the fortunes of Athanasius; 
and this was all the more likely to be the case, 
in favor of the Nicene Creed. One of the first of the 
important converts was Melietos, formerly an Acacian 
Arian, who declared himself in favor of the Nicene 
Creed immediately after he had been nominated bis 
oph of Antioch, A.D. 361. But the old Nicene commu 
nity, which had still existed in Antioch from the time of 
Eusebius, and was thereby, according to a prescript 
Paulinus, refused to acknowledge Melietos as bishop 
the charge that he was not entirely orthodox (So 
clat. Hist. Eccl. l II. 44). The Council of Alexandria, 
assembled by Athanasius (367), sought, indeed, not 
only to smooth the way generally for the Arians to 
join their party by mild measures, but endeavored par 
ticularly to settle this Antiochian dispute; but Luc 
fer, bishop of Calaris, gave firm footing to the Mele 
itian schism about the same time by consecrating, as bishop, 
Paulinus the Eustathian. The Westerns and Egy 
ptians acknowledged Paulinus, the Oriental Nicenes, 
Melietos, the orthodox. If the emperor 
Valens (364-378) had now favored the Semi-Ari 
nians instead of the Arians, he might, perhaps, have con 
siderably checked the further spread of the Nicene 
party; but, since he wished to make Arianism alone pre 
dominant by horribly persecuting all who thought dif 
frentely, he drove by this means the Semi-Arians, who 
did not sink under the persecution, to unite still more 
with the orthodox. Thus a great part of the 
Semi-Arians (or, as they were now also called, Mac 
donianists, from Macedonius, bishop of Constantan 
potle, who had been deposed in 360, at the instigation of 
the Arians) declared themselves, at several councils of Asia 
Minor, in favor of the Nicene confession, and sent an 
tsoup to the emperor to announce their assent to it (365). 
The Arians, supported by the emperor Valens, en 
davored to counteract this new turn of affairs; yet 
the Macedonianists were always passing over more and 
more to the Nicene Creed, and for this the three great 
masters of the Church, Basil the Great, Gregory of 
Nazianzus, and Gregory of Nyssa, devoted themselves 
to work. These latter, the Oriental Niceneans did not believe 
their faith changed by their assent to the Nicene f 
rmula, but thought they had merely assumed a more 
definite expression for it in the rightly-understood 
μονογενης. Since they supposed that they had un 
changeably remained steadfast to their faith, they also 
continued to consider their Eusebian and Semi-Arian 
fathers as orthodox, although condemned by the old 
Nicenes. Thus the canons of the Oriental councils 
held during the schism constantly remained in force, 
particularly those of the Council of Antioch, A.D. 341, 
and of Laodicea (perhaps A.D. 366), which canon 
safeguarding the free election of the bishop; and forward pass 
er from the Eusebians toward the Anomoe 
anists among such as had been like-minded, whether they 
had gone in with that union or not. Thus Constan 
tius, at his death, left all in the greatest confusion 
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estian II, maintained general toleration. On the 
contrary, Valens, emperor of the East (364-378), was 
a zealous Arian, and persecuted both orthodox and 
Semi-Arians.

"Thus Theodosius, who, as a Spanishier, was a zeal 
as adherent of the Nicene Creed, found at his accession 
to the throne of the West (372) universal toleration; 
In the East, Arianism prevalent, the Homou 
sousians persecuted, and, besides them, the parties of the Photin 
as, Macedonians, and Apollinarists, with innumera 
ob other sects, existing. After conquering the Goths, 
he seemed to have determined to triumph over all the 
destructive strife. Accordingly, he summoned a 
general council at Constantinople (861), by which the 
schism among the Nicenes was peaceably removed, 
and the Nicene Creed enlarged, with additions direct 
ead against heretics who had risen up since its origin 
(see CREDO, NICEAN)." Valens was the first emperor of the 
Arians in the West to enjoy freedom of religion some 
years longer; but the case was quite altered by Theo 
doisus, and a universal suppression of the sect ensued. 
The last traces of its existence in the Byzantine 
empire appear under the Emperor Anastasius at Con 
stantinople, 491-518" (Gieseler, Church History, IV. 81).

4. Closer Proximity. — In the East, Arianism maintained itself for a long time among 
the German tribes, which had received Christianity in the 
Arian form under the emperor Valens. Arianism 
was carried by the Ostrogoths into Italy, by the Vis 
roths into Spain, and by the Vandals into Africa. 
The Ostrogoths, though strong enough, did not 
corate the orthodox. Arianism remained among them 
till the destruction of the Ostrogoth kingdom by Jus 
tinian (A.D. 558). More intolerant against the Cath 
olics were the Visigoths; but Arianism gradually lost 
hold upon them, and finally, under the guidance of 
their king, Reccared, they adopted the orthodox 
creed, and were received into the Catholic Church by 
the Council of Toledo (A.D. 589). The Arian Vandals, 
after conquering Africa in 429, under the leadership of 
Genseric, instituted a furious persecution against the 
Catholic churches, which did not cease until the destruction of
the Vandal empire through Belisarius in 584. The Suevi of Spain became Arians about the middle of the fifth century, following their connection with the Visigoths; they went over to the Catholic Church in 538, under Theodoret. The Burgundians, who came to Gaul as pagans in 417, appear as Arians in 440. The progress of the Catholic Church among this tribe is especially due to Arius of Vienna, who was the son of king Gundedag, Sigismund, who, after his accession to the throne in 517, secured to the Catholic Church the ascendency. Nowhere did the Arian doctrine maintain itself so long as among the Lombards. They invaded Italy (A.D. 568), and founded a new kingdom at Pavia, and their king, Antharis, embraced Arian Christianity in 567; but they were speedily expelled by the allied forces of the Eastern Empire under Theodendila, the Catholic daughter of the duke of Bavaria, the orthodox faith soon found adherents among them, and the son of Theodendila, Adelward, gave all the churches to the Catholics. But this called forth a reaction. An Arian ascended the throne, who, however, was unable to suppress Catholicism; and we now find in every important city in Lombardy both a Catholic and an Arian bishop. Under Luitprand, who died in 744, the Catholic Church was entirely predominant. But, although Arianism was externally suppressed, its long prevalence in Spain, Gaul, and Northern Italy left many vestiges of its influence. The excommunications of the pontiffs of Rome were received and carried out; and this country a fertile soil for the spreading of dissenting doctrines. See Revillon, de l’Arianisme des Peuples Germains (Paris, 1806, 8vo).

II. MODERN ARIANISM. — After the Reformation, the Antitrinitarians, who soon appeared, were chiefly Socinians. In Italy they especially developed themselves, and Alciati (1555) commenced his heretical course with teaching that Christ was divine, but inferior to the Father. His views were adopted by Joh. Val. Gentilis (q. v.), an acute Calabrian, who was beheaded at Berne (1586), after going far beyond Arianism in heresy. The earlier English writers on the Church history of the period tell of Arians put to death in England for heresy under Elizabeth. Plowright († 1579), Lewis († 1588), Cole and Ket († 1588), are named by Fuller, who, as well as Burnet, speak of Arian sentiments as held and propagated by various individuals in England after the Reformation. The vehemence is so much want of attention in the way in which they speak about them that little dependence can be placed on most of the allegations. Arian views were probably held by individuals from time to time; but no important manifestation took place till the beginning of the 18th century, when Arianism made its appearance in the Church of England, and also among Dissenters. Thomas Emlyn (q. v.), an English Presbyterian (but pastor in Dublin), was deposed for Arianism by the Presbytery of Dublin in 1698 (see Reid, Hist. of Presbyt. Ch. in Ireland, iii, 14), and afterward wrote largely on the controversy (Emlyn, Works, ed. by Life, Lond. 1746). In the Church of England Arian views were set forth by Whiston, professor of mathematics at Cambridge, in his Primitivæ Christiani Revivæ (Lond. 1711, 4 vols, 8vo), the last volume of which contains an account of what he considered the primitive faith in the person of Christ, and the doctrine of the Trinity, and the first volume a historical account of the proceedings of the University and Convocation against him. His sentiments were declared heretical, and he was ejected from his chair at Cambridge. He still, however, went on to write, and produced a fifth volume of his Primitivæ Christiani Revivæ, in 1712; his Council of Nice Vindicated from the Athanasian Heresy, in 1718; his Letter to the Earl of Nottingham, on the Eternity of the Son of God and the Holy Ghost, 1719; to which Lord Nottingham replied in 1720. Whiston went on to the end of his life occasionally publishing on the subject. See Whiston.

A far more learned and logical champion of error appeared in Dr. Samuel Clarke, who published in 1718 his Discourse of the Scripture Doctrine of the Trinity, which he endeavored to show, in a commentary on forty texts of Scripture, the subordination of the Son to the Father.

"Reason had so strongly the ascendant in Clarke's composition that every thing must be subjected to its rule and measure; that only must stand, in matters of religion, which is not opposed to this leading principle of the Catholic Church, and which the rightly-divined Church, by reason of its authority, presented for the purpose of subserving the true welfare of the Church and the people of God." This book is illustrated by seven plates, containing figures of the Trinity, and of the biblical personages of whom he speaks, with short and comprehensive descriptions. Clarke's later works, as well as a number of his earlier ones, were published in the last two volumes of the Proceedings of the Royal Society, London. These works consist of a treatise on the nature of reason, the divine attributes, the immortality of the soul, and a number of other subjects.

For a more detailed description of each of these works, see the references listed in the text.
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Arians worshipped themselves upon it; they make the Son of God a creature! not they; God forbid." The Arian controversy commenced about the same time among the Western Bishops, and as fiercely and as destructively among them than in the Church of England. It began in the west of England with James Pierce, who, and his colleague Joseph Hallet, were learned Presbyterian ministers in Exeter. The flame spread to London, and occasioned the celebrated Baxter's Hall controversy, and raged as fiercely on that side as on the Presbyterian body. The books and pamphlets written on the subject are very numerous. The principal on the Arian side are the following: The Case of the ejected Ministers of Essex; Dr. Calamy, Dr. Clayton, bishop of Clogher, and for a while carried on with considerable warmth. He published in 1751 An Essay on Spirit, in which the doctrine of the Trinity is considered, etc. This pamphlet was not in reality the bishop's, but the production of a young clergyman, who was given aside secretly to 2000 ducats, and identified himself with. See CLAYTON. The most learned of all English Arians was Lardner (q. v.). On the orthodox side were William Jones, in his Full Answer to the Essay on Spirit, and afterward in his Catholic Doctrine of the Trinity (Joun's Works, vol. i.); and Dr. Randolph, in his Vindication of the Doctrine of the Trinity (1756, 8vo.). At the present day Arianism has almost become extinct in England, having merged into one or other of the various grades of Socinianism, and is only to be found, in any thing like a systematic form, among the Presbyterians in the north of Ireland, especially those of the Synod of Munster (see Henderson's Buck, Theol. Dictionary, s. v.); Bogue and Bennett, History of Disserters, i. 168 sq.; Reid, Hist. of Presbyterian Ch. in Ireland, i. 14, 480). Both in England and America there are doubtless many Arians among those who are called Socinians and Unitarians. See articles on these titles, and also ATHANASIUS; TRINITARIUS.

The sources of information on the early history of Arianism are the church historians, Socrates, Sozomen, and Theodoret, and also of Philostorgius the Arian, with the writings of Epiphanius and Athanasius. See also Mainburg, Histoire de l'Arianisme (Amsterdam, 1862, 3 vols.); the same, History of Arianism, transl. by Webster (London, 1762, 2 vols.); Stark, Versuch einer Geschichte d. Arianismus (Berlin, 1782, 3 vols.); Tillemont, Memoires, t. vi.; also, translated, Tillemont, History of the Arians and the Council of Nicaea (London, 1721, 2 vols. 8vo.); Whitaker, Origin of Arianism disclosed (London, 1791, 8vo.); Mohler, Athanasius and his Zeitalter (h.); Newman, The Arians of the Fourth Century, transl. by Wyld (London, 1839, 8vo.); Haenckel, Athanasius contra Arianae Controveriae (Marburg, 1816); Baur, Geschichte der Dreieinigkeit (1841-8, 3 vols. 8vo.); Meier, Lehre v. d. Person Christi, vol. i., 2, 3; Eng. translation, div. i. vol. ii.; Neander, Church History, i. 655-429; Mosbach, From the Beginnings of the Church to the Council of Nicaea (London, 1838, 8vo.); Haenckel, Athanasius contra Arianos (Leipzig, 1837); and in the most recent works, see Migne, Patrologia Latina, li.xii.; Hase, Ch. Hist., § 102-106; Neander, Hist. of Dogmas, i., 262 sq.; Hagenbach, Hist. of Doctrines, §§ 42-9, 362; Shedd, Hist. of Doctrines, vol. i., bk. iii. Herzog, Real-Encyklopädie, i. 490; Watson, Theol. Institute, pt. ii., ch. xvi.; Bright, Ch. Hist., i., 347; Victoria, Examin. Unitarian, ii., 298; Cunningham, Historical Theology, ch. ix.; A. de Broglie, L'Eglise et l'Empire Romains au 17ème Siècle (6 vols. Paris, 1886).

vol. i. and ii contain the reign of Constantine; vol. iii. and iv the reigns of Constantine and Julian; vol. v. and vi the reigns of Valentinian and Theodosius. On modern Arianism, see besides the titles named in the course of this article, Van Mildert, Life of Waterland (in Waterland's Works, vol. i.); Nelson, Life of Bishop Bull; Lindsay, Historical View of Unitarians (Sociolin, Lond. 1768, 8vo.); Fairbairn, Appendix to Donner's Person of Christ, vol. v.

Ariartha ('Apopa0087; apparently compound of the Persian prefix Ara-, the essential element of the old national Aphus or *Aphos, and the ending -tha, 762; signifying "honorable;" see Dr. Rosen, in the Qurr. Journ. of Educa. i. 386; and the Zend rtaia, "master," Bopp, Vergleichende Grammatik, p. 196; Pot, Etyrnologische Forschungen, p. xxxvi), a common name of the kings of Cappadocia (see Smith's Dict. of Class. Biog. s. v.), one of whom is named in the Apocalypse (1 Rev. xcvi., 22), as ruling that country during the time of the Jewish governor Simon, about B.C. 139. See ATTALUS. The king there designated is doubtless Ariarathes V., surnamed Philopator (παλαιτοτάροο).
ambitious order omitted no opportunity to take revenge on so dangerous a foe—the more powerful because his orthodoxy had never been questioned, and was supported by uncommon erudition. He was accused of Judaism because he had inserted in the Polyglott certain Chaldee paraphrases, which tended to confirm the Jews in their errors. He made many voyages to Rome to justify himself, in 1590 was honorably dismissed, and died at Seville in 1598, prior to the convet of St. Jago. Arias's numerous and extensive literary works chiefly belong to theological, but partly also to classical literature, but his Polyglott certainly holds the principal place; it is generally called the "Antwerp Polyglott," or, from the patronage bestowed on it by Philip II., "El Reino." It was the same sometimes after the printer, "Biblia Plantiniana."

Ariath, a city mentioned in the Notitia Ecclesiastica, and thought by Porter (Damascius, ii, 136) to be the present large city Arj, nearly three hours north of Busrah, at the west base of the Hauran mountains (Van de Velde, Memoir, p. 268).

Ar'dal (Heb. Arid'yaq, אֲרִדָּל, of Persian origin, perhaps meaning strongly: Sept. Ἀριάδνη), the ninth of the ten sons of Haman, slain by the Jews of Babylonia (Esth. iv. 8). B.C. cir. 478.

Ar'dath (Heb. Ar'das, אָרְדָּת, same stem, as Ardes; Sept. Σαρδαία, τ. Σαρδαίδα, the sixth of the ten sons of Haman, slain by the Jews in Babylonia (Esth. x. 8). B. C. cir. 478.

Ar'is (Heb. Ar'is, אַרִיס, only with the art., אַרִיס, the lion; Sept. Ἀρίας), the name apparently of one of the body-guard slain with King Pekahiah at Samaria (2 Kings xv. 25). B. C. 757. See ARGOB.

Ar'til (Heb. Ar'til, אָרְתִּיל, Sept. Ἀρίτηλ), a word meaning "lion of God," and correctly enough rendered "lion-like" in 2 Sam. xxiii. 20; 1 Chron. xi. 22. It was applied as an epithet of distinction to bold and warlike persons, as among the Arabians, who surnamed All "The Lion of God" (Abulf. Amm. i. 96; Bochart, Hieros. i. 216). Others, as Thenius, Winzer, first, upon look at these passages as a proper name, and translate "two [sons of] Ariel," supplying the word פָּרָש, which might easily have fallen out. See ARELI.

1. One of the chief men sent for by Ezra to procure Levites for the services of the sanctuary (Exra viii. 16). B.C. 459.

2. The same word is used as a local proper name in Isa. xxix. 1, 2, 7, applied to Jerusalem, "as victorious under this latter passage" Gesenius (Thes. Hebr. p. 147) and others, unsatisfied with the Hebrew, resort to the Arabic, and find the first part of the name in Ari, fire-bearth (cognate with Heb. יָרָשׁ, light, i. e. fire), which, with the Heb. אל, God, supplies what they consider a more satisfactory signification (but see Hävernick, Comment. in loc.). It is thus applied, in the first place, to the altar, and then to Jerusalem as containing the altar. Henderson gives the word this etymology also in the passage in Isa. (see Comment. in loc.).

A'rim. See KIRJATH-ARIM.

Arimatea's (Ἀριματεια, from the Heb. Ramthaim, with the art., prefixed), the birth-place of the wealthy Joseph, in whose sepulchre our Lord was laid (Matt. xxvii. 57; John xix, 46). Luke (xxiii, 51) calls it "a city of the Jews;" which may be explained by 1 Mac. xi, 84, where King Demetrius thus writes: "We have ratified unto them (the Jews) the borders of Judæa, with the three governments of Apherema, Lydda, and Ramathen (Ῥαμαθην), that are added unto Judea from the country of Samaria." Eusebius (Onomat. s. v.) and Jerome (Epist. Paules) regard the Arimathæa of Joseph as the same place as the Ramathaim of Samuel, and place it near Lydda or Diospolis (see Reland, Palast. p. 573 sq.), Samuel's birth-place, the Ramah of 1 Sam. i, 19, which is named in the Septuagint Armakaim (Ἀρμακαίμ), and by Josephus Armachia (Ἀρμαχία, Ant. v, 10, 2). Hence Arimatea has by most been identified with the existing Ramleh, because of the similarity of the name to that of the city of Ramah which is already known (םַעַם), and because it is near Lydda or Diospolis. Dr. Robinson (Researches, iii, 40, 44; new ed. iii, 141), however, disputes this conclusion on the following grounds: (1.) That Abulfeda alleges Ramleh to have been built after the time of Mohammed, or about A.D. 716, by Sulaiman Abd-al-Malik; (2.) that "Ramah" and "Ramleh" are the same name; and (3.) that this Ramleh is in a plain, while Ramah implies a town on a hill (כרמל). To these objections it may be answered, (1.) That Abulfeda's statement may mean no more than that Sulaiman rebuilt the town, which had previously been in ruins, just as Rehabom and others are said to have built "many" towns that had existed long before their time; for the Moabites seldom built towns on low sites or out of the mountains; so that there is not a town in all Palestine that is with certainty known to have been founded by them. (2.) In such cases they retain the old names, or others re- semblings them in sound, if not in signification, which may account for the difference between Ramah and Ramleh. (3.) Neither can we assume that the place called Ramalah could not be in a plain, unless we are ready to prove that Hebrew names were always significant and appropriate. This they probably were not. They were so in early times, but not eventually, when towns were numerous, and took their names arbitrarily from one another without regard to local circumstances. Further, if Arimatea, by being identified with Ramah, was necessarily in the mountains, it could not have been "near Lydda," from which the hills are seven miles distant (see Thomson, Land and Book, ii, 800; comp. Wilson, Lands of Bible, ii, 288). See RAMATHAIM-ZOPHIM.

Ramleh is in north lat. 31° 56', and east long. 28° 28', 8 miles south-east from Joppa, and 24 miles north-west by west from Jerusalem. It lies in the fine undulating plain of Sharon, upon the eastern side of a broad, low swell rising from a fertile sandy plain. Like Gaza and Jaffa, this town is surrounded by olive-gardens and gardens of vegetables and delicious fruits. Occasional palm-trees are also seen, as well as the khurb and the aycamore. The streets are few; the houses are of stone, and many of them large and well built. There are five mosques, two or more of which are said to have once been Christian churches; and there is here one of the largest Latin convents in Palestine. The place is supposed to contain about 2000 inhabitants, of whom two thirds are Moamens, and the rest Christians, chiefly of the Greek Church, with a few Armenians. The inhabitants carry on some trade in cotton and soap. The great caravan-road between Egypt and Damascus, Smyrna, and Constantinople passes through Ramleh, which is the most frequented road for European pilgrims and travellers between Joppa and Jerusalem (Robinson, iii, 27; Raumer, p. 218). The tower is the most conspicuous object in or about the city. It stands a little to the west of the town, on the highest part of the swell of land, and is in the midst of a large quadrangular enclosure, which has much the appearance of having once been a splendid khan. The tower is wholly isolated, whatever may have been its original destination. The town is first mentioned under its present name by the monk Bernard, about A.D. 870. About A.D. 1150 the Arabian geographer Edrisi (ed. Janbert, ii, 899), described Ramleh and Jerusalem as the principal cities of Palestine. The first Crusaders, on their approach, found Ramleh deserted by its inhabitants; and with it and Lydda they endowed the first
Latin bishopric in Palestine, which took its denomi-
nation from the latter city. From the situation of
Ramleh between that city and the coast, it was a post
of much importance to the Crusaders, and they held
possession of it generally as it came into the pos-
79, ed. Asher), who was there in A.D. 1173, speaks of
it as having been formerly a considerable city. Belon
(Observat. p. 811), in 1547, mentions it as almost de-
serted, scarcely twelve houses being inhabited, and
the fields mostly untilled. This description must have
occurred after 1497; for La Grande, l'voyage de l'Israe-
lem, fol. xiv, speaks of it as a popolado though
together partly ruined), and of the seigneur de Rama" as
an important personage. By 1674 it had somewhat re-
vived, but it was still rather a large unvalleied village
than a city, without any good houses, the governor himself being lodger in a house, in New-
eve, i. 6). A century later it remained much in the
same state, the governor being still ill lodger, and
the population scarcely exceeding 200 families (Vol-
ney, ii. 220). Its recent state must, therefore, indicate
a degree of comparative prosperity, the growth of the
present century (see Robinson's Researches, iii. 368
sq. Kito, v. v. See RAMAH.

Arindela (Arindela), an episcopal city of the
Third Palestine of considerable importance, noticed in
the early ecclesiastical lists (Reland, Palest. p. 588,
589); identified by Dr. Robinson (Researches, ii. 496)
with the site Ghuruddal, near the south-east corner of
the Dead Sea, consisting of considerable ruins on the
slope near the river for a spring, forsaking his original
profession. He presented to the Emperor Adrian, at
the same time with Quadratus, an Apology for the
Christian Faith, which existed in the time of Eusebius
and Jerome, and even as late as that of Ussurados, and
Addo of Vienna, if the account given of the passion of
St. Dionysius the Areopagite may be relied on. Ari-
tides flourished about A.D. 128. Jerome says that his
Apology was filled with passages from the writings of
the philosophers, and that Justin afterward made much
use of it. He is commemorated August 1st.—Cave,
Hist. Lit. anno 128; Euseb. Hist. Eccl. lib. iv, cap. iii;
Lardner, Hist. of the Churc. in Great Brit., i. 293; Fabricius, 957, 369; for
Aristeobulus (Apostolic, best counselor, a frequent Grecian name), the name of several men in
sacred history.

1. A Jewish priest (2 Macc. i. 10), who resided in
Egypt in the reign of Ptolemy VI Philometer (comp.
Grimm, 2 Macc. i. 9). In a letter of Judas Maccaeus,
he is addressed (P. C. 165) as the representative of
the Egyptian Jews (Apostolic, . . . κοίτιν μοι ἐκ τοῦ
Ἰούδα. 2 Macc. i. c.), and is further styled "the
teacher" (τάσσασαρ, i.e. counselor) of the king.
Josephus makes no mention of him; and the genuine-
ness of the letter itself is doubtful (De Wette, Eichh.
1, 418); yet, as they both lived at this time an emi-
nent Jew of this name at the Egyptian court, and
have thought them identical with the peripatetic phi-
losopher of the name (Clem. Alex. Str. v. 58; Euseb.
Prop. Eccl. viii. 9), who dedicated to Ptol. Philometer
his allegorical exposition of the Ptolemaic textile (Biblioth.
vii. 23, 32); and is even preserved by Clement and Eusebius (Euseb. Prop.
Eccl. vii. 18, 14; viii. 8, 9, 10; xii. 12; in
which the Clementine fragments recur); but the au-
thenticity of the quotations has been vigorously con-
tested. It was denied by R. Simon and especially
by Hodge (De bibl. test. orig. p. 50 sq. Oxford, 1700),
who was answered by Valckenaer (De Aristobulo)
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ulo Judeo, Lugd. Bat. 1800); and Valckenier's arguments are now generally considered conclusive (Grüber, Philo, ii, 71 sq.; Dähne, Jud. Ant. Relig. Philo, ii, 25; Rück, der Philo-Forscher iv, 2, 3, 19 sq.; n.). The object of Aristobulus was to prove that the peripatetic doctrines were based (προτεινόντα) on the Law and the Prophets; and his work has an additional interest as showing that the Jewish doctrines were first brought into contact with the Aristotelian and not with the Platonic philosophy (comp. Matter, Hist. de Philos. 158 sq.). Arguments which remain are discussed at length in the works quoted above, which contain also a satisfactory explanation of the chronological difficulties of the different accounts of Aristobulus. (See Elchhorn, Biblioth. d. bibl. Lit. v, 285 sq.)—Smith, a. v. 2. The eldest son of John Hyrcanus, prince of Judea. In B.C. 110, he, together with his brother Antigonus, successfully prosecuted for his father the siege of Samaria, which was destroyed the following year (Josephus, Ant. xiii, 10, 2 and 8; War, i, 2, 7). Hyrcanus dying in B.C. 107, Aristobulus took the title of king, being the first instance of the assumption of that name since the Babylonian captivity (but see Strabo, xvi, 762), and secured his power by the imprisonment of all his brothers except his favorite one Antigonus, and by the murder of his mother, to whom Hyrcanus had left the government by will. The life of Antigonus was soon sacrificed to his brother's ambition; and the remaining members of his family were found in close union with his party, and the remorse felt by Aristobulus for his execution increased the illness under which he was at the time suffering, and thus hastened his own death, B.C. 106. During his reign the Jews were subdued and compelled to adopt the Jewish law. He also received the name of Ἐβδομάδος from the seven days of the week by which he showed the Greeks (Joseph. Ant. xiii, 11; War, i, 8).—Smith, Dict. of Class. Biog. a. v. 3. The younger son of Alexander Janneus by Alexandra (Josephus, Ant. xiii, 16, 1; War, i, 5, 1). During the nine years of his mother's reign he set himself against the party of the Pharisees, whose influence she had sought; and after her death, B.C. 70, he made war against his eldest brother Hyrcanus, and obtained from him the resignation of the crown and the high-priesthood, chiefly through the aid of his father's friends whom Alexandra had placed in several forresses of the country to save them from the vengeance of the Pharisees (Joseph. Ant. xiii, 16, 2; xiv, 1, 2; War, i, 6, 6; 11). In B.C. 65 Judea was invaded by ARETAS, king of Arabia Petraea, with whom, at the instigation of Antipater the Idumæan, Hyrcanus had taken refuge. By him Aristobulus was defeated in a battle and besieged in Jerusalem; but Aretas was obliged to raise the siege by Scæurus and Gabinius, Pompey's lieutenants, whose intervention Aristobulus had purchased (Joseph. Ant. xiv, 2; 5; 8; War, i, 6, 2 and 3). In B.C. 63 he pleased his cause before Pompey at Damascus, but finding him disposed to favor Hyrcanus, he returned to Judea and prepared for Pompey's approach, which had led to the return of Hyrcanus, was persuaded to obey his summons and appear before him; and being compelled to sign an order for the surrender of the garrison, he withdrew in impotent discontent to Jerusalem. Pompey still advanced, and Aristobulus again met him and made submission, but, his friends in the city refusing to perform the terms of the capitulation, empeobiuc was besieged and took Jerusalem, and carried away Aristobulus and his children as prisoners (Joseph. Ant. xiv, 8, 4; War, i, 6, 7; Plut. Pompey, 40; Strabo, xvi, 762; Dion Cass. xxxv, 15, 16). Appian (Bell. Mith. 1117) erroneously represents him as having been put to death by Pompey, but after Pompey's death (B.C. 57) he escaped from confinement at Rome with his son Antigonus, and, returning to Judea, was joined by large numbers of his countrymen, and renewed the war; but he was besieged and taken at Machæra, the fortifications of which he was attempting to restore, and was sent back to Rome by Gabinius (Jos. Ant. xiv, i, 2; War, ii, 11, 6; Dion Cass. xxxvii, 56). In B.C. 49 he was again raised by Julius Caesar, who sent him into Judea to forward his interests there, but he was poisoned on the way by some of Pompey's party (Joseph. Ant. xiv, 7; War, i, 9, 1; Dion Cass. xli, 18, 10).—6. The grandson of I. 3, and son of Alexander Janneus, B.C. 71, of Antigonus, B.C. 40, of Hyrcanus. His mother Alexandra, indignant at Herod's having bestowed the high-priesthood on the obscure Aanaelus, endeavored to obtain that office for her son from Antony through the influence of Cleopatra. Herod, fearing the consequences of this application, and urged by Marianne's entreaties, deposed Aanaelus, and made Aristobulus high-priest, the latter being only 17 years old at the time. The king, however, still suspecting Alexandra, and keeping a strict and annoying watch upon her movements, she renewed her complaints and designs against him with Cleopatra, and at length obtained the assistance of the Egyptians. On this Herod discovered this, and affected to pardon it; but soon after he caused Aristobulus to be treacherously drowned at Jericho, B.C. 85 (Joseph. Ant. xvi, 8; War, i, 22, 2).—13. One of the sons of Herod the Great of Marianne, and sent with his brother Alexander to Rome, when Vespasian, B.C. 71, seized the throne of Judæa, to take their part with the garrison of Pollias (Josephus, Ant. xv, 10, 1). On their return to Judæa, the suspicions of Herod were excited against them by their brother Antipater (q. v.), aided by Phoreras and their aunt Salome, though Berenice, the daughter of the latter, was married to Aristobulus; the young men themselves suspecting their enemies with a handle against them by the indiscræte expression of their indignation at their mother's death. In B.C. 11 they were accused by Herod at Aquilea before Augustus, through whose mediation, however, he was reconciled to them. Three years after Aristobulus was again involved with his brother in a charge of plotting against their father, but a second reconciliation was effected by Archelaus, king of Cappadocia, the father-in-law of Alexander. A third accusation, through the arts of Euryales, a Lacedæmonian adventurer, proved fatal. By permission of Augustus, the two young men were arraigned by Herod before a council, composed of which they were not even allowed to be present to defend themselves), and, being condemned, were soon after strangled at Sebaste, B.C. 6 (Joseph. Ant. xvi, 1-4; 8; 10; War, i, 23-27; comp. Strabo, xvi, 765).—15. See ALEXANDER. 3. Surname "the younger" (ὁ νεώτερος, Josephus, Ant. xxi, 2), was the son of the preceding Aristobulus and Berenice, and the grandson of Herod the Great. Himself and his two brothers (Agrippa I and Herod, the future king of Chalcis) were educated at Rome, together with Claudius, who was afterward emperor, and who appears to have regarded Aristobulus with great respect. He is also mentioned as being present at the marriage of Herod after Pontius Pilate had married to Jotape, a princess of Emessa, by whom he left a daughter of the same name (Josephus, Ant. xvi, 5; War, ii, 11, 6).—18. The son of the son of Alexander Janneus by Alexandra (Josephus, Ant. xiii, 4, 1), was the son of the preceding Aristobulus and Berenice, and the grandson of Herod the Great. Himself and his two brothers (Agrippa I and Herod, the future king of Chalcis) were educated at Rome, together with Claudius, who was afterward emperor, and who appears to have regarded Aristobulus with great respect. He is also mentioned as being present at the marriage of Herod after Pontius Pilate had married to Jotape, a princess of Emessa, by whom he left a daughter of the same name (Josephus, Ant. xvi, 5; War, ii, 11, 6).—18.
7. Son of Herod, king of Chalca, grandson of the Aristobulus who was strangled at Sebaste, and great-grandson of Herod the Great. In A.D. 55 Nero made him king of Armenia Minor, in order to secure that province from the Parthians; and in A.D. 61, the emperor added to his dominion the whole province of Greater Armenia, which had been given to Tigranes (Josephus, Ant. xx, 8, 4; Tacit. Ann. xii, 7; xiv, 26). Aristobulus appears (from Josephus, War, vii, 1, 4) to have also obtained from the Romans his father's kingdom of Chalca, which had been taken from his father. A.D. 65; and it is said that he was appointed, as joining Casenius Pashus, proconsul of Syria, in the war against Antiochus, king of Commagene, in the fourth year of Vespasian, or A.D. 78 (Josephus, ib.). He was married to Salome, daughter of the famous Herodias, by whom he had three sons, Herod, Agrippa, and Agrippus; of these, nothing further is recorded (Josephus, Ant. xviii, 5, 4.—Jb.

8. A person, perhaps a Roman, named by Paul in Rom. xvi, 10, where he sends salutations to his household. A.D. 55. He is not himself saluted; hence he may not have been a believer, or he may have been absent or dead. Tradition represents him as brother of Barnabas, perhaps justly; but he is not mentioned as such in the ten- leges that he was ordained a bishop by Barnabas, or by Paul, whom he followed in his travels, and that he was eventually sent into Britain, where he labored with much success, and where he at length died (Menag. Gruc. iii, 17 sq.).—Kitto, s. v.

Aristotle (Ἀριστοτέλης), one of the greatest philosophers Greece has ever seen, whose philosophical system has exercised for a long time a controlling influence on the development of Christian philosophy and on Christian literature in general. Aristotle was born in B.C. 384, at Stagira, in Macedonia, whence he received his surname, The Stagirite. He was first instructed by his father, the Greek physician of King Augustus III of Macedonia; afterward by Proxenos in Atenaeus. At the age of 17 years he went to Athens, where he enjoyed for 20 years the instruction of, and intercourse with, Plato. In B.C. 348 he was appointed by Philip of Macedonia teacher of his son Alexander. About 335 he returned to Athens, where he established a new school of philosophy in the "Lyceum" (Λύκειον, so called from an epitaph of Apollo), a gymnasia near the city. There he instructed in the mornings a select circle of disciples (Acroate, Exoteric), while in the afternoons he gave popular lectures to all kinds of readers (Eroteric). At the age of 18 years he was accused of impiety, and compelled to leave Athens. He went to Chalca, and died soon after (B.C. 322). At Stagira an annual festival, called the "Aristotelica," was celebrated in his honor. According to a Jewish legend, he is said to have turned Jew in consequence of a conversation held with a Jew at Athens. He is said to have composed about 800 works, lists of which are given by Diogenes Laertius and others. Many of his works are lost; while, on the other hand, several that bear his name are undoubtedly spurious. The oldest complete edition of his works was published by Aldus Manutius (Venice, 1496-98, 5 vols. fol.); the latest and best by Imman. Bekker (Berlin, 1831 sq. 4 vols.).—Smith's Dict. of Class. Biog. s. v.

The influence of the philosophical system of Aristotle on the intellectual development of the human race has been more extensive and more lasting than that of any other system except Plato. This supremacy is to a great extent ascribed (1) to his method, which was so restricted the range of human observation and thought, but also fixed the laws of their operation, so far as the field of the outer world is concerned, on principles fundamental to the human mind; (2) to his logic, which grew out of his method and also complemented it; (3) to the practical character of his intellect, and the practical tendency of his speculations, even the most subtle; and (4) to the comparative clearness and simplicity of his system, which arises partly from the really luminous clearness of his own intellect, and partly from the fact that the most profound problems of philosophy do not come within the range of his method when applied to speculative questions. His chief argument is the so-called empirical one, viz., to begin with the observation of phenomena, and to reason upon them. "Art commences when, from a great number of experiences, one general conception is formed, which will embrace all similar cases; experience is the knowledge of the individual; art in the general" (Metaph. i. 3). What Aristotle here calls "art" is plainly what we now call 'induction; and had he adhered throughout to the method here indicated, he would have been, in reality, what Bacon is called, the father of the inductive philosophy. The distinction between Aristotle and Plato is, that while both held that science could only be formed from universals, ὁ μὲν θάλαμος, Aristotle contended that such universals had purely a subjective existence, i. e. that they were nothing more than the inductions derived from particular facts. He therefore made experience the basis of all science, and reason the architect. Plato, on the contrary, made reason the architect, and to direct man to the observation and interro-gation of nature, that of the other was to direct man to the contemplation of ideas" (Lewes, Hist. of Philosophy, ii, 114). In passing from Plato to Aristotle, the thoughtful student observes that he comes into a different if not a lower plane. The end of a society is to show, in opposition to the Sophists, that the mind of man is not its own standard; the tendency of Aristotle's teaching is to show that it is. It has been the fashion, since Hegel's exposition of Aristotle, to deny that his doctrine is substantially realism, in the empirical sense as opposed to Plato's idealism. This is a mistake. Plato and Aristotle could say that "dialectic is that science which discovers the difference between the false and the true. But the false in Plato is the semblance which any object presents to the sensationized mind; the true the very substance and meaning of that object. The false in Aristotle is a wrong affirmation concerning any matter in what the mind takes cognizance; the true a right affirmation concerning the same matter. Hence the dialectic of the one treats of the way whereby we obtain to a clear and vital perception of things; the dialectic of the other treats of the way in which we discourse of things. Words are the one, things the other. The one is the subtest of the apprehension of realities of which there are no sensible exponents. Words to the other are the formulas wherein we set forth our notions and judgments. The one desires to ascertain of what hidden meaning the word is an index; the other desires to prevent the word from transgressing certain boundaries which he has fixed for it. Hence it happened that the sense and leading maxim of Plato's philosophy became not only more distasteful, but positively more unintelligible to his wisest disciple than to many who had not studied in the Academy, or who had set themselves in direct opposition to it. When Aristotle had matured his system of dialectics, he proposed to fix something in it so perfect and satisfactory that he could not even dream of any thing lying outside of its circle, and incapable of being brought under its rules. He felt that he had discovered all the forms under which it is possible to set down any proposition in words; and what there could be besides this, that opening there could be to any form of the government of these forms, he had no conception. At any rate, if there were such a one, it must be a vague, uninhabited world. To suppose it peopled with other, and those mere real and di-lectic forms, was the extravagance of philosophical delirium. Accordingly, when he speaks of the doctrine of substantial ideas, of ideas, that is to say, which are the grounds of all
our forms of thought, and consequently cannot be subject to them, he is reduced to the strange, and, for so calling it, most distinct sense, of begging the whole question; of arguing that, since these ideas ought to be included under some of the ascertained conditions of logic, and by the hypothesis are not included under any, they must be fictitious" (Maurice, *Moral and Metaph. Philosophy*, ch. vi, div. iii, § 2). They may, of course, be denied; but, from the universal from the particular, we must reason; and the theory of reasoning is logical, which, according to Aristotle, is the organon or instrument of all science, *phaenomen formam*. In this field the pre-eminence of Aristotle is indisputable; he may, indeed, be said to have invented the whole part of logic, and to have made it to this day substantially what he made it. Grote observes that what was begun by Socrates, and improved by Plato, was embodied as a part of a comprehensive system of formal logic by the genius of Aristotle; a system which was not only of extraordinary value in reference to the processes and controversies of its time, but which also, having become insensibly worked into the minds of instructed men, has contributed much to form what is correct in the habits of modern thinking. Though it has now been enlarged and recast by some modern authors (especially by Mr. John Stuart Mill in his admirable System of Logic) the system of Aristotle is in common use with the vast increase of knowledge and extension of positive methods belonging to the present day, we must recollect that the distance between the best modern logic and that of Aristotle is hardly so great as that between Aristotle and those who preceded him by a century—Empedocles, Anaxagoras, and the Pythagoreans—and that the movement in advance of these latter commenced with Socrates" (*History of Greece*, pt. ii, ch. Ixviii).

In Psychology Aristotle anticipated a great deal of what is called "mental philosophy" at present. The soul, he says, is an entity; not the product of matter or of organization, but distinct from the body, though not separable from it as to its form (*De Anima*, ii, 1). In this principle he agrees with Plato, and it saves his doctrine from becoming wholly materialistic, a tendency natural to the empirical method. "The faculties (συνείδεσις) of the soul are production and nature (ζωή) and an organic being (ζωοειδής), and an interacted being (ζωονομοποιητικόν), and will or impulse. His remarks are particularly interesting on the manifestations of the cognitive powers (*De Animi*, ii, 3, 4; *De Sensu* et Sensibili, 1, 3, 2), on the senses; on common sense (*κοινή aίσθησις*); the first attempt toward a clearer indication of consciousness (ibid. iii, 1 sq.), on imagination, reminiscence, and memory (ibid. iii, 8, *De Memo- ria*). The act of intuition and perception is a reception of the forms of objects; and thought is a reception of the forms presupposed by feeling and imagination (ibid. iii, 4). Hence a passive (σώματος, intellectus passus) and an active (σώματος, intellectus agent) first implies receptivity for those forms, therefore it has the closest relation with the faculty of feeling, and hence with the body; to the latter, which elaborates those forms into judging (σώματος δικαίωμα) and inferring (σώματος αναγωγή), and which moreover itself thinks, it appertains indestructibility (immortality without consciousness or memory) (*De Animi*, ii, 1-6, iii, 2 sq.). Thought itself is a power separate from the body, coming from without into man (*De Gener. Anim.* ii, 5), similar to the element of the stars (Cic. *Acad. Quest*, I, 7). Further, the understanding is theoretical or practical; it is the large mass as much as it processes end and aims, and the will (τὸ ὑπόκεισθαι) is an impulse directed toward matters of practice—that is to say, toward good; which is real or apparent, according as it procures a durable or a transient enjoyment (*De Animi*, iii, 9-11; *Eth. iii, vi*): ὑπόκεισθαι is subdivided into ἀπατή and ἀκυρωσία—the will, properly so called, and desire. Pleasure is the result of the perceive and the will, the necessary consequence of the power again is perfected. The noblest pleasures spring from reason (Ethic. x, 4, 5, 8)."—Tennemann, § 146.

From Psychology we proceed to Metaphysics, or "the first philosophy," as Aristotle called it, i.e. the attempt to systematize all the sciences at the same time. While adhering strictly to his own empirical method, he would have confined himself to the relative, and not sought the absolute at all. His *prima philosophia* deals with the unchangeable, while physical science deals with change or movement. "Matter," he said, "exists in a threefold form: first, a substance, perceptible by the senses, which is finite and removable from any substance; either the abstract substance, or the substance connected with form (ἰδιότης). II. The higher substance, which, though perceived by the senses, is imperishable, such as are the heavenly bodies. Here the active principle (ἐνίσχυσις) steps in, which, in so far as it contains that which is to be produced, is understanding (γνώσις). That which it contains is the purpose (τὸ ὑπὸ ἔπαινος), which purpose is realized in the act. Here we have the two extremes of potentiality and agency, matter and thought. The often-mentioned entelechy is the relation between these two extremes. It is the point of transition between ἰδιότης and ἐνίσχυσις, and is accordingly the cause of motion, or efficient cause, and represents the soul. III. The third form of substance is that in which the three forms of power, efficient cause and effect, are united—the absolute substance, eternal unmoved, God himself!" (Lewes, *Hist. of Philosophy*, ii, 126). As to the relative place of the idea of God in the systems of Plato and of Aristotle, Maurice well remarks that "it cannot be denied that the recognition of an absolute being, of an absolute good, was that which gave life to the whole doctrine of Plato, and without which it is meaningless; that, on the contrary, it is merely the crowning result, or, at least, the necessary postulate of Aristotle's philosophy. In strict consistency with this difference, it was a being to satisfy the wants of man which Plato sighed for; it was a first cause of things to which Aristotle did homage. The first would part with no indication or symbol of the truth it contained; that is to say, (*De Animi*, ii, 8 sq.), on imagination, reminiscence, and memory (ibid. iii, 8, *De Memo- ria*). The act of intuition and perception is a reception of the forms of objects; and thought is a reception of the forms presupposed by feeling and imagination (ibid. iii, 4). Hence a passive (σώματος, intellectus passus) and an active (σώματος, intellectus agent) first implies receptivity for those forms, therefore it has the closest relation with the faculty of feeling, and hence with the body; to the latter, which elaborates those forms into judging (σώματος δικαίωμα) and inferring (σώματος αναγωγή), and which moreover itself thinks, it appertains indestructibility (immortality without consciousness or memory) (*De Animi*, ii, 1-6; iii, 2 sq.). Thought itself is a power separate from the body, coming from without into man (*De Gener. Anim.* ii, 5), similar to the element of the stars (Cic. *Acad. Quest*, I, 7). Further, the understanding is theoretical or practical; it is the large mass as much as it processes end and aims, and the will (τὸ ὑπόκεισθαι) is an impulse directed toward matters of practice—that is to say, toward good; which is real or apparent, according as it procures a durable or a transient enjoyment (*De Animi*, iii, 9-11; *Eth. iii, vi*): ὑπόκεισθαι is subdivided into ἀπατή and ἀκυρωσία—the will, properly so called, and desire. Pleasure is the result of the perceive and the will, the necessary consequence of the power again is perfected. The noblest pleasures spring from reason (Ethic. x, 4, 5, 8)."—Tennemann, § 146.

Practical philosophy, according to Aristotle, includes ethics, the laws of the individual moral life; economy, those of the family; and politics, those of man in the state. His "inquiry starts from the conception of a sovereign good and final end. The final end (τὸ ἐνίσχυσις) is happiness (εὐδαιμονία) and the result of the energies of the soul (ἐν κυρία τὴν ἐπανεύρεσιν) in a perfect life (Eth. Nic. i, 1-7; x, 5, 6); to it appertains true dignity, as being the highest thing. This perfect exercise of reason is virtue, and virtue is the perfection of speculative and practical reason; hence the subdivision of intellectual virtue (νομική νοηματική) and moral (ὁμοιότης, Eth. Nic. i, 18; iii, 5 sq.), and longs, in its entire plenitude, to God alone, and confers the highest felicity, or absolute beatitude; the second, which he also styles the human, is the constant perfecting of the reasonable will (ἰδιότης, ἀκυρωσία), the effect
of a deliberate resolve, and consequently of liberty (σωφροσύνη), of which Aristotle was the first to display its psychological character, and of which the subjective form consists in always taking the mean between two extremes (τά μέσα, μοσχή). Aristotle may be said to have been the father of psychological freedom of choice (Εὐθυ νενίς, ii, 6). Ethical virtue presents itself under six principal characters, having reference to the different objects of desire and avoidance (the cardinal virtues), namely, courage (προφυλάσσω), temperance (σωφροσύνη), generosity (κλητορία), delicacy (μικροκάρδια), magnanimity and a prudent judgment of himself and others (ομούσιον). Not to be discussed, however, are such virtues as gentleness and moderation. To these are added the accessory virtues, such as politeness of manner (ἱεροπάσχλα), amiability, the faculty of loving and being beloved (φιλία), and, lastly, justice (δικαιοσύνη), which comprises and completes all the others, and on that account is called perfect virtue (τελεία). Under the head of justice Aristotle comprehends right also. Justice he regards as the special virtue (applied to the notion of equality, τό τοιόων) of giving every man his due: and its operation may be explained by applying it to the arithmetical and geometrical proportions conformably to the two species, the distributive and comparative, so as to pulse to the right of justice. To these must be added equity, which has for its end the rectification of the defects of law. Under the head of right (δικαιοσύνη) he distinguishes that pertaining to a family (οικείωμα) and that of a city (πολιτεία), dividing the latter into the natural (φυσική) and the positive (καταφυσική). A perfect unity of plan prevails throughout his ethics, his politics, and his economics. Both the latter have for their end to show how the object of man's existence defined in the ethics, viz. virtue combined with happiness, may be attained in the civil and domestic relations through a good constitution of the state (κατάφυσις). To this (εὐτυχία) is a complete association of a certain number of smaller societies sufficient to satisfy in common all the wants of life (Πολ., i, 2). Mental power alone should preponderate. The science of politics is the investigation of means tending to the final end proposed by the state. Its principle is expediency, and its perfection the suitability of means to the end. By this principle Aristotle would prove the lawfulness of slavery. (W. T. Krug, De Aristotele Serenitatis Defensor [Lips. 1819, 4to]): C. G. Gottling, Commentario de Notione Serenitatis apud Aristotelem (Gen. 1821, 4to); Wallon, Hist. de l'Escholot d'Aristote (Paris, 1847, 3 vols. 8vo); Thirlwall, Hist. Grecques (in 6 vols. 4to); Sir G. S. Shedd (History of D'etrines, bk. i, ch. 1) adopts, perhaps too closely, Ritter's reconsideration of Plato and Aristotle, going so far as to say that "Platonism and Aristotelianism differ only in form, not in substance." While we cannot agree to this broad statement, there is yet, as to the points named, reason for what he says, viz. that, in reference to the principal questions of philosophy, "both are found upon the same side of the line that divides all philosophies into the material, the spiritual, the pantheistic, and the theistic. There is a substantial agreement between Plato and his pupil Aristotle in respecting the rationality and immortality of the mind as a principle, and in regarding the nature and origin of ideas, respecting the positive positions and importance of the senses, and of knowledge by the senses. But these subjects which immediately reveal the general spirit of a philosopher system. Let any one read the ethical treatises of Plato and Aristotle, and he will find that both held the same general idea of the Deity as a moral governor, of moral law, and of the immutable reality of right and wrong." But the fundamental difference of the two systems still remains, viz. that Plato regards the "ideas" or eternal archetypes of things as forming the true substance of the latter, and as having their existence in themselves, independent of the material things, their soulless shadows; while Aristotle was of opinion that the individual thing contained the true substance, which forms whatever is permanent in the flux of outward appearances.

For a long time the Aristotelian philosophy remained in Greek as the ideal of thePlatonists, but after this the latter gained the ascendency. In Rome Aristotle found but few adherents. The fathers of the ancient Church were, on the whole, not favorable to Aristotelianism, but it was cultivated with great zeal by several sects, especially those which were inclined toward a kind of rationalism. (Comp. Lecky, History of Racionalism, i, 417.): Nicetas, De fide (in comp.) combined with occupying themselves more with the study of Aristotle than with that of the Scriptures. The Anomoeans of the school of Eunomius were called by the fathers "young Aristotelians" (see, on the opinions of the Greek fathers respecting this point, Launoy, De varia Aristotelis in Acad. Par. fortuna, in his Opera omnia, iv, 175 sq. Col. 1782; Kuhn, Katholische Dogmatik, i, 2, 869). Nevertheless, the influence of Aristotle commenced to spread in Christian philosophy during the 4th and 5th centuries, especially in the West. Previously the Neo-Platonic philosophy, which tried to reconcile Aristotle with Plato, had given a new impetus to the study of ancient philosophy. To call forth a number of commentaries, of which that of Porphyry is the most celebrated. Among the Christian Aristotelians of those times was Nemesium, bishop of Emesa, A.D. 400, whose work on "the Nature of the Soul" is based on the Aristotelian anthropology, and remained long in use and influence in Christian philosophy. Eunomus of Gaza, toward the end of the 6th century, and Zacharias Scholasticus (first half of 6th century), opposed Aristotle, especially with regard to the world, and approached nearer the doctrine of Plato. Of greater significance was Johannes Philoponus, who called himself "Aristotelianus" and was the teacher of many modern writers to have lived in the first half of the 6th century. He combated the Platonist philosophy, and followed Aristotle so closely as even to deviate from the commonly received doctrines of Christianity. Thus, applying the Aristotelian doctrine that individual things are substances, he changed the doctrine of the Trinity into a kind of trinitarian Scholasticism. Johannes Damascenus, the chief theologian of the Greek Church, knew and used the dialectics of Aristotle, but made no attempt to thoroughly blend it with the doctrines of Christianity. A new era in the history of the Aristotelian philosophy within the Christian Church begins after the Council of Chalcedon, and the translations of the Scriptures, for the treatment of which see SCHOLASTICISM.

A very full account of Aristotle's writings and of his system (from the Hegelian point of view), by Prof. Stahr, is given in Smith, Dict. of Gr. and Roman Biog., etc., vol. i. For an excellent sketch of the Life of Aristotle, by Prof. Park, see Bibliotheca Sacra, vol. i. The literature of the subject is curiously given in Stahr's article above referred to. See also Maurice, Moral and Metaph. Philosophy, ch. vi, div. iii; Hau reau, Philosophie Scholastique, vol. i; Gioberti, Introd. a l'étude de la Philosophie, i, 398; Ritter, History of Philo sophy, vol. ii; North Brit. Rev. Nov. 1858; Am. Bibl. Repose July, 1806; Melan. Phil. Rer. Quaest. ii, 492 sq.; Biese, Philos. des Aristoteli (Berlin, 1833, 2 vols. 8vo); St. Hilaire, Logique d'Aristote (Par. 1838, 2 vols. 8vo); Ravaillon, Metaphysique d'Aristote (Paris, 1840, 2 vols. 8vo); Vacherot, Théorie des prem. principes selon Aristote (Par. 1896, 8vo); Simon, Du Dieu d'Aristote (Par. 1841, 2 vols. 8vo); Weigart, Geschichte der Rhetorik, i, 412. For references as to the influence of Aristotle on Christian theology, see SCHOLASTICISM.

Arithmetic, or the science of numbers, was unquestionably practised as an art in the dawn of civilization; since to put things or their symbols together (addition), and to take one thing from another (subtraction), must have been coeval with the earliest
forts of the human mind; and what are termed multiplication and division are only abbreviated forms of addition and subtraction. The origin, however, of the exact and necessary art of the arts and sciences is lost in the shades of antiquity, since it arose long before the period when men began to take special notice and make some kind of record of their discoveries and pursuits. In the absence of positive information, we seem authorized in referring the first knowledge of arithmetic to the East (see Edinburgh Review, xvi, 385). From India, China, Persia, and Egypt the science passed to the Greeks, who extended its laws, improved its processes, and widened its sphere. To what extent the Orientals carried their acquaintance with arithmetic cannot be determined. The greatest discovery in this department of the mathematic, namely, the establishment of our system of cipher, or of figures considered as distinct from the letters of the alphabet, belongs undoubtedly, not to Arabia, as is generally supposed, but to the remote East, probably India. It is to be regretted that the name of the discoverer is unknown, for the invention must be recko ned among the greatest of human achievements. Our number is also known to the Hebrews, and by the Arabians, who, though they were nothing more than the mediums of transmission, have enjoyed the honor of giving them their name. These numerals were unknown to the Greeks, who made use of the letters of the alphabet for arithmetical purposes (see Encyclopedia, s. v.). It was the first attempt at a regular system of cipher, no regularity in the use of symbols could be claimed for the Hebrews, for although they had a symbol for each sound of the Hebrew tongue, this was not a scientific, but a religious and practical nation. What they borrowed from others of the arts of life they used without surrounding it with theory, or expanding and framing it into a system. So with arithmetic, designated by them by some form of the verb תָּבָק, tebak', signifying to determine, limit, and thence to number. Of their knowledge of this science little is known more than what may be fairly inferred from the pur suits and trades which they carried on, for the successful prosecution of which some skill at least in its simpler processes must have been absolutely necessary; and the large amounts which appear here and there in the sacred books serve to show that their acquaintance with the art of reckoning was considerable. See NUMBERS. Even in fractions they were not inexperienced (Genesis, Lev. 252). For figures, the Jews, after the Babylonian exile, made use of the letters of the alphabet, as appears from the inscriptions on the so-called Samaritan coins (Eckhel, Doctr. Num. i, iii, 466); and it is not unlikely that the ancient Hebrews, as well as the Levites, who bore their alphabet from the Phenicians, neighbors of the Israelites, and employed it instead of numerals (Schmidt, Biblischer Mathematicus, Tüb. 1786, 1749).

—Kitto, s. v. See ABBREVIATION.

Aricus, born toward the close of the third century, in Libya, according to others, in Alexandria. He wrote a theological work, Thalia, extracts from which are given in the writings of Athenaeus. He died in 386. For his doctrine and his history, see ArLIAHsHM.

ARK is used in the Bible to designate three vessels of special importance.

1. Noah's Ark (בֵּית, tebak'; Sept. καιρως, a chest; Josephus Καβακ, a coffer; Vulg. arca, Gen. vi, 14), different from the term תָּבָק, applied to the "ark" of the covenant, and other receptacles which we know to have been chests or coffers, but the same that is applied to the "ark" in which Moses was hid (Exod. ii, 8), the only other part of Scripture in which it occurs. In the latter passage the Septuagint renders it βίβλιον, a ship; but the truth seems to be that aron denotes any kind of chest or coffer. The application of tebak to the vessels of Noah and of Moses would suggest the probability that it was restricted to such chests or arks as were intended to float upon the water, of whatever description. The identity of the name with that of the wicker basket in which Moses was exposed on the Nile has led some to suppose that the ark of Noah was also of wicker-work; or rather it was warded and strengthened by means of bars. (See Auth. "pitch," Gen. vi, 14). This is not impossible, seeing that vessels of considerable burden are thus constructed at the present day; but there is no sufficient authority for carrying the analogy to this extent. The boat-like form of the ark, which, repeated pictorially by the theologians, is so clearly defined in the narratives for progression and for cutting the waves; whereas the ark of Noah was really destined to float idly upon the waters, without any other motion than that which it received from them. If we examine the passage in Gen. vi, 14-16, we can only draw from it the conclusion that the ark was not a boat or ship; but, as Dr. Robinson (in Calmet's Dict. s. v.) describes it, "a building in the form of a parallelogram, 300 cubits long, 50 cubits broad, and 30 cubits high. The length of the cubit, in the great variety of measures that bore this name, it is impossible to ascertain and useless to conjecture. So far as the same affords any evidence, it is seen that the ark was a regular vessel, not built in a regularly-built vessel, but merely intended to float at large upon the waters. We may, therefore, probably with justice, regard it as a large oblong, floating house, with a roof either flat or only slightly inclined. It was constructed with three stories, and had a door in the side, and the three stories were at just the same height, but above, i.e. probably in the flat roof, where Noah was commanded to make them a cubit in size (Gen. vi, 16). That this is the meaning of the passage seems apparent from Gen. viii, 15, where Noah removes the covering of the ark in order to ascertain whether the ground was dry—a labor unnecessary, surely, had there been windows in the sides of the ark. The purpose of this ark was to preserve certain persons and animals from the deluge with which God intended to overwhelm the land, in punishment for man's iniquities. The persons were eight—Noah and his wife, with his three sons and their wives (Gen. vii, 7; 2 Pet. ii, 5). The animals were, one pair of every "unclean" animal, and seven pairs of all that were "clean." By "clean" we understand fit, and by "unclean" unfit, for food or sacrifice. Of birds there were seven pairs (Gen. vii, 2, 3). Those who have written professedly and largely on the subject have been at great pains to fix for us this number; but all the earlier writers for the number of animals in the ark of Noah, showing how they might be distributed, fed, and otherwise provided for. But they are very far from having cleared the matter of all its difficulties, which are much greater than they, in their general ignorance of natural history, were aware of. Of these difficulties, however, some arises from the assumption that the species of all the earth were collected in the ark. The number of such species has been vastly underrated by these writers, partly from ignorance, and partly from the desire to limit the number for which they imagined they were required to provide. They have usually satisfied themselves with a provision for three or four hundred species upon the total. But of the existing mammal considerably more than one thousand species are known; of birds, fully five thousand; of reptiles, very few kinds of which can live in water, two thousand; and the researches of geologists and naturalists are making frequent and important additions to the number. It is certain, in addition, that millions upon millions of animals must be provided for, for they have all their appropriate and diversified places and circumstances of existence" (Dr. J. Pye Smith, On...
the relation between the Holy Scriptures and some parts of geological science, p. 285). Nor do these numbers fail to show the difficulty. The Jour observes: "All land animals have their geographical regions, to which their constitutional natures are congenial, and many could not live in any other situation. We cannot represent to ourselves the idea of their being brought into one small spot, from the polar regions, the torrid zone, and all the other climates of Asia, Africa, America, Australia, and the thousands of islands, their preservation and provision, and the final disposal of them, without bringing up the idea of miracles more stupendous than any which are recorded in Scripture." These are some of the difficulties which arise upon the supposition that all the species of the animal world were enclosed together and contained in the ark. And if the object, as usually assumed, was to preserve the species of creatures which the Deluge would otherwise have destroyed, the provision for beasts and birds only must have been altogether inadequate. What, then, would have become of the countless reptiles, insects, and animalcules to which we have already referred? and it is not clear that some provision must not also have been necessary for fishes and shell-animals, many of which cannot live in fresh water, while others cannot live in salt. The difficulty of assembling in one spot, and of providing for in the ark, the various mammalia and birds, and even the innumerable marine, otherwise essential provision for reptiles, insects, and fishes, is quite sufficient to suggest some error in the current belief. We are to consider the different kinds of accommodation and food which would be required for animals of such different habits and climates, and the necessary provision for cleansing the stables or dens. And if so much ingenuity has been required in devising arrangements for the comparatively small number of species which the writers on the ark have been willing to admit into it, what provision can be made for the immensely larger number which, under the supposed conditions, would really have required its shelter? There seems to be no way of meeting these difficulties but by adopting the suggestion of Bishop Stillington, approved by Matthew Poole, Dr. J. Pye Smith, Le Clerc, Rosenmüller, and others. For if, as the object of the Deluge was to sweep man from off the earth, it did not extend to the destruction of the earth which man then inhabited, and that only the animals of that region were preserved in the ark. See DELUGE. Bishop Stillington, who wrote in plain sobriety long before geology was known as a science, and when, therefore, those discoveries were altogether unthought of, by which, in our day, such warm controversies have been excited, expresses his belief that the Flood was universal as to mankind, and that all men, except those preserved in the ark, were destroyed; but he sees no evidence from Scripture that the whole earth was then inhabited; he does not think that it can ever be proved to have been so; and he asks what reason can be to extend the destruction of the Deluge being the sin of man, who was punished in the beasts that were destroyed for his sake, as well as in himself) where the occasion was not, as where there were animals and no men, there seems no necessity for extending the Flood thither (Origenes Sermo, bk. i., ch. iv.) But (though the historian of the Deluge being the sin of man, who was punished in the beasts that were destroyed for his sake, as well as in himself) where the occasion was not, as where there were animals and no men, there seems no necessity for extending the Flood thither (Origenes Sermo, bk. i., ch. iv.) But (though the historian of the Deluge being the sin of man, who was punished in the beasts that were destroyed for his sake, as well as in himself). The main thing looked at in the preservation of them in the ark, that men might have all of them ready for use after the Flood; which could not have been had had the several kinds been preserved in the ark, although we suppose them not destroyed in all parts of the world."

As Noah was the progenitor of all the nations of the earth, and as the ark was the second cradle of the human race, we might expect to find in all nations traditions and reports more or less distinct respecting him, the ark in which he was saved, and the Deluge in general. Accordingly, no nation is known in which such traditions have not been found. They have been very industriously brought together by Banier, Bryant, Faber, and other mythologists. See ARK; NOAH. And as it appears that an ark—that is, a boat or was the one in Flood story, called a go Kado, Kibo, Kibot, which, as we have seen, means an ark or hollow vessel. The medals in question belong, the one to the elder Philip, and the other to Pertinax. In the former it is extremely interesting to observe that on the front of the ark is the name of Noah, NER, in Greek characters. These are the words of the Deluge being the sin of man, who was punished in the beasts that were destroyed for his sake, as well as in himself. The coinage of these medals is a subject of much interest, and is scarcely less illustrative of the prevailing belief to which we refer, if, as it seems, the figures represented are those of Deucalion and Pyrrha (Meiser, De arca Noahi, Witt. 1822) — into. See FLOOD.
2. The Ark of Bulrushes (נֵבֶל, tebah'; Sept. θεμάρης). In Exod. ii, 8, we read that Moses was exposed among the flags of the Nile in an ark (or boat of bulrushes) daubed with slime and with pitch. The bulrushes of which the ark was made were the papyrus reed (Cyperus papyrus), which grows in Egypt in marshy places. It was used for a variety of purposes, even for food. Pliny says, from the plant itself they score boats, and other ancient writers inform us that the Nile wherries were made of papyrus. Boats made of this material were noted for their swiftness, and are alluded to in Isa. xviii, 2. See REED.

3. The Sacred Ark of the Jews (נֵבֶל, tebah'; Sept. θεμάρης, aron'; Sept. and New Test. τό θεμάριον), different from the term applied to the ark of Noah. It is the common name for a chest or cofin, whether applied to the ark in the tabernacle, to a coffin, to a mummy-chest (Gen. i, 26), or to a chest for money (2 Kings xii, 9, 10). Our word ark has the same meaning, being derived from the Latin arca, a chest. The sacred chest is distinguished from others as the "ark of God" (1 Sam. iii, 5), "ark of the covenant" (Josh. iii, 5; Heb. ix, 4), and "ark of the law" (Exod. xxv, 22). This ark was a kind of box, of an oblong shape, made of shittim (acacia) wood, a cubit and a half broad and high, two and a half cubits long, and covered on all sides with the purest gold. It was ornamented on its upper surface with a border or rim of gold; and on each of the two sides, at equal distances from the top, were two gold rings, in which were placed (to remain there perpetually) the gold-covered poles by which the ark was carried, and which continued with it after it was deposited in the tabernacle. The Levites of the house of Kohath, to whose office this especially appertained, bore it in its progress. Probably, however, when removed from within the vail in the most holy place, which was its proper position, or when taken out thence, priests were its bearers (Num. v, 7; x, 21; iv. 5, 19, 20; 1 Kings viii, 3, 6). The ends of the staves were visible without the vail in the holy place of the temple of Solomon, the staves being drawn to the ends, apparently, but not out of the rings. The ark, when transported, was enveloped in the "vail" of the dismantled tabernacle, in the curtain of badgers' skins, and in a blue cloth over all, and was therefore not seen. The lid or cover of the ark was of the same length and breadth as the ark itself, and made of the purest gold. Over it, at the two extremities, were two cherubim, with their faces turned toward each other, and inclined a little toward the lid (otherwise called the mercy-seat). See CHEMISH. Their wings, which were spread out over the top of the ark, formed the throne of God, the King of Israel, while the ark itself was his footstool (Exod. xxxv, 10-22; xxxvii, 1-9). (Comp. Josephus, Ant. iii, 6, 5; Philo, Opera, ii, 150; Koran, ii, 249, ed. Marc. &c.; for heathen parallels, see Apulej, Apol. xi, 262, Bisp.; Pausan. vii, 19, 5; Ovid, Arm. Am. ii, 606 sq.; Catull. ivx, 260 sq. See generally Reland, Antiqu. Sacr. i, 5, 19 sq., 48 sq.; Carpozov, Appar. p. 260 sq.; Schacht, Aminadebr. p. 384 sq.; Buxtorf, Hist. arcae cod. in Ugolini Theodoss. viii; Hoffmann, in the Halil Ezeq. xiv, 27 sq.; Ohbo, Lex. t. $Qa, p. 60 sq.; Bau, Nubes super arcae fod. Herbon. 1757, Utrecht, 1760; Thulemann, Nubes super arcae fod. Lipa. 1762, Vindic. 1771; Lamy, De tabernac. fec. p. 412 sq.; Van Tilt, De tabernac. Msc. p. 117 sq.) This ark was the most sacred object among the Israelites; it was deposited in the innermost and holiest part of the tabernacle, called "the holy of holies" (and afterward in the corresponding apartment of the Temple), where it stood so that one end of each of the poles by which it was carried (which were drawn out so far as to allow the ark to be placed against the back wall) touched the vail which separated the two apartments of the tabernacle (1 Kings vii, 8). It was also probably a reliquary for the pot of manna and the rod of Aaron. We read in 1 Kings vii, 9, that "there was nothing in the ark save the two tables of stone which Moses put there at Horeb." Yet Paul, or the author of Heb. ix, 4, asserts that, besides the two tables of stone, the "pot of manna" and "Aaron's rod that budded" were inside the ark, which were directed to be "laid up" and "kept before the testimony." L. e. before the tables of the law (Exod. xl, 20); and probably, since there is no mention of any other receptacle for them, and some would have been necessary, the statement of 1 Kings vii, 9, implies that by Solomon's time these relics had disappeared. The expression נֵבֶל נֵבֶל, Deut. xxvi, 26, obscurely rendered "is the side of the ark" (Auth. Vers.), merely means "beside it." During the marches of the Israelites it was covered with a purple pall, and borne by the priests, with great reverence and care, in advance of the host (Num. iv, 5, 6; x, 33). It was before the ark, thus in advance, that the waters of the Jordan separated; and it remained in the bed of the river, with the attendant
priests, until the whole host had passed over; and no sooner was it also brought up than the waters resumed their course (Josh. iii. iv, 7, 10, 11, 17, 18). We may notice a fiction of the Rabbis that there were two arks, one which remained in the shrine, and another which preceded the camp on its march, and that this latter contained the broken tables of the law, as the former the whole law. The ark was simply conspicuous in the grand procession round Jericho (Josh. vi. 4, 6, 8, 11, 12). It is not wonderful, therefore, that the neighboring nations, who had no notion of spiritual worship, looked upon it as the God of the Israelites (1 Sam. iv. 6, 7), a delusion which may have been strengthened by the figures of the cherubim on it. After that, the ark generally (see xx. 27) remained in the tabernacle at Shiloh, until, in the time of Eli, it was carried along with the army in the war against the Philistines, under the superstitious notion that it would secure the victory to the Hebrews. They were, nevertheless, not only beaten, but the ark itself was taken by the Philistines (1 Sam. iv. 3-11), whose triumph was, however, very short lived, as they were so oppressed by the hand of God that, after seven months, they were glad to send it back again (1 Sam. v, 7). After that it remained apart from the tabernacle, at Kirjath-jearim (vii. 1, 2), where it continued until the time of David, who purposed to take it to Jerusalem; but the old prescribed mode of removing it from place to place was so much neglected as to cause the death of Uzzah, in consequence of which it was left in the house of Obededom (2 Sam. vi. 1-11); but after three months David took courage, and succeeded in effecting its safe removal, in grand procession, to Mount Zion (ver. 12-19). When the Temple of Solomon was completed, the ark was deposited in the sanctuary (1 Kings viii, 9). Several of the Psalms contain allusions to these events (e.g. xxiv, xlvii, cxxxii), and Ps. cv appears to have been composed on the occasion of the first of them. See Psalms. The passage in 2 Chron. xxxiii, 8, in which Josiah directs the Levites to restore the ark to the holy place, is understood by some to imply that it had either been removed by Amon, who put an idol in its place, which is assumed to have been the "treasures" of which he is said to have been guilty (2 Chron. xxxiv. 3), viz., the priests that seem to be referred to, also drawn it during idolatrous times, and preserved it in some secret place, or had removed it from one place to another. But it seems more likely that it had been taken from the holy of holies during the purification and repairs of the Temple by this same Josiah, and that, in this age, it merely directs it to be again set in its place. Or it may have been removed by Manasseh, to make room for the "carved image" that he placed in "the house of God" (2 Chron, xxxiii. 7). What became of the ark when the Temple was plundered and destroyed by the Babylonians is not known, and all conjecture is useless. It was probably taken away by Nebuchadnezzar (2 Kings v, 22). The Jews believe that it was concealed from the spoilers, and account it among the hidden things which the Messiah is to reveal (see Ambros. Off. iii. 17, 18; Joseph. Goriond. i. 21; Wernsdorf. De fide Maccab. p. 188 sq.; Mishna, Shkal. vi. 3). It is certain, however, from the consent of all the Jewish writers, that the old ark was not contained in the second temple, and there is no evidence that any new one was made. Indeed, the absence of the ark is one of the important particulars in which this temple was held to be inferior to that of Solomon. The most holy place is therefore generally considered to have been empty in the second temple (see Josephus, Antiq. xvi. 14); or at most (as the rabbins allege, Mishna, Yoma, v. 2) to have contained only a stone to mark the place which the ark should have occupied (comp. Tacit. Hist. v. 9). The silence of Ezra, Nehemiah, the Maccabees, and Josephus, who repeatedly mention all the other sacred utensils, but never name the ark, seems conclusive on the subject. But, notwithstanding this weight of testimony, there are writers, such as Fridericus (Connection, i. 207), who contend that the Jews could not properly carry on their worship without an ark, and that if the original ark was not recovered after the Captivity, a new one must have been made (Calmet's Dissertation sur l'Arche d'Aliance; Hane, De lapide cui arca impo- nita fuit, Ezech. et Lxx. n. 4, 440). See Temple.

Concerning the design and form of the ark, it appears that clear and unexpected light has been thrown by the discoveries which have of late years been made in Egypt, and which have unfolded to us the rites and mysteries of the old Egyptians. (See Decr. de l'Egypte, Att. i, pl. 11, fig. 4; pl. 12, fig. 8; iii, pl. 32, 34, 56; comp. Rosenmüller, Moncet. ii. 96 sq.; Heeren, Ideen, ii, ii, 681; Spencer, Leg. rit. iii. 3, p. 1084 sq.; Rahr. Symbolik. 1, 381, 402 sq.) "One of the most important ceremonies was the procession of shrines," which is mentioned Egyptian Ark. From the Rosetta stone, and frequently occurs on the walls of the temples. The shrines were of two kinds: the one a sort of canopy; the other an ark or sacred boat, which may be termed the great shrine. This was carried with grand pomp by the priests, a certain number being selected for that duty, who supported it on their shoulders by means of long staves, passing through metal rings at the side of the sledge on which it stood, and brought it into the temple, where it was deposited upon a stand or table, in order that the prescribed ceremonies might be discharged before it. The stand was also carried in procession by another set of priests, following the shrine, by means of similar staves; a method usually adopted for carrying large statues and sacred emblems, too heavy or too important to be borne by one person. The same is stated to have been the custom of the Jews in some of their religious processions (comp. 1 Chron. xv. 2, 15; 2 Sam. xv. 24; and Josh. iii. 12), as in carrying the ark to its place, into the oracle of the God of Israel to the most holy place, when the Temple was built by Solomon (1 Kings viii. 6)." . . . Some of the arks or boats contained the emblems of Life and Stability, which, when the veil was drawn aside, were partially seen; and others presented the beetle to the sun, overshadowed by the wings of two figures of the goddess Themen, or Truth, which characterizes the cherubim of the Jews." (Wilson's Anc. Egyptians, v. 271, 275). The ritual of the Etruscans, Greeks, Romans, and other ancient nations, included the use of what Clemens Alexandrinus calls καρνακα (Propv. p. 12). The same Clemens (Strom. v. 578) also contains an allusion of a proverbial character to the ark, which shows that they were popularly known, where he says that "only the master (διδάσκαλος) may uncover the ark" (ειδωτος). In Latin, also, the word arca/lena, con-
ARKITE

Arkite (Heb. Ἀρκ, *Ἀρκ*; Sept. and Joseph. Αρουκαίος, like the Samar. Ἀρουά, *Ἀρουά*, a designation of the inhabitants of Arka (Pilm. v, 16; Ἀρκεία, Ptol. v, 15), who are mentioned in 1 Chr. 1, 15, as descended from the Phoenician or Sidonian branch of the great family of Canaan. This, in fact, as well as the other small northern states of Phoenicia, was a colony from the great parent state of Sidon. Arka, or Arce (Ἀρκή), their chief town, lay between Tripolis and Antioch, at the western base of Lebanon (Joseph. Ant. i, 6, 2; Jerome, Qued. in Gen. x, 15). Josephus (Ant. vii, 2, 3) makes Ban- nath, who in 1 Kings iv, 16, is said to have been a per- eminent of the tribe of Asher, governor of Arka (Ἀρκή) by the sea; and if, as commonly supposed, the capital of the Arkites is intended, their small state must, in the time of Solomon, have lain under the Hebrew yoke. In the time of Alexander a splendid temple was erected here in honor of Astarte, the Venus of the Phoenicians (Macrobr. sat. i, 21). Subsequently Arka shared the lot of the other small Phoenician states in that quarter; but in later times it formed part of Herod Agrippa's kingdom. Titus passed through it on his return from the destruction of Jeru- salem (Apacias, Joseph. War, vii, 5, 1). In the Midr. Midr. Rabb. 87 it is called "Arkam of Leba- non" (*אֶרֶךְ לַחַנָּה*). The name and site seem never to have been unknown (Mannert, p. 391), although for a time it bore the name of Casarea Libani (Aurel. Vict. De Cer. xxiv, 1), from having been the birthplace of Alexander Severus (Lampri. Alex. Ser.). Coins are extant of it (Eckhel, Doct. Num. iii, 366), but not of its Phoenician period (Gesenius, Mamm. Phoen. ii, 285 sq.). It was eventually the seat of a Christian bishopric (Le Quien, Oriens Christian. ii, 818, 823). It is repeatedly noticed by the Arabian writers (Michelasi, Specii. ii, 23; also Orient. Bibl. vii, 99; Schweich, Mem. Pont. Rom.; Edrii, p. 19; Rosenmüller, Barbcrh. Chron. p. 282). It is mentioned in all the itineraries of this region, and is conspicuous in early ecclesiastical records. It also figures largely in the exploits of the Crusaders, by whom it was unsuccessfully besieged in 1099, but at last taken in 1109 by Bertrand (see Robinson's Researches, new ed. iii, 578 sq.). In 1292 it was totally destroyed by an earth- quake. It lay 22 Roman miles from Antipatras, 18 miles from Tripoli, and, according to Abulfeda, a par- saging from the sea (Tab. Syriae, p. 11). In a position corresponding to these intimations, Shaw (Observ. p. 270) noticed the site and ruins. Burckhardt, in traveling from the north-east of Lebanon to Tripoli, at the distance of about four miles south of the Nahr-el-kebir (Eleutherus), came to a hill called Tel-Arka, which, from its regularly flattened conical form and smooth sides, appeared to be artificial. He was told that on its top were some ruins of habitations and was guided to an elevation on its east and south side, which commands a beautiful view over the plain, the sea, and the Anzeyrie mountains, are large and extensive heaps of rubbish, traces of ancient dwellings, blocks of hewn stone, remains of walls, and fragments of granite columns. These were no doubt the remains of Arka; and the hill is probably the sacred hill, or the site of a temple (Harms- veld, i, 89 sq.). The present village has 21 Greek and 7 Moslem families—a wretched hamlet amid the

Ancient Egyptian Shrine.

The purpose or object of the ark was to contain in- violate the Divine autograph of the two tables, that "covenant" from which it derived its title, the idea of which was inseparable from it, and which may be regarded as the depositum of the Jewish dispensation. The perpetual safe custody of the material tables no doubt suggested the moral observance of the precepts inscribed. The words of the Auth. Vers. in 1 Chr. xiii, 3, seem to imply a use of the ark for the purpose of an oracle; but this is probably erroneous, and "we sought it not" the meaning; so the Sept. renders it (see Gesenius, Lex. s. v. אָרֶךְ). Occupying the most holy spot of the whole sanctuary, it tended to exclude any idol from the centre of worship. And Jeremiah (iii, 16) looks forward to the time when even the ark should be "no more remembered" as the climax of spiritualized religion apparently in Mesianic times. It was also the support of the mercy-seat, materially symbolizing, perhaps, the "covenant" as that on which "mercy" rested. It also furnished a legitimate vent to that longing after a material object for reverential feeling which is so common to all religions. It was, however, never seen, save by the high-priest, and res- ressed in this respect the Deity whom it symbolized, whose face none might look upon and live. That this reverential feeling may have been impaired during its absence among the Philistines seems probably from the case of Uzzah.—Smith. See MERCY-SEAT.

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ARLES

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ARMENIA

columns of this once splendid city (Bibliotheca Sacra, 1886, p. 16).

Arles (late), an ancient archiepiscopal see in Lower Provence, on the left of the Rhone, seven leagues from its mouth, about one hundred and eighty-six leagues from Paris. It is said to derive its name from Ara data, a high altar raised here in pagan times. A number of councils and synods were held at Arles, of which the following are the chief: (1) In 311, for the purpose of the elimination of Mani and 550 or 633 bishops were present; 22 canons were framed on the Donatists, etc.; (2) in 428 or 429, at which Germanus and Lupus were deputed to England; (3) in 455, under Ravennius, to settle the dispute between Faustus, abbot of Lerins, and the bishop of Frejus; (4) in 475, against Lucidus, accused of predestinationism; (5) in 522, under Caesarius, four canons on ordination were published; (6) in 1234, under John Bauusen, twenty-four canons were published against heretics, chiefly against the Waldenses; (7) in 1275, by Bertrand de S. Martin, twenty-two canons were published, and the clergy forbidden making wills.—Landon, Manual of Councils; Smith, Table of Church Hist.

Arm (usually יַעַר, zero'a, ἀρμονία) is frequently used in Scripture in a metaphorical sense to denote power. Hence, to "break the arm" is to diminish or destroy the power (Psa. x. 15; Ezek. xxx. 21; Jer. xlvii, 25). It is also employed to denote the infinite power of God (Psa. lxxxix, 13; xlviii, 2; Isa. lii, 1; John xii, 38). In a few places the metaphor is, with greater force, extended to the action of the arm, as, "I will redeem you with a stretched-out arm" (Exod. vi, 5), that is, with a power fully exerted. The figure is here taken from the attitude of ancient warriors baring and outsticking the arm for fight. Thus, in Isa. lii. 10, "Jehovah hath made bare his holy arm in the sight of all the nations." Lowth observes, in the Sept. and other versions, that in Isa. ix. 20, "they shall eat every one the flesh of his own arm" should be "the flesh of his neighbor," similar to Jer. xiii. 9, meaning that they should harass and destroy one another. (See Wénning's Chrest Symbolica, p. 23, 24.)

Armaged'don (Ἀρμαγέδών, Rev. xvi, 16), properly "the mountain of Megiddo" (Heb. הַמִּגְדֵּל "ה"), a city on the west of the river Jordan, rebuilt by Solomon (1 Kings ii, 15). See เมืองדדנה. In the mystic language of prophecy, the word mountain represents the Church, and the events which took place at Megiddo are supposed to have had a typical reference to the sorrows and triumphs of the people of God under the Gospel. "In that day," says Zechariah (xii. 11), "shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon;" referring to the death of Josiah (q. v.).

He gathered them together into a place called in the Hebrew tongue Armageddon, is the language of the Apocalypse; and the word has been translated by some as "the mountain of destruction," by others as "the mountain of the gospel"—a passage that probably appears a translation of the name Armageddon, as mentioned in Zechariah. Into a valley ominous of slaughter the unclean spirits (representing the heathen influence of the Roman empire), under the special guidance of Providence (xiv. 17), conduct the assembled forces of the beast and his allies; and there in due time they come to an arm to arm struggle through an almighty conqueror (Stuart, Comment, in loc.). The action is illustrated by comparing a similar one in the book of Joel (iii, 2, 12), where the scene of the divine judgment is spoken of in the prophetic imagery as the "valley of Jehoshaphat," the fact underlying the image being Jehoshaphat's great victory (2 Chron. xx. 20). On the same line of thought is the imagery of the struggle of good and evil is suggested by that battlefield, the plain of Esdraelon, which was famous for two great victories—of Barak over the Canaanites (Judg. iv. v), and Gideon over the Midianites (Judg. vii); and for the great disasters, the death of Saul in the invasion of the Philistines (1 Sam. xxxi. 8), and the death of Josiah in the invasion of the Egyptians (2 Kings xxiii, 29, 30; 2 Chron. xxxiv. 32). With the first and fourth of these events, Megiddo (Mayyedd) in the Sept. and Josephus) is especially connected. In the apocryphal "Agg. yeyov," as "the hill of Hagi," the Bähr's Excavation on Herod. ii, 159.) As regards the Apocalypse, it is remarked by Stanley (Sinai and Palæstine, p. 330) that this imagery would be peculiarly natural to a Galilean, to whom the scene of these battles was familiar. See ESDRELON.

Armagh, the seat of an archbishopric in Ireland. This church was founded by St. Patrick in 444 or 445. The chapter is composed of five dignitaries, four prebendaries, eight vicars choral, and an organist. The present cathedral is built of red sandstone, and is uniform—184 by 110 feet. It has recently been repaired and beautified, chiefly at the cost (£10,000) of the present lord primate. A new Gothic Roman Catholic cathedral occupies the principal height to the north, and the primatial palace that to the south of the cathedral, the Abbey a former hospital for pilgrims, is maintained by the present primate, and a lusnicayl for four counties. The archbishop is Primate and Metropolitan of all Ireland, and has an income of £12,087 a year. The present incumbent is Lord J. G. Beresford, translated from Dublin in 1822.

Armen'ia (Արմենիա), a country of Western Asia, is not mentioned in the original language of Scripture under that name (on the Harāmov of Amos iv, 5, see Enoch thymiller, in loc.), though that occurs in the English version (2 Kings xix, 37), where our translators have very unnecessarily substituted it for Ararat (comp. marginal reading); but is supposed to be alluded to in the three following Hebrew designations, which seem to refer either to the country as a whole, or to particular districts. See Asia.

1. ARARAT, ܐܪܡܐܛܐ, the land upon (or over) the mountains of which the ark rested at the Deluge (Gen. viii. 4; comp. Josephus, Ant. i, 5, 9); whence the sons of Sem were thither fled after murdering their father (2 Kings xix, 37; Isa. xxxvii, 8); and one of the "kingdoms" summoned, along with Minni and Ashkenaz, to arm against Babylon (Jer. ii, 27). That there was a province of Ararat in ancient Armenia we have the testimony of the native historian, Moses of Chorene (Ctes. phil. Histor. Byz. ed. Whiston. Lond. 1786, p. 361). It lay in the centre of the kingdom, was divided into twenty circles, and, being the principal province, was commonly the residence of the kings or governors. See article ARARAT.

2. Minni, ܡܢܢܐ, is mentioned in Jer. ii, 27, along with Ararat and Ashkenaz, as a kingdom called to arm itself against Babylon. The name is by some taken for a contraction of Armenia, and the Chal. in the text in Jerusalem has Hermia, the "Armenian," appears a translation of the name Minni in a passage quoted by Josephus (Ant. i, 3, 6) from Nicolas of Damascus, where it is said that "there is a great mountain in Armenia, beyond the Mésopotamia (Moesia), called Baris, upon which it is reported that many who fled at the time of the Deluge were saved; and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber of the great wood were observed. This might be the man about whom Moses, the legislator of the Jews, wrote." Saint-Martin (Mémoires sur l'Arménie, i, 249), has not the very probable conjecture that the word Minni may refer to the Manavazians, a distinguished Armenian tribe, who descended from Minni, son of Melazzer, the capital of whose country was Manavazagerd, now Melazzerd. It contains the root of the name Armenia according to
the generally received derivation, Har-Minni, "the mountains of Minni." It is worthy of notice that the spot where Xenophon ascertains that the name of the country through which he was passing was Armenia, coincides with the position here assigned to Minni (Xen. An. iv, 5; Ainsworth, _Tract of 10,000, p. 177_).

In Ps. xlv, 8, where it is said, "out of the ivory palaces whereby they made thee glad," the Hebrew word rendered " whereby" is minni (מִנְנִי), and hence some (e.g. Rosenmüller, in loc.) take it for the proper name, and would translate " palaces of Armenia," but the interpretation is forced and incongruous (Gesenius, _Thes. Heb._ p. 799). See MINNI.

3. Togarmah, תֹּגָרָם, in some MSS. Togarmah, and found with great variety of orthography in the Sept. and Josephus. In the ethnographic table in the tenth chapter of Genesis (ver. 3; comp. 1 Chron. i, 6) Togarmah is introduced as the youngest son of Gomer (son of Japhet), who is supposed to have given name to the Cimmerians on the north coast of the Euxine Sea, his other sons being Ashkenaz and Riphat, both progenitors of northern tribes, among whom also it is natural to seek for the posterity of Togarmah. The prophet Ezekiel (xxxviii, 6) also classes along with Gomer "the house of Togarmah and the sides of the north" (in the Eng. Vers. "of the north quarters"), where, as also at Ezek. xxvii, 14, it is placed beside Meshech and Tubal, probably the tribes of the Moschi and Tibareni in the Caucasus. Now, though Josephus and Jerome find Togarmah in Phrygia, Bochart in Cappadocia, the Chaldee and the Jewish rabbins in Germany, etc., yet a comparison of the above passages leads to the conclusion that it is rather to be sought for in Armenia, and this is the opinion of Eusebius, Theodoret, and others of the fathers. It is strikingly confirmed by the traditions of that and the neighboring countries. According to Moses of Chorene (_Hist. Arm._ ed. Whiston, i, 8, p. 24), and also King Wachtang's _History of Georgia_ (in Klaproth's _Travels in the Caucasus_, ii, 64), the Armenians, Georgians, Lezghians, Mingrelians, and Caucasians are all descended from one common progenitor, called Targamos, a son of Awanan, son of Japhet, son of Noah (comp. Eusebius, _Chron._ ii, 12). After the dispersion at Babel he settled near Ararat, but his posterity spread abroad between the Caspian and Euxine seas. A similar account is found in a Georgian chronicle, quoted by another German traveller, Goldenstein, which states that Targamos was the father of eight sons, the eldest of whom was Aos, the ancestor of the Armenians. They still call themselves " the house of Thorgom," the very phrase used by Ezekiel, the corresponding Syriac word for " house" denoting "land or district" (see Wahl, _Geach. der Morgenl. Spr. u. Lit._ p. 72). From the house or province of Togarmah the market of Tyre was supplied with horses and mules (Ezek. xxvii, 14); and Armenia, we know, was famed of old for its breed of horses. The Satrap of Armenia sent yearly to the Persian court 20,000 foals for the feast of Mithras (Strabo, xi, 18, 9; _Xen._ oph. _Anab._ iv, 5, 24; Herod. vii, 40). See TOGARMH.
The *Apemis of the Greeks (sometimes aspirated, *Apemis, comp. Xen. *Amab. iv, 6, 94) is the *Armenis or *Armenia of the Arabs, the *Armenistan of the Persians. Moses of Chorene (Hist. Arm. p. 85) derives the name from Armenia, which was also given to Aramea or Syria; Hartmann (Aujgähr. i, 84) draws it from *Armenoph, the second of the native princes; but the most probable etymology is that of Bochart (Phalèg. i, 3), viz., that it was originally Ἀρμένιον, *Armi-Minmi or Mount Minni, i.e. the high land of Minyas, or, according to Wahl (Aisien, i, 807), the Heavenly Mountain (i.e. Ararat), for *Artemis and, more rarely, *Armenes means **heavenly.** In the country itself the name Armenia is unknown: the people are called Haik (Rosenmüller, Alterth. i, i, 267 sq.), and the country Hayvotzor, the Valley of the Haiks—Haik, the fifth descendant of Noah by Japhet, in the traditionary genealogy of the country (comp. Ritter’s Erdkunde, ii, 114).

The boundaries of Armenia (lat. 37°—42°) may be described (Strabo, xi, 526) generally as the southern range of the Caucasus on the north, and the Mesochian branch of the Taurus on the south; but in all directions, and especially to the east and west, the limits have been very fluctuating (Bennell, Geogr. Herod. i, 367). It is an elevated table-land of hills, the Euphrates, Tigris, Araxes, and Acampes pour down their waters in different directions, the first two to the Persian Gulf, the last two respectively to the Caspian and Euxine seas. It may be termed the nucleus of the mountain system of Western Asia: from the centre of the plateau rise two lofty chains of mountains, which run from east to west, converging toward the Caspian Sea, but parallel to each other toward the west, the most northerly named by ancient geographers the Abus Mountains, and culminating in Mount Ararat; the other named the Niphates Mountains. Throughout these ranges may be traced in Anti-Taurus and Taurus, while in the opposite direction they are continued in the Caspian Mountains. These ranges (with the exception of the gigantic Ararat) are of moderate height, the plateau gradually sinking toward the plains of Iran on the east, and those of Asia Minor on the west. The climate is generally cold (Xen. *Amab. iv, 4, 8), but very curious in the deepest valleys, varying greatly with the altitude of different localities, the valleys being sufficiently warm to ripen the grape. The country abounds in romantic forest and mountain scenery, and rich pasture-land, especially in the districts which border upon Persia (Herod. i, 194; vii, 40, 41; Strabo, iv, 5, 24; Strachey, 168, 167; Ezkh. xxvii, 14; Chardin, Voyages, ii, 158; Tournefort, Rasein, iii, 179 sq.). The latter supported vast numbers of mules and horses, on which the wealth of the country chiefly depended; and hence Strabo (xi, 459) tells us that the horses were held in such high estimation as the celebrated Nisian breed. The inhabitants were keen traders in ancient time as in modern times. Ancient writers notice, also, the wealth of Armenia in metals and precious stones (Herod. i, 104; Pliny, xxvii, 23). The great rivers Euphrates and Tigris both take their rise in this region, as also the Araxes, and the Kur or Cyrus. Armenia is commonly divided into five regions: (1) the plateau, (2) the line of separation being the Euphrates (comp. Prolem. v, 7 and 13); but the former constitutes by far the larger portion (Strabo, xi, 532), and, indeed, the other is often regarded as pertaining rather to Asia Minor. (See, generally, Strabo, xi, 526 sq.; Pliny, vi, 9; Memm. v, 2, 181 sq.; Ritter, *Erdeklein., x, 295 sq.) There was a very considerable commerce between Armenia and its neighbors. The capital of Armenia was Artaxata: it was sometimes an independent state, but most commonly tributary to some more powerful neighbor. Indeed, at no period was the whole of this region ever comprised under one government, but Asiae, Media, Syria, and Cappadocia shared the dominion or allegiance of some portion of it, just as it is now divided among the Persians, Russians, Turks, and Kurds; for there is no doubt that that part of Kurdistan which includes the elevated basins of the lakes of Van and Oorniah anciently belonged to Armenia. The name of *Armenia was first given by Ulric Schuls (who was murdered by a Kurdish chief) discovered in 1287, near the former lake, the ruins of a very ancient town, which he supposed to be that which is called by Armenian historians Shamiramakert (i.e. the town of Semiramis), because he believed to have there the famous building by the Assyrian queen. The ruins are covered with inscriptions in the sacred national character; in one of them Saint-Martin thought he deciphered the words *Khaharka, son of Darieusch (Xerxes, son of Darius). In later times Armenia was the border-country where the Romans and Parthians fruitlessly strove for the mastery; and since then it has been the frequent battle-field of the neighboring states. During the recent wars between Russia and Turkey, large bodies of native Armenians have emigrated into the Russian dominions, so that their number in what is termed Turkish Armenia is now considerably reduced. By the treaty of Turkomanscha (21st Feb. 1828) the cedars of Cilicia were ceded to Russia, and the provinces of Erivan and Nakhchivan. The boundary-line (drawn from the Turkish dominions) passes over the Little Ararat; the line of separation between Persian and Turkish Armenia also begins at Ararat; so that this famous mountain is now the central boundary-stone of these three empires. (See, generally, Smith’s *Dict. of Class. Geogr. s. v.; Penns Cyclopædia, s. v.; M. Culech’s *Geogr. Dict. s. v.—Kitto, s. v.)

The slight acquaintance which the Hebrew writers had of this country was probably derived from the Phoenicians. There are signs of their knowledge having been progressive. Isaiah, in his prophecies regarding Babylon, speaks of the host as coming from the "mountains" (sili, 4), while Jeremiah, in connection with the same subject, uses the specific names Ararat and Minni (ii, 27). Ezekiel, who was apparently better acquainted with the country, uses a name which was familiar to its own inhabitants, Togarmah. Whether the use of the term Ararat in Isa. xxxvii, 86, belongs to the period in which the prophet himself lived, is a question which cannot be here discussed. In the prophetic passages to which we have referred, it will be noticed that Armenia is spoken of rather in reference to its geographical position as one of the extreme northern nations with which the Jews were acquainted than as any more definite place, and of which they knew anything. Christianity was first established in Armenia in the fourth century; the Armenian Church (q. v.) has a close affinity to the Greek Church in its forms and polity; it is described by the American missionaries who are settled in the country as in a state of great corruption and debasement. The total number of the Armenian nation throughout the world is supposed not to exceed 2,000,000. Their favorite pursuit is commerce, and their merchants are found in all parts of the East.—Kitto.

A list of early works on Armenia may be found in Walch, *Bibl. Theol. iii, 353 sq. For a further account of the History of Armenia (New Engadine, Oct. 1867), see Moses Choresnes, *Histoire de l’Arménie (Paris, 1858); and *Armenia (Paris, 1864). On its Topography, see St-Martin, *Mémoire sur l’Arménie; Colonel Chenuy, *Euphrates Expedition, i; Kinnell, *Memorial of the Persian Empire, also *Travel in Armenia; Morier, *Travel in Persia, i; Ker Porter, *Travels; and Smith and Dwight’s *Researches in Armenia (Boston, 1838). Southgate, *Tour through Armenia (N. Y, 1840); Curzon, *Residence at
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Erzeroum (Lon. 1854); and vols. iii, vi, x of the Jour.

of the Lord. Geog. Soc. containing the explorations of
Montefith, Alainworth, and others. On the Religion
of the nation, see Gove, loc. Serpos, Compendio storia
della nazione Armea (Ven. 1786); Korse, Kirche, Durch-
tellung d. gegenw. Zustande d. arme. Volkes (Peternab
and Berl. 1831). See Edon.

Armenian Church. The designation of a branch of
Christians, which, although originating in Armenia,
is now disseminated over all the adjacent portions of
the

1. History.—Armenia, it is said, first received Chris-
tianity from Bartholomew and Thaddeus, the latter
not the apostle, but one of the seventy, who instruct-
ed Abgarus of Edessa (q. v.) in the faith, although
the Armenians themselves maintain that he was the apos-
tle. The light was very speedily quenched, and was
not rekindled until the beginning of the fourth cen-
tury. About that time Gregory (q. v.) Illuminatio-
or (Lucasovich, in their tongue) preached the Gospel
throughout Armenia, and soon converted the king,
Tyridates. Gregory was consecrated first bishop of
the Armenians by Leontius of Cesarra, whence the
Armenian Church obtained the title of Catholicos,
and bishop consecrated the patriarchs resident on
the see of Cesarra, and for a long period the success-
ors of Gregory were consecrated by that primate.
It was to this subjection to the see of Cesarra that
the patriarchs of Armenia owed the title of Catholicos
(or proctor-general), which was assigned them as vicars
of the primate of Cesarra in that country. In the
fourth century they received many literary institu-
tions through the Catholicos Sahag (after 406), and a
translation of the Bible through Mesrob (q. v.).
The Armenian Church preserved the faith until the end
of the reign of Theodosius the younger; and in 487 a
synod was held at Ispahan, composed of many Arme-
nian bishops, who addressed a synodal letter to Pro-
culus, of Constantinople, condemning the impieties
of Nestorius and Theodore of Mopsuestia. In the
following century the Church of Armenia, from an excess
of hatred toward Nestorianism, embraced the Eutych-
ian (q. v.) heresy, and condemned the Council of
Chalcedon. The name commonly given to the Church
was Gregorian Church (after Gregory Illuminator).
When, in the fifth century, several kings of Persia
made an attempt to force the doctrines of Zoroaster
upon the Armenians, many emigrated to various coun-
tries of Asia and Europe. About 564 a synod of Ar-
menian bishops was convened at the court of Thevin,
or Girod, by the patriarch Niezes II, at the request of
the King of Persia, who desired to separate the Arme-
nians from the Greeks. In this synod they re-
nounced the communion of the orthodox churches,
anathematized that of Jerusalem, allowed only one
nature in Jesus Christ, and added to the Tarsanctus
the words Qui crucifecus est. See Monumenta.
An attempt to abolish the schism was made by a
synod at Garin in 629, which adopted the resolutions
of Chalcedon; but soon the connection between the
Armenian and the Greek Church was again dissolved.
The metropolis of the Armenian Church was called
Vagharshapat, but the Latins as Araxiata, the capital of
the country. In this city was built, A.D. 650, the monastery of Esch-
emiazin (or Etchmiadzin), which contains the sepulchre
of St. Gregory, and is now the see of the patriarch,
or catholicos, as he is called, of Armenia Major.
Vaga-
craschlor no longer exists; but the monastery of Esch-
emiazin, the residence of the patriarch, contains
three churches built in a triangle. At first the
catholicos of Eschemiazin was the sole patriarch of
Armenia; but before the year 1341 there were three,
viz. a second at Achatamar, and a third at As. Ri-
caut, who wrote an account of "the Greek and Arme-
nian Churches," visited Armenia in 1369, and states,
besides these three, a fourth one at Cahanahar. All four
had under them 87 archbishops and 100 bishops. By
the treaty of Unkia Skesselt (1828) a large portion
of Upper Armenia was ceded to the Czar, and thus also
the head of the Church, the catholicos of Eschmiazin,
became a subject of Russia. The attempts of the
Russian government to introduce the Russian Chur-
center into a union with the Russian Church have failed.
In Turkey the Armenians shared in general the fate
of the other Christian denominations. See Turkey.
In 1848 they elected a council of 12 lay primates, who
rule the Church in all its temporal affairs. The pa-
triarchate is the seat of the patriarch, president of
the entire union.
At an early period efforts were made to establish a
closer connection of the Armenians with the Roman
Catholic Church. In consequence of the Crusades,
several kings, in the twelfth and following centuries,
interested themselves in behalf of a corporate union
of the churches with Rome, and the synods of Kromglai
(1179), Bis (1360), and Atan (1316) declared themselves
in the same way. At the Council of Florence (1439),
the Armenian deputies, together with the Greeks,
accepted the union, but neither people ratified it. Some
churches, however, remained, ever since the fourteenth
century, when Pope John XXIII sent a Roman arch-

diocese. In 1567, the branch obtained a sees in the

Church over Rome, and formed the "Armenian Catholic, or United Armenian
Church," which in doctrinal points conforms with
Rome, but in all other respects agrees with the Gre-
gorian Armenian Church. Through the influence of
Mehitar (q. v.) and the Mehitarians, this branch
sustained its independence over a long time (though
the union, or United body), which, especially in modern times,
has worked not a little in favor of Rome. Of late,
not only a number of Armenian villages have accepted
the union, but in Turkey, among some of the leading
men of the national (Gregorian) Armenian Church,
a disposition has been created to try anew the accom-
plishment of a corporate union. See United Arme-
nian Church.

The efforts made by the High-Church Episcopalian
for establishing a closer intercommunion between the
Church of England and the Eastern churches was favor-
ably received by many Armenians of Turkey. A pam-
phlet was published in 1860, in Constantinople, with
the imprimator of the Armenian patriarch, to show how
nearly the Armenian Church is like that of England.
The papal, to this end, quotes from the prayer-book
the whole of the twenty-fifth Article of Religion, but
so shapes the translation as to make it appear that the
Church of England, as well as the Armenian, believe in
seven sacraments. Enough of the Pope says, are received
only, as they are by the Armenian Church, as secondary sacraments. Several
Armenian theologians are quoted in support of this theory.
In the same year (1860), Rev. G. Williams, of Cambridge (Eng-
land), had an interview with the Armenian archbishop of
Tiflis, in Georgia, relative to the scheme of a union
between the English and Armenian churches. Mr.
Williams was the bearer of letters from the bishops of
Oxford and Lincoln, who, it appears, assumed to speak
in the name of the Church of England to the "catholic,
patriarch, bishops, etc., of the orthodox Eastern
Church." The archbishop was in the presence of the
head of the entire Armenian Church, at Eschmiadzin;
but, being somewhat unwilling, and his time of absence
having almost expired, he abandoned his journey to
Eschmiadzin, and spent ten days in Tiflis to confer
with the archbishop of that city. He expressed, in
the name of the Church of England, his acknowledgment of the Armenian
Catholicos, patriarch, and the right of the Catholicos to
be head of the entire Armenian Church, at Eschmiadzin;
but, being somewhat unwilling, and his time of absence
having almost expired, he abandoned his journey to
Eschmiadzin, and spent ten days in Tiflis to confer
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the name of the Church of England, his acknowledgment of the Armenian
Catholicos, patriarch, and the right of the Catholicos to
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Theological literature, the chief works of which have been published at Venice by the Mechitarists, and at Constantinople. The translation of the Bible by Mesrob is still regarded as a model of classic language. This monk, and his pupil, Gregory, an enlarged edition of which (Haimanvark, Constantinople, 1847) is still read in the Armenian churches. See Naumann, *Vorrede einer Geschichte d. Armanischen. Literatur* (Leipzig, 1886). See *Mechitarist*.

Both are said to be Monophysites, but modern missionaries are generally disposed to regard them as differing more in terminology than in idea from the orthodox faith on that point. They agree with the Greeks and other Oriental churches in rejecting the 'filiot-que' from the Nicene Creed, and maintaining the procession of the Holy Spirit from the Father only. With some difference in forms and modes of worship, the religious opinions of the Armenians are mostly like those of the Greeks. The sign of the cross is used on all occasions; but made by the Greeks with three fingers, by the Armenians with two, by the Jews with one—therefore pointing to the Trinity. The Armenians, to the two natures made one in the person of Christ, and the Jacobite to the Divine unity. They profess to hold the seven sacraments of the Latin Church; but, in fact, extreme unction exists among them only in name, the prayers so designated being intermingled with the Latin, of which the Armenian is performed with the 'holy chrism' by the priest at the time of baptism. Infants are baptized, as commonly in the Greek and other Oriental churches, by a partial immersion in the font and three times pouring water on the head. Converted Jews, etc., though adults, are baptized like the children. They readily admit to their communion Romans and Protestants baptized by sprinkling, differing in this from the Greeks, who receive none, however previously baptized, without repudiating them. They believe firmly in the 'real presence' in the Eucharist, and adore the host in the mass. The people partake, however, in both kinds, the wafer or broken bread (unleavened) being dipped in undiluted wine (the Greeks use leavened bread and wine mixed with water), and laid carefully on the tongue. It must be received fasting. They reject the Latin purgatory, but, believing that the souls of the departed may be benefited by the aid of the living, they hold that they pray for the dead. Saint-worship is carried to an extraordinary length, the addresses to saints being often grossly idolatrous, and the mediation of Christ lost sight of in the liturgical services of the church, as it is in the minds of the people. The cross, and pictures of the saints, are also objects of worship, as possessing inherent efficacy. The Supreme Being is likewise represented under the form of an aged, venerable man, with whom, and the Son, under the form of a young man, and the Holy Spirit, symbolized as a dove, the Virgin Mary is associated in the same picture. The perpetual virginity of the latter is held as a point of importance in the priestly orders, in order to holiness, is deemed essential to salvation. Penances are imposed; but absolution is without money, and indulgences are never given. Baptism confers regeneration and cleansing from sin, original and actual; spiritual life is maintained by penances and sacrifices; .and the bread and wine in his hands pass to the heavens. The merit of good works is acknowledged, particularly of asceticism. Monachism, celibacy, fasting, etc., are viewed as in other Eastern churches, but are more lenient and severe; the number of fast-days, when no animal food of any kind can be eaten is 156 in the year. On the fourteen great feast-days the observance of the day is more strict than that of the Sabbath, which last is as in Roman Catholic countries. Minor feasts are even more numerous than the days in the year. The Church services are performed in the ancient tongue, not now understood by the common people, and in a manner altogether perfunctory and painful to an enlightened mind.

"There are n.e. different grades of clergy, each receiving a distinct ordination by the laying on of hands. Four of these are below the order of deacon, and are called porters, readers, exorcists, and candle-liters. After these come the sub-deacons, the deacons, the sub-presbyters, the presbyters, last the bishops and the cardinals. The cardinals do not usually preach. They live together in monasteries, and from these the rule of the church. The law of celibacy is imposed, are taken" (Newcome, *Cyclopedia of Missions.*).—Bekrana, d. Christl. Gläubige des Armen. Kirche (Peterburg, 1799); Armeniorum Consist. (Viteb. 1750); Lüttig, Armeena (curta G. Andicl. Anen, Ven., 1826); Zweisuisse der armenischen Kirche in Russland (Peterburg, 1799).

There are among the Gregorian (Non-united) Armenians a great number of monks. They follow either the rule of St. Anthony or that of St. Basil. The monks of St. Anthony live in solitude and in the desert, and surpass in austerity almost all the orders of the Roman Church. They are called monks, not as many as a hundred monks in one monastery. The order of St. Basil (introduced into the Armenian Church in 1178) is less strict; their convents are in the towns, and from them the bishops and vardetaks are taken. Their principal convent, called "Three Churches," is at Eschmiadzin. Most of their convents are poor, but they have three very rich ones in Jerusalem.

The United Armenians have the following orders: (1.) A congregation of monks of St. Anthony, still existing, under a general abbot, who resides on Mount Lebanon, while a procurator general represents the order at Rome. (2.) A congregation of Basilians, also called Experiences by the Roman Church. They are called monks, Peter Martin. They obtained many convents in Italy, assumed in 1566 the rule of Augustine and the garb of the Dominican lay brothers, and were suppressed in 1650. (3.) In 1836 a number of Armenian monks and priests were induced by some Dominican friars to join the Church of Rome. A monastic congregation, the United Brethren of St. Gregory Illuminator. They likewise adopted the rule of St. Augustine, and the constitutions and habit of the Dominicans. In 1556 they fused entirely with the Dominican order, and were formed into the province of Nakhchevan. (4.) The most celebrated of the Armenian monks is the Mechitarists (q.v.).

III. Present Condition and Statistics.—The estimates of the present number of Armenians greatly vary. In Turkey they are believed to amount to about 2,000,000 souls. Russia had, in 1851, 872,555 Gregorian (Non-united) and 22,203 Catholic (United) Armenians. The Armenian press is readers, etc., are viewed in as in other Eastern churches, but are more lenient and severe; the number of fast-days, when no animal food of any kind can be eaten, is 156 in the year. On the fourteen great feast-days the observance of the day is more strict than that of the Sabbath, which last is

The number of Armenians in Turkey who
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had declared themselves Protestants amounted in 1858 to nearly 6000. The catholics of eschminzian (now in Russia) were still regarded as the chief bishop of the church. He is appointed by the Czar, and has under him a synod, an imperial procurator, and 67 bishops.

Also the bishops of Constantinople and Jerusalem assume the title Patriarch, though they are said not to be strictly such, but rather superior bishops, possessing certain privileges conferred by the patriarch. The united armenians have in European Turkey 1 archbishop at Constantinople; in Asia Turkish 1 patriarch in Cilicia, 1 archbishop at Seleucia, and 9 bishops; in Persia, 1 bishop at Isphahan; in Austria, 1 archbishop at Lemberg, besides whom also the Mechitarist abbeys of Venice and Vienna are archbishops.

IV. Armenian Protestant Missions.—The history of Protestantism among the armenians forms one of the most interesting chapters in the history of modern Protestant missions. As a forerunner in the reforma-
tion of the Armenian Church we may regard a priest by the name of Dabaly Ogshish, about 1760. He lived in Constantinople, and wrote a book in which he praised Luther, and castigated both clergy and people with an unsparing hand. His book, though never published, circuluted from hand to hand, and was later used by the protestant missionaries with some effect. The efforts of the Protestant Church in behalf of the Armenians, in the 19th century, is connected with the translation of the Bible. In 1813 the British Bible Society began the publication of the Armenian Bible (the translation made by Mebrob in the fifth century), and in 1815 an edition of 5000 copies was issued at Calcutta. The same society published in 1823 at Constantinople an edition of 2000 copies of the New Testament, and in 1830 an edition of 8000 copies of the four Gospels alone. Simultaneously with the British society, the russian Bible Society undertook the publication of the Armenian Bible, and issued at St. Petersburg, in 1817, an edition of 2000 copies, and soon after an edition of the ancient Armenian New Testament. A great enthusiasm manifested itself in Russia for this work, the emperor Alexander, the archbishops and bishops of the Greek and the Armenian churches, and nearly all the Russian nobility being among its patrons. The Armenian Bibles and New Testaments thus printed were widely circulated through various agencies. But it was soon discovered by some of the prosecution that they did not understand the old Armenian language, and that one portion (perhaps one third, chiefly in the more southern portions of Asia Minor) had even lost the use of the modern Armenian, speaking only Turkish. This led to the translation of the Bible into modern Armenian and into Arameo-Turkish (Turkish written with Ar-
menian characters). The former translation was is-
 sued by the Russian society in 1822, the latter by the British society in 1823. These translations, however, called forth the opposition of the Armenian patriarch of Constantinople and the Armenian clergy in gen-
cerally.

A Protestant mission was established among the Armenians by the American Board in 1830, after the way had been previously prepared by the conversion of three Armenian priests (two of whom were bishops) by the American missionaries of syria, and by the fam-
ous school of Petstimalyan, a man conversant not only with Armenian, but also with Western literature and theology. The first missionaries were E. Smith and H. G. O. Dwight, who were joined in the follow-
ing 2 years by W. Goodell, J. B. Adger, B. Schneider, C. Hamlin, and others. The missionaries soon organized several schools at Constantinople, Pera, Brouss, etc., and through these worked successfully for spreading evangelical views in the Armenian Church. In 1831 the mission press was transferred from Malta to Smyrna, and there soon began a most successful operation, printing, up to the 1st of January, 1838, two and a half million pages in the Armenion languages. In the following years Mr. Goodell com-
pleted the translation of the New Testament into the Arameo-Turkish language, and W. Adger issued an improved translation of the New Testament into modern Armenian. The missionaries early found devoted co-laborers among the armenians; among whom Sahakyan, who was converted when a student, in 1838, and a pious priest, Der Revork, were prominent. The work was not interrupted, and met with strong opposition, which was generally headed by the patriarchs and the chief Armenian bankers in Con-
stantinople, and sometimes manifested itself as open and cruel persecution. That was especially the case when, in 1844, Matteos, formerly bishop of Brouss, was made an example for the Armenians of Constantinople. The mission used all means within his reach against the favorers of the Protestant mission, and it required the inter-
ference of the Christian ambassadors to obtain an order from the sultan, which put an end to further per-
suitions (March, 1846). Up to that time the con-
verts had not formally separated from the church; but when they were now formally excommunicated by the patriarch Matteos, and thus also cut off from the civil rights of the Armenian community [see TUR-
KEY], they organized independent evangelical Arme-
nian churches. The first churches thus organized were those of Constantinople, Niconmedia, Adabaran, and Marmara. In 1850 the mission was established in Amasya.

In 1850 the Protestants were placed on an equality with the other christian denominations, and, in 1858, even on an equality with the Mussulmans before the law. The report made by the American Board on the Armenian missions in 1859 shows them to be in a very prosperous state. The mission was divided into two separate missions, the Northern Armenian and the Southern Armenian. The Northern Arme-
nian contained, in 1856, 18 stations, occupied by mis-
sionaries; 81 out-stations, occupied by native teachers or helpers; 83 missionaries, of whom one is a physi-
cian; 1 mission treasurer; 94 female assistant mis-
sionaries; 4 native pastors; 21 native preachers; 48 other native helpers (not including 88 teachers). The number of churches was 28, with 602 members; the number of free-schools 44, with 928 pupils. There were also three male high-schools (Bebek, Errzin, and Tocat), with 32 pupils, and one female boarding-
school. The number of schools was 33, with 32 pupils. Nearly eleven million pages were issued during the year 1858. The Southern Armenian Mission presented the following statistics: 5 stations; 14 out-stations; 9 missionaries—one a physician; 9 female assistant mis-
sionaries; 1 native pastor; 2 other ordained native preachers; 1 licentiate; 87 other helpers; churchmen, 10; communicants, 498; average congregations on the Sabbath, 1851; theological students (at Aintab, Marash, and Antioch), 26; common schools, 18, with 746 scholars. In 1858 the Turkish government appointed an Armenian Protestant censor, in order to relieve the Protestants from the annoyances which they had suffered from the Moslem (Turkish) government, and the civil community of the Protestant Armenians is at present (1860) greatly suffering from pecuniary emba-
rassment, as the Protestants, on account of their poverty, find it difficult to pay the tax, levied on them for supporting their civil organization. Until 1839 the Armenian missionaries had mostly confined them-
selves to the Armenians of Turkey, but in that year one of the missionsaries visited several Armenian vil-
lages of Persia for the purpose of establishing a Protes-
tant mission.

V. Literature.—For the Armenian Church, see Na-
ander, Ch. Iran, 118, 119; ed. 1833, 638; Richter, Ein
terim (Berlin, 1817); St. Martin, Martin,
historiques et geographiques sur l'Arménie (Paris, 1813, 
vol. iii); Historie, Dogmes, Traditions, etc., de l'Eglise Arménienne (Paris, 1865, 8vo); Ubeklin, Letters on TUR-
ARMENIAN LANGUAGE

The ancient Armenian or Haikian language (now dead), notwithstanding the great antiquity of the nation to which it belongs, possesses no literary documents prior to the fifth century of the Christian era. The translation of the Bible, begun by Mesrob (q.v.) in the year 410, is the earliest monument of the language that has come down to us. The dialect in which this version is written, and in which it is still publicly read in their churches, is called the old Armenian. The dialect now in use—the modern Armenian—in which they preach and carry on the intercourse of daily life, not only departs from the elder form by dialectical changes in the native elements of the language itself, but also by the great intermixture of Persian and Turkish words which has resulted from the conquer and subjection of the country. It is, perhaps, this diversity of the ancient and modern idioms which has given rise to the many conflicting opinions that exist as to the relation in which the Armenian stands to other languages. Thus Ciribid and Vater both assert that it is an original language; that is, one so distinct from all others in its fundamental character as not to be classed with any of the great families of languages. Eichborn, on the other hand (Sprachkenntnisse, p. 349), affirms that the learned idiom of the Armenian undoubtedly belongs to the Medo-Persian family; whereas Pott (Untersuchungen, p. 52) says that, notwithstanding its many points of relation to that family, it cannot strictly be considered to belong to it; and Gatterer actually classed it as a living sister of the Basque, Finnish, and Welsh languages. As to form, it is said to be rough and full of consonants; possess ess ten cases in the noun—a number which is only exceeded by the Finnish; to have no dual; to have no mode of denoting gender in the noun by change of form, but to be obliged to append the words man and woman as the marks of sex—thus, to any prophet-king for prophetess (nevertheless, modern writers use the syllable ազի to distinguish the feminine; Wahl, Geschichte d. Morgenl. Sprachen, p. 190); to bear a remarkable resemblance to Greek in the use of the participle, and in the whole syntactical structure; and to have adopted the Arabic system of metre.—Kitto, s. v.

The history of its alphabetical character is briefly this: until the third century of our era, the Arméni ans used either the Persian or Greek alphabet (the letter in Syrian characters, mentioned by Diodor. xix, 23, is not considered an evidence that they wrote Ar mecian in Syrian characters, as that letter was probably Persian). In the fifth century, however, the translation of the Bible created the necessity for characters which would more adequately represent the peculiar sounds of the language. Accordingly, after a fruitless attempt of a certain Daniel, and after several efforts on his own part, Mesrob saw a hand in a dream write the very characters which now constitute the Armenian alphabet. The 38 letters thus obtained are choral in form, like the Greek, but bear out their number by deriving some forms from the Zend alphabet. The order of writing is from left to right. Mesrob employed these letters in his translation of the Bible, and thus insured their universal and permanent adoption by the nation (Gezerius, articulo Ptolomaeis, in Ersch und Gruber). See Tromler, Bibliotheca Armeniae spec. (Plenn. 1758); Schröder, Theaurus ling. Armen. antiquo et novo (Amsteld. 1711); Ciribed, Gram. Armeniace (Par. 1822); Petermann, Grammatica Armen. (Berol. 1837); also, Teneris ling. Armenicae grammatica, literaturae, christiasticae, e. glos sarbo (ib. 1841); Caliva, Dictionnaire Arménien (Par. 1861). See SHEMITIC LANGUAGES.

ARMENIAN VERSION. This translation of the Bible was undertaken in the year 410 by Mesrob, with the aid of his pupils Joannes Eclecensis and Josephus Palensis. It appears that the Patriarch Issac first attempted, in consequence of the Persians having destroyed all the copies of the Greek version, to make
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Arm-hole (ամբար, ատամե, գակ, կետ, կողակ, ճուղ), joint of the hand; Sept. ἔκρος χειρός. "Woe to the women that sew pillows to all arm-holes" (Ezek. xiii, 18), i.e. elves, although the term has also been taken for the wrist, or for the knuckles of the hand. The true meaning is somewhat doubtful, for it evidently refers to some part of the body with which we are unacquainted. The women spoken of are no doubt the priestesses of Ashtaroth, and the object of the prophet is to denounce the arts they employed to allure God's chosen people to a participation in their idolatrous worship. Orientalists, when they wish to be at their ease, recline on or slide various sorts of rich pillows on their chairs. The advice in the Proverb (vii, 10) alludes to the costliness and richness of those that belonged to her divan or "bed" among the circumstances by which she sought to seduce "the young man void of understanding:" it is therefore not unreasonable to suppose that something of the same kind may be here intended. See PILLOW. The term also occurs in Jeremiah xxxviii, 12, in describing the release of the prophet from the dungeon of Malchiah.

Arminian. See ARMY.

Arminianism, properly, the system of doctrine taught by James Arminius, especially with regard to the Augustinian theory of unconditional predestination, as revived and extended by Calvin and others in the Reformation. It is designated by Guthrie as that \(\text{gigantic} \) recoil from Calvinism, than which no reaction in nature could have been more certainly predicted. Of all the actors in that movement—so fertile of mighty actors—no one played a more conspicuous, important, and trying part than Arminius. To high talent and cultivation, and to consummate ability as a disputant, Arminius added the ornament of spotless Christian consistency (his enemies being judges) and purity, as well as singleness of heart, and of his in- nevitable nature. This, with his conspicuous position, made his personal influence to be very potent and extensive. And yet few names have ever been overshadowed by a deeper and denser gloom of prejudice than his: to utter which, as Wesley remarked, was much the same, in some ears, as to raise the cry of mad dog. This is attributable partly to the latitudinarianism of some of his followers, who, revolting at the dominant faith, and maddened by oppression, resorted to the opposite extreme; and partly to the accidental circumstances of his milder scheme found expression in the political condition of the Netherlands at the time when he stood in hostile relations to the English Puritans and the Scottish Presbyterians. But these were results with which neither the \(\text{m} \) Arminius nor the Arminian principle of conditionalism had anything whatever to do. To trace them to him were not more just than to trace German Neology to Luther and Melanchthon, and Socinianism to Calvin." (Preface to Brander's Life of Arminius.)

1. Life of Arminius and the Controversy in his time.

The following sketch, so far as the facts of the life of Arminius is concerned, is modified from the Bio- graphical Dictionary of the Society for the Diffusion of Useful Knowledge.

JAMES ARMINIUS (Lat. Jacobus Arminius; Dutch, Jacob Hermansyon or Van Herman) was born Oct. 10, 1560, at Oudewater, a small town of Holland. As Oudewater means in Dutch "Old Water," Veters Azee, Arminius is sometimes surmised in his works. Veters in Dutch, "a weaver," a cutler, in his in- fancy; but he found a protector in Theodorus Aemilius, who had once been a Roman Catholic priest. Aemilius took Arminius with him to Utrecht, and sent him to the school of that place. In his 15th year Arminius lost his patron by death, but another protector, Rustost von Schnell, took him under his wing, and removed him to Marburg (1575). Arminius had scarcely arrived at Marburg when he heard that his
native town had been sacked by the Spaniards. Hurrying back to Oudewater, he found that his mother and his other relatives had been killed. He returned to Utrecht on foot. He went thence to Rotterdam, and was received into the house of Peter Bertius, pastor of the Reformed Church. In the same year (1575) he was sent, with Peter Bertius the younger, to the University of Leyden, which had just been founded. After he had studied at Leyden for six years, "the directors of the body of merchants" of Amsterdam undertook to bear the expenses of his education for the ministry. Amsterdam had already been accustomed to bear his expenses; and so he was ordained he would not serve in the church of any other city without the permission of the burgomasters of Amsterdam. In 1582 he was sent to Geneva, which was then the great school of theology for all the Reformed churches, and where the doctrines of Calvin were taught in their most rigorous shape by Theodore Beza. At Geneva Arminius formed a close friendship which united him through life with Uyttenbogaert of Utrecht. During his residence at Geneva he gave great offence to some of the Aristotelian teachers of the Geneva school by advocating in public and lecturing in private to his friends on the logic of Ramus as a system. But it is said that before he was appointed to the Chair of Philosophy this course created so much commotion that he left Geneva and went to Basle, where the faculty of divinity offered to confer upon him the degree of doctor of gratis; but he declined it, considering himself too young, and in 1583 returned to Geneva, where he continued his theological studies. Among the Aristotelians this fame of Zabarella, professor of philosophy at Padua, induced him to take a journey into Italy. From Padua he proceeded to Rome. After this journey Arminius came back to Geneva, and soon received an order from the burgomasters of Amsterdam to return to that town; he had too much regard for his own knowledge, and rumors had spread abroad that he had kissed the pope's slipper, held intercourse with the Jesuits, and especially with Cardinal Bellarmine—that, in short, he had become a Roman Catholic. The testimony of a friend who had travelled with him cleared him from these charges. Arminius used afterward to say that he derived no little benefit from this journey, as "he saw at Rome a mystery of iniquity much more foul than he had ever imagined." He was ordained at Amsterdam on the 11th of August, 1688, and he soon became distinguished as a preacher. The mild opinions of Melanchthon on predestination, as he saw them held by John Calvin, were very material. In 1589 Theodore Koornhert, of Amsterdam, published several works, in which he attacked the doctrine of predestination, which was taught by Beza and the Geneva school. To obviate Koornhert's objections, some ministers of Delft proposed a change in Beza's doctrine. They agreed with Beza that divine predestination was the antecedent, unconditional, and immutable decree of God concerning the salvation or damnation of each individual; but whereas Beza represented that man, not considered as fallen, or even as created, was the object of this unconditional decree, the ministers of Delft made this preordnary decree dependent on the decree of man's election, and that is to say, they adopted sublappredestination in place of the subapsuapredestination of Calvin and Beza. They thought this hypothesis would do away with Koornhert's objection that the doctrine of absolute decrees represented God as the author of sin—as such decrees make Adam a free agent prior to the fall of man. Their view was published under the title Responsum ad argumenta quaedam Beati et Calvini, ex tractata de Predestinatione, in Cap. IX ad Romanae. The book was sent to Lydiaus, professor at Franeker, who requested Arminius to answer it. He consented; but in studying the subject he began to doubt of which of the two views to adopt, and at length became inclined to embrace the doctrine which he had undertaken to refute. Meanwhile, on the 16th of September, 1590, he married Elizabeth Reael, daughter of Laurent Reael, a judge and senator of Amsterdam. In the course of his sermons at Amsterdam, Arminius commenced an exposition of Paul's Epistle to the Romans, in which some of the new views which he had been found expression. In 1593 he published Lectures in Romans IX, in which he questions the view of that chapter given by Calvin and Beza. Disputes arose, but the consistency of Amsterdam gave an audience to the contending parties, and ordered them to cease all contravention. One way could not be formulated to determine the subject of the dispute. In 1602 a pestilence raged at Amsterdam, during which Arminius showed the greatest courage and kindness in visiting the sick. The disease carried off two of the professors of the University of Leyden, Lucas Trelcatius, the elder, and Francis Junius, professor of divinity. The curators of the university turned their eyes upon Arminius as a fit successor to Junius; but it was only after repeated applications on the part of the university that the authorities of Amsterdam consented to give him permission to leave on the 16th of April, 1608. As he had been charged with holding Pelagian views, and was supposed to have been appointed by his father, he went to the Hague, where a commission appointed him to consult with Franciscus Gomar, who was also professor of divinity at Leyden, and who became afterward his capital enemy, at the Hague, the 6th of May, 1608, and the result was that Gomar declared that the charge that he was a Pelagian to be groundless. At the same time, not only the curators of the university, but the king himself, were thoroughly aware that on the subject of predestination Arminius differed from the Genevan school. He underwent another examination, a private one, conducted by Gomar, for the degree of D.D., which he received 11th July, 1608. Arminius was the first on whom the University of Leyden conferred the Degree of Doctor. One of the first observations of Arminius, after entering on the duties of his chair, was that the students were much more; even to scholastic subtleties and disputations than to the thorough study of Scripture. He determined to cure this evil. With this view he reckoned nothing more important than to foreclose, as far as he could, crabbed questions and the unceasing mass of scholastic assertions, and to inculcate on his disciples that divine wisdom which was drawn from the superlatively pure fountains of the Sacred Word, as was provided for the express purpose of guiding us to a life of virtue and happiness. From his first introduction into the face of the Church, he was deeorat to aim at this mark, and give a corresponding direction to his studies both public and private. But truly this laudable attempt was in no small degree thwarted, partly by the jealousy which some had conceived against him, and partly also by a certain in-
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honorable curators to select themes of prelection at any time, not only from the Old Testament, but also from the New, provided he did not encroach on the particular subject in which Gomar might be engaged" (Brandt, Life of Arminius, ch. vii.). In 1646, Arminius propounded certain theses on predestination, of which the sum was this: "Divine predestination is the decree of God in Christ by which he has decreed with himself from eternity to justify, adopt, and gift with eternal life, to the praise of his glorious grace, the faithful whom he has revealed in the covenant of grace. On the other hand, reprobation is the decree of the anger or severe will of God, by which he has determined from eternity, for the purpose of showing his anger and power, to condemn to eternal death, as placed out of union with Christ, the unbelieving who, by their own fault and the just judgment of God, are not to believe." On the last day of October Gomar openly attacked these positions, and from this day may be dated the tumults which ensued. In 1605 Arminius was created rector magnificus of the University, which office he quitted February 8th, 1606. Meanwhile the disputes continued. Foggus Homullus, a minister of Leyden, Johannus Kuypers, professor of the Theological faculty, and a nephew of Arminius, were among his warmest adversaries. Deputies from the churches of all the provinces of Holland, and deputies from the Synod of Leyden, required from him a conference on the subject of his opinions. Preachers attacked him from the pulpit as a Pelagian, and worse than a Pelagian. A national synod was demanded to settle the disputes, and both the Synod of Leyden, and the Council of Arminius, were among his warmest adversaries. Deputies from the churches of all the provinces of Holland, and deputies from the Synod of Leyden, required from him a conference on the subject of his opinions. Preachers attacked him from the pulpit as a Pelagian, and worse than a Pelagian. A national synod was demanded to settle the disputes, and both the Synod of Leyden, and the Council of Arminius, were among his warmest adversaries. On 24th May, 1607, an assembly was held at the Hague, at which Arminius was present, to settle the manner in which the synod was to be held. In 1608 Arminius and Uytenbogaert applied to the States of Holland to convocate a synod, that these grave controversies might be settled, the same year Gomar held a conference before the Supreme Court of the Hague, which declared in its report that these two professors differed on points of little importance, and unessential to religion. Arminius gave in an account of his opinions to the States at the Hague on the 8th of October, 1608. (See the Decratorum, in his works.) Before the proposed synod could be held Arminius died. The disease which carried him off at last had long latent. It broke out on the 7th of February, 1609, but he recovered so far as to resume the usual duties of his professorship, though still weak. At last he sunk under his disorder, and expired 19th October, 1609. His death was mourned. A religiously well educated mind, and well imbued with the truths of the gospel, and a singularly interesting kind; he grappled his friends by hooks of steel. The funeral oration delivered by Bertius ends with the phrase, "fuisse in Batavia virum quem qui nant potuente sunt existimare; qui non maturnam, non sitis cognoverunt." His writings, though inferior in point of grace and beauty to those of Calvin and Gasquet, command respect and testimony to his learning, and to his skill in logic. He was so thoroughly versed in the ancient authors, and so much of an adept in the Hebrew and Greek Scriptures, that his opinions carried along with them a weight among the learned which his antagonists could not well resist. Moreland calls him the "model of a conscientious and zealously investigating theologian" (Hist. of Dogma, ii. 276). His opponents accused him of Pelagianism and Arminianism, but no theologian of any pretense to learning will at present sustain these accusations. The same temper of mind which led him to renounce the peculiarities of Calvinism in order to adopt more widely the general views of church communion than those which had prevailed before his time. While he maintained that the mercy of God is not confined to a chosen few, he conceived it to be quite inconsistent with the genius of Christianity that men of that religion should keep their own, and separate themselves from others. The magistrate, his associates, separate churches, merely because they differed in their opinions as to some of its doctrinal articles. He thought that Christians of all denominations should form one great community, united and upheld by the bonds of charity and brotherly love; with the exception, however, of Roman Catholics, who, on account of their idolatrous worship and persecuting spirit, must be unfit members of such a society. His great disciple, the republican Barneveldt, was perhaps the first European statesman that made religious toleration one of his maxims. In fact, the Arminians of Holland were the real fathers of religious toleration; they were the first to recognize, and, without any prior possession of power, granted the same liberty of conscience to others which they claimed for themselves.

Before setting forth the theological views of Arminius, a brief historical review of the church doctrine as to predestination may not be out of place. Before the time of Augustine (fourth century), the unanimous doctrine of the church fathers, so far as scientifically developed at all, was, that the Divine decrees, as to the fate of individual men, were conditioned upon their faith and obedience, as foreseen in the Divine mind. Augustine, in his controversy with Pelagius, with a view to enhance the glory of grace, was the first to teach that the decree of grace depends upon the bare will of God, and that his decree to save those whom he chooses to save is unconditional. Augustine did not teach the doctrine of unconditional reprobation; that doctrine was first formally taught by Grotius (q. v.) in the nineteenth century. His views were condemned at Ments, A.D. 848. In the Reformation period, Luther and Melanchthon first inclined to Augustine's theory, but, finding that it involved the reception of Grotius's as well, they went back to the primitive doctrine of conditional election. Luther, indeed, never formally retracted some of his characteristic strong expressions made at this early day. But his theory, even though it continued enough that his views coincided with those of Melancthon, who took out of the later edition of his Loci Communes all expressions favoring unconditional predestination. The Lutheran Church to this day follows Melancthon. Calvin, however, adopted unconditional election and reprobation in his strongest form, and built his whole theological system upon it. His genius impressed the age wonderfully, and the Reformed churches generally adopted his doctrines. The churches of the Netherlands were founded partly by Lutherans and partly by Calvinists, and so both sets of opinions had currency there. But the Belgic Confession (q. v.), which was Calvinist in its teaching, was with a quasi national authority from the year 1570. The larger part of the clergy of the Netherlands were undoubtedly Calvinists at the time of the appearance of Arminius, though freedom of thought on the controverted points had not been suppressed before his time. Arminius was, in a way, the first to put a long, calm, and patient study of the Scriptures. His task was to restore the primitive and scriptural view of the relations between God and man in the work of salvation, and of the sole responsibility of man for his own damnation; and nobly did he perform it. The great error which he had to combat consisted in making the Divine efficiency with relation to one temporal phe-
The views of Arminius on the points of predestination and grace are presented in the following articles, drawn up almost entirely in prose which may be found in his writings: (1) God, by an eternal and immutable decree, ordained in Jesus Christ, his Son, before the foundation of the world, to save in Christ, because of Christ, and through Christ, from out of the human race, which is fallen and subject to sin, those who by the grace of the Spirit believe on Christ, his Son, and who, by the same grace, persevere unto the end in that faith and the obedience of faith; but, on the contrary, to leave in sin and subject to wrath those who are not converted and are unbelieving, and to condemn them as aliens from Christ, according to the Gospel, John iii. 16, and 1 John ii. 2. (3) But man has not power of himself, or by the power of his free will, saving faith, inasmuch as in the state of defection and sin he cannot think or do of himself any thing good, which is, indeed, really good, such as saving faith is; but it is necessary for him to be born again and renewed by God in Christ through his Holy Spirit, in his mind, affections, or will, and all his faculties, so that he may be able to understand, think, wish, and perform something good, according to that saying of Christ in John xv. 5. (4) It is this grace of God which begins, promotes, and perfects every thing good, and this to such a degree that even the opposing efforts of the infernal prince cannot subvert it. It is this grace, exciting, consequent, and co-operating, can neither think, wish, or do any thing good, nor even resist any evil temptation: so that all the good works which we can think of are to be attributed to the grace of God in Christ. But as to the manner of the operation of that grace, it is not irresistible, for it is said of many that they resisted the Holy Spirit, in Acts vii. 51, and many other places. (5) Those who are grafted into Christ by a true faith, and therefore partake of his vivifying Spirit, have abundance of means by which they may fight against Satan, sin, the world, and their own flesh, and obtain the victory, always, however contrary the spirit of the world may be. Jesus Christ assists them by his Spirit in all temptations, and stretches out his hand; and provided they are ready for the contest, and seek his aid, and are not wanting to their duty, he strengthens them to such a degree that they cannot be seduced or snatched from the hands of Christ by any kind of conqueror, and according to that saying, John x. 28, "No one shall pluck them out of my hand." But whether these very persons cannot, by their own negligence, desert the commencement of their being in Christ, and embrace again the present world, fall back from the holy doctrine once committed to them, make shipwreck of their grace; this must be more fully examined and weighed by the Holy Scripture before men can teach it with full tranquillity of mind and confidence. This last proposition was modified by the followers of Arminius so as to assert the possibility of falling from grace. In his scheme of theology Arminius became more and more assimilated to the anthropomorphisms of Calvinism, ideas respecting God and respecting man, and then expounded with keen dialectical rigor the only doctrine which could harmonize the two. His mission was to point out how God could be what the church taught that he was, and man what the church declared him to be. In the same manner, the readjustment of the disturbed and abnormal relations of man to God, by justification, is the central thought of Protestant theology; the announcement and exposition of their relations in that readjustment was the work of Arminius. Magnify either of the related terms to the final suppression of the other, and error is the result. Magnify the Divine agency to the complete suppression of the human in that readjustment, and fatalism is inevitable. Magnify the human to the complete suppression of the Divine, and extreme Pelagianism is the result. To Arminius is the church indebted for her first vivid apprehension and scientific statement of the Christian doctrine of the relation of man to God."

The services of Arminius to theology are summed up as follows by Watson (Miscellaneous Works, vii, 476): "They preserved many of the Lutheran churches from the tide of supralapsarianism, and its constant concomitant, Antinomianism. They moderated even the more extreme tenets of the sublapsarianists, by their greater conciliableness and courage to the sublapsarian scheme; which, though logically, perhaps, not much to be preferred to that of Calvin, is at least not so revolting, and does not impose the same necessity upon men of cultivating that hardihood which glories in extremes and laughs at moderation. They gave rise, incidentally, to a still milder modification of the doctrine of the decrees, known in England by the name of Bixterianism, in which homage is, at least in words, paid to the justice, truth, and benevolence of God. They have also left on record, in the beautiful, learned, eloquent, and, above all these, the scriptural system of theology furnished by the writings of Arminius, how truly man may be proved totally and hereditarily corrupt, without converting him into a machine or a devil; how fully secured, in the scheme of the redemption of man by Jesus Christ, is the divine glory, without making the Almighty partial, wilful, and unjust; how much the grace of God in man is drawn out by the doctrine of the freedom of the human will, in connection with that of its assistance by Divine grace; with how much lustre the doctrine of justification by faith in Christ shines, when offered to the assisted choice of all mankind, instead of being confined to the forced acceptance of a few; how the doctrine of election, when it is made condition, on faith foreseen, harmonizes with the wisdom, holiness, and goodness of God, among a race of beings to all of whom faith was made possible; and how repugnance harmonizes with justice, when it has a reason, not in arbitrary will, the sovereignty of a pasha, but in the principles of a righteous government."}

The earliest authority for the life of Arminius is Petrus Bertius, De Vita et Opusia J. Arm.ii Oratio. The fullest account is given by Caspar Brandt, Historia Fidei J. Armii (Amst. 1724, 8vo), a posthumous work, edited by Gerhard Brandt, son of Caspar. It was reprinted and published, with a translation (Brunswijk, 1725, 8vo); and a translation, by Guthrie (Lond. 1854, 18mo). See also Bange, Life of Arminius (N. Y. 1848). The chief sources of information as to the early period of the controversy between the Arminians and Calvinists are as follows: Arminian writers, Uytenbsoort, Kerkelijk geschied, namelijk in de eerste provincien (Rotterdam, 1847, fol.); Gerhard Brandt, Historie der Reformatie, etc., which is the most copious account extant (Amst.
Friederich, duke of Holstein, and built the town of Fiberickstadt in the duchy of Schleswig. After the death of Frederick in 1295 the Arminians were allowed to return, and a decree of 1630 authorized the building of houses and schools. The exiles from France and the Spanish Netherlands came back and established congregations in various places, particularly at Rotterdam and Amsterdam. At Amsterdam they founded a school, in which Simon Episcopius was the first professor of theology, and on the side of the Arminians; and for an account of the fortunes of the Remonstrants party, see Remonstrants.

2. In 1621, Episcopius, at the request of the leading Remonstrants, drew up a formula of faith under the title Confessio seu declaratio sententiae pastorum qui est in Remonstrantia. It was published (Oppenheim, Anno Opp. 8), in 25 chapters, which was widely circulated. A canonicus of this confession was published by Polyaenus and four other Leyden professors, to which Episcopius replies in his Apologia pro Confessione, 1630. The "Confession" disappointed the Gomarists, for it was perfectly sound on the Trinity, thus refusing the charge of Socinianism brought against the Arminians. It was received with great favor by the Lutherans. A number of eminent names adorn the literary history of Arminianism in Holland and France; among them the most prominent, besides Episcopius, are Caroilles, Voissius, Grotius, Casaubon, Limborch, Le Clerc, and Vossius, who translated the works of Arminius (this Cyclopedia). It is to be regretted that in the hands of some of these eminent men Arminianism was corrupted by semi rationalism.

3. The effect of the controversy appeared in France in the modified Calvinism of Amyruldus (q.v.). Nor was the dispute confined to the Reformed churches. During the whole of the sixteenth century the Church of Rome was agitated with the controversy upon grace and free will. The Benedictines and Dominicans had already broken the ground; but the battle raged in its greatest fury between the Jesuits and the Jansenists, the latter being ably represented by the religious of the monastery of Port Royal, near Paris. Here again it happened, as in Holland, that the controversy extended itself from religion to politics. The Jansenists of France became the reformers of the age, the men of free thought and bold discussion, while the Jesuit party were the advocates of the court and the old Church. In the old place of the earlier controversy, in its time, is a curious fact that in Holland the Arminians were the friends of liberty and free discussion. In France the Calvinists; the two parties had changed places. The Jesuits, who were Arminians, were now the persecutors, and the Jansenists, or Calvinists, the patient and afflicted sufferers. See Jansenists.

4. In Germany, the Lutherans, of course, sympathized wholly in the Remonstrant movement. In the Reformed Church the decisions of Dort were admitted as authoritative for a time; but, with the result of victory was really a defeat; for the true elements of Arminianism were not killed at Dort, but grew up after the battle, and ran riot in the Reformed Church. ... In the period of Wofanism the Reformed dogmatics were finally purged from the doctrine of absolute predestination "(Ebrard, Christliche Dogmatik, i, § 88). It is a shrewd remark of Nicholls, that there had been there a great religious body, which had been independent of Calvin's followers, with which all Protestants who did not adopt Luther's doctrine of the sacraments must have united themselves, the doctrines of Calvin would not have been so widely diffused on the Continent between 1640 and 1660 (Calvinism and Arminianism, i, iv).

5. In England, the so-called Arminian doctrines were not so diffused, substance, long before the time of Arminius. The Articles of Religion are regarded by some writers as Calvinistic, by others as Arminian. The truth seems to be that they were meant to be ad-
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Armstrong, or, to use a kinder word, comprehensive, so as to leave liberty of opinion in the church on a question so obscure and difficult. On this point, see, on the Arminian side, Burnet, Exposition of Thirty-nine Articles; Laurence, Brampton Lecture; Fletcher, Works, ii, 216; 218; Browne, On Thirty-nine Articles (London, 1664). On the Calvinist side, Cunningham, Reformation and Theology of the Reformation (Edinburgh, 1862, Essay iv; also in Brit. and For. Evang. Rev. No. 83, and reprinted in Amer. Theol. Rev. Oct. 1861, art. v). It is certain that Cranmer had a hand in drawing up the Necessary Eradication of a Chris- tian Man (1543), just before the compilation of the thirty-nine articles. In the preface, he refers to the work (the Erudition of the Pelagians and Cal- vinistic. Latimer, Hooper, Bilton, Andrews, O'vendal, and Hooker "might with propriety have been called Arminians, had Arminianism, as a system of doctrine, prevailed when they wrote" (Nicholls, Cælinism and Arminianism, i, 273)). Baro (q. v.), professor of divinity at Cambridge, taught Arminianism, and his case gave rise to the Lambeth Articles (q. v.). But Arminianism unfortunately became a political question. Two Arminian bishops, Laud and Juxon, became members of his majesty's privy council at the precise juncture when the liberty of the subject and the prerogative of the crown were brought into direct conflict. In 1642, the obstre- perous professor at Cambridge († 1668), published a strong defence of the Arminian doctrine, under the title of An Appeal to the Gospel for the True Doctrine of Predestination (republished in Cambridge Tracts, 1717). Dr. Samuel Hoard, rector of Moreton († 1667), originally a Calvinist, became a strong Ar- minian, and published God's Love to Mankind manifest- ed by disproving his absolute Decrees for their Damnation (London, 1663, 4to), which called forth answers by Dave- rani, Tissawi, and Amyraut. In the civil war the Arminians gradually ranged themselves with King Charles, the Calvinists with Parliament. But John Goodwin (q. v.), who died in 1645, was one of the ablest defenders of Arminianism in his time. See Jackson, Life of Goodwin (1822, 8vo). When the war was over the Church of England was destroyed, and Arminianism seemed to have perished with it. The restoration of Charles II took place (1660); Armin- ianism returned with prelacy, and held for more than half a century, almost undisturbed sway in the Church of England. It must be observed, however, that as the Arminianism of Laud differed from that of the Dutch leader in many points, so did that of the divines of Charles II and their successors in many more. Laud combined it with views of sacramental efficacy which Arminius had repudiated; the Dutch, on the other hand, held the school of divines, though far from Socinianism, threw the doctrines of grace into the shade, and dwelt more on the example of Christ than on his stoning. Among the eminent Episcopalian divines of England are Cudworth, Pierce, Jeremy Taylor, Tille- leon, Chillingworth, Stillingfleet, Wotton, Burnet, Pearson, Sanderson, Haylyn, Whitby, Patrick, Toms- line, Copleston, Whately, etc. Arminianism at last, in the Church of England, became a negative term, implying a negation of Calvinism rather than any ex- act system of theology whatever. Much that passed for Arminianism was, in fact, Pelagianism. In the Church of England, all who have deviated from the golden mean maintained by Arminianism (between Calvinism on the one hand and Pelagianism on the other) have fallen into error as to the Trinity, while those who have adhered to the evan- gelical doctrine of Arminius have retained all the veri- ties of orthodox faith. The pure doctrine of Ar- minianism arose again in England in the great Wesleyan Reformation of the seventeenth century. Its ablest expositors may be found in the writings of John Wes- ley, John Fletcher, and Richard Watson, whose Theo- logical Institutions (best ed. N. Y. 1860, 2 vols. 8vo) is the most complete Arminian body of divinity extant in English. Its system is the same as that of the or- thodox Protestant churches in general, except so far as the question of predestination and the points connected with it are concerned. "As some heterodox writers have called themselves Arminians, and as the true theory of Arminianism has been often grossly misapplied, it may be necessary to state some of the points with regard to which it has been especially mis- represented. If a man hold that good works are neces- sary to justification; if he maintain that faith in- cludes good works in its own nature; if he reject the doctrines of original sin; if he deny that divine grace is requisite for conversion; if he deny that Christ must speak of human virtue as meritorious in the sight of God, it is very generally charged by Calvinists that he is an Arminian. But the truth is, that a man of such sentiments is properly a disciple of the Pelagian and Socinian schools. To such sentiments pure Ar- minianism is as diametrically opposite as Calvinism itself. The genuine Arminians assert the corruption of human nature in its full extent. They declare that we are justified by faith only. They assert that our justification originates solely in the grace of God. They teach that the procuring and meritorious cause of our justification is the righteousness of Christ. Propter gracia Dei donatur nobis justitiam... (Eph. 2:8). They hold that the gift of God is Jesus Christ (Edinb. Encyclopaedia, s. v.). The whole sum and substance of religious doctrine and theory is embraced in these three terms: God's nature, man's nature, and the relation subsisting be- tween the two. Theology is nothing more than the systematic definition, adjustment, and comparison of these three terms. Christian theology, or genuine orthodoxy, is simply a system of theological views upon these three points, which is self-coherent, and harmonious with the teachings of Scripture. For the development of such a system, exhibiting the precise truth relative to the cardinal points of Christian doc- trine, some defect is necessary that each of these three points be made a special object of scrutiny and dis- cussion. An error in respect to either will not only destroy at once the system's self-coherence, but infalli- bly conduct to the gravest heresies. For example, an error respecting the first (Theology) may give us Pan- theism; an error on the second point (Anthropology) may lead to Atheism; while an erroneous theory re- specting the third gives us the two extremes of an iron rod or a groundless chance. True orthodoxy states and maintains a consistent doctrine respecting each, authenticated by the assertions of God's revelations. Cast down a philosophic eye on the doc- trine of the church as developed in history, we cannot fail to be struck by the remarkable fact that the three great controversies which trisect the historic develop- ments of Christian doctrine as a scientific system have followed without deviation the natural order of these three terms, and that development has been successively upon each in order. Athanasius, Augustine, and Arminius represent in themselves the whole sweep of the dogmatic unfoldment of Christianity; these factors being given, we can construct the whole history of Christian doctrine. The first is the repre- sentative of that speculative movement which devel-
oped into scientific form and defensible shape the ecclesiastical doctrine respecting God's nature; the second, of the subsequent movement by which the true doctrine of man was brought to a substantial triunity of the Divine essence, under all temporal manifestations of separate hypostases, on which suppositions only the ancient beliefs of the church and the unqualified declarations of Scripture could be true. His mission was the enunciation, exposition, and defence of a great truth respecting the Divine nature, and round that truth was grouped all the Christian thinking of that age. There was no great doctrinal system of the time, heretical or not, which was not logically related to this central thought of the church. It implied in itself all anterior and all subsequent speculations upon the Divine nature, Origenistic,arian, Sabellian, Monophysite, Nucian, or otherwise.

Augustine was commissioned for another work. The church, in the centuries antecedent to his appearance, had vaguely believed in the depravity and helplessness of human nature; but Augustine was raised up to explain with clearness, and to maintain, and to bring forth into suitable prominence the full force and operation of the native corruption and moral ruin of man; his utter hopelessness apart from the remedial agencies of Divine grace, on which supposition only the ancient beliefs of the church and the unqualified declarations of Scripture could be true. His mission was the enunciation, exposition, and defence of a great truth respecting human nature, and round that truth was grouped all the Christian thinking of that age. It is this which gives that age its character. The whole scholastic theology is but the radicating and ramified outgrowth of that vital germ of truth. To him the church indebted for her first vivid apprehension and scientific statement of the Christian doctrine of man. Augustine is the historical representative of that organic evolution. The third of these divinely appointed representative men laid hold of both these truths, which for sixteen centuries had been developing; accepted the church's developed ideas respecting God and the person of Christ, and then exorcised with keen dialectic, rigor the only doctrine which could harmonize the two. His mission was to point out how God could be what the church taught that he was, and man what the church declared him to be, at one and the same time. The readjustment of the disturbed and abnormal relations of man to God by justification is the central thought of Protestant theology; the announcement and exposition of their relations in that readjustment was the work of Arminius. And not until Arminius is placed in this relation to the doctrinal development of Christianity in the church is there attained a true perception of the grand and growing rhythm of its history. The Protestantarians (as remarked above) erred by maintaining that the particular exercise of Divine efficiency, by which the aborning relation of God to a sinner is readjusted, was unconditioned by anything; whatever, and was grounded solely upon the arbitrary good pleasure of the Almighty. Maintaining this unconditioned elective vocation, they naturally demanded an "effectual calling,"" irresistible grace," and "persevering success," for all these were necessary concomitants. The refutation of this error, and the establishment of the opposite view, was the mission of Arminius. His labors gave scientific form to the essential opinion upon that great point, and completed the cycle of Christian theology. As in the development of apostolic doctrine, the Pauline and Petrine elements were unified in John, so, in its uninspired development, after Athanasius had set forth his truth, and Augustine his, Arminius steps forth the later apostle of dogmatic completion (Or.Warren, in Methodist Quarterly Review, 1857, p. 346 sq.). See Wesleyanism.

The Arminian doctrine on predestination is now very widely diffused in the Protestant world. It is, in the main, coincident with that of the Lutherans in Germany; is held by the Wesleyan Methodist churches throughout the world; by a large part of the Church of England, and by many of the clergy of the Protestant Episcopal Church in the United States. It is substantially the doctrine (on the question of predestination) of the Greek and Roman churches; and it is also held by several of the minor sects. For the sources of information, see the writers above referred to, and also Episcopiana, Institut. Theol. (1550); Limborch, Theologia Christiana (1666); Calder, Life of Episcopus (N.Y. 12mo); Wesley, Works (N.Y. 7 vols. 8vo); Watson, Theol. Institut. (2 vols. 8vo); Nicholls, Calvinism and Arminianism compared (Lond. 1824, 2 vols. 8vo); Fletcher, Complete Works (N.Y. 1850, 4 vols. 8vo); Neander, Hist. of Christ. Dogmas, ii, 578 sq.; Art. Arminius, by W. W. Warren, Arch. Q. Rev. July, 1857; Schweitzer, Die Protest. Centralaegygenmen, ii, 81 sq.; Hess, Geschichte d. Prot. Dogmatik, i, 379 sq.; Ehrard, Christliche Dogm., § 24-43 (trans. in Mercersburg Review, ix and x); Francke, Hist. Dogm. Armen. (Kiel, 1814, 8vo); Cunningham, Historical Theology, ch. xxv (Calvinistic; Edinb. 1826, 2 vols. 8vo); Schneckenburger, Forte Darstellung d. luther. und reform. Lehrbegriffs (Stuttg., 1855, 8vo); Schenkel, Wesen des Protestantismus (Schaffhausen, 2d ed. 1862, 8vo); Whedon, Freedom of the Will (N.Y. 1864, 12mo); Warren, Systematische Theologie, Einleitung (Bremen, 1855, 8vo); Shedd, History of Dogmatics, bk. iv, ch. vii; bk. v, ch. vi; Smith's Hagenbach, History of Dogmatics, § 225, 235; Gieseler, Ch. History, iv, § 43 (N.Y. ed.). A list of the earlier Arminian writings is given in Van Cattenburg, Biblio. Script. Remanens. (Amstel. 1728, 8vo). See Calvinism; Baxter; Dort; Methodism; Grace; Predestination; Remonstrance.

Arminius. See Arminianism.

Armet (represented by τέθε, tēthē, Num. xxxi, 50; 2 Sam. i, 10; Sept. את없; Aquila βατανχιον; Vulg. pericucula armilla; properly a letter, from τετ'ετ', τετρά-, to step; comp. Isa. iii, 20, and Anklei), an ornament universal in the East, especially among women; worn by princes as one of the insignia of royalty, and by distinguished persons in general. The word is not used in the A. V., as even in 2 Sam. i, 10, they render the Heb. term "by the bracelet on his arm." Sometimes only one was worn, on the right arm (Ecl. xxxi, 21). From Cant. viii, 6, it appears that the signet sometimes consisted of a jewel on the
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These ornaments are frequent on the sculptures of Persepolis and Nineveh, and were set in rich and fantastic shapes resembling the heads of animals (Layard, Niniveh, ii, 250). The kings of Persia wore them, and among them a pair, among other ornaments, to Cyprus (Xen. Cyr. i, 8). The Ethiopians, to whom some were sent by Cambyses, scornfully characterized them as weak fetters (Herod. ii, 28). Nor were they confined to the kings, since Herodotus (viii, 113) calls the Persians generally "weavers of bracelets" (σηματοφόροι). In the Egyptian monuments kings are often represented with armlets and bracelets (Wilkinson's Anc. Egypt. iii, 575, and Plates 1, 2).

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The large circle is of gold, now in the Leyden Museum; the rest, here shown on a smaller scale, are from the Monuments.

10. They were even used by the old British chiefs (Turner, Angl. Sax. i, 383). The story of Tarpeia shows that they were common among the ancient Sabines, but the Romans considered the use of them effeminate, although they were sometimes given as military rewards (Liv. x, 44). Finally, they are still worn among the most splendid regalia of modern Oriental sovereigns, and it is even said that those of the King of Persia are worth a million sterling (Kitto, Hist. of Pal. i, 499). They form the chief wealth of modern Hindu ladies, and are rarely taken off. They are made of every sort of material, from the finest gold, jewels, ivory, coral, and pearl, down to the common glass rings and varnished earthenware bangles of the women of the Deccan. Now, as in ancient times, they are sometimes plain, sometimes enchaîned; sometimes with the ends not joined, and sometimes a complete circle. The arms are sometimes quite covered with them, and if the wearer be poor, it matters not how mean they are, provided only that they glitter. It is thought essential to beauty that they should fit close, and hence Harmer calls them "rather manacles than bracelets," and Buchanan says that "the poor girls rarely get them on without drawing blood, and rubbing part of the skin from the hand; and as they wear great numbers, which often break, they suffer much from their love of admiration." Their enormous weight may be conjectured from Gen. xxiv, 24.—Smith, s. v. See Bracelet.

ARMOR (represented in the Auth. Ver. by several Heb. words, Gr. ὅρμα, properly distinguished from Arms as being military equipment for the protection of the person, while the latter denotes implements of aggressive warfare; but in the English Bible the former term alone is employed in both senses). In the records of a people like the children of Israel, so large a part of whose history was passed in warfare, we naturally look for much information, direct or indirect, on the arms and modes of fighting of the nation itself and of those with whom it came into contact. Unfortunately, however, we find that in the Bible on these points are extremely few and meagre, while even those few, owing to the uncertainty which rests on the true meaning and force of the terms, do not convey to us nearly all the information which they might. This is the more to be regretted because the notices of the history, scantly as they are, are literally every thing we have to depend on, inasmuch as they are not yet supplemented and illustrated either by remains of the arms themselves, or by those commentaries which the sculptures, vases, bronzes, mosaics, and paintings of other nations furnish to the notices of manners and customs contained in their literature. (See, generally, Jahn's Archæology, § 266-282.) In order to give a clear view of this subject, we shall endeavor to show, succinctly and from the best authorities now available, what were the martial implements borne upon the person, whether for attack or resistance, by the ancient Asiatics, leaving for other proper heads an explanation of the composition and tactical condition of their armies, their systems of fortification, their method of conducting sieges and battles, and their usages of war as regards spoil, captives, etc.—Smith, s. v.; Kitto, s. v. See Battle; Fortification; Siege; War; Army; Fight; Fortress, etc.

I. OFFENSIVE WEAPONS. — 1. The instruments at first employed in the chase or to repel wild beasts, but converted by the wicked to the destruction of their fellow-men, or used by the peaceable to oppose aggression, were naturally the most simple. Among these were the club and the throwing-stone. The first consisted originally of a heavy piece of wood, variously shaped, made to strike with, and according to its form, denominated a mace, a bar, a hammer, or a maul. This weapon was in use among the Hebrews, for in the time of the kings wood had already been superseded by metal; and the לְבָנִי בִּנְבָל, "rod of iron" (Psa. ii, 9), is supposed to mean a mace, or gavellock, or crowbar. It is an instrument of great power when used by a strong arm; as when, in modern menagery, a man with one in his hand commands a tiger's treachery to submit to his will. (See Wilkinson's Ancient Egyptians, i, 927, fig. 3, 4; and mace, fig. 1, 2. The throwing-stick, or liason, occurs p. 329.) See Rod; Sceptre.

The other was also known if, as is probable, עַנָּן, merhaps (Prov. xxv, 18), be a "maul," a martel, or a war-hammer. It is likely metal was only in general use at a later period, and that a heavy crooked billet continued long in use as a mace; a miserable weapon, indeed, the throwing-stick, made of thorn-wood, is the same instrument which we see figured on Egyptian and Assyrian monuments. By the native Arabs it is still called gi-
2. Next came the dirk or poniard, which, in the Hebrew word צָרֶב, cherev (usually translated "sword"), may possibly retain some allusion to the original instrument made of the antelope's horn, merely sharpened, which is still used in every part of the East where the material can be procured. From existing figures, the dirk appears to have been early made of metal in Egypt, and worn stuck in a girdle (Wilkinson, i, 319); but, from several texts (1 Sam. xvii, 58; 2 Sam. xx, 8; 1 Kings xx, 11), it is evident that the real sword was slung in a belt, and that "girding" and "loosing the sword" were synonymous terms for commencing and ending a war. The blades were, it seems, always short (one is mentioned of a cubit's length); and the dirk-ax, at least, was always double-edged. The sheath was ornamented and polished. In Egypt there were large and heavier swords, more nearly like modern sabers, and of the form of an English round-pointed table-knife. But, while metal was scarce, there were also swords which might be called quarter-pikes, being composed of a very short wooden handle, surmounted by a spear-head. Hence the Latin tesser and ferrea continued in later ages to be used for blades. In Nubia swords of heavy wood are still in use. See SWORD; KNIFE.

3. The "spear," צָרֶב, ro'mash, was another offensive weapon common to all the nations of antiquity, and varied much in size, weight, and length. Probably the shepherd Hebrews, like nations similarly situated in northern Africa, anciently made use of the horn of an ox, or a lecuroyx, above three feet long, straightened in water, and sheathed upon a thornwood staff. When sharpened, this instrument would penetrate the hide of a bull, and, according to Strabo, even of an elephant: it was light, very difficult to break, resisted the blow of a battle-axe, and the animals which furnished it were abundant in Arabia and in the desert east of Palestine. At a later period the head was of brass, and afterward of iron. Very ponderous weapons of this kind were often used in Egypt by the heavy infantry; and, from various circumstances, it may be inferred that among the Hebrews and their immediate neighbors, commanders in particular were distinguished by heavy spears. Among these were generally ranked the most valiant in fight and the largest in stature; such as Goliath, "whose spear was like a weaver's beam" (1 Sam. xvii, 7), and whose spear's head weighed six hundred shekels of iron, which by some is asserted to be equal to twenty-five pounds' weight. The spear had a point of metal at the but-end to fix it in the ground, perhaps with the same massive globe above it which is still in use, intended to counterbalance the point. It was with this ferrel that Absner slew Asahel (2 Sam. ii, 22, 23). The form of the head and length of the shaft differed at different times both in Egypt and Syria, and were influenced by the fashions set by various conquering nations. See SPEAR.

The javelin, named צָרֶב, cheskid (usually rendered...
ed "spear"), and קְדוֹשׁ, kidoš (variously rendered "spear," "shield," etc.), may have had distinct forms; from the context, where the former first occurs, it appears to have been a species of dart carried by light troops (1 Sam. xiii, 22; Psa. lv); while the latter, which was heavier, was most likely a kind of pilum. In most nations of antiquity, the infantry, not bearing a spear, carried two darts, those lightly armed using both for long casts, and the heavy-armed only one for that purpose; the second, more ponderous than the other, being reserved for throwing when close to the enemy, or for handling in the manner of a spear. This explanation may throw light on the fact of the chusid, being named in connection with the הַצָּר, tsinnah, or larger buckler (1 Chron. xii, 34), and may reconcile what is said of the chidson (Job xxxix, 23; xli, 29, and Josh. viii, 10). While on the subject of the javelin, it may be remarked that, by the act of casting one at David (1 Sam. xix, 3, 10), Saul virtually absolved him from his allegiance; for by the customs of ancient Asia, preserved in the habits of the Teutonic and other nations, the Sackensericht, the custom of the East Franks, etc., to throw a dart at a freeman, who escaped from it by flight, was the demonstrative token of manumission given by his lord or master; he was thereby set out of hand, manusimiaus, well expressed in the old English phrase "scot-free." But for this act of Saul, David might have been viewed as a rebel. See Dart; Javelin; Lance.

4. But the chief offensive weapon in Egypt, and, from the nature of the country, it may be inferred, in Palestine also, was the war-bow, קְדֹשֶׁת, košeth ("bow"), the arrow being denominated קָדָשִׁים, kadasim. From the simple implements used by the first hunters, consisting merely of an elastic reed, a branch of a tree, or rib of palm, the bow became in the course of time very strong and tall, was made of brass, of wood back-
It was carried on the shield arm, where there was frequently also a horn bracer secured below the elbow to receive the shock from the string when an arrow was discharged. The flight or long-range arrows were commonly of reed, not always feathered, and mostly tipped with flint points; but the shot or aimed arrows, used for nearer purposes, were of wood tipped with metal, about thirty inches long, and winged with three lines of feathers, like those in modern use: they varied in length at different periods, and according to the substance of the bows. See Arrow; Quiver; Shoot.

5. The last missile instrument to be mentioned is the "sling," מֶשֶׁק, kes'la (Job xii, 29), an improvement upon the simple act of throwing stones. It was the favorite weapon of the Benjamites, a small tribe, not making a great mass in an order of battle, but well composed for light troops. They could also boast of using the sling equally well with the left hand as with the right. The sling was made of plaited thongs, somewhat broad in the middle, to lodge the stone or leaden missile, and was twirled two or three times round before the stone was allowed to take flight. Stones could not be cast above 400 feet, but leaden bullets could be thrown as far as 600 feet. The force as well as precision of aim which might be attained in the use of this instrument was remarkably shown in the case of David; and several nations of antiquity boasted of great skill in the practice of the sling. See Sling.

Egyptian Slingers and Sling. From the Monuments.

All these hand-weapons were in use at different periods, not only among the Hebrews and Egyptians, but likewise in Assyria, Persia, Greece, and Macedonia; in which last country the sarissæ carried by the heavy infantry of the phalanx differed from the others only in the great length of the shaft. The Roman pilum was a kind of dart, distinguished from those of other nations chiefly by its weight, and the great proportionate length of the metal or iron part, which constituted one half of the whole, or from two and a half to three feet. Much of this length was hollow, and received nearly twenty inches of the shaft within it; the point was never hooked like that of common darts, because, the weapon being nearly indestructible, the soldiers al-

ways reckoned upon advancing in battle and recovering it without trouble when thrown; whereas, if it had been hooked or hamate, they could not have wrenched it out of hostile shields or breast-plates without trouble and delay. See Weapon.

II. Defensive Arms.—1. The most ancient protective piece of armor was the Shield, buckler, roundel, or target, composed of a great variety of materials, very different in form and size, and therefore in all variations bearing a variety of names. The Hebrews used the word מָשָׁה, mish'ah (rendered "shield," "target," or "buckler"), for a great shield—defence, protection (Gen. xv, 1; Psa. xlvi, 9; Prov. xxx, 5)—which is commonly found in connection with spear, and was the shelter of heavily-armed infantry; מָגֶן, magen (rendered "shield" or "buckler"), a buckler or smaller shield, which, from a similar juxtaposition with sword, bow and arrows, appears to have been the defence of the other armed infantry and of chiefs; and מָקֶר, masker, a roundel, Psa. xci, 4, "buckler"), pamma, a roundel, which may have been appropriated to archers and slingers; and there was the מֶשֶׁק, kes'.

let ("shield"), synonymous with the magen, only different in ornament. In the more advanced eras of civilization shields were made of light wood not liable to split, covered with bull-hide of two or more thicknesses, and bordered with metal; the lighter kinds were made of wicker-work or osier, similarly, but less solidly covered; or of double ox-hide cut into a round form. There were others of a single hide, extremely thick from having been boiled; their surface presented an appearance of many folds, like round waves up and down, which might yield, but could rarely be penetrated.

We may infer that at first the Hebrews borrowed the forms in use in Egypt, and that their common shields were a kind of parallel-octagram, broadest and arched at the top, and cut square beneath, bordered with metal, the surface being covered with raw hide with the hair on. The lighter shields may have been soaked in oil and dried in the shade to make them hard; no doubt hippopotamus, rhinoceros, and elephant skin shields were brought from Ethiopia and purchased in the Phoenician markets; but small round hand-bucklers of whale-skin, still used by Arabian swordsmen, came from the Erythraean Sea. During the Assyrian and Persian supremacy the Hebrews may have used the square, oblong, and round shields of those nations, and may have subsequently copied those of Greece and Rome. The princes of Israel had shields of precious metals; all were managed by a wooden or
leathern handle, and often slung by a thong over the neck. With the larger kinds a tustudo could be formed by pressing the ranks close together; and, while the outside men kept their shields before and on the flanks, those within raised theirs above the head, and thus produced a kind of surface, sometimes as close and fitted together as a pantile roof, and capable of resisting the pressure even of a body of men marching upon it. The term was most likely what in the feudal ages would have been called a corselet, for such occurs on the Egyptian monuments. This weapon was about five feet high, with a pointed arch above and square below, resembling the feudal knight's shield, only that the point was reversed. This kind of large-suited shield, however, was best fitted for men without any other armor, when combating in open countries, or carrying on sieges; for it may be remarked in general that the military buckler of antiquity was large in proportion as other defensive armor was wanting. Shields were hung upon the battlements of walls, and, as still occurs, chiefly above gates of cities by the watch and ward. In time of peace they were covered to preserve them from the sun, and in war uncovered; this sign was poetically used to denote coming hostilities, as in Isa. xxii, 5, etc. In Europe, where the Crusaders could imitate the Saracens, but not introduce their climate, shields were carved in stone upon towers and gates, as at York, etc. The Eastern origin of this practice seems to be attested by the word zimmah, which, in German, still denotes a battlement, something pointed, a summit, and conveys the idea of a pavise with the point uppermost, a shape such as Arabian battlements often assume. See Shield; Buckler.

2. The Helmet was next in consideration, and in the earliest ages was made of osier or rushes, in the form of a beehive or of a skull-cap. The skins of the heads of animals—of lions, bears, wild boars, bulls, and horses—were likewise adopted, and were adorned with rows of teeth, manes, and bristles. Wood, linen cloth in many folds, and a kind of felt, were also in early use, and helmets of these materials may be observed worn by the nations of Asia at war with the conquerors, kings of Egypt, even before the departure of Israel. At that time also these kings had helmets of metal, of rounded or pointed forms, adorned with a figure of the serpent Apis; and an allied nation, perhaps the Canaanite, reported to have first worn a military crest, bears on the skull-cap of their brazen helmets a pair of horns with a globe in the middle—the solar arkte symbol. The nations of farther Asia, however, used the woolen or braided cap still retained, and now called knesek and ker; around which the turban is usually wound. These were almost invariably supplied with long lappets to cover the ears and the back of the head, and princes usually wore a radiated crown on the summit. This was the form of the Syrian, and probably of the Assyrian helmets, excepting that the last mentioned were of brass, though they still retained the low cylindrical shape. The ἐρήμος, ko'ma ("helmet"), some helmet of this kind, was worn by the trained infantry, who were spearmen among the Hebrews; but archers and slingers had round skull-caps of skins, felts, or quilted stuffs, such as are still in use among the Arabs. The form of Greek and Roman helmets, both of leather and of brass, is well known; they were most likely adopted also by the Hebrews and Egyptians during their subjection to those nations, but require no farther notice here. See Helmet.

3. Body Armor. The most ancient Persian idols are clad in shaggy skins, such as the Eages of Jupiter and Minerva may have been, the type being taken from a Cyrenian or African legend, and the pretended red goat-skin may be supposed to have been that of a species of gnu (Catticobræs Gorgon, Ham. Smith), an animal fabled to have killed men by its sight, and therefore answering to the condition both of a kind of goat and of producing death by the sight alone. In Egypt cuirasses were manufactured of leather, of brass, and of a succession of iron hoops, chiefly covering the abdomen and the shoulders; but a more ancient national form was a kind of thorax, tippet, χίλαρος ("coat of mail," "habergeon"), or χίλαρος, χίλαρος.
ARMOR

("harness," "breastplate"), or square, with an opening in it for the head, the four points covering the breast, back, and both upper arms. This kind in particular was affected by the royal band of relatives who surrounded the Pharaoh, were his subordinate commanders, messengers, and body-guards, bearing his standards, ensign-flags, and sun-screens, his portable throne, his bow and arrows. Beneath this square was another piece, protecting the trunk of the body, and both were in general covered with red-colored cloth or stuff. On the oldest MS. vases a shoulder-piece likewise occurs, worn by Greek and Etruscan warriors. It

covers the upper edge of the body armor, is perforated in the middle to allow the head to pass, but hangs equal on the breast and back, square on the shoulders, and is evidently of leather. (See the figure of Memnon discovering Helen in the sack of Troy, Millin, Mos. Sedit.) This piece of armor occurs also on the shoulders of Varangii (northern, who were the bodyguards of the Greek emperors); but they are studied with roundels or bosses, as they appear figured in mosaic or fresco on the walls of the cathedral of Ravenna, dating from the time of Justinian. The late Roman legionaries, as published by Du Choul, again wear the tippet armor, like that of the Egyptians, and one or other of the above forms may be found on figures of Danae in illuminated manuscripts of the eleventh century. By their use of metal for defensive armor the Carianians appear to have created astonishment among the Egyptians, and therefore may be presumed to have been the first nation so protected in western Asia; nevertheless, in the tombs of the kings near Thebes, a tegulated hauberck is represented, composed of small three-colored pieces of metal—one golden, the other reddish and green. It is this suit which Denon represents as composed of rings set on edge; but they are all parallelograms, with the lower edge forming the segment of a circle, and each piece, beside the fastening, has a button and a vertical slit above it, giving flexibility by means of the button of each square working in the aperture of the piece beneath it. This kind of armor may be meant by the word נתיות, tachvu' ("habergeon," only Exod. xxviii. 32; xxxix. 29), the closest interpretation of which appears to be decumanio, tregalamo, a tilling. The expression in 2 Chron. xviii. 83, may be that Ahab was struck in one of the grooves or eleits in the squares of such a shiryon, or between two of them where they do not overlap; or perhaps, with more probability, between the metal hooves of the trunk of the shiryon before mentioned, where the thorax overlaps the abdomen. The term עגוז, kuzzasim (one Hebrew "scale"), in the case of Goliah's armor, denotes the squamous kind, most likely that in which the pieces were sewed upon a cloth, and not hinged to each other, as in the tachvu'.
hats than in any other, a name once adopted remains the same, though the object may be changed by successive modifications till there remains but little resemblance to that to which the designation was originally applied. The objects above denominated appendages and suits (in the female ages, lambrinques), were strips of leather secured to the lower rim of the barrel of a suit of armor, and to the openings for arm-holes: the first were about three and a half inches in width; the second, two and a half. They were ornamented with embroidery, covered with rich stuffs and goldsmiths’ work, and made heavy at the lower extremity, to cause them always to hang down in proper order; but those on the arm-holes had a slight connection, so as to keep them equal when the arm was lifted. These vittae were rarely in a single row, but in general formed two or three rows, alternately covering the opening between those underneath, and then protecting the thighs nearly to the knee, and half the upper arm. In the Roman service, under the suit of armor, was the scagia, made of red serge or baize, coming down to the cap of the knee and folding of the arm, so that the vittae hanged entirely upon it. Other nations had always an equivalent to this, but not equally long; and, in the opinion of some, the Hebrew arrows served the same purpose. The Roman and Greek suits were, with slight difference, similarly laced together on the left, or shield side; and on the shoulders were bands and clasps, comparatively narrow in those of the Romans, which covered the joinings of the breast and back, between the shoulders, came from behind, and were fastened to a button on each breast. At the throat the suit of armor had always a double edging, often a band of brass or silver; in the Roman, and often in the Greek, adorned with a lion’s or a Gorgon’s head. It was here that, in the time of Augustus, and probably much earlier, the warriors distinguished for particular acts of valor were insignia; a practice only revived by the moderns under the names of crosses and decorations. The Romans, it appears, had phiales and phaleras of honor, terms which have been supposed to signify bracelets and medals; but all opinion on the subject was only conjectural previously to the discovery, on the borders of the Rhine, of a monumental brass-relief, raised by the freedman of Marcus Cellius Lempo, tribune of the (xii)th legion, who fell in the disastrous over-
27, 1846, he was drowned. A Memoir, by Rev. H. Read, with A Selection of Armstrong’s Sermons, was published in 1833.—Sprague, Anals, iv, 612.

Army, represented by several Heb. and Gr. words. See War.

1. Israel.—The military organization of the Jews commenced with their departure from the land of Egypt, and was adapted to the nature of the expedition on which they then entered. Every man above 20 years of age was a soldier (Num. i, 8); each tribe formed a regiment, with its own banner and its own leader (Num. ii, 2; x, 14); their positions in the camp of Israel were accurately fixed (Num. ii, 18); the whole army started and stopped at a given signal (Num. x, 6, 6); thus they came out of Egypt ready for the fight (Exod. xiii, 18). That the Israelites preserved the same exact order throughout their march may be inferred from Balaam’s language (Num. xxv, 6). On the approach of an enemy, a conscription was made from the general body under the direction of a muster-master (originally named נְעַרְגָּה, Deut. xx, 5, “officer,” afterward נְעַרְגָּה, 2 Kings xxv, 19, “scribe of the host,” both terms occurring, however, together in 2 Chron. xxvi, 11, the meaning of each being primarily a writer), by whom also the officers were appointed (Deut. xx, 9). From the number so selected some might be excused serving on certain specified grounds (Deut. xx, 5-8; 1 Mac. iii, 55). The army was thus divided into thousands and the tactics turned upon their respective captains (םְבִיאָדָו וְאֶלֶף אָדָו, 2 Kings xxv, 14), and still further into families (Num. ii, 34; 2 Chron. xxv, 5; xxvi, 12), the family being regarded as the unit in the Jewish polity. From this time the Israelites entered the land of Canaan until the establishment of the kingdom, little progress was made in military affairs: their wars resembled border forays and tactics turned upon the stratagems rather than upon the discipline and disposition of the forces. Skillfully availings themselves of the opportunities which the country offered, they gained the victory sometimes by an ambush (Judg. viii, 4), sometimes by surprising the enemy (Josh. x, 9; xi, 7; Judg. vii, 21), and sometimes by a judicious attack at the time of fording a river (Judg. iii, 28; iv, 7; vii, 24; xii, 5). No general muster was made at this period; but the combatants were summoned on the spur of the moment either by trumpet-cry (Judg. iii, 27), by messengers (Judg. vi, 33), by some significant token (1 Sam. xi, 7), or, as in later times, by the erection of a standard (22, Isa. xxxvi, 3; Jer. iv, 21; ii, 27), or a beacon-fire on an eminence (Jer. vi, 1). See Battle.

With the kings arose the custom of maintaining a body-guard, which formed the nucleus of a standing army. Thus Saul had a band of 8000 select warriors (1 Sam. xiii, 2; xv, 12; xxiv, 2), and David, before his accession to the throne, 600 (1 Sam. xxiii, 13; xxiv, 13). This band he retained when he became king, and added the Cherethites and Pelethites (2 Sam. xv, 18; xx, 7), together with another class, whose name, Shalishim (שַׁלִישִׁים, Sept. τριάρχοι, Auth. Vers. “a third part”), has been variously interpreted to mean (1) a corps of veteran guards = Roman triarii (Winer, Zew. Heb. p. 993); (2) chariots-of-war (Mal. i, 4); (3) officers of the guards in number of three in each chariot (Gesen. Thes. p. 1429); (4) officers of the guards in number (Ewald, Gesch. ii, 601). The fact that the Egyptian war-chariot, with which the Jews were first acquainted, contained but two warriors, forms an objection to the second of these opinions (Wilkinson, Anc. Egypt., i, 580), and the frequent use of the term in the singular (2 Sam. xxi, 19; 2 Kings v, 25) to the third. Whatever be the meaning of the name, it is evident that it indicated officers of high rank, the chief of whom (דִּיוֹן, “lord,” 2 Kings vii, 2, or

army — chief of the captains,” 1 Chron. xii, 18) was immediately about the king’s person, as adjutant or secretary-at-war. David farther organized a national militia, divided into twelve regiments, each of which was called out for one month in the year under their respective officers (1 Chron. xxvi, 7), to be at the head of the army when in active service he appointed a commander-in-chief (םְבִיאָדָו, “captain of the host,” 1 Sam. xiv, 50).

Hitherto the army had consisted entirely of infantry (םְבִיאָדָו, 1 Sam. iv, 10; xv, 4), the use of horses having been restrained by divine command (Deut. xvii, 16). The Jews had, however, experienced the great advantage to be obtained by chariots, both in their encounters with the Canaanites (Josh. xvii, 16; Judg. iii, 14), and later periods (2 Sam. viii, 4; x, 18). The interior of Palestine was indeed generally unsuited to the use of chariots; the Canaanites had employed them only in the plains and valleys, such as Jezreel (Josh. xvi, 16), the plain of Philistia (Judg. i, 19; 1 Sam. iii, 5), and the upper valley of Lebanon (Josh. xi, 9; Judg. iii, 27); and the border, both on the side of Egypt and Syria, was admirably adapted to their use; and accordingly we find that as the foreign relations of the kingdoms extended, much importance was attached to them. David had reserved a hundred chariots from the spoil of the Syrians (2 Sam. vii, 4); these probably served as the foundation of the forces which were subsequently enlarged through his alliance with Egypt (2 Kings x, 28, 29), and applied to the protection of his border, stations or barracks being erected for them in different localities (1 Kings ix, 19). The force amounted to 1400 chariots, 4000 horses, at the rate (in round numbers) of three horses for each chariot, the third being kept as a reserve, and 12,000 horsemen (2 Kings x, 26; 2 Chron. i, 14). At this period the organization of the army was complete; and we have, in 1 Kings ix, 22, apparently a list of the various gradations of rank in the service, as follow: (1) מִלְשָׁנָה הָעָם, “men of war” = privates; (2) מְלֵאכָה, “servants,” the lowest rank of officers = lieutenants; (3) נְכֶשֶׁת, “princes” = captains; (4) נְכֶשֶׁת וְגִלָּה, “captains,” already noticed, perhaps = staff-officers; (5) מְלֵאכָה וְנְכֶשֶׁת, “rulers of his chariots and his horsemen” = cavalry officers. See Captains.

It does not appear that the system established by David was modified by the kings of Judah; but in Israel the proximity of the hostile kingdom of Syria necessitated the maintenance of a standing army. The militia was occasionally called out in time of peace, as by Asa (2 Chron. xiv, 8), by Jehoshaphat (2 Chron. xvii, 14), by Amaziah (2 Chron. xxx, 5), and lastly by Uzziah (2 Chron. xxvi, 11); but these notices prove that such cases were exceptional. On the other hand, the incidental notices of the body-guard lead to the conclusion that it was regularly kept up (1 Kings xiv, 28; 2 Kings x, 4, 11). Occasional reference is made to chariots (2 Kings vii, 21), and it would appear that this branch of the service was maintained until the wars with the Syrians weakened the resources of the kingdom (2 Kings xiii, 7); it was restored by Jotham (Isa. ii, 7), but in Hezekiah’s reign no force of the kind could be maintained, and the Jews were obliged to seek the aid of Egypt for horses and chariots (2 Kings xviii, 23, 24). This was an evident breach of the injunction in Deut. xvii, 16, and met with the disapproval on the part of the prophet Isaiah (xxxvi, 1). See Chariot.

With regard to the arrangement and manoeuvring of the army in the field, we know but little. A division into three bodies is frequently mentioned (Judg. vii, 16; ix, 40; 1 Sam. xi, 11; 2 Sam. xvii, 2), such a division served various purposes: in action there would be a centre and two wings; in camp, relays for
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the night-watches (Judg. vii. 19); and by the combination of two of the divisions, there would be a main body and a reserve, or a strong advanced guard (1 Sam. xiii. 2; xxv, 18). Jehoshaphat divided his army into five bodies, corresponding, according to Ewald (Ge- stehs. i. 192), to the five seats of government of the kingdom at that time: may not, however, the threefold principle of division be noticed here also, the heavy-armed troops of Judah being considered as the proper army, and the two divisions of light-armed of the tribe of Benjamin as an appendix (2 Chron. xvii, 4-6). The maintenance and equipment of the soldiers at the public expense dates from the establishment of a standing army; before which, each soldier armed himself, and obtained his food either by voluntary offerings (3 Sam. xvii, 28, 29), by forced exactations (1 Sam. xxv, 15), or by the natural resources of the country (1 Sam. xiv, 27); on one occasion only do we hear of any systematic arrangement for provisioning the host (Judg. xx, 10). It is doubtful whether the soldier ever received pay even under the kings (the only instance of pay being mentioned applies to mercenaries, 2 Chron. xxv, 6); but that he was maintained, while on active service, must be considered certain, as is shown from 1 Kings iv, 27; x, 16, 17; 2 Chron. xxvii, 14: notices occur of an arsenal or armory, in which the weapons were stored (1 Kings xiv, 28; Neh. iii, 19; Cant. iv, 4). See ARMOR.

The numerical strength of the Jewish army cannot be ascertained with any degree of accuracy; the numbers, as given in the text, are manifestly corrupt, and the various statements therefore irreconcilable. At the Exodus the number of the warriors was 600,000 (Exod. xii, 38), or 603,850 (Exod. xxviii, 26; Num. i, 46); at the entrance into Canaan, 601,780 (Num. xxvi, 51). In David's time the army amounted, according to one statement (2 Sam. xiv, 9), to 1,900,000, viz. 800,000 for Israel and 500,000 for Judah; but according to another statement (1 Chron. xxi, 5, 6) to 1,470,000, viz. 1,000,000 for Israel and 470,000 for Judah. The militia at the same period amounted to 94,000 x 12 = 288,000 (1 Chron. xxvii, 1 sq.). At a later period the army of Judah under Abijah is stated at 400,000, and that of Israel under Jeroboam at 500,000 (2 Chron. xiii, 8). Still later, Asa's army, derived from the tribes of Judah and Benjamin alone, is put at 530,000 (2 Chron. xiv, 8), and Jehoshaphat's at 1,160,000 (2 Chron. xvii, 14 sq.). See NEMBAH.

Little need be said on this subject with regard to the period of the Exile; the return from the Babylonish captivity until the organization of military affairs in Judsea under the Romans. The system adopted by Judas Maccabeus was in strict conformity with the Mosaic law (1 Mac. iii, 55); and though he maintained a standing army, varying from 8000 to 6000 men (1 Mac. iv, 6; 2 Mac. xviii, 15), yet the custom of paying the soldiers appears to have been still unknown, and to have originated with Simon (1 Mac. xiv, 82).

The introduction of mercenaries commenced with John Hyrcanus, who, according to Josephus (Ant. xiii, 8, 4), rifled the tombs of the kings in order to pay them; the intestine commotions that prevailed in the reign of Agrippa I. greatly increased the number to 6200 men (Josephus, Ant. xiii, 13, 5; 14, 1), and the same policy was followed by Alexander (Ant. xiii, 16, 2), and by Herod the Great, who had in his pay Thracian, German, and Gallic troops (Ant. xvii, 8, 8). The discipline and arrangement of the army was also imitated from that of the Romans, and the titles of the officers borrowed from it (Josephus, War, ii, 20, 7). See SOLDIER.

II. Roman Army.—This was divided into legions, the number of which varied considerably, each under six tribunae (quintarius, chief captain, Acts xxii, 61), who commanded by turns. The legion (q. v.) was subdivided into ten cohors (cretio, band, Acts t, 1), the cohort into three maniples, and the maniple into two centuries, containing originally 100 men, as the name implies, but subsequently from 50 to 100 men, according to the strength of the legion. (See Smith, Dict. of Gr. and Rom. Ant. s. v.) There were thus 60 legions, of which 22 were under the command of a centurion (xxvii, 1, 22; xxvii, 5; xvii, 54). In addition to the legionary cohorts, independent cohorts of volunteers served under the Roman standards; and Biscoe (History of Acts, p. 220) supposes that all the Roman forces stationed in Judsea were of this class. Josephus speaks of five cohorts as stationed at Cæsarea at the time of Herod Agrippa's death (Act. xix, 9, 2), and frequently mentions that the inhabitants of Cæsarea and Sebaste served in the ranks (Act. xx, 8, 7). One of these cohorts was named the "Italian" (Act. x, 1), not as being a portion of the Italica legio (for this was not embodied until Nero's reign), but as consisting of volunteers from Italy (Gruter, Sacr. i, 484). This cohort probably acted as the body-guard of the procurator. The cohort named "Augusta" (epita Xystoαρη, Act. xxvii, 1) may have consisted of the volunteers from Sebaste (Josephus, War, ii, 12, 6; Biscoe, p. 228).

Others, however, think that it was a cohors Augusta, similar to the legio Augusta. The head-quarters of the Roman forces in Judsea were at Cæsarea. A single cohort was probably stationed at Jerusalem as the ordinary guard; at the time of the great feasts, however, and on other public occasions, a larger force was sent up, for the purpose of preserving order (Josephus, War, ii, 12, 1; 15, 8). Frequent disturbances arose in reference to the images and other emblems carried by the Roman troops among their military ensigns, which the Jews regarded as idolatrous; deference was paid to their prejudices by a removal of the objects from Jerusalem (Act. xviii, 8; 1, 5, 5). For the sentry duty of the Roman legions, see GADAR. The cocke Augusta, "specimen," noticed in Acts xxi, 28, appear to have been light-armed, irregular troops; the origin of the name is, however, quite uncertain (Alford, Comm. in loc.).—Smith, s. v. See HOST.

Arnaud, Richard, M.A., a divine of the Church of England, born in London about 1666 (?) entered Benedict College, Cambridge, 1714; became fellow of Emanuel College, Cambridge, 1725; afterward rector of Marceston, Leicestershire, where he died in 1756. He is known chiefly by his Critical Commentary on the Apocrypha (new ed. Lond. 1822, 4to), which is printed together with Patrick's, Louth's, and Whitby's Commentaries (best ed. Tegg, Lond. 4 vols. 8vo)—Darling, Cyclopaedia, i, 99; Allibone, Dict. of Authors, i, 65. See ARNOLD OF BRESCIA.

Arnaud, Henri, pastor and military leader of the Vaudois, was born at La Tour, in Piedmont, 1641. His early history is obscure, but he is said to have been a soldier before entering the ministry among the persecuted Vaudois. In 1689 he led his people in their 14 efforts to obtain liberty, native language, and a right to worship God in peace. William III of England gave him a colonel's commission, and he served with great distinction, at the head of 2000 Vaudois, under Marlborough. When his people were exiled in 1698, he became their pastor at Schönberg, and died there, Sept. 8, 1721. In this retirement he wrote the history of his
enterprise, under the title *Histoire de la glorieuse Rétrières des Vaucluse dans leurs Villes*, printed in 1710, and dedicated to Anne, Queen of Great Britain. The French edition of this work is very rare; it has been translated into English, under the title *The glorious Restorers of their Country*, by H. D. Ackland (Lond. 1827, 3vol.). See Vaucluse.

**Arnaud or Arnaud de Villefève. See Arnold.**

**Arnaud of Brescia. See Arnold of Brescia.**

**Arnaud, Angélique, abbess of Port-Royal,** a daughter of Robert Arnaud d'Andilly, was born November 28, 1624. From her earliest years she exhibited an extraordinary force and resoluteness of character, and excited much anxious speculation concerning her future career among her relatives. When not quite twenty years of age she became a nun at Port-Royal des Champs, where she had been educated by her aunt, Marie Jaqueline Angélique Arnauld, sister of the great Arnaud. Nine years after she was made sub-prioress; and on removing some years later to Port-Royal de Paris, she held the same office. During the Revolution Port-Royal des Champs, by her piety and courage, sustained the spirit of the sisterhood. The whole family, male and female, were determined Jansenists, and none more so than Mère Angélique de St. Jean (her conventual name). She had much to endure, but she met misfortune with earnest intrepidity. A royal order was issued to break up the monastery. The police arrested the nuns, who were dispersed in various convents throughout France, and constant efforts were made by the Jesuits to induce them to sign the “Formulary of Alexander VII.” Angélique was alone exempted from listening to their arguments and solicitations, her “obstinance” being supposed invincible. At length, by command of the Archbishop of Paris, the nuns were restored to Port-Royal des Champs; but for some years they were subjected to a strict surveillance by soldiers, who watched all their movements, and allowed them no intercourse with persons out of the convent. In 1669, however, was issued the edict of Clement IX for the peace of the church, which was a kind of compromise on this vexed question of Jansenism and Jesuitism. The nuns received back the privileges of which they had been stripped, and constituted their society anew. Angélique was again elected prioress. In 1678 she was made abbess. The next year her protectress, the Duchess de Lorraine, who had died, and whose position was commenced by the prohibition to receive any more novices. Still Angélique did not despair. She consoled the nuns, and exerted all her influence with persons in power, but with little effect. At last she sank under a complication of griefs, and expired on the 29th of January, 1684, leaving behind her as bright and beautiful a memory as any of her countrywomen. She was learned without being pedantic, pious without bigotry, and gentle to others in proportion as she was severe to herself. Angélique wrote several works. Of these, one, perhaps the most valuable work relative to the nuns at Port-Royal, is entitled *Monastère de la Clôture* (Lond. 1714, 12mo, 8 vols.). While the Mémories de Du Fossé, Fontaine, and Lançot detail the external history of Port-Royal, these *Mémories* represent its internal history, with the mind and habits of the community. Among its members was elder Angélique. The *Mémories* were edited by Barbe de la Bruyère in 1742. The originals, from which Barbeau de la Bruyère printed the *Mémories*, were preserved in the library of Saint Germain des Prés at Paris. Angélique also took a great part in the compositions of Port-Royal des Champs (Amst. 1725, 4to.), and wrote other works in defence of the monastery. —*Mémories pour servir à l'Histoire de Port-Royal, i. 498, etc.; Quérard, La France Littéraire; Rechlin, Geschicht v. Port-Royal (Lips. 1839); Edinb. Review, No. cxlviii; Methodist Quarterly, April, 1888; Princeton Review, xxi, 467; English Cyclopaedia.*

**Arnall, Y. Antoine**, on a visit of the Vaucluse of their father in 1617. Arnaud the younger was educated at Calvi. He originally studied for the law, but was induced by the Abbé de St. Cyran to turn his attention to theology. In 1641 he was made priest and doctor of the Sorbonne, where he had been pupil of Lescot (afterward Bishop of Chartres), who taught him the scholastic theology. In this period of study he imbibed a love for Augustinians and his writings, which he ever after preserved. In 1643 he was made an honorary member of the Society of Sorbonne for his extraordinary merit. In this year, 1648, he published his famous work, *De la fréquente Communauté,* which is still in use, and was vigorously attacked by the Jesuits. Arnaud now put forth, in reply, his *Théologie Morale des Jésuites*—the beginning of a fierce and protracted controversy. The Jesuits endeavored to have Arnauld sent to Rome; to escape this peril, he retired from public life for many years, but kept his pen ever busy, at the convent Port-Royal des Champs, near Paris. See Port-Royal. Soon after, he became involved in the disputes about Jansenius (q. v.), bishop of Ypres, and his book Augustinus, several propositions of which concerning the intricate questions of grace and free-will had been condemned by Pope Urban VII (Aug. 1, 1641). Arnauld boldly set out to defend it against the censures of the papal bull. He published several pamphlets, closing with a first and second *Apologie de Jansenius.* In these years of strife, whenever a moment of armistice permitted, he occupied it in writing such works as *Mœurs de l'Église Catholique, La Correction, La Grâce, La Vérité de la Religion, De la Foi, de l'Espérance, et de la Charité,* and *Le Manuel de Saint Augustin.* He also varied these occupations by translating into Latin his *Frequent Communation,* and by the composition of his *Nove oppositiones contra Remon. Descartia Mediationes,* and several smaller treatises. In addition to his literary labors, he undertook the direction of the Port-Royal des Champs, and with his friend Marie Jaqueline Angélique Arnauld, was abbess. In his retreat he had the society of such men as Pascal, Nicolle, etc. Here they wrote in common numerous excellent works, e. g. *Grammaire Générale Raisonnée, Éléments de Géométrie,* and *L'Art de Penser.* In 1649 the Jansenist controversy broke out more fiercely than ever. The Augustinians of the Bishop of Ypres was again attacked and condemned by the Sorbonne and the pope. Arnauld replied in his *Considerations*. In 1650 appeared what he conceived to be his best work, *L'Apologie pour les Saints Fiers.* For the next half dozen years he was engaged in constant and painful disputes with the Jesuits. The vigor of his life, the impression of his piety and earnestness was deepened in the mind of the nation; and, on reading some of his compositions, even Alexander VII is reported to have praised the author, and to have exhorted him for the future to desist the libels of his adversary. Indeed, the strife of the 1650's is called *Recorde des Eclesiages et L'Office du Saint-Sacrement.* In 1655-56, for prudential reasons, he left his retreat at Port-Royal, and sought a secret place of security. About the same time he was expelled from the Sorbonne and the faculty of theology. Seventy-two descents and *Complaints* to the minister of the crown were occasioned by him. In 1656, the war with the Jesuits was renewed —not, however, by Arnold in person. Under the name
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de plume of Louis de Montalto, the great Pascal (q. v.) discharged his scorpion wit against the Jesuits for about a year and a half in the Provincial Letters. Arnauld spent four times a year alienating the Jansenist controversialists, and to which Arnauld contributed by an eloquent memorial to the pontiff, he was presented to the pope's nuncio, and also to Louis XIV, who received him graciously, and invited him "to employ his golden pen in defence of religion." His next work, in which he was associated with his friend Nicole, De la Pér惠州 de la Foi de l'Eglise Catholique touchant l'Éucharistie, was dedicated to the pope. This occasioned a warm controversy between Arnauld and the reformed minister Claude, in the course of which Arnauld wrote Du Res.-

Arnauld, Robert, eldest brother of Antoine Arnauld, was born at Paris in 1618, entered early into public life, and filled several offices at the French court. At fifty-two he retired into the convent of Port-Royal, where he wrote numerous translations, and other works, printed in 8 vols. fol. 1675. He died Sept. 27, 1674. His Vies des Saints Pers of the desert were translated into English: Lives of the Fathers of the Desert (London, 1677).—Collier, Hist. Dict. s. v.; Hoeffer, Biog. Générale, ii, 282.

Arnauld (of Andilly), Robert, eldest brother of Antoine Arnauld, was born at Paris in 1618, entered early into public life, and filled several offices at the French court. At fifty-two he retired into the convent of Port-Royal, where he wrote numerous translations, and other works, printed in 8 vols. fol. 1675. He died Sept. 27, 1674. His Vies des Saints Pers of the desert were translated into English: Lives of the Fathers of the Desert (London, 1677).—Collier, Hist. Dict. s. v.; Hoeffer, Biog. Générale, ii, 282.

Arnauld, Henri, brother of Antoine, was born in Paris in 1697. He was originally designed for the bar, but, on receiving from the court the abbey of St. Nicholas, he entered the church. He was elected bishop of Toul by the diocesan chapter; but, as the electors were not satisfied with his election, he was impelled to renounce his title. In 1646 he went to Rome to appease the quarrel between the Barberini family and Pope Innocent X; and such was his success that the family had a medal struck and a statue erected in his honor. On his return to France, he was made bishop of Angers in 1649, devoted himself to his duties, and became, like the rest of his family, a zealous Jansenist. He was one of the four bishops who refused to sign the acceptance of the pope's bull condemning the "Augustinus" of Jansenius. He was accustomed to take only five hours' sleep, that he might have time for prayer and the reading of the Scriptures without encroaching on the duties of his episcopal office. He was twice sick, once recovering, the other time being the sick. When there was a scarcity of provisions at Angers, on one occasion, he sent ten thousand livres so secretly that the donation was attributed to another, and the real donor was only discovered by accident some time afterward. His diocese he never left but once, and that was to reconcile the Prince of Taranto to his father, the Duke de la Tremouille. When Angers revolted in 1652, the queen-mother was about to take heavy vengeance upon it, but was prevented by this bishop, who, as he administered the sacrament to her, said: "Take the body of Him who forgave His enemies when on the cross." Some one advising him to take care that his name was not recognized by the rebels, he answered: "Yes, I will, when you find me a day in which I am not bishop." His Négociations à la Cour de Rome (1748, 5 vols.) contain many curious facts and anecdotes. He died at Angers, June 8, 1694.—Memoires de Port-Royal (Uitrecht, 1741), vol. i.; Besoigne, Vie de l'abbé Arnauld d'Andilly (Paris, 1692, 2 vols. 12mo); Hoeffer, Nouv. Biog. Générale, ii, 290.


Arndt, Johann, the first of the Pietists (q. v.), was born December 27, 1555, at Ballenstädt, at the foot of the Harz Mountains. He studied at the University of Helmstädt, and devoted himself at first to medicine, but afterward applied himself to theology at Strasbourg, and founded the famous Latin school. In 1583 he became pastor of the Lutheran church at Badeborn, in Anhalt; in 1598, at Quedlinburg; in 1599, at St. Martin's, Brunswick. His theological learning was varied and accurate; but his chief peculiarity was his heart religion, in which respect he was the Spener of the Voltaire of his time. While at Brunswick he published (1605) the first volume of his "True Christianity" (Vier Bucher vom wah-
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ARNOBIO, the elder, also called "Afer," lived about 297, and taught rhetoric at Sicca, in Africa. He was ordained by St. Athanasius, but about the time of Diocletian he embraced the Christian faith, and, according to Jerome (De Viris Il·lust. c. 79), in order the more readily to induce the bishops to receive him among the number of the faithful, he composed, before his baptism, about the year 305, several volumes of "Cæsæres, libri vii." This account of Jerome's is followed by many writers (e.g. Tillemont, Cave; Smith, Diction. s. v.); but Lardner's argument against it (iii, 458) seems to be conclusive. Arnobius writes in the tone, not of a catechumen, but of a Christian; and he nowhere hints at any necessity or compulsion for his becoming a Christian. In that beginning of his book, he speaks of it as a task voluntarily undertaken in view of the injurious reproaches cast upon the Christians. The book begins with a vindication of Christianity from the charges brought against it by the pagans. In a few points Arnobius makes statements savouring of Gnosticism, and he does not manifest a complete acquaintance with the Christian system or with the Scriptures. He shows, however, an extensive knowledge of pagan worship and literature, and the book is a valuable source of information on these topics. The marked peculiarity of his Apology, as distinguished from those of his contemporaries, consists in his face to face to the needy repels the charges made against Christianity, but also undertakes to show that Christianity itself is demonstrable by evidence. In his argument for the divinity of Christ and of his religion, he anticipates many of the leading arguments of modern apologists, especially of Paley. For a very clear summary of this work see Woodman, Introduction to Tertullian Libër Apologeticus. ch. iii. Villemain gives Arnobius a very high place among the early writers, in Hoefer, Nouvo. Biog. Générale, iii, 311. See also Dorner, Person of Christ, div. i, vol. ii, p. 190. The works of Arnobius were published, for the first time, by Faustus Sabeus, at Rome, in 1542, but with many faults. Many editions have since been issued, but the best are those of Orelli (Leips. 1816, 8 vols. Svo), of Hülseborn (Halle, 1844, 8vo). See Geret, De Arnobio judicio (Viteb. 1752); Meyer, De ratione Arnobiani (Hafn. 1813); Cave, Hist. Lit. i, 112.

Arnobius, the younger, lived about 460, and is said to have been a part of Gaul, and to have lived in the monastery of Lerins. He wrote a Commentarius in Psalmodias Basiliae, 1522; Paris, 1689), which shows him to have been a semi-Pelagian. His extant remains may be found in Bib. Max. Patr. vol. viii.- Cave, Hist. Lit. cent. v.; Bayle, Dictionary, s. v.; Dupin, Eccl. Writers, cent. v.

Arnold (Arnoldo, Arnoldo) of Brescia was born in the town of Brescia about the beginning of the twelfth century. Our information as to his history is scanty, and depends chiefly upon the accounts of his enemies. The chief sources are Otto of Freisingen, de Gestis Friderici, i., and Günther, Leb. Basilea, 1508, fol.); both printed together, Basilea, 1588, fol.), under Abadell at the desert of Nogent. Having returned to Italy he became a monk. The corruption of the clergy was very great at that time, and Arnold, endowed with an impassioned oratory, began to preach against the ambition and luxury of abbots, prelates, and canons, and to hold meetings and to gain adherents. He gained the confidence of the bishops, and the Bavarian bishops, raised to the dignity of archbishop. Arno presided at several synods, and was, in 813, one of the presidents of the Council of Mentz. He also converted many Huns and Wends, and died January 24, 821. He wrote, together with Deacon Benedict, the Congestum (Indiculus) Armoniae, a list of all the churches, villages, etc., of the archbishopric of Salzburg, which is a very valuable contribution to the early Church history of southwestern Germany. Herzog, Real-Encyclopädie, i, 542.

ARNOLD

ANNEBETH. See HARE.

ARNO, archbishop of Salzburg, frequently called, with a Latin, Aquila, was probably a native of Germany, and not, as has been erroneously inferred from some figurative expressions of Alcuin, a brother of the latter. Arno (or, as he calls himself, Arm) was educated at Freising (Bavaria), and was consecrated in the same city deacon in 765, and priest in 776. He was a frequent attendant of Duke Thassilo, of Bavaria, and no less than 23 documents of the church of Freising have his name as a witness. He became, in 789, abbot at Elnon, in the Netherlands, and in the same year began his intimate relations with Alcuin, who at that time was residing near Elnon. In 785 he returned to Bavaria, having been appointed by Duke Thassilo bishop of Salzburg. While sojourning at Rome in 789, he was, in accordance with the wish of Charlemagne and the Bavarian bishops, raised to the dignity of archbishop. Arno presided at several synods, and was, in 813, one of the presidents of the Council of Mentz. He also converted many Huns and Wends, and died January 24, 821. He wrote, together with Deacon Benedict, the Congestum (Indiculus) Armoniae, a list of all the churches, villages, etc., of the archbishopric of Salzburg, which is a very valuable contribution to the early Church history of southwestern Germany. Herzog, Real-Encyclopädie, i, 542.

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other towns, and complaints against the author of all
this poured in at Rome. Innocent II had Arnold
condemned; the pope's jurisdiction was assumed by
Lateran, in 1139. Such, at least, is the positive
statement of Otto of Freisingen and other historians of
those times, but Arnold's name is not mentioned in
the canons of the council; and it is only clear that, by
Innocent's order, he was prohibited from preaching,
was banished from Italy, and forbidden to return with-
out the pope's permission. He then proceeded to
France, where he fell in with an old fellow-student,
the papal legate Guido, afterward Pope Celestine II;
but he met with an unrelenting adversary in Bernard
of Clairvaux, who forced him to seek refuge at Zurich,
and afterward at Constance (about 1140). He there
resigned his errors; Inquisition was established by the
clergy, and found many favorable listeners. But Bernard
traced him there also, and caused the Bishop of Con-
stance to banish him. After the death of Innocent II
(1148), Arnold returned to Italy, and, hearing that
the people of Rome had revolted against the pope, he put
himself at the head of the insurrection. Lucius II
had died of the wounds received in a popular affray,
and Eugenius III, a disciple of Bernard, succeeded
him in the papal chair, but was driven away from the
city by the people and the senate. The multitude
hurried on to excesses which Arnold probably had
never contemplated. They attacked the houses of the
canon and bishops, and the abbey of St. Mary's. Ar-
 nóng, however, still remained poor; he really despised
wealth, and his morals were irreproachable. Rome
continued for ten years in a state of agitation little
differing from anarchy, at war with the pope and the
people of Tibur, and at variance within itself. Ber-
nard, in his epistles, draws a fearful picture of the
state of the city at that time. Eugenius III died in
1153, and his successor, Anastasius IV, having fol-
lowed him to the grave shortly after, Adrian IV was
elected pope in 1154. He was a man of a more de-
termined spirit than his predecessors. A cardinal
having been attacked and seriously wounded in the
streets of Rome, Adrian resolved to the bold measure of
excommunicating the first city in Christendom, a
thing without a precedent. The Romans, who had set
at naught the temporal power of the pope, quelled be-
fore his spiritual authority. In order to be reconciled
to the pontiff they exiled Arnold, who took refuge
among the Huguenots and sojourned in Constance.
When the Emperor Frederick I came to Rome to be crowned, the
pope applied to him to have Arnold arrested. Fre-
derick accordingly gave his orders, and Arnold was stran-
gled, his body burnt, and the ashes thrown into the
Tiber in the year 1155 (Penny Cyclopaedia). See
ARNIV. The Roman Catholic writers naturally
give Arnold a bad character. In truth, he was a great
reforming spirit—the Savonarola or Luther of his time—but
driven by the evil circumstances of his age into
errors and excesses. Neander is doubtless only in
just saying that the inspiring ideas of his movements was
that of a holy and pure church, a renovation of the
sacraments of the communion of the blessed. If Bap-

tist writers class him among the forerunners of
their church, as one of the charges brought against
him in 1139 was the denial of infant baptism. Ba-
ronius calls him "the patriarch of political heretic" (Anm000, anno 1150). See Köllcr, De Arnoldo Brdozien
(1866); Reill, Geschichte der Zeit (Zürich, 1825, 8vo)—Bis8. Dic. Soc. Usefl
Kn. Neander, Ch. Hist. itv, 149 sq.; Mosheim, Ch.
Histo. cent. xii, pt. ii, ch. v, § 10; N. Brit. Rev. i, 458;
Böhlinger, Die Kirche Christi und ihre Zeugen, ii, 719;
Hoefler, Nov. Bibl. Generale, iii, 278. Compare An-
rollists.

ARNOLD OF ULSINGEN. See ARNOLDI, BARTHOLO-
MOW.

ARNOLD OF VILLANEUVE, a celebrated physician
of the thirteenth century, was born about 1240. He
was eminently skilled in natural science and general
literature. In 1265 he was made physician to Pedro
III of Aragon, and his fire, his science of com-

munication brought on the excommunication of the bishop of Tarragona, and he wandered from place to place for years, until fin-
ally he found refuge with Frederick II at Palermo. The
monks stigmatized him as a magician, not so much for
his science as for his attacks upon their bad lives and
principles. He taught that the monks had cor-
rupt the doctrine of Christ, and that the founding of
masses and benefits was useless. In 1181, Pope Clem-
ent V, being ill of gravel, sought the medical skill
of Arnold, who was shipwrecked, and perished on the
voyage to Rome. His remains were buried at Genoa
in 1184, and his writings were afterward burnt by the
church. Inquisition was established by the clergy,
which were condemned are the following: 1. that the human
nature of Christ is equal to the divinity; 2. that
the soul of Christ, immediately after the union, knew
as much as the divinity; 3. that the devil has perverted
the whole human race, and destroyed faith; 4. that
the monks corrupted the doctrine of Jesus Christ; 5.
that the study of philosophy ought not to be
learned from the schools; 6. that the revelation made
to Cyril is more valuable than Holy Scripture; 7. that
works of mercy are more pleasing to God than the
sacrifice of the altar; 8. that founding benefices and
masses is useless; 9. that he who gathers a great
number of benefices and foundations of masses, incurs everlasting damnation; 10. that the
sacrificing priest and the offerer offer nothing of their
own to God; 11. that the passion of Jesus Christ is
better represented by the giving of alms than by the
sacrifice of the altar; 12. that God is not honored in
death in the mass, but in the word only; 13. that the papal
constitutions are simply the works of men; 14. that
God threatens with damnation, not all those who sin,
but all those who afford a bad example; 15. that the
dead of the world would happen in 1385, 1384, or 1376.
His works were printed at Lyons in 1520, in one vol.
fol.; and 1580; also at Basle.—Niceron, Mem. tom.
33xiv, p. 82; Landau, Ecol. Dict. i, 511; Hoefer, Nouv.
Biog. Generale, iii, 281.

Arnold, Gottfried, an eminent German Pietist
and Mystic, born at Annaberg, Saxony, September 5,
1665. Educated at Wittenberg, he became a tutor, 1689,
at Dresden, where he imbibed an ardent Pietistic ten-
dency from a person who was afterwards secretary of
the private tutor at Quedlinburg, where he devoted himself
to the study of the mystic writers and of Church
history. After condemning marriage, he married in 1700,
and lost some of his fanatical views. In 1707 he
obtained a pastorate in Perleberg, where he remained
until his death, May 80, 1714. In spite of all his errors, Ar-
nold was eminently pious, and was a faithful preacher.
He wrote largely, but his most important work is his Un-
persatische Kirchen- und Ketzergeschichte (Frankf.
1788—1790; repub, at Schaffhausen, with additions, 1740—
1748, 8 vols.). This "Imperial Church History" was the
first written in German instead of Latin. It makes
the personal history of the church of Christianity. But,
while bent on showing fair play, as no historian before
had done, to all sorts of heretics and schismatics,
particularly to the Mystics, for whom he had a special
predilection, Arnold fell into the most gross wrong to-
ward the representatives of orthodoxy, ascribing to
them the basest motives, and aspersing their characters
in every possible way. See Schaff, History of the Apos-
tolic Church, § 80; Herzog, Real-Encyklopädie, i, 548.
The number of works which were published against
Arnold is very large. A list of them is given in the
preface to the third volume of his works in the Schaff-
hausen edition. The most important work against
him is by Groschius, Notwendige Vertheidigung der evangeli-
ischen Kirche wider die Arnoldische Ketzergeschichti
(Frankf. 1745). Among the other works of Arnold are,
Historia et descriptio theosophia, 1702 (German,
Arnold, Nicolaus, a Protestant theologian, was born at Lesnà, in Poland, Dec. 17, 1618; died Oct. 15, 1680. He became, in 1639, rector of the school in Jabłonow, and in 1654 succeeded Coccasius as professor of theology at Franeker, where he became especially known. He was a prolific writer, chiefly polemical, e. g. Religio Sociniana refutata (Franeker, 1654, 4to): — Athaeism Socinianus (1659, 4to): — Dis- cursa theolog. cont. Conmemum (1660, 4to): — a refutation of the Catechism of the Socinians (Athaeism Socimianus F. Biskuli refutatum, Amst. 1659): — a work entitled Lumen Franconiae (Light in Dorset), in which he explains those passages of Scripture which the Socinians use as arguments for their doctrines (Franeker, 1662, 2 vols.): — and a Commentary on the Epistle to the Hebrews. — Hoefler, Biog. Generale, iii, 925.

Arnold, Thomas, D.D., was born at Cowes, England, June 13th, 1755. In 1803 he was sent to Winchester school, where he remained until 1811. In 1811 he obtained a scholarship at Corpus Christi College, Oxford, and in 1815 a fellowship in Oriol, where he was associated with Coplestone, Whately, and Hampden, a noble band. In 1818 he was ordained deacon. In 1819 settled at Laleham, where he opened a school to fit a few young men for the university. In 1820 he married. In 1825 he was made head master of Rugby school, and ordained priest. It soon became evident that a reform was in progress in Rugby; and the effects of Dr. Arnold's administration of the school are visible to-day, not only in Rugby, but in most schools in England. In this occupation he spent the last fourteen years of his life, and during that period took the deepest interest in all the political questions of the time. He was one of the most decided opponents of the Oxford new school of theology. His idea of a Christian Church was first given in his pamphlet on "Church Reform," which he induced to publish in 1823, in consequence of the apprehensions he entered into at the thought of the dangers which then threatened the Establishment. His theory is given in his last work, "Hooker's Church and State," that the church and state are identical; that a church is a Christian state. His views on this subject are again stated in his Fragment on the Church, subsequently published, in which he hits the keynote of the Tractarian heresy in attacking what he considers to be their false notions of the Christian priesthood.

Arnold, August Wilhelm, a Roman Catholic bishop of Germany, born at Baden, near Trefus, in Prussia, died in 1894. He was ordained priest in 1825, became professor of Oriental languages and eloquence at the seminary of Trefus, and subsequently canon at the Cathedral. He was elected bishop of Trefus in 1839, but the Prussian government refused to ratify the election. He was again elected in 1842, when he was received by the government in new terms, and was at once involved in new difficulties by his refusal to take the constitutional oath. He became widely known, and produced a great commotion in 1845 by ordering the public exhibition of a relic of the Church of Trefus, claimed to be the "holy coat" of Christ. He is the author of several German translations, besides those of Chrysostom and his book on the priesthood. — Pierer, i, 753; Vaperaque, 66.
works, chiefly against the Lutherans. He died at Erfurt in 1592.

Arnoldists, followers of Arnold of Brescia (q. v.). Many seem to have adhered to the doctrines of Arnold even after his death, and to have propagated them in Upper Italy. The Arnoldists were condemned by Pope Lucius III at the council of Verona in 1184. The name, however, is in use also in the 13th century against the heretics (1224); but it is doubtful whether the name was merely copied from the condemnation decree, or whether they continued to exist as a sect.

Ar'non (Heb. Armon'), also Ar'marn, a mountain; Sept. Αρμωνί, sometimes Αρμωνίω, a river (377), torrent, Deut. ii, 24, forming the southern boundary of trans-Jordanic Palestine (originally of the Amorites territory. Num. xii, 18, 26), and separating it from the land of Moab (Deut. iii, 5, 16; Josh. xii, 1, Judg. xi, 22; Isa. xvi, 2; Jer. xliii, 19). Josephus speaks of it as issuing from the mountains of Arabia (Ant. iv, 5, 1). Among these hills are probably to be sought the "heights of Arnon" (Num. xxi, 28). See BANNOY.

It is also named in Deut. ii, 86; iii, 12; iv, 48; Josh. xii, 5; Judges vi, 16; Judg. xi, 28, 18. 26. From Judg. xi, 18, it is (i.e. one of its branches) N.E. of Caal, which would seem to have been also the eastern border of Moab (see also 2 Kings x, 33). In many of the above passages occurs the term for the site of Arnon, "which is by the brink of the river Arnon." In Numbers it is called "the Arnon," in Deut. and Joshua generally "the river Arnon" (Deut. ii, 19). It is sometimes "River Ar'non". Isaiah (xvi, 2) mentions its floods; and in Judges xi, 28, a word of rare occurrence (773, hand-comp. Num. xiii, 22) is used for the sides of the stream. In the time of Jerome it was still known as Arnon; but in the Samarito-Arabic version of the Pentateuch by Abū-Salīl (10th to 12th century) it is given as al-Mojib. There can be no doubt that the Wady el-Mojib of the present day is the Arnon of the Bible (Hill, Anc. Arach. 1654, 847; and in Ritter, Erdk. xv, 1195). The ravine through which it flows is still the "locum valles in prærupta demerse satia horribilis et periculosum" which it was in the days of Jerome (Onom.).

The Roman road from Rabbah to Dhibiyan crosses it at about two hours' distance from the town. It is marked by a remnant on the northern edge, directly opposite, those still bearing the name of Ar'ar. See AROER. Burckhardt was the first to give a satisfactory account of this river under the name which it now bears. It rises in the mountains of Gilead near Kafarane, whence it pursues a circuitous course of about forty miles, and reaches the sea. It flows in a rocky bed, and, at the part visited by Burckhardt, in a channel so deep and precipitous as to appear inaccessible (comp. Soesten, Monat. Correspond., viii, 493; yet along this, winding among huge fragments of rock, lies the most frequented road, and, being not far from Dibon, probably not taken by the Israelites. The descent into the valley from the south took Irzy and Mangals (Letters, p. 461) one hour and a half; the descent from the north took Burckhardt (Syria, p. 872) thirty-five minutes. The last-named traveller declares that he had never felt such suffocating heat as he experienced in this valley from the concentrated rays of the sun and their reflection from the rocks. The stream is almost dried up in summer; but huge masses of rock, torn from the banks, and deposited high above the channel, eviscerate its fullness and impotency in the rainy season. Irzy and Mangals suppose that it is this which renders the valley of the Arnon less fertile than that of most other valleys in the country. "There are, however, a few tamarisks, and here and there are cedars growing about it."

On each face of the ravine traces of the paved Roman road are still found, with milestones, and one arch of a bridge, 31 feet 6 inches in span, is standing. The stream runs through a level strip of grass some 40 yards in width, with a few oasises and willows on the margin. Lieut. Lynch describes it as "a considerable stream of water, clear, fresh, and moderately cool, and having some small fish in it" (Expedition, p. 299). Where it bursts into the Dead Sea this stream is 82 feet wide and 4 feet deep, flowing through a chasm with perpendicular sides of red, brown, and yellow sandstone, 300 feet wide. It then runs through the delta in a S.W. course, narrowing as it goes, and is 10 feet where its waters meet those of the Dead Sea (Lynch, Report, May 8, 1847, p. 20).

According to the information given to Burckhardt, its principal source is near Katrane, on the Ha' route. Hence, under the name of Sa'al el-Salibeh, it flows N. W. to its junction with the Wady el-Lejmun, one hour of Asar, and then as W. Mojeb, more directly W. to the Dead Sea. The Wadj el-Lejmub receives on the north the streams of the W. Waleh, and on the south those of W. Sehik and W. Salibeh. At its junction with the Lejm (W. Enkeliah) it is a piece of parture-ground, in the midst of which stands a hill with ruins on it (Burck. p. 574). May not these ruins be the site of the mysterious "city that is in the midst of the river" (Josh. xii, 9, 16; Deut. ii, 86) so often coupled with Arnon?

From the above description of the ravine, it is plain that that city cannot have been situated immediately below Aror, as has been conjectured.

Arnold, bishop of Lisieux, born at the beginning of the twelfth century, died August 8th, 1168. He made fruitless efforts to reconcile V. and F. The earliest style of enthusiasm in England with Archbishop Thomas of Canterbury. In his old age he resigned his bishopric, and retired to the abbey of St Victor of Paris, where he died. We have from him a volume of epistles, of discourses, and epigrams (Epistolae, Consociationes, et Epigrammata, published by J. Meniti, Paris, 1686, 8vo. which contains interesting details on the history of canon law and discipline during his time. He is also the author of some poems, and of an essay on the schism which followed the death of Honorius II (published in the Bibliotheca Francorum, and the Scriptaigum d'Archery).—Hoefer, Biogr. Crit. et lit., iii. 329.

Arzulphus, Sr., bishop of Metz. In 609, at the concord of Trier, he was consecrated bishop. But in 612 his wife took the veil in the monastery of Trier. In 644, the bishopric of Metz becoming vacant, the people insisted on having Arzulphus for their bishop. As bishop he managed his diocese with rare excellence, and was made by King Clotaire prime minister of his son Dagobert, and the one who had associated with him in the empire. Upon the death of Clotaire, Arzulphus retired into a solitude, where he passed the rest of his life in prayer and mortification, and in every work of charity. He died in 641, and his relics are preserved in the abbey of St. Arnoul de Metz. He is commemorated on the 16th of August. —Baillet, Histoire des Saints, Aug. 16; Landon, Eccl. Dictionary, i. 547.

Aroth. See FEX.

Aroth (Heb. Aruth), perhaps affliction, otherwise a wild ass, Sept. 'Ar'aptis,"the sixteenth (or branch of the family) of Gad" (Num. xxxi, 17). His descendants (Heb. Aruth), "are called Arod'I (Gen. xvi, 16, Sept. 'Aronptis or Arodites" (Num. xxxvi, 17; Sept. 'Arodiis).

Aroth. See AS.

Aro', Arodi. See AROTH.

Aro'd (Heb. Aroth), "the city of Aroth," once 'Aruth, Judges. xi, 28, ruins, as in Jer. xxvii, 8, "beart;" Sept. 'Aruth and 'Aron, the name of three places. In Isa. xvi, 2, "cities of Aroth" are mentioned; which some think should be translated "ruined cities," as Aroth was not a metropolis, but the name probably stands as a representative of the two towns in that region.

2. A town "by the brink," or "on the bank of"
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AROPHÆUS

cases, that the majority of the substances mentioned by the ancients have been identified; and that among the spices of early times were included many of those which now form articles of commerce from India to Europe.—Kitto, ii. 787. See SPICERIES; PERFUMES.

AROPHÆUS. See AMARILIAS.

Ar'pad (Isa. xxxvi, 19; xxvii, 13) or Ar'phad (Heb. Ar'pad; גֶּרֶד, perhaps a support; but see below; Sept. in 2 Kings Αρπαδία, elsewhere Αρπαδία, in Isa. x, 9 undistinguishable), a Syrian city, having its own army (2 Kings xiv, 10; Isa. xx, 30), in the neighborhood of Hamath (2 Kings xvii, 34; Isa. x, 9; xxvii, 19) and Damascus (Jer. xlix, 23), with both of which it appears to have been conquered by the Assyrians under Sennacherib. Michaels and others see Arphad in Ἀρφάνα or Ἀρφάνια of the Greek geographers (Ptol. v, 12; Stephan. Byzant. in Ἀρφάνια). Joseph. War, v, i, 3; vii, 5, 1), which was a day's journey west of Hamath (Mannert, VI, 1, 481). Paulus (Comment. in Isa. x, 9) thinks it was a city in the neighborhood of the Tigris and Euphrates. Some, however, are content to find this Arphad in the Arpka (Ἀρπκα) which Josephus (War, iii, 3, 5) mentions as situated near Delos and opposite the island of Aegina, the most probable name of Herod Agrippa's tetrarchy; also called Artka (Ἀρτκα) or Aryba by other ancient writers (Reißen, Palast., p. 564). But it seems best (with Döderlein and others) to refer it to the Phoenician island city Ar'ad or Aradus (q. v.), which was opposite Hamath (the interchange of B and v being very natural).

Arpha. See ARPAD.

Arphrase'd (Heb. Ar'pakhah'd, אֲרַפָּךְ; see below; Sept. and N. T. Arpahc'ad, Josephus Arpach'ath), the name of two men.

1. The first post-diluvian patriarch, son of Semem and father of Shem; born one year after the end of the Deluge, and died B.C. 2675, at the age of 438 years (Gen. xi, 10-13; 1 Chron. i, 17, 18; Luke iii, 38). From Gen. x, 22, 24, it appears that the region settled by this patriarch's descendants likewise took his name. The conjecture of Bochart (Pales., ii, 4) has been adopted by several others (Michaels, Suppl., p. 129; Orient. Bibl. xvii, 77 sq.); Mannert, v, 439), that it is the province Arravakhd (Ἀρράβακχος) in northern Assyria, near Armenia (Ptol. vii, 1), the primitive country of the Chaldeans (Josephus, Ant., i, 6, 4; comp. Sanch. Chron. i, 46), and the province of the same name (κατα Αρραβακχου). The name is also found of the latter part of the name of Arpaxad (Aρράκαδ), the first part being referred by Michaels (Spicileig. i, 73 sq.) to an Arabic root signifying boundary (q. d., border of the Chaldeans), but with as little felicity (see Tuch, Gen. p. 256) as the derivation by Erwald (Jr. Gesch. i, 583) from another Arabic root signifying to bind (q. d., a fortress of the Chaldeans). (See Gesenius, Comment. ad. Jean. xxiii, 13; and comp. N REFERENCES, Gesenius, p. 414, note 4.) Bohlen (Gen. in loc.), with even less probability, compares the Sanscrit ṣr̥paḥkaḥa, a (a land) by the side of Asia; comp. Porusia, l. q. Porus, l. e. near the Russians. (See Schlözer in the Repert. f. bibl. Lit., viii, 173; Lengerke, Karam, i, 211; Knobel, Völker- und Gesch. Griech. Gesch., i, 165).

2. A king of Media at Ecbatan, which city he had fortified during an open campaign and siege by his contemporary Nebuchadnezzar (Judith, i, 1 sq.). From the connection of the name with Ecbatan he has been frequently identified with Deioces (Τασίαζον), the founder of Ecbatan (Herod. i, 6), but as Deioces does not exist, the genealogy is here to look for the original of Arpaxad in his son Phraates (Τασίαζον), who greatly extended the Median empire, and at last fell in a battle with the Assyrians. B.C. 683 (Herod. i, 102). But this would disagree with the date and circumstances of Nebuchadnezzar; moreover, the half-fabulous book of Judith abounds with statements respecting the Median kings scarcely reconcilable with genuine history. See MEDIA; JU

ARRAHON. Nebrahr (Georg. Ausser's, p. 32) endeavors to identify the name with the "Arr'aghes" of Ashdodah, the common title of the Median dynasty, and refers the events to a war in the twelfth year of Nebuchadnezzar, king of Babylon, B.C. 692 (Ibid. p. 212, 260). See NEBUCHADNEZZAR.

Arráhbon (ἀρραβων, earnest or pledge). The early church used a great variety of expressions to describe the elements of bread and wine in the Lord's Supper, and among the rest, the expressions ἀρραβων and ἀρραβῶν τῆς μικρὸνς σωτηρίας, earnest of the life to come, probably with reference to 2 Cor. i, 22; v, 5; and Eph. i, 14. See EARNET. The Arrabhonari were sacramentarians in the 16th century who held that the bread and wine in the Eucharist are neither the real body and blood of Christ, nor the signs of them, but only the pledge and earnest thereof.—Far

Arricaga, Pablo José de (a Spanish Jesuit), born at Logroño, Spain, Jan. 17, 1862. At fourteen he entered the order of Jesuits, and afterward taught philosophy and theology at Valladolid and Salamanca. He was sent to Portugal in 1884, and taught theology there till 1887. He was a man of great acuteness of mind, and had deservedly a great reputation in his day for his learning and skill in dogmatic theology. He died at Prague June 16, 1767. Bayle hints that he was inclined to Pyrrhonism. Among his writings are Cursus Philosophicus (Antwerp, 1828, fol.); Disput. Theol. in summam Aquinatis (8 vols. fol., 1643-1655; and again at Lyons, 1689).—Bayle, Dictionnary, s. v.; Walch, Bibliotheca, i, 120; Tottel, Script. Sac., 1729.

Arrow. There are several words thus rendered in the English Bible, namely, properly γιφτος (chetha, from its sharpness), of frequent occurrence (rendered "dart" in Prov. vii, 17; rendered "dagger," Job xxxiv, 6; a stab," by an error of transcription for ταρταρος, the haft of a spear, 1 Sam. xvii, 7), with its derivatives γιφτος (chetha), 1 Sam. xx, 36, 37, 38; 2 Kings ix, 24); and γιφτος (chetha), Psa. Ixxvii, 17; elsewhere "gravel); poetically γιφτας (re'srakh, Psa. Ixxvii, 81, lightning, as it is elsewhere rendered), and γιφτος (ben-shekoth, i. e. son of a bow, Job ii, 28). Among the Hebrews arrows were probably first made of reed, as common among the Egyptians; subsequently they were made from some light sort of wood, and tipped with an iron point. Whether they were ever dipped in poison is not clear from Job vi, 4; Deut. xxxi, 24. They were often composed, in part, of the shrub γιφτος (i.e. the thorn), "juniper," which was discharging from the bow while on fire, kindled upon the baggage or armament of the enemy (Psa. cxx, 4; Job xxx, 17). Hence arrows are sometimes put tropically for lightnings (Deut. xxxxi, 23, 42; Psa. vii, 13; Zech. ix, 14). Arrows were used in war as well as in hunting (Gen. ix, 20; Deut. xxvii, 20, 29). They were kept in a case called a quiver (q. v.), which was slung over the shoulder in such a position that the soldier could draw them out when needed (Psa. xci, 5; cxx, 4). See BOW. They were also used in divination (Ezek. xxii, 21). See DIVINATION. The arrows of the ancient Egyptians varied from 22 to 64 fitches in length; some
Ancient Egyptian reed-arrows. 1, Hard-wood point; 2, Stone head.

were of wood, others of reed; frequently tipped with a metal head, and winged with three feathers, gilded longitudinally, and at equal distances, upon the other end of the shaft, as on modern arrows. Sometimes, instead of the metal head, a piece of hard wood was inserted into the reed, which terminated in a long tapering point; but these were of too light and powerless a nature to be employed in war, and could only have been intended for the chase; in others, the place of the metal was supplied by a small piece of flint or other sharp stone, secured by a firm black paste; and, although used occasionally in battle, they appear from the sculptures to have belonged more particularly to the huntsman; while the arrows of archers are generally represented with bronze heads, some barbed, others triangular, and many with three or four projecting blades placed at right angles and meeting in a common point (Wilkinson, Anc. Egypt. i, 565). The ancient Assyrians appear also to have used arrows made of reeds, which were kept in a quiver slung over the back. The bars of iron and copper, several of which have been discovered among the ruins (Layard, Nineveh, ii, 268). See ARROW.

Metal Heads of Ancient Egyptian Arrows.

The word "arrow" is frequently used as the symbol of calamity or disease inflicted by God (Job vi, 4; xxxiv, 6; Psa. xxxviii, 2; Deut. xxxii, 23; comp. Ezek. v, 16; Zech. ix, 16). The metaphor thus applied was also in use among the heathen (Ovid, Ep. xvi, 275). It derived its propriety and force from the popular belief that all diseases were immediate and special visitations from heaven. Lightnings are, by a very fine figure, described as the arrows of God (Psa. xxviii, 14; exlv, 6; Habak. iii, 11; compare Wisd. v, 21; 2 Sam. xxii, 16). "Arrow" is occasionally used to denote some sudden or inevitable danger, as in Psa. xci, 5: "The arrow that flieth by day." It is also figurative of any thing injurious, as a deceitful tongue (Psa. cxxix, 4; Jer ix, 7), a bitter word (Psa. lxiv, 8), a false testimony (Prov. xxv, 18). As symbolical of oral wrong the figure may perhaps have been derived from the darting "arrowy tongue" of serpents. The arrow, however, is not always symbolical of evil. In Psa. cxxvii, 4, 5, well-conditioned children are compared to "arrows in the hands of a mighty man, i.e. instruments of power and action. The arrow is also used in a good sense to denote the efficient and irresistible energy of the word of God in the hands of the Messiah (Psa. xlv, 6; Isa. xliv, 2; comp. Lwth. note thereon). (See Wemyss, Clavis Symbolorum, s. v.)

Arrow-headed Writing. See Cuneiform Inscriptions.

Arrowsmith, John, D.D., a Puritan divine, was born at Newcastle, March 20, 1602, and died Feb. 1658. He was educated at Cambridge, became minister at Lynn, and afterward in London. He was a member of the Westminster Assembly, and afterward master of St. John's College and of Trinity College, Cambridge. Of his numerous writings, the most important are Armilla Catechetica, a christ of theological apologists (Cambr. 1659, 4to.)—Tacitae Sacrae, de militie episcopii aegyptii pugnante, vincente et triumphanti, dissertatio (Cantab. 1657, 4to). See Brook, Lives of the Puritans, iii, 315; Neal, History of the Puritans, iii, 116; Allibone, Dictionary of Authors, i, 71.

Ar'sacidae (Ar'asacidae), prob. of Persian or Armenian origin, Pott, Etymol. Forschungen, ii, 172), the name of the founder of the Parthian empire (Justin. xii, 5, 5), and hence borne by his successors, the Arsacids (see Smith's Dict. of Class. Biog. s. v.). The name occurs in the Apocrypha (1 Macc. xiv, 2, 3; xv, 22) as that of the king of Parthia and Media (Diod. Sic. Excerpt. p. 567, ed. Wessel), B.C. 158. The Syrian king Darius (12) Nicator, having invaded his country, at first obtained several advantages. Media declared for him, and the Elymean, Persians, and Bactrians joined him; but Arsaces having sent one of his officers to him, under pretence of treating for peace, he fell into an ambush, his army was cut off by the Persians, and he himself fell into the hands of Arsaces (Josephus, Ant. xiii, 5, 11). As Arsaces is the common name of all the Parthian kings (Strabo, xv, 702), and of many Armenian (see Koeggen in the Haiti. Encyclop. v, 408 sq.), the one here intended is probably Arsaces VI, properly named Mithridates (or Phraates) I, a prince of distinguished bravery, who conquered Bactria, penetrated India, reduced the Medes and Persians, and greatly improved the condition of the Parthian empire (Justin. xxxvi, 1; xxxviii, 9; xlii, 6. Oros. v, 4; Strabo, xii, 516, 517, 524 sq.). Mithridates treated his prisoner Demetrius with respect, and gave him his daughter in marriage (App. Syr. 67), but kept him in confinement till his own death, cir. B.C. 150 (App. Syr. 69, 70). See Mithridates IV. The reference to him in the Maccabees is, however, somewhat confused (see Wernsdorf, De did. Maccab. p. 175).

Ar'saroth (Lat. Arsaroth, for the Greek text is not extant), a region beyond the Euphrates, apparently of great extent if the fanciful passage (2 Vulg. 4) Esdr. xiii, 40) where alone it occurs can be relied upon as historical.

Arsenal. The ancient Hebrews had each man his own arms, because all went to the war; they had
no arsenals or magazines of arms, because they had no regular troops or soldiers in constant pay. See Amy. There were no arsenals in Israel till the reigns of David and Solomon. See AMOR. David made a large collection of arms and consecrated them to the Lord in his tabernacle (1 Sam. xxvi, 9; 2 Sam. viii, 7-12; 1 Chron. xxvi, 26, 27). The high-priest Jehoiada took them out of the treasury of the temple to arm the people and Levites on the day of the young king Josiah's elevation to the throne (2 Chron. xxiii, 9). Solomon collected a great quantity of arms in his palace of the forest of Lebanon, and established well-provided arsenals in all the cities of Judah, which he fortified (2 Chron. xi, 12). He sometimes compelled the conquered and tributary people to forge arms for him (1 Kings x, 25). Uzziah not only furnished his arsenals with the older son, shield, cuisses, sword, bow, and slings, but also with such machines as were proper for sieges (2 Chron. xxvi, 14, 15). Hezekiah had the same precaution; he also made stores of arms of all sorts (2 Chron. xxxii, 5); comp. 2 Kings xiii, 13). Jonathan and Simon Maccabeus had arsenals stored with the sword, spear, and shield; a large quantity of weapons taken from their enemies, but others which they had purchased or commissioned to be forged for them (1 Macc. x, 21; xiv, 28, 42; 2 Macc. viii, 27; xvi, 21). See ARMOY.

Arseniæ, an anchoret, born at Rome in 350; died in 445. While a deacon of the Church of Rome, he was chosen, in 383, by Pope Damasus as tutor of Arcanæ, the son of Theodosius I, and arcæ, the son of Theodosius II. They did not succeed in the education of this prince, he quit the court, and penetrated into the desert of Said (Thebas), where he remained until his death. Arsenius is commemorated in the Roman martyrology on July 19 (Hoehler, Biographie Générale, ii, 369).

Arseniæ, Antipater, head of a monastery in Nicopolis, near Ephesus. He was a hermit. As a monk, he was pointed Greek patriarch about 1255, and ordained deacon, priest, and patriarch in the same week. On the death of Th. Lascaris II he was charged with the tutelage of his son John. Michael Paleologus, aiming at the sole authority, put out the eyes of the young prince, and Arsenius excommunicated him, and refused to hold the sentence of excommunication in favor of the legitimate heir. Paleologus refused. Arsenius remaining firm, a synod held in Constanti- nople, 1264, deposed him. He died on an island in the Propontis in 1267. Here he wrote his Ecclesiæ Graecæ Monumenta (Paris, 1881, 4to); and also Synopsis Deaconica, published in Justinian's Bibliotheca Jur. Canum vol. ii (Paris, 1601).—Cave, Hist. Lit. anno 1255.

Arsenius of Elasko, a dignitary of the Greek Church, lived toward the close of the 17th century. He is the author of a "History of the Variations of the Greek Church." From the introduction of Christianity into Russia (992) until 1387, this church was governed by metropolitans dependent on the foreign patriarchs. In 1387, Job, the first Russian patriarch, was consecrated by Jeremiah II, patriarch of Constantinople; and this form of ecclesiastical government continued until 1706, when the Czar put himself at the head of the Russian Church. The details which Arsenius gives us on these "variations in the Greek Church" have been printed in 1749, in the first part of the Catalogue of Manuscripts of Turin. A Latin translation was given in 1820 by Wichmann, in his Sammlung kleiner Schriften.—Hoehler, Biographie Universelle, iii, 570.

Arsuf. See Apollonia.

Art, Sacred.—Art is the embodiment of aesthetic feeling in the religious sphere. The Fine Arts—or the different methods of this embodiment—are classified into two great divisions: (1) those that reach the soul through the channel of the eye, termed the formative arts (in German, the bildende Künste); and (2) those that reach the soul through the channel of the ear (termed in German the redende Künste, but for which we have no exact equivalent word). Art is a form of faith that belongs to all the religious systems that have sought expression in aesthetic or artistic forms. Especially has this been the case with the highest emotions of the heart—the religious. In return, the propagators of all religions have availed themselves of aesthetic forms and modes of presenting their doctrines and creeds to the consciences and hearts of men; some employing all the fine arts, others only a part of them. Thus has been developed religious art, both pagan and sacred. Sacred art, or that of revealed religion, divides itself into (1) Jewish and (2) Christian.

I. Jewish. Under the Old-Testament covenant, the arts of architecture, music, poetry, dancing (and, to a limited degree, sculpture) were tolerated, if not encouraged, in the worship of God. For Architecture, Music, and Poetry, see the separate articles, in which we treat of art mostly in its restricted, popular significance, embracing only the formative arts of painting and sculpture. That the second commandment was not intended to prohibit the use of all artistic representations is as often supposed, as that what referred to the worshipping and worshipping of idols, is shown by the fact that Moses himself had images of churmbim made for the service of the tabernacle, and that in the Temple of Solomon the churmbim retained their place over the mercy-seat, and the molten sea rested upon twelve oxen, and the base of the sea was adorned with figures of churmbim, oxen, and lions, while carvings of churmbim, palms, and flowers covered many of the doors, pillars, and walls of the interior of the temple. The golden candlestick was also adorned with knobs of flowers, and the garments of the priests were richly embroidered. In short, no pains were spared to make the temple glorious, not only by its rich and gorgeous construction, but also by its truly aesthetic character. See Arts, Jewish (below).

II. Christian.—1. First Period (1st to 4th centuries). The earliest Christians made use in their worship, of all the arts, and poetry, and sculpture, and architecture, and by the second and third centuries they availed themselves of painting and sculpture in their retired places of worship and burial in the catacombs. As the societies increased in numbers and wealth, and, by the cessation of persecution, were permitted to build churches above-ground, and more especially on Christianity being declared the religion of the state, architecture was used, and soon, in its most impressive forms, gave dignity and attractiveness to the house of God. The first period of Christian, as of all other arts, was one of symbolism. The letters X ρ and A ω were placed on the tombs and vessels of the sanctuary. Then appeared the mystical cycle of the Passion, as pictured before the eyes of the beholder. The Passion was represented by a fish carved and painted. See Ichthys. Christ was introduced as the Good Shepherd, etc. See Chist, Images of. The parables of the New Testament were introduced with parallel scenes or subjects from the Old Testament, evincing a deep feeling for scriptural types and allegory. Plants and animals were used symbolically, and symbols of Christian doctrine and life were drawn from the pagan mythology of the Greeks and Romans. A study of the doctrine, customs, and spirit of the early church, as shown in its monuments of art, is a most useful complement to the systematic study of the history of art. See Christian Archaeology. The composition and execution of the paintings and sculptures in the catacombs are far superior to those of the immediately succeeding ages; but the
artists lived among the finest works of Greek and Roman art, and drew from them their technical knowledge. At the same time, they were inspired by the deep emotions of the new Christian faith.

2. Second Period (4th to 12th centuries).—As church edifices were erected, the arts that had sprang up in the catacombs were transplanted to the stately houses of God, and, though subordinate to the architecture, were never less than consistent with their monumental character and use, but not without remonstrance from some of the synods. See ICONOCLASM. Mosaic painting gradually supplanted the fresco style, and in the Byzantine churches was applied with all the splendor of the Oriental fancy. The Greek Church permitted only the edifices of its capital, but it developed a style of painting marked, in its best periods, by the dignity of its composition, the grandeur of the outlines, and the expressiveness of its figures and the brilliancy of its colors. Later, the composition of the mystic cycles of painting that adorned the walls of the churches, and even of the altar-pieces, was prescribed by the theologians; the colors to be used had their symbolical doctrinal significance, and were also prescribed. This led to the stiffness of drawing, and the deadness of all art feeling, that marks the Byzantine school after the eighth century.

In the Western Church painting and sculpture rapidly grew to a most degraded technical condition. Among the most important works of the period are the mosaic paintings of Ravenna and Rome, and the bronze doors of Amalfi and Verona. Both in its technical knowledge, and in the rules of its composition, the Byzantine school influenced the arts, not only of Italy, but of all Europe, especially that of South France.

3. Third Period (13th to 16th centuries) — The extraordinary activity of the twelfth century in Europe extended to every department of life, and gave a great impulse to the fine arts, as a means in the hands of the church to teach its doctrines. The purest religious feeling still animated the artists, who, for piety of life, were often reckoned superior to many of the priests or other persons in holy orders. Indeed the artists often were themselves of the holy orders. Gradually (first in Tuscany) the sombre color, the formal composition and stiffness of figure of the decadent Byzantine style, gave way to better drawing, freer treatment, and relief. Italy was the first to revive ancient Christian church architecture, and assimilate the religious character and technical merits, reached its highest climax under such artists as Cimabue, Giotto, Orcagna, and Fra Angelico. In Italy fresco painting kept its predominance in the church edifice, and largely modified the architecture. In other parts of Europe, especially during the Gothic period, sculpture gained a large predominance over painting, and was confined mostly to adorning the windows with biblical scenes and subjects. The progress in sculpture was perhaps more tardy than that of painting. Its first works of excellence were carvings in ivory on vessels of the sanctuary (often of complicated composition). The doors, columns, pulpits, altars, and baptismal fonts were covered with bronze or marble works, often of great merit. Giotto and the Pisano (18th century) marked the first great epoch of progress in sculpture, and introduced a perfection of composition and execution hardly excelled in later times, and never surpassed for religious spirit.

During the Gothic period architecture schools of sculpture grew up in most countries of Europe, and sculpture was profusely distributed in every part of the church edifice, especially in the exterior.

4. Fourth Period (16th to 19th centuries). — The introduction of the use of oil in painting, the invention of color photography, and the present revolution of the age, in the adoration of the ancients, the departure from classicism, the decadence of Christian life in the church, all contributed to change the character of Christian art. What was gained in technical knowledge was lost in inspiration. After the sublime compositions of the massive genius of Michael Angelo in the Sistine Chapel and the Transfiguration by Raphael, religious art fell from its pure character of the previous century into a depth of sensuousness and extravagance. For the next century, what then existed that was noble in art was to be sought mostly north of the Alps. During the eighteenth century an almost entire blank marks the history of religious art.

5. Fifth Period (18th century).—At the beginning of this century art had sunk (like the society of the age) to the lowest sensuousness, and was separated almost entirely from its divine mission. Overbeck, Cornelius, and Schnorr, in Germany, tried to stem the tide, and return art to the mission it filled from the first. The second half of the century witnessed a reaction seconded later by such artists as Ary Scheffer and Flandrin in France, and Holman Hunt, and Millais in England. The Cyclos of Revelation, now being prepared by Cornelius at Berlin, is perhaps the most complete work of Christian art ever undertaken. Sculpture has not been imbued as much as painting with the religious feeling of its earlier history.

6. Protestant Art. — The Roman Church has always availed itself of all the fine arts in its worship. The Protestant Church in Germany, while cutting away every work of Roman tendency, has always retained a free use of the arts of painting and sculpture, which were not regarded as necessarily in bad condition. The Netherlands and England as inherently Puritan in nature and tendency, and as opposed to the second commandment. America has inherited this feeling from the two countries (Holland and England) from which she was colonized. The art of engraving, however, is freely used in both countries to illustrate religious books and periodicals, and even the Bible itself, though the same work would give offence if painted upon the walls of a church. In the Church of England there is a strong tendency to return to the use of sculpture and painting in filling up the walls of the cathedral and other churches.

7. The history of religious art has recently been studied with great zeal. In the Roman Church generally the opinion prevails that a return to the art of the Middle Ages, and that alone, can bring back the golden age of art. Art associations are especially numerous in France and Germany, the literature on religious art is becoming very extensive, and periodicals exist in most of the religious countries of both countries. The Protestant churches of Germany are generally in favor of making a more extended use of art for religious purposes than has been the case heretofore. The church diet of Elberfeld, in 1851, discussed the question of Protestant Art Unions, and in 1853 the Evangelical theological societies of the country. In 1858, a paper (Christliches Kunstblatt) devoted to the cultivation of religious art from a Protestant point of view was established by Schnase, the author of the best "History of Plastic Art," in connection with Schnorr von Karolfsfeld, the director of the art-gallery in Dresden, and Grünewein, court preacher at Stuttgart.

8. Literature. — The best work on the history of Christian art, though not extending over the entire field, is Schnase, Geschichte der bildenden Künste (Düsseldorf, 1844-69). Other works: Kugler, Handbuch der Kunstgeschichte (Stuttgart, 3d ed. 1858; English translation [partial] in Bohn's "Manual of Sculpture, Paint, Arch., etc., and mod., Lond. 1850"); Kinkel, Geschichte der bildenden Künste bei den Christlichen Völkern (Bonn, 1843); Lord Lindsay, Sketches of the History of Christian Art (Lond. 1847, 3 vols. 8vo); Geschichte der Malerei (Berlin, 1847, translated into English); Löhrke, Kunstgeschichte (Stuttgart, 2d ed. 1852); Principles of the Art of Painting (London, 1829); Piper, Mythologie und Symbolik der Christlichen Kunst (Weimar, 1851-56); Mrs. Jameson, Legends of Christian Art, etc. (Bost. 1866); Wornum, Epochs of Painting (London, 1865); Jarve, Art Studies (N. Y. 1861).
ART

ART, Jewish (אַרְט, madsh, "work, as elsewhere rendered), Exod. xxxv, 25; 2 Chron. xvi, 14 (רִיבֵה, elsewhere "craft," "occupation"); Acts xvii, 29; Wisdom xiv, 4; xvii, 7 (πηγαν, "work"); Eccles. xlix, 1 (פַּנָּו, to do, "craft"); II Kings xiv, 6. (See Craftsmen, II Hist. of Anc. and Mod. Art, Edinb. 1848; Rochette, Lectures on Anc. Art, Lond. 1854; Gugler, Kunst der Hebräer, Landsbut, 1614; De Saulcy, Histoire de l'Art Judéeque, Par. 1858.) See Artificers.

The rudiments of the arts, which are now among civilized nations brought to such an admirable state of perfection as also among savage nations, whence we infer that they must have originated partly in necessity and partly in accident. At first their processes were doubtless very imperfect and very limited; but the inquisitive and active mind of man, impelled by his wants, soon enlarged and improved them. Accordingly, in the fourth generation from Adam, we find mention made of "Tobal-Cain, an instructor of every artificer in brass and iron;" and also of Jubal, as "the father of all such as handle the harp and organ;" but in the fragments of antediluvian history preserved by Moses, there is nothing more explicit on this subject, as the book of Genesis appears to be describing only the construction of temples and palaces, but the people were unskilled in the art of metal. In the Mosaic legislation. See Antediluvians. The first man undoubtedly kept his children and other descendants about him as long as possible, and exercised paternal authority over them. Cain was the first who separated from his father's society, and he was scourged through a fear of punishment for the murder of his brother. In the course of time various motives, such as a desire to obtain land for cultivation or pasture for cattle, might induce others to follow his example. Thus there arose separate families, which were governed by their own patriarchs. When families had increased to tribes and nations, we find that each tribe, under the direction of a headman, took charge of the improvement of the arts. (See Kitto's Daily Bible Illustrations, 1st series, 4th week, Sat.) The family of Noah preserved the knowledge of the first principles of civil society and of the infant arts which had existed before the Deluge, and as early as the time of Jacob it appears that the laboring class comprehended husbandmen, mechanics, artists, and merchants. Egypt, in the early ages of the world, excelled all other nations in a knowledge of the arts, as may be sufficiently proved by the extraordinary magnitude and permanency of the Egyptian monuments, the magnificent tombs they erected to their gods, and the splendid obelisks erected in honor of their kings. The learning of the Egyptians has been made known to us by the sacred historian. By this record we have been taught to believe in the wisdom of this ancient people, and to feel astonishment at the nature of their institutions, the extent of their learning, and the perfection they had attained in the arts at so early a period. Moses, it is true, did not enact any special laws in favor of the arts among the Hebrews, nor did he interdict or endeavor to lessen them in the estimation of the people, but, on the contrary, speaks in praise of artificers (Exod. xxxv, 20, 25). The descendants of Jacob having lived in Egypt, they and their neighbors of Mizraim, "until another king arose and new men, Joseph," they undoubtedly borrowed from them many of their instruments of agriculture, of commerce, and of luxury, and as the artists of Egypt descended to depict the minutest particulars of their household arrangements, and every circumstance connected with the life of their kings, whether with honor or with humiliation, represented, we have the means of forming a judgment respecting the arts and usages which prevailed among the Hebrews. See Egypt. No one can pretend to doubt that the scriptural narrative is singularly illustrated and confirmed by the monuments. A rich vein of illustration is thus opened by comparing the various processes depicted on those monuments with the state-

ARTAXERXES

ARTAXERXES, the Greek form (Αρτάκσηρης) of the name, or rather title, of several Persian kings (on each of which see fully in Smith's Dict. of Classical Biog. s. v.), and applied in the Auth. Vs. to several of them occurring in the annals of T. T. The Hebrew form (Ar- tachshat, נְרָטָכָשַת, Ezra vii, 1, 7; or Artach- askath; נְרָטָכָשָׁת, Ezra iv, 8, 11, 26; vii, 14; once Artakshashth, נְרָטָכָשָׁת, Ezra vii, 7; Sept. Αρτακσάς) is a slight corruption of נְרָטָכָשַת, which letters De Sacy has deciphered in the decipherments of Nakhel Perse, and he localizes Artakshat (Antiq. d. L. Persae, p. 100). Geessens pronounces them Artachshat; and, by assuming the easy change of r into s, and the transposition of the s, makes Artachshat very closely represent its prototype (Thee. Heb. p. 155). The word is a compound, the first element of which, arsa—found in several Persian names—is generally admitted to mean great; the latter part being
ARTAXERXES

the Zend khahetvîna, king (Lassen, in the Zeitschrift für d. Kunde d. Morgenl. vi, 161 sqq.). Thus the sense of great warrior (gariyaq arijn) which Herodotus (vi, 98) assigned to the Greek form Artaxerxes, accords with that of great orator which (see Lassen, Keilschrift, p. 86) discovers in the original Persian title (particularly when we consider that as the king could only be chosen by a vote—therefore a candidate for the throne, warrior and king are so far cognate terms); although Pott, according to his etymology of Xerxes, takes Arta-

axerxes to be more equivalent to Artachastra—to be "magus regum rexem" (Etym. Forsch. i, p. lvii.).

See Cuneiform Inscriptions; Hieroglyphics.

Caneforn.  

Hetylphrie.  

Ancient Assyrian. Hieroglyphs of the name Artaxerxes.

1. The Persian king who, at the instigation of the adversaries of the Jews, obstructed the rebuilding of the Temple, from his time to that of Darius, king of Persia (Ezra iv, 7-24). The monarch here referred to is probably (see Izaburus) not Cambyses (as Josephus says, Ant. xi, 2, 2), but the immediate predecessor of Darius, who was the Magian impostor Smerdis (Sapir), who seized on the throne B.C. 522, and was murdered after a usurpation of less than eight months (Herod. iii, 61-78). Profane historians, indeed, have not been altogether under the title of Artaxerxes; but neither do Herodotus and Justin (the latter of whom calls him Oroastes, § 2) agree in his name (see Bertheau, Gesch. d. Art. p. 207). See Smerdis.

2. As to the second Artaxerxes, in the seventh year of whose reign Ezra led a second council of the Jewish exiles back to Jerusalem (Ezra vii, 1 sqq.), the opinions are divided between Xerxes (with Michaelis in loc.; Jahn, Ezin. ii, i, 276; Archæol. ii, i, 529; De Wette, Ezin., § 105, and others) and his son Artaxerxes Longimanus (so H. Michaelis; Offerhaus; Eichhorn, Ezin., iii, 697; Bertholdt, Ezin. iii, 989; Gesenius, Theosur. p. 166; Kleinhert, in the Dorpat. Beitr. i, 1; Keil, Chron. p. 108; Archard, Chronology, p. 128, and many others). Ant. xi, 5, 6 speaks of Xerxes; but, from various considerations (chiefly because the first portion of the book of Ezra relates to Darius Hystaspis, it does not follow that the next king spoken of must be his successor Xerxes; that Nehemiah's absence of twelve years is ample to allow the confusion in the infant colony under the merely moral sway of Ezra; and that Josephus likewise confounds the Artaxerxes of Nehemiah with Xerxes, while the author of the apocryphal version of Eadras [1 Esr. ii, 17; vii, 4; viii, 8] correctly calls both these kings Arta-

xerxes, a name, moreover, more like the Heb. form, and in that case not conflicting with the distinctive title of Xerxes in Ezin., § 105, and in Synell. Chron. p. 251) he is the same with the third Artaxerxes, the Persian king who, in the twentieth year of his reign, considerably allowed Nehemiah to go to Jerusalem for the furtherance of purely national objects, invested him with the government of his own people, and allowed him to remain there for twelve years (Neh. ii, 1 sqq.; x, 14). It is almost unanimously agreed that the king here intended is Artaxerxes Longimanus (Aprapulis; otherwise Apriapiis, Bähr ad Cen. p. 166, 175). See Nehemiah. As this prince began to reign B.C. 466, the restoration under Ezra was in B.C. 459, and the first under Nehemiah in B.C. 446. See Ezra, vii, 1 sqq., viii, 1 sqq.; Artaxerxes, i, 526, 1850, p. 495. Others (as J. D. Michaelis) understand Arta-

xerxes Memnon (reigned B.C. 404-359) to be meant (comp. Neh. xiii, 28, with Josephus, Ant., xi, 8, 8 and 4); but Bertholdt (Einds. iii, 1014) shows that the age of Eliasib (q. v.) will not allow this (comp. Neh. iii, 1, with xil, 1, 10); for Eliasib, who was high-priest when Nehemiah reached Jerusalem (Neh. iii, 1), i. e. on this last supposition, B.C. 885, was grandson of Jeshua (Neh. xii, 10), high-priest in the time of Zeru-

babel (Ezra iii, 3), B.C. 586. We cannot think that the high-priest of the grandfather of Ezra could possibly have continued his rule for 150 years. Besides, as Ezra and Nehemiah were contemporaries (Neh. viii, 9), this theory trans-

fers the whole history contained in Ezra vii, ad fin., and Nehemiah to this date, and it is hard to believe that in this critical period of Jewish annals there are no events recorded between the reigns of Darius Hys-

taspis (Ezra iv) and Artaxerxes Memnon. If, however, it may be observed, there are again some who maintain that as Darius Hystaspis is the king in the sixth chapter of Ezra, the king mentioned next after him, at the be-

inning of the seventh, must be Xerxes, and thus they distinguish three Persian kings called Artaxerxes in the Old Testament, (1) the Memnon in Ezra iv, (2) Xerxes in Ezra vii, and (3) Artaxerxes Longimanus in Nehe-

miah. But in addition to the arguments above it is almost demonstrable that Xerxes is the Abasaurus of the book of Esther (see Izaburus), and it is hard to suppose that besides his ordinary name he would have been known both as Abasaurus and as Artaxerxes in the O. T. It seems, too, very probable that the policy of Neh. ii was a continuation and renewal of that of Ezra vii, and that the same king was the author of both. Now it is not possible for Xerxes to be the Arta-

xerxes of Nehemiah, as Josephus asserts (Ant. xi, 5, 6), for Xerxes only reigned 21 years, whereas Ne-


ARTAXERXES I, surnamed Longimanus (Gr. Ma-

γοκες, long-handed), from the circumstance that his right hand was longer than his left (Plutarch. Artax.

1), was king of Persia for forty years, B.C. 465-425 [strictly 466-425] (Diod. xi, 69; xii, 64; Thuc. iv, 50.). As he ascended to the throne (as in Synell. Chron. p. 251) he is the same with the third Artaxerxes, the Persian king who, in the twentieth year of his reign, considerably allowed Nehemiah to go to Jerusalem for the furtherance of purely national objects, invested him with the government of his own people, and allowed him to remain there for twelve years (Neh. ii, 1 sqq.; x, 14). It is almost unanimously agreed that the king here intended is Artaxerxes Longimanus (Apuapulis; otherwise Aroplulc, Bähr ad Cen. p. 166, 175). See Nehemiah. As this prince began to reign B.C. 466, the restoration under Ezra was in B.C. 459, and the first under Nehemiah in B.C. 446. See Ezra, vii, 1 sqq., viii, 1 sqq.; Artaxerxes, i, 526, 1850, p. 495. Others (as J. D. Michaelis) understand Arta-

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Helmuth, Geburah, Pardes, Guided by Bekt..
ARTEMAS

ARTÉMIS. See DIANA.

ARTÉMON. See MAINAIS.

ARTÉMON, a heretic, toward the end of the second century. Little is known of his history; even his name is sometimes given Artemon and sometimes Artemas. The principal sources of our scanty information are Eusebius, Eccl. Hist. v. 26, where he uses the name Artemon, and vii. 30, where it is Artemas; Theodoret, Hist. Fáb. Epist. iv. 4; Epiphanius, Har. lxxxv. 1, 4; Photius, Bibl. 48. Eusebius cites names of writers against Artemon and gives some hints of his doctrine as being the same with that of Theodotus the Tanner, viz. that Christ was a mere man. Theodoret (I. c.) says that Artemon believed in God the creator, but asserted Christ to be a mere man; born of a virgin, however, and superior to the prophets. Eusebius speaks of Artemon and his followers as abandoning the Scriptures for "symbollogies and geometry." He states that Paul of Samosata, in his letter to Artemon, Schleicherer (Thes. Zeitschr. 1822, iii. 295 sq. ; translated by Moses Stuart in Bibl. Repository, v. 384 sq.) goes into a careful examination of the fragments of our knowledge about Artemon, and adopts the view previously given by Gennadius of Marseilles, that Artemon was in reality a Sabellian. See also Lardner, Works, ii. 403 sq.; Schaff, History Art. mones et Artemonitum, Leipzig, 1807, 4to; Dorner, Dogm. v. der Christi, div. i., vol. ii. 8.; Neander, Church History, i, 580.


Article in Grammar. Of this part of speech, but one kind, the definite article, requires any consideration here, since the indefinite article in those languages where it is grammatically treated as a peculiar form is, after all, but a modification of the numeral for one (Gr. τό, τόν; Lat. unus; French, un; German, ein; Eng. one, etc.). In Hebrew the definite article is denoted by the syllable το prefixed to the noun (or pronomial pronoun) employed, as is seen from the English used in the following letter (whenever this will admit) shows that this was but a contraction for some older form, probably τον (or perhaps a modified form of the demonstrative pronoun ὁν), corresponding to the Arabic ا and א, which in like manner assimilates its last letter to that of many words with which it is joined. In Chaldee and Syriac, however, this prefix is never employed, but in its stead the letter X (or syllable א) is appended to the noun, which is then said to be in the "definite or emphatic state." In the Greek language, on the other hand, the article is pronominial in form and construction, being, in fact, originally (e. g. in Homer) actually a demonstrative pronoun. The point of the greatest importance in biblical criticism, and that for the interest connected with which the subject is here introduced, is the frequent omission of the definite article in the New Testament, where in classical Greek it appears, and grammatically regulated. Bishop Middleton has treated copiously of this peculiarity (Doctrine of the Greek Article, Lond. 1824, and often since); but many of the "canons" that he lays down for its use or dispense, upon which important theological conclusions have often been made to depend, are highly fanciful, and unsupported by general Hel- lenistic usage. The idiom in question is, in fact, nothing more than a transfer of the Hebrew laws for the omission or insertion of the article prefixed, which may be found clearly drawn out in Nordheime's Hebr. Gramm., ii, § 715-724, especially § 717, 718; and depend upon this essence of problems which the author has treated before and on that word which is regarded as being already sufficiently definite, either by reason of being in construction with another noun, adjective, pronoun, or other qualifying term, or by being distinctive in itself, so as not to be specially liable to misinterpretation.

Article (Lexicon) of Agreement (1 Macc. xii. 29; 2 Macc. xiv. 28). See Alliance.

Articles of Faith, statements of the main points of belief of any single church framed by authority of the church, and binding upon its ministers or members, or upon both. Some object to Articles of Faith. Among the grounds of objection are the following, viz. that they infringe Christian liberty, and supersede the Scriptures by substituting in their place a number of humanly-formed propositions; that to exhibit the Christian faith in any limited number of statements is virtually to declare that all besides is superfluous or of no object, also, that the parties are a possession of hypocrisy, and hinder advancement in divine knowledge. "If employed at all," it is said, "they should be in the words of Scripture." The advocates for "articles of faith," on the other hand, affirm that it is not their purpose to sum up the whole of Christianity in any number of propositions, but merely to set forth the belief of a given church upon the leading truths of religion, as well as upon those matters which have at any period been subjects of heretical corruption or of controversy, and respecting which it is necessary that there should be agreement among such as are to be members of the same church; that articles are not intended to be guides through the whole voyage of Christian inquiry, but only beacon-lights to inform the mariner where lie those rocks and shoals on which preceding voyagers have made shipwreck. It is clear that there is a necessity for such articles, because the sense of Scripture upon any one point of faith lies scattered over too large a surface to be ascertained by himself for every individual member of the church; that schismatical truths are as capable as any other of being translated into common language; and that controversies within the church upon the meaning of Scripture would abound, if the church itself should give no interpretation of them (comp. Rom. vi. 17; 2 Tim. i. 12, 13.; Tit. 3. 7; 1 Thes. iii. 13.). See Confessions; Credenda.

ARTICLES, LAMBEITH. The Calvinistic doctrine concerning Predestination, Free-will, etc., which had been the cause of vehement disputes on the Continent, had been brought into England by the refugees, and gained great footing, about the year 1554, at Cambridge, by the influence of Cartwright, the Lady Margaret professor. Barret, a fellow of Caius College, preached ad clerum against Calvin's doctrines. Archbishop Whigfield at first took Barret's part; but at last, urged by the heads of colleges, sent for him to Lambeth, and directed him not to preach such doctrine again. Mr. Whigfield, not satisfied, rejected the novel doctrines; and this party, having stated the controversy to their own liking, drew up nine articles into form, and laid them before Archbishop Whigfield, who called, November 16th, an assembly at Lambeth to consider the question, consisting of Fletcher, the elect of London; Vaughan, elect of Bangor; Dr. Trindall, of Pembroke; and Whigfield, of Cambridge divines. They drew up the following nine articles, known as the "Lambeth Articles": "1. God hath from eternity predestinated certain persons to life, and hath reprobated certain persons unto death. 2. The moving or efficient cause of predestination unto life is not the foresight of faith, or of perseverance, or
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of good works, or of any thing that is in the persons predestinated, but the alone will of God's good pleasure. 3. The predestinati are a predetermined and certain number, which can neither be lessened nor increased. 4. Such as are not predestinated to salvation shall inevitably be condemned on account of their sins. 5. The true, lively, and justifying faith, and the Spirit of God justifying, is not extinguished, doth not perish, nor wither; nor can it be taken from those that receive it, either finally or totally. 6. A true believer—that is, one who is endued with justifying faith— is certified by the full assurance of faith that his sins are forgiven, and that he shall be everlastinglly saved by Christ. 7. Saving grace is not allowed, is not imparted, is not given, by which means men are saved from sin by what they will. 8. No man is able to come to Christ unless it be given him, and unless the Father draw him; and all men are not drawn by the Father, that they may come to his Son. 9. It is not in the will or power of every man to be saved. The archbishop approved the articles Nov. 20, 1556, and sent them to Cambridge; but the queen ordered them to be recalled, and censured Whigift severely. As the meeting at Lambeth was not a lawful synod, its resolutions cannot be regarded as the act of the church of that day; nor, indeed, in any other light than as declaring the opinion of some of the church authorities of that period upon the doctrine of predestination. The very effect of it seems to show that the Calvinistic bishops of the time were not satisfied that the Thirty-nine Articles were Calvinistic.—Collier, Eccl. Hist. vii, 187; Hardwick, Hist. of 93 Articles, ch. vii, and Appendix, No. vii; Strype's Whigift, p. 402; Browne On 93 Art. p. 379.

ARTICLES OF PARRS, five articles agreed upon at a General Assembly of the Church of Scotland, convened at Perth by command of James VI on the 25th of August, 1618. These articles enjoined kneeling at the Lord's Supper, the observance of Christmas, Good Friday, Easter, and Pentecost, and confirmation, and sanctioned the private administration of baptism and of the Lord's Supper. They were highly obnoxious to the Presbyterians of Scotland, not only on their own account, but as part of an attempt to change the whole constitution of the church; and because they were adopted without free discussion in the Assembly, and were given to the church as the laws with the king, which was also regarded as having unduly interfered with the constitution of the Assembly itself. They were, however, ratified by the Parliament on the 4th of August, 1621—a day long remembered in Scotland as Black Saturday—were enforced by the Court of High Commission one of the subjects of that contention between the king and the people which produced results so grave and sad for both in the subsequent reign. The General Assembly of Glasgow in 1638 declared that of Perth to have been "unfree, unlawful, and null," and condemned the Five Articles.—Chambers's Encyclop. e. v. ; Calderwood, History of Church of Scotland, vol. ii; Hetherington, Church of Scotland, i, 329.

ARTICLES OF SCHMALKALD. The Protestants had formed the Schmalkaldic League (q. v.) in 1531, and the emperor, by the Religious Peace of 1532, had agreed to maintain the status quo until a council should meet to settle all questions. The church of 1541 had to have a papal council called in 1537; but the Wittenberg divines, not willing to trust such a body, agreed to certain articles drawn up by Luther, and presented at the meeting of the electors, princes, and states at Schmalkald (Feb. 15, 1537). They were principally directed against the Lutheran doctrine of the Eucharist; were disposed to go in order to avoid a final rupture with Rome, and in what sense they were willing to adopt the doctrine of Christ's presence in the Eucharist. In these articles opposition to the Roman doctrine is very strongly expressed. The articles afterward became one of the authoritative symbolical books of the Lutheran Church. Dr. Murdoch, in his notes to Mosheim (C. H. History cent. xvi, sect. i, ch. iii, § 9), gives the following account of them: "The Augsburg Confession was intended to soften prejudices against the Lutherans, and to conciliate the good-will of the Catholics. Of course, the gentle Melanchthon was employed to write it. The Articles of Schmalkald, on the contrary, were a preparation for a campaign against Rome, and no compromise was deemed possible, and in which victory or death was the only alternative. Of course, all delicacy toward the Catholics was dispensed with, and Luther's fiery style was chosen, and allowed full scope. In words the Articles flatly contradict the Augsburg Confession; in thought they are the same. Thus the Confession (article 24) says: 'We are unjustly charged with having abolished the mass. For it is manifest that, without boasting, we may say the mass is observed by us with greater devotion and earnestness than by our opponents. But in the Articles of Schmalkald, part ii, art. 11, it is said 'that the popish mass is the greatest and most horrid abomination, as militating directly and violently against these articles; and yet it has become the chief and most splendid of all the popish idolatries.' In the Confession they applied the name of the mass to the Lutheran form of the Eucharist, but in these Articles it is a common name for every form of all the ordinary public service among the Catholics. The Articles of Schmalkald cover 28 folio pages, and are preceded by a preface, and followed by a treatise on the power and supremacy of the pope. The first part contains four concise articles respecting God, the Trinity, and the Incarnation, passion, and ascension of Christ, in accordance with the Apostles' and the Athanasian Creeds. On these articles the Protestants proposed to agree together with the Papists. The second part also contains four articles of fundamental importance, but in which the Protestants and Papists are placed to be totally and irreconcilely at variance. They relate to the nature and to the grounds of justification, the mass and saint worship, ecclesiastical and monachic establishments, and the claims of the pope. The third part contains fifteen articles, which the Protestants considered as relating to very important subjects, but on which the Papists laid little stress. The subject of the Mass is one of these, of the Sacrament, the sacrament of the altar, the keys (or spiritual power), confession, excommunication, ordination, celibacy of the clergy, churches, good works, monastic vows, and human satisfaction for sin. When the Protestants subscribed these articles, Melanchthon annexed his name to them as the author. He did not admit of a pope, provided he would allow the Gospel to be preached in its purity, and would give up his pretensions to a divine right to rule, and would found his claims wholly on expediency and human compact. In consequence of this demand from Luther, Melancthon was requested to draw up an article on the power and supremacy of the pope. He did not sign it, because the Protestants were well pleased with it, and subscribed to it. It is annexed to the Articles of Schmalkald." See J. G. Walsh's Introduct. to Bibl. Theol., i, 317, 382.

The first edition of the Articles of Schmalkald appeared in Wittenberg, 1538, 4to, in German; in Latin, 1539, 4to. In 1541, after the Reformation, a new Latin version, which is the one adopted in the collection of Lutheran creeds in Latin. A new edition of the German text, with the literature of the subject, was published by Marheineke (Berlin, 1817, 4to). See also, for the text and history, Francke, Lit., vol. iv, p. 666; EGenz. Generationes (Lippe, 1817, 3meo); Giesick, Christ. Symbolik, § 14; Banke, History of the Reformation, vol. iii.

ARTICLES, Six. This was an act (known as "the bloody statute") passed during that period of reaction against the Reformation in the mind of Henry
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VIII. which lasted from 1558 to 1554. Gardiner and Tontisi took advantage of this mood of the king's mind, and in the first session of Convocation, June 5, 1536, offer six articles for the abolishing of divers opinions; in reality, a law to punish with death all persons who should adopt the doctrines of the Reformers on the points covered by it. These points were, that in the sacrament of the altar, after consecration, there remains a reality of bread and wine, a real body and blood of Christ; that communion in both kinds is not necessary; that priests, according to the law of God, may not marry; that vows of chastity ought to be observed; that private masses ought to be continued; and that auricular confession is expedient and necessary, and ought to be retained in the church. Convocation was unanimously opposed to the latter of these demands. Latimer and Shaxton resigned their bishoprics. It was under this act that Anne Askew (q. v.), or Ascongh, was executed in 1554.—Burnet, Hist. Expl. Reform. i. 416; ii. 68; Mainland, Essays on the Reformation, essay xii; Hardwick, Church History, iii. 200; Neal, History of the Puritans, vol. i. ch. 1.

ARTICLES, TWENTY-FIVE, of the Methodist Episcopal Church. They are as follows:

I. Of Faith in the Holy Trinity. There is but one living and true God, existing, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things visible and invisible. Of the Holy Trinity there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

II. Of the Incarnation. Jesus Christ, the Son of God, was made man and was very man. The Son, who is the Word of the Father, the very eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and for us to be reconciled to God, not for original guilt, but also for actual sin of men.

III. Of the Resurrection of Christ. Christ died truly and again upon the same cross, where he bearing our sins, ascended up into heaven, and there sitteth until he return to judge all men at the last day.

IV. Of the Holy Ghost. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, and very eternal God.

V. Of the Sufficiency of the Holy Scriptures for Exposition. The Holy Scriptures contain all things necessary to salvation; so that whatsoever there may be proved thereby, is not to be required of any man that it should be held as an article of faith, or be thought necessary or requisite to the opinion or information of the church; yet we do understand those canonical books of the Old and New Testament the apostles' doctrine was never any doubt in the church.

VI. Of the Old Testament. The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the same in both; the church of the Old Testament is the church of the New Testament, wherefore they are not to be heard who pretend that the Old Testament did but offer for transitory prophecy. Although the times and manners of the Gospel are different from those of the law, yet the end thereof is one, the same throughout, and even the obedience of the commandments which are called moral.

VII. Of the Holy Ordinances. The institution of all other orders of men after the fall of Adam is such, that he cannot and may not exercise himself, by his own natural strength and weakness, to faith, and calling upon God, to Christ, and to the Holy Ghost, and to all other things which are necessary for our salvation and acceptability to God, without the grace of God by Christ preventing us, that we may have a good will, and working the same in us. But to the effect that a tree is discerned by its fruit, that is, works of supererogation, which are divided into two branches; one, that which is done for the obtaining of eternal life, and is not necessary to be done, and cannot be taught without arrogancy and impolicy. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more and do beyond what is necessary for the obtaining of eternal life; but whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable服役s, we are not thereby committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to sinners, even after they are fallen into irrevocable sin, after we have received the Holy Ghost, we may depart from grace given and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore these men condemned who say they can no more sin as long as they live here, or as long as they have grace, and they do not forsake sin, as such because of repentance as such. Again, the visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached and the Christian sacraments properly administered, according to Christ's ordinance, in all those things that are necessary to salvation and with no less form as to the same.

VIII. Of Predestination. The Romish doctrine concerning foreordination, foreknowledge, foredestination, foreordination, and foreknowledge, as well as of relics, and also invocation of saints, is a thing false, vainly invented, and contrary to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minster the sacraments in a tongue not understood by the people; and in many places, not only the form of the word of God, but also the very thing itself to which it is applied, hath been taken only for a name, and no warrant of scripture, but repugnant to the Word of God.

IX. Of Speaking in Tongues as a Tongue. The Romish doctrine concerning speaking in tongues as a tongue, is a thing false, and contrary to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minster the sacraments in a tongue not understood by the people; and in many places, not only the form of the word of God, but also the very thing itself to which it is applied, hath been taken only for a name, and no warrant of scripture, but repugnant to the Word of God.

X. Of the Sacraments. Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, nor are they certain signs given to seal the things which are spoken by way of commandment, but the outward things given by Christ to be a sign and witness to the truth of those things which are spoken by way of commandment, and are the seal of the righteousness of faith.

XI. Of Baptism. As to the confirmation, penance, orders, matrimonio, and extreme unction are not to be counted for sacraments of the Gospel, being such as have partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the scriptures, but yet have not the like nature of baptism and the Lord's supper, because they have not any visible sign or ceremony ordained of God.

XII. Of the Sacraments not ordained of Christ to be gazed upon or to be carried about, but that we should only use them. And in such only as worthy receive the same, they have, with some effect in the administration; yet, we do not thereby intend, or understand, that they can be worthy purchases to themselves condemnation, as St. Paul saith, Cor. xi. 29. But as to the baptism of infants, it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

XIII. AS to the Supper of the Lord. The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

XIV. Of Transubstantiation, that is, the change of the substance of bread and wine into the body and blood of Christ by any alchemical or similar transformation. The body of Christ is given, taken, and eaten in the Supper only after a heavenly and spiritual manner; and the means whereby the body and blood of Christ are received in the Supper is faith.

XV. Of the Ordinance of the Lord's Supper. The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XVI. Of both Kinds. The cup of the Lord is not to be denied to any, but is to be given to all, whether worthy or not, as Christ's ordinance and commandment, ought to be administered to all Christians alike.

XVII. Of the Perfection of Christ. The perfection of Christ, finished upon the cross. The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and is the foundation and satisfaction for sin and that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous and dangerous doctrine.
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XXI. Of the Marriage of Ministers.—The ministers of Christ are not commanded by God’s law either to vow the state of single life, or to abstain from marriage; therefore it is lawful for them in all cases, as for all other Christians, to marry according to their own discretion, as they shall judge the same to serve becometh Christian offices.

XXII. Of the Rites and Ceremonies of Churches.—It is not necessary that rites and ceremonies should in all places be the same; for they have been differently settled, and may be different, and may be changed according to the diversity of countries, times, and men’s manners, so that nothing be ordained against God’s Word. Whoever, therefore, contemns, judges, or disapproves ceremonies according to common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish rites and ceremonies, as shall seem to them that all things may be edification.

XXIII. Of the Rules of the United States of America.—The President, the Congress, the General Assembly, the governor, and the Councils of State, as the delinquents of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the constitutions of their respective states. And the said states are a sovereign and independent society, not to be subject to any other. As far as it respects civil affairs, we believe it is the duty of Christians, and especially all Christian ministers, to be patterned after the holy civil authority, wherever there may reside, and to use all lawful means to enjoin obedience to the power that be; and therefore it is expedient that all other Christian countries, people, with the British and other any government, will behave themselves as peaceable and orderly subjects.

XXIV. Of Christian Men’s Goods.—The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesses, liberally to give alms to the poor, according to his ability.

XXV. Of a Christian Man’s Oath.—As we confess that vain and rash swearing is forbidden Christ’s command, so we judge that the Christian religion doth not prohibit, but that a man may speak the word of God and magistrates reasonably, in seasonable time, of faith and truth and clarity, so it be done according to the prophet’s teaching, in Justice, judgment, and truth.

In this same connection, the Articles of the Church of England, omitting the 3d, 8th, 13th, 15th, 17th, 18th, 20th, 21st, 28d, 26th, 29th, 33d, 34th, 36th, and 87th. On comparison, it will be found that these omissions are nearly all made in order to greater comprehension and liberality in the Creed. The 28th article (adopted in 1801) has been thought to be a gloss, giving the adherence of the church at that early period to the doctrine that the “United States” constitute a “sovereign nation.” The articles, in their present form, are a modification of those originally framed for the church by Wesley, and printed in the Sunday Service of the Methodist Church. They were adopted, with the Liturgy, by the Methodists in 1789; and the check of the Articles in the Methodist Episcopal Church is chiefly verbal, and some of them appear to be due to typographical errors in successive reprints of the Book of Discipline. For a list of the changes in the English form of History of the Discipline, ch. i, § 2. See also Jimeun, Notes on the 25 Articles (Cincinnati, 1853, 12mo); Comfort, Exposition of the Articles (N. Y. 1847, 12mo); Stevens, History of the Methodist Episcopal Church (N. Y. 1865, 3 vols. 8vo). See also Methodist Episcopal Church.

All three of the Articles of the Church of England contain what may be called the “symbol,” “creed,” or “confession of faith” of the Church of England, especially as to the points on which, at the time of the adoption of the articles, disputes existed. They constitute also, substantially, the Creed of the Protestant Episcopal Church in the United States (see below).

The history of their origin, as nearly as can be ascertained, is about as follows. As early as 1519 Cran-
mer drew up and circulated a series of articles designed to “test the orthodoxy of preachers and lecturers in divinity.” Hooper objected to them because of the expression that “the sacraments confer grace,” and for other reasons (Hooper, Original Letters, p. 71). About this time three eminent Continental reformers were domiciled in England, viz. John à Lasco or Laski (q. v.), as preacher in London, Bucer (q. v.), as theological lecturer at Cambridge, and Peter Martyr (q. v.), as professor at Oxford. The influence of these three men is still felt. The act of 1548, enacting that a petitioner might be empowered the king to appoint a commission of 32 persons to make ecclesiastical laws. Under this act a commission of 6 bishops, 8 divines, 8 civilians, and 8 lawyers (among whom were Cranmer, Ridley, Hooper, Coverdale, Scory, Pe- ter Martyr, Justice Holles, etc.), was appointed in 1541. Cranmer seems to have laid before this body, as a le- sis, a series of 13 articles, chiefly from the Augsburg Confession (reported in Hardwick, History of the Ar- ticles, App. ii). Finally, the Forty-two articles were laid before the royal council, Nov. 24, 1552 (text given in Burnet, iv, 811). In March, 1553, they were laid before the pope, whether adopted by the king or not is undecided. Strype and others assert that they were; Burnet, that they were not (Hist. Ref. iii, 318). Fuller, speaking in his quaint way of this convocation, declares that it had “no commission from the king to meddle with church business,” and, he adds, “every convocation in itself is born deaf and dumb, so that it cannot either hear nor speak concerning complaints in religion till first Ephraem, ‘be thou opened,’ be pronounced unto it by royal authority. However,” he continues, “this barren convocation is entitled the parent of those forty-two articles which are printed with this title, Articuli de quibus in Synodo Britannica, anno Domini 1552, competit, in iconi Evangelistarii, in capite Pastoralis.” To these articles was prefixed the Catechism, and the preparation of them was chiefly the work of Cranmer and Ridley, on the basis of the Augsburg Confession (Laurence, Hampton Lecture, p. 230). Immediately after their publication Edward died (July 6, 1553). Under Queen Mary, Cranmer and Ridley went to the stake, and Gardner and the Papists took their places as authorities in religion. In 1558 Mary died. Soon after the accession of Elizabeth, Matthew Parker (q. v.) was made archbishop of Canterbury (1559). One of his first tasks was to restore and re- cast the XXLI articles. He expunged some parts and added new ones, and the changed articles were approved by the queen and Wurttemburg Confessions (Laurence, Baptist. Lect. 238; Browne, XXXIX Articles, 15). The revised draught was laid before Convocation, which body made some minor alterations, and finally adopted the Thirty-eight Articles (January, 1563-5). They are given in Hardwick, History of the Articles, p. 124. In 1566 a bill was brought into Parliament to confirm them. The bill passed the Commons, but by the queen’s command was laid in the Lords. In 1571 the Convocation revised the articles of 1562, and made some alterations in them. In the same year an act was passed “to provide that the ministers of the church should be of sound religion.” It enacted that all ecclesiastical persons should subscribe to “all the articles of religion which only contained the confession of the true faith and of the sacraments, comprised in a book imprinted, entitled ‘Articles,’ whereupon it was agreed by the archbishops and bishops, and the whole clergy, to hold in London, as an act of the Church of our Lord God 1562, according to the computation of the Church of England, for the avoiding of diversities of opinions, and for the establishing of consent touching true religion, put forth by the queen’s authority.” In 1628 an English edition was published by royal authori- ty, to which is prefixed the declaration of Charles L.
The following are the Articles in full, as found in the Prayer-book of the Church of England:

I. Of Faith in the Holy Trinity.—There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all; and, together with the Son and the Holy Ghost, bound up in one Godhead, of one substance and essence.

II. Of the Word or Son of God, which was made meats very Man.—The Son, which is the Word of the Father, begotten from ever-lasting Father, the very and eternal God, and of one substance, power, and eternity with the Father, is God, in the highest sense, the Lord, the Son of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood, are joined together in one person, whereas one Christ, very God and very Man; who truly suffered, was crucified, and buried, to reconcile his Father, the Father, the Son to the children of Israel, not only for original guilt, but also for actual sins of men.

III. Of the going down of Christ into Hell.—As Christ died for Adam's sins, so also it is to be believed that he went down into hell.

IV. Of the Resurrection of Christ.—Christ did truly rise again from death, and ascended into heaven, and siteth at the right hand of God, and there预备eth for them who shall believe on him in this life and in the life to come.

V. Of the Holy Ghost.—The Holy Ghost, proceeding from the Father and Son, is of one substance, majesty, and glory with the Father and Son; so that whatsoever is not derived therefrom, nor may be proved thereby, is not to be required of any man that it should be believe or confess; and so that whatsoever is contrary thereunto, or not necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

VI. Of the Old Testament.—The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man. Wherefore they are not to be heard which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received by any commonwealth, yet, notwithstanding, no Christian man whatsoever is ever free from the obedience of the commandments which are called moral.

VII. Of the Three Creeds.—The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Symbol or Nicene Creed, are to be retained and believed, for they may be proved by most certain warrants of Holy Scripture.

VIII. Of Baptism or Birth Sin.—Original sin standeth not in the following of Adam (as the Pliigrina do vastly talk), but it is the fault and corruption of the nature of every man, that he is naturally disposed to love evil more than good. This sin, by man is very far gone from original righteousness, and is of its own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit of God. It was not only when men were born into this world, this is, God's wrath and damnation. All the infection of sin doth remain, yea, in them that are regenerate, whereby the lust of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet it is that concurrence and lust hath itself the nature of sin.

IX. Of Free Will.—The condition of man after the fall of Adam is such, that he retains a natural ability and power to choose good, and to turn away from evil, but yet is they pleased and acceptable to God in Christ, and do spring out necessarily of a true and lively faith: insomuch that by them a man may be as evidently known as a tree discerned by the fruit.

X. Of Works before Justification.—Works done before the grace of Christ, and the inspiration of the Holy Ghost, are not to be esteemed as a matter of righteousness, neither hath God always commanded the same: whereas Christ saith plainly, When ye have done all that are commanded you, ye shall say, We are unprofitable servants. 

XI. Of Christ alone without Sin.—Christ, in the mean while, for the sake of his people, wrought in his own nature, was made like unto us in all things, sin only excepted; so that he might be a faithful high priest, to offer himself without fault unto God for us. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of his people, and of all the world, and so should purify them for his own habitation, that he might offer himself without blemish to God, and to all we the rest, although baptized and born again in Christ, yet off end in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XII. Of Sin after Baptism.—Not every deadly sin willingly committed after baptism is sin against the Holy Ghost, and Desolation, and therefore the Church is not to be so strict: but that sin which by the law of God may be presumptively concluded to be such as fall into sin after baptism. After we have received the Holy Ghost, we may depart from grace; but if we depart, the grace of God shall not be taken away from us. And thereby we are to be condemned which say they can no more sin so long as they live; or that they are of God's grace; or deny that there may be those that are by the grace of God turned again and amend our lives. And therefore they are to be condemned which say they can no more sin so long as they live; or that they are of God's grace; or deny that there may be those that are by the grace of God turned again and amend our lives.

XIII. Of Predestination and Election.—Predestination to life is entirely from the sovereign will of God, issued in and from the foundations of the world. The predestination of the Elect, by whom the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love toward God, so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's damnation, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living no less pitious than despicable.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture and, in our doings, that they be not followed which we have expressly declared unto us in the Word of God.

XIV. Of obtaining eternal Salvation only by the Name of Christ.—The name of Christ only is the only necessary assurance of eternal salvation. Every one that saith, That every man shall be saved by the law or sect which he prosetheteth, so that he be diligent to frame his life accordingly to that law, saith, That a light of nature is sufficient to make a man Christ, doth set out unto us only the name of Jesus Christ whereby men must be saved.
ARTICLES
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The sacrament of the Lord's Supper was not by Christ's own

deliberate reservation, carried about, lifted up, or worshipped.

XXIX. Of the Wicked which eat not the Body of Christ in the use of the Communion. (contd.)

The wicked are not only to be denied to the

congregation, but not to be admitted into the church,

of God. Forasmuch as they be an assembly of

men, whereas all be not governed with the Spirit and Word of God they may

never be gathered, even the outward parts pertaining unto God. Wherefore ordinations thereto as necessary to salvation have neither strength nor authority, unless it may be taken out of the scriptures.

XXX. Of Purgatory. — The Romish doctrine concerning purgatory, pardons, worshipping and adoration, as well of images and places, as of persons who are alive, is a fond

thing vainly invented, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.

XXXI. Of the Sacrament in the Congregation. (In such a tongue as the people understand.) — It is a thing plainly repugnant to the Word of God and the custom of the primitive church to have any awe or terror, or to have the sacrament taken in the congregation, in a tongue not understood of the people.

XXXII. Of the Sacraments. — Sacraments ordained of Christ to be observed in the church are either his own sacrifice in the institution of the Eucharist, or his own ordinance in the ordinance of Baptism; but rather they be certain sure witnesses, and effectual signs of grace and God's good will toward us, by which he doth work faith in our hearts, and doth not in them go about, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel, to wit, Baptism and the Lord's Supper. Those five commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be accounted for sacraments of the Gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures, but yet have not the same spiritual efficacy of the sacraments mentioned above; to wit, Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of Christ. The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as willingly receive the same they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves damnation, as St. Paul saith.

XXVI. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament. — Although in the visible church the evil be very multiplied with the good, and sometimes the evil have chief authority in the ministration of the word and sacraments, yet foremost as they do not the same in their word and sacraments, and do not hold by their commission and authority, we may use their ministry, both in hearing the Word of God and in receiving the sacraments. Neither is it at all dishonorable or contrary to their ordination by the church to be grieved by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them by them. But if they have not the same spiritual efficacy of the sacraments, because of Christ's institution and promisses, although they be ministered by evil men.

XXVII. Of the Disobedience of the Church to the Supper of Christ: that inquiry be made of evil ministers, and that they be accused by them that have knowledge of their offenses; and finally, being found guilty, by just judgment be deposited.

XXVIII. Of Baptism. — Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discovered from others, but also a sign of regeneration and new birth, whereby, as by an instrument, they receive baptism rightly, are grafted into the church; the adoption of children of sin, and sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of the Lord's ordinance. And so baptism of infants is not against the word of the Lord; nor is it esteemed to be a sacrament.

The recreation (or the change of the substance of bread and wine) in the Supper of the Lord cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, either of the institution of a sacrament, or what is given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper only in spiritual and figurative sense, whereby the body of Christ is received and eaten in the supper is faith.
rules all states and degrees committed to their charge by God, whether they be apostolic or temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no Jurisdiction in this realm of England.

The laws of the realm may punish Christian men with death for heinous and grievous offences.

For Christian men, at the commandment of the magistrate, to wear weapons and serve in the wars.

XXXVIII. Of Christian men's Goods, which are not com-
mmonly used, and how those goods of Christian men are not common, as touching the right, title, and possession of the same, as certain Ambuscado de falsely boast. Notwithstanding, every man owns the goods of the other man as it may please him, as he is able to the poor, according to his ability.

XXXIX. Of a Christian man's Oath. As we confess that
and make an agreement is forbidden Christian men by our Lord Jesus Christ and James the apostle, so we judge that Christian religion doth not prohibit, but that it is the duty of every Christian to make a true and sure promise in a cause of faith and charity, so it be done according to the prophet's teaching, in jus-
tice, judgment, and truth.

The Protestant Episcopal Church in the United States adopted in convention, September 12, 1801, the Thirty-nine Articles, except the 21st, with certain mod-
ifications, which are stated as follows by the American editor of Hook's Church Dictionary:

In the eighth article we have left out the words 'three creeds' and 'Athanassian creed,' having entertained the opinion that they are proper as an exponent of our faith.
The 21st article, 'Of the authority of general councils,' is left altogether; and, though the No. xxi and title is retained, an asterisk refers us to a footnote which says, 'the 21st of the former articles is omitted because it is partly of a local and civil nature, and is provided for as to the remaining part of it in other ar-

ticles.' After the 38th article, 'Of homilies,' our re-

viewers have inserted the following explanation in bracket: 'This article is received in this church so far as it declares the books of homilies to be an explication of Christian doctrine, and instructive on piety and morals.

But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this church, which also suspend the order for the reading of said homilies in churches, un-
til a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases as from the local references.' The 36th artic-
le, 'Of the consecration of bishops and ministers,' is altered to suit the peculiarities of the American Church.
The 87th article 'Of the power of the civil magis-
trates,' is a new one entirely supersedes that of the Church of England, which sets forth the queen's su-

cracy in church and state, the annulling of papal jurisdiction in England, the power of the state in the

realm to punish with death, and the lawfulness of wearing weapons and serving in wars at the com-
mandment of the magistrates.
The American article is a biblical statement of a great and fundamental principle, applicable to all men, and under all circum-
stances.
The American articles were ordered to be set

by the General Convention assembled in Tren-
ton, New Jersey, in September, 1801.'

As to the sources of the English articles, besides what has been said above, it may be no amiss to add that the 1st, 2d, 25th, and 31st agree not only in their doc-
trines, but in the manner of dividing the Kingly, with the Constitu-
tion of Augsburg. The 9th and 16th are clearly due
to the same source. Some of them, as the 19th, 20th,
25th, and 84th, resemble, both in doctrine and language, certain articles drawn up by a commission appoint-
ed by Henry VII, and annotated by the king's own hand. The 11th article, on justification, is ascribed to Cranmer, and in some sort as in the articles of 1552. The 17th, on predestination, has afforded matter of great dispute as to the question whether it is meant to affirm the Calvinistic doctrine or no. On this point, see Laurence, Brampton Lectures; Brown; On 39 Articles, p. 450 sq.; and our articles are largely drawn up from there. The Thirty-nine Articles have been described as 'containing a whole body of divinity.' This can hardly be maintained. They contain, however, what the Church of England holds to be a fair scriptural ac-
count of the leading doctrines of Christianity, together with a condemnation of what the Church of Rome and certain Protestant sects. As far as they go (and there are many things unnoticed by them), they are a legal defi-
nition of the doctrines of the Church of England and Ireland, though the members of that communion look to the Prayer-Book as well as to the Thirty-nine Articles for the genuine expression of her faith. The articles are far more thoroughly Protestant than the Prayer-book, tak-

en as a whole. Although the articles express so as to assert that the Church of Rome has erred, attempts have repeated been made by the High-Church party of the Church of England to show that there is an irreconcilable difference between the Thirty-nine Articles and the decrees of the Council of Trent, and that a construc-
tion can be put upon them fully harmonizing them. To show this was, in particular, the object of Dr. Newman's celebrated tract (Tracts for the Times, No. 90, Oxf. 1830), and more recently of Dr. Pusey's Eirenicon (Lond. 1866; also in Christ. Remember, Jan. 1866, art. vi). The articles were adopted by the Convocation of the Irish Church in 1835, and by the Scotch Episcopal Church at the close of the 19th century.

Corpus Christi College, Cambridge, contains the only copies of the articles in manuscript or print that are of any authority. Among them are an early manuscript transcript of the articles of 1562 and the English manuscript of the articles of 1571, each with the signatures of the archbishops and bishops who subscribed them. See Lamb, Account of the Thirty-nine Articles (Camb. 2d ed. 1853).

One of the best accounts of the origin of the Thirty-nine Articles is given by Hardwicke, History of the Articles of Religion (Lond. 1853, 8vo). For ex-
positions of them, see Burnet On the Thirty-nine Articles (N. Y. 1845, 8vo); Welchman, XXXIX Articles (Lond. 1834, 8vo, 13th ed.); Swordes, The first Seventeen Articles (Lond. 1847, 8vo); Wilson, XXXIX Articles Illustrated (Oxf. 1840, 8vo); Dimock, XXXIX Articles Explained (Lond. 1846, 2 vols. 8vo); Brown, Expositions of Thirty-nine Articles (Lond. 1851, 8vo; N. Y. ed. by Williams, 1865, 8vo); Cardwell, Suedaxis; Palmer On the Church, ii, 242 sq.; Lee, The Articles paraphrased by Sancta Clara (Dr. Davenport) (from the edition of 1646; London, 1865, post 8vo).

Artificer (some form of the verb γεννάω, 'to engrave, as elsewhere'), a person engaged in any kind of trade or manual occupation [see Carpenters, in the dictionary].

In the early periods to which the scriptural history refers, we do not meet with those artificial feel-
ings and unreasonable prejudices against hand-labor which prevail and are so basely influential in mod-
ern society. See Lavor. Accordingly, even the cre-
tion of the world is spoken of as the work of God's hands, and the firmament is said to show his hand-
work (Psa. vii. 8; xix. 1; Gen. ii. 2, Job xxxiv. 19).

The primitive history, too, which the Bible presents is the history of our laborers, Adam and his

children in which God had placed him (Gen. ii. 15), Abel was a keeper of sheep, Cain a tiller of the ground (Gen. iv. 8), Tubal-Cain a smith (Gen. iv. 22).

See Art. The shepherd-life which the patriarchs previ-
ously led in their own pasture-grounds was not favor-
able to the cultivation of the practical arts, in which less of those arts which we call culture was embiggled. Egypt, in consequence, must have presented to Joseph and his father not only a land of wonders, but a source of rich and attractive knowledge. Another source of knowledge to the Hebrews of handicrafts were the maritime and commercial Phoenicians. Commerce, navigation, agriculture, the arts of all kinds, and science; and the pursuits to which they lead largely increase the skill whence they emanate. See Commerce. It
is not, therefore, surprising that the origin of so many arts has been referred to the north-eastern shores of the Mediterranean Sea; nor is there any difficulty in understanding how arts and letters should be propagated from the east to the interior, conferring with advantage on the inhabitants of Syria in general, as well before as after the settlement of the Hebrew tribes in the land of promise. At first the division of labor was only very partial. The master of the family himself exercised such arts as were found of absolute necessity; his slaves may have been restricted only those which pasturage and tillage required, but most of those which were of that rough and severe nature which demand strength as well as skill; such, for instance, as the preparation of woodwork for the dwelling, the slaying of animals for food, which every householder understood, together with the art of extracting the blood from the entire carcass. The lighter labors of the hand fell to the share of the housewife; such as baking bread—for it was only in large towns that baking was carried on as a trade (2 Sam. xiii. 8)—such also as cooking in general, supplying the house with water—no very easy office, as the fountains often lay at a considerable distance from the habitation; moreover, weaving, making of clothes for males as well as females, working in wool, flax, hemp, cotton, tapestry, richly-colored hangings, and that not only for domestic use, but for “merchandise,” were carried on within the precincts of the house by the mistress and her maids. (N. T. 25; Job xlii. 19; 2 Kings xxiii. 7; Prov. xxxxi.) See WEAVING.

The skill of the Hebrews during their wanderings in the desert does not appear to have been inconceivable; but the pursuits of war and the entire absorption of the energies of the nation in the one great work of gaining the land which had been given to them, may have led to their falling off in the arts of peace, and from a passage in 1 Sam. (xiii. 20) it would appear that not long after they had taken possession of the country they were in a low condition as to the instruments of handicraft. A comparatively settled state of society, however, soon led to the revival of skill by the encouragement of industry. A more minute division of labor ensued. Trades, strictly so called, arose, carried on by persons exclusively devoted to one pursuit. Thus, in Judg. xvii. 4, and Jer. x. 14, “the founder” is mentioned—a trade which implies a practical knowledge of metallurgy; the smelting and working of metals were well known to the Hebrews (Job xxxviii. 18); brass was in use before iron; arms and instruments of husbandry were made of iron. In Exodus (xxx. 30-35) a passage occurs which may serve to specify many arts that were practised among the Israelites, though it seems also to intimate that at the time to which it refers artificers of the description referred to were not numerous: “See, the Lord hath called by name Bezaleel, and hath filled him with the spirit of God, in knowledge and all manner of workmanship, and to devise curious works, to work in gold, and in silver, and in brass (Exod. xix. 21), and he hath filled his heart with his heart, that he may teach; both he and Aholiab: them hath he filled with wisdom of heart to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer in blue and in purple, in scarlet and in fine linen, and of the weaver.” From the ensuing chapter (ver. 24) it appears that goats' hair was much of that which was used before. The boat in Cant. (v. 12) (Exod. xxxvii. 2) was overlaid with pure gold within and without. The cherubim were wrought (“beaten”), (Exod. xxxvii. 7) in gold. The candlestick was of beaten gold (verses 17, 22). Wire-drawing was probably understood (Exod. xxxvii. 4; xxxix. 5). Coverings of the tabernacle were of beaten silver (Prov. xxvi. 28) was practised. Architecture and the kindred arts do not appear to have made much progress till the days of Solomon, who employed an incredible number of persons to procure timber (1 Kings v. 18 sq.) but the men of skill for building his temple he obtained from Hiram, King of Tyre (1 Kings v. sq.; 1 Chron. xiv. 1; 2 Chron. ii. 7). Without pursuing the subject into all its details (see Scholz, Handb. der Bibl. Archäol. p. 891 sq.; De Wette, Lehrb. der Archäol. p. 115 sq.), we remark that the intercourse which the Babylonish captivity gave the Jews seems to have greatly improved their knowledge and skill in both the practical and the fine arts, and have led them to hold them in very high estimation. The arts were even carried on by persons of learning, who took a title of honor from their trade (Rosenmüller, Morgenl. vi, 42). It was held a sign of a bad education if a father did not teach his son some handicraft: “Whoever does not teach his son a trade, teaches him robbing” (Lightfoot, p. 616; Maimna, Perka Abot, ii. 2; Wagensiel, Sota, p. 597; Otho, Loz. Rabb. p. 491).

In the Apocrypha and New Testament there are mentioned tanners (Acts ix. 45), tent-makers (Acts xviii. 3); in Josephus (War, v. 4, 1), cheese-makers; domesticates (Joseph. Ant. xvi. 11, 5); in the Talmud, glaziers, goldsmiths, plasters. Certain handicraftsmen could never rise to the rank of high-priest (Maimna, Kikuth, lxxxix, 1), such as weavers, barbers, fullers, perfumers, cuppers, tanners; which pursuits, especially the last, were held in disrepute (Maimna, Meqillah, i. 22, 7; Dei, p. 158; Maimna, Teitzel, p. 516). In large cities particular localities were set apart for particular trades, as is the case in the East to the present day. Thus in Jeremiah (xxvii. 21) we read of “the bakers’ street.” So in the Talmud (Maimna, xvi. 169, 225) mention is made of a sheik-market; in Josephus (War, v. 4, 3), of a cheese-market; in Maimna (Teitzel, vii. 4), of a sheep-market, or at least a sheep-gate, which, like several other gates [see JERUSALEM], appears to have been named from some special bazaar (q. v.) adorning. (See Iken, Antiq. Hebr. iii. 1x, p. 578 sq.; Bellermann, Handb. i. 4, 22 sq.—Kitto, ii. 806. See MECHANIC.

Artillery (“bow,” “latter,” apparatus, elsewhere rendered “vessel,” “instrument,” etc.) occurs in 1 Sam. vi. and 40, where it signifies vessels of war, or missile weapons, as arrows and lances. See ARMOR. In 1 Mac. vi, 51, the term so rendered is βιβλαστης, i.e. balista, or “catapult,” a machine for hurling darts or stones. See Engine.

Artomachy (q. d. ἄρτομα κυνηγεῖν, dispute respecting bread, from ἄρτος and μαχῆς), a controversy respecting the bread of the Eucharist, originated in 1567 by Michael Cerularius. This dispute existed between the Greek and Latin churches; the former contending that the bread used should be leavened, the latter urging the necessity of being unleavened bread. Protestant writers have taken part with the Greek Church in this controversy. Early Christian writers make no mention of the use of unleavened bread; the same kind of bread was eaten in the agape that was consecrated for the Eucharist, viz., common bread. Leavened bread appears to have been in use when Epiphanius and Ambrose wrote. Unleavened bread was generally discontinued at the Reformation; but the Lutherans retain it; Farrar, Exel. Dict. s. v. See ALEXYMEN.

Artotyrites (q. d. ἀρτοτρυπηταὶ, from ἄρτος, bread, and τρυπητής, a burrower and robber), so called by Eusebius, who first appeared in the second century. They used bread and cheese in the Eucharist; or, perhaps, bread baked with cheese. The reason assigned was, according to Augustine (Hær. cap. xxviii), that the first men offered to God not only the fruits of the earth, but of their flocks also. The Artotyrites admitted women to the Eucharist, and it is asserted that Philip, who was bishop at Beth- sam, Orig. Exel. xv, 2, 8; Epiphanius, Hær. xlix; Farrar, Exel. Dict. s. v.
ARTS

Arts, one of the faculties in which degrees are conferred in the universities. The circle of the arts was formerly divided into the Triumvira, viz. grammar, rhetoric, and logic; and the Quadrivium, viz. arithmetic, geometry, music, and astronomy. It now includes all branches of technical or professional education, such as Church Dietics, etc. See DEGREES; UNIVERSITIES.

Ar'robat (Heb. Ar'obâth', אֶרֶבָּת; Sept. Ἀρουβάτος, a latticê; Sept. Ἀροβάτος, a city or district, probably in the tribe of Judah (or Simeon), being the third of Solomon's purlievories, under the charge of Hesed or Ben-Hesed, and including Socoh and Hepher within its limits (1 Kings iv. 10). Schwarz (Palest. p. 257) fancies it is represented by the modern village and wady 'Abâth in the northern portion of the valley; but the names of the villages indicate the region Jebel Khâlih, S.W. of Hebron.

Ar'uch (Heb. Arûkh, עַרְוָךְ, arranged, sc. in alphabetical order), the title of a Talmudic lexicon, compiled by El. Nathan ben-Jechiel, who was rector of the synagogue at Rome A.D. 1106, according to the Chro-
nicon "Zemach David," and who is usually styled by the Jewish writers הַגָּרָךְ, אָבַט אָוּרְכָּה, Author Aruch (Buxtorf, Lex Talm. coll. 1665). It was first published by Soun-
cini (Pesaro, 1537, fol.), and edited by Archinothi (Ven-
ice, 1581, 1538, fol.), Ekkendorf (Basle, 1599, fol.), Mu-

Ar'umâh (Heb. Arûmâh, אָרֻםָה, prob. for Ru-
mâh, with N prosthetic; Sept. Aepmu), a city appar-
tly near Shechem, in which Abimelech the son of Gideon resided (Judg. ix. 41). It has been conjectured that the word in ver. 31, הֶרְמָה, rendered "privily," and in the margin "at Tormam," may signify "at Arum-
âh" by changing the ה to an N. It seems to be con-
founded with Rumâh (2 Kings xxi, 36) by Eusebius and Jerome, who state (Onomast. s. v. Rumâa) that it (Aiym, Arimâs) was then called Remâkah or Arimâthês. The suggestion of Van de Velde (Moriair, p. 288) appears to be correct that it is represented by the modern ruin E-
Ormâh, on the brow of a mountain S.E. of Shechem.

Arundel, Thomas, archbishop of Canterbury, was second son of Robert Fitz-Alan, earl of Arundel and Warwick, and was born at Arundel Castle in 1533. His powerful family connections gave him early promotion; at 20 he was made dean of Tournai, and in 1574 the pope nominated him to the vacant see of Ely, the king and the monks of Ely having, at the same time, re-
spectively nominated two others; but Arundel was consecrated without dispute. In 1588 he was removed to the see of York, and was the first archbishop of that see who was translated to Canterbury, which was the case in 1586. Very shortly after Arundel was forced into banishment by Richard II, as an accomplice of his brother, the earl of Arundel (executed as a partis-
nan of the duke of Gloucester), and Roger Walden, was put into the chair of Canterbury, and acted as arch-
bishop for about two years. (Johnson, Eccl. Canon., ii, A.D. 1589.) The archbishop, in the mean time, went to Rome, and afterwards to Cologne. He figured largely in the political intrigues by which Richard was deposed, and on the accession of Henry IV, 1599, he was restored to his see. He was a great persecutor of the Wickliffites, and in 1548 he published, in conversa-
tion with some of the Devonshire lawyers," He established in that year an inquisition for heresy at Oxford, and put in force the statute de heresie comburendo (2 Hen. IV, ch. xv), and prohibited the circulation of the English Scriptures. He built the tower called the "Arundel Tower," and gave to the cathedral of Canterbury a chime of bells known as "Arundel's ring," and was a great benefactor in many ways to the cathedral establishments. He died Feb-

Ar'vad (Heb. Ar'āwād, אֲרֹוָד; Sept. Ἀράωδ, but properly Ἀράωδας 1 Mac. xxv, 23, or, as it might be spelt, Arōd, Ἀρῶδ, whence the present name Ruad), a small island and city on the coast of Syria, called by the Greeks Arados (q. v.), by which name it is mentioned in the above passage of the Apoc-
ephyra. It is a rocky islet, opposite the mouth of the River Eleutherus (Mel. ii. 7), 50 miles to the north of Tripoli (Sitia Antuna), about one mile in circumference (1/2 ur. 1, 6), and two miles (Plyn, v. 17) from the shore (Rosenmüller, Handb. der Bibl. Alt. ii. 1, 7; Mannert, VI. i. 308; Pococce, Hist. ii. 292 sq.; Hames-
veld, iii, 44 sq.). Strabo (xvi. 765) describes it as a rock rising in the sea, 20 fathom deep, and modern travellers state that it is steep on every side. (See Volney, ii. 131; Niebuhr, Reisen, iii. 92; Buckingham, iii, 436; Chenev, Ephraët, Expéd. i. 451; Shaw, p. 282.) Strabo also describes the houses as exceedingly lofty, and they were doubtless so built on account of the scantiness of the site; hence, for its size, it was ex-
ceedingly populous (Pomp. Mozia, ii. 7, 6). Those of the Aravdites whom the island could not accommodate found room in the town and district of Antaradus (q. v.), on the opposite coast, which also belonged to them (Targ. Hieron. Gen. x, 18). Arvad is usually regarded as the same as Arpad (q. v.) or Arphad (but see Michaelis, Oriental. Bibl. viii, 45). It is mentioned in Ezek. xxvii, 8, 11, as furnishing mariners and soldiers for Tyre, was situated on the shore not far away. In agreement with this is the mention of "the Aravadite" (q. v.) in Gen. vi, 18, and 1 Chron. i. 18, as a son of Canaan, with Zidon, Hamath, and other northern localities. It was founded, according to Strabo (xvi. 2, § 13), by fugitives from Sidon (comp. Josephus, Ant. i. 6, 2); hence probably the etymology of the name as above. Tarsus was settled by a colony from it (Dion. Chrys. Orat. Tarsen. ii, 20, ed. Reiske). Although originally independent (Arrian, Alex. ii, 90), and, indeed, the metropolis of the strip of land adjoining it, it eventually fell under the power of Persia, but assisted the Macedonians in the siege of Tyre (Arrian, Anat. i, 18, 20). It thence passed into the hands of the Ptole-
mies (B.C. 320); but, regaining its liberty under Sa-
leucus Callinicus (B.C. 242), it attained such import-
ance as to form an alliance with Antiochus the Great (Eckhel, Doctr. num. i. 386). Antiochus Epiphanes, however, took forcible mastery over it (Jerome in Dan. xi), and after becoming involved in the broils of his successors, it finally became a part of the province of Syria, and with his fall became subject to Rome, into whose triumviral wars its history enters (Appian, Bell. Cir.
v. 69; v. 1). Under the Emperor Constant, Muzi-
uyeh, the lieutenant of the Caliph Omar, destroyed the city and expelled its inhabitants (Cedren. Hist. p. 555; Theophylact, p. 227). It was not rebuilt in medieval times (Michaelis, Oriental. Bibl. viii, 45). The site of Arvad was destroyed by the Goths (Amm. Marc. xxvii, 229). The curious subarabian springs from which the ancient city was supplied with water (Strabo, ed. Gros-
kund, p. 754 n.) have been partially discovered (Wal-
pole, Annaqrili, iii, 891). The site is now covered, ex-
cept a small space on the east side, with heavy castles, within which resides a maritime population of about 2000 souls. On the very margin of the sea the

Cola of Arvad.
ARVADITE 450

remains of double Phenician walls, of huge bevelled stones, which mark it as being anciently a very strong place (Bibliotheca Sacra, 1818, p. 251). The nautical pursuits of the inhabitants, attested also by Strabo (at sup.), remain in full force (see Allen's Dead Sea, ii. 188, at the end of which vol. may be found a plan of the island, from the Admiralty Charts, 2050, “Island of Ruad”). See Coniform Inscriptions.

Arvadite (Heb. Arvads, אֵרַדִּיס, Sept. Ἀράδις, Gen. x. 18; 1 Chron. i. 16), an inhabitant of the island Aradus or Arvad (q. v.) (so Josephus explains Ἀραβάδιος, Ant. i. 6, 2), and doubtless also of the neighboring coast. The Arvadites were descended from one of the families of the Ammonians (Gen. x. 16; xxvi. 781) describes the Arvadites as a colony from Sidon. They were noted mariners (Exek. xxvii. 8, 11; Strabo, vi, 754), and formed a distinct state, with a king of their own (Arrian, Exped. Alex. ii. 90); yet they appear to have been in some dependence upon Tyre, for the prophet represents them as furnishing their contingent of mariners to that city (Exek. xxvii. 8, 11). The Arvadites took their full share in Phenician maritime traffic, particularly after Tyre and Sidon had fallen under the dominion of the Greek-Syrnian kings. They early entered into alliance with the Romans, and Arvadus is mentioned among the states to which Cornelius Lucullus assigned the presidium of the league which had been contracted with Simon Maccabeus (1 Macc. xv. 28).

Areyh. See LION.

Axe (Heb. Árš, אָרְשׁ, an Aramman form, the earth; Sept. Qôrî, v. r. ἀρδή), a steward over the house of Eliah, king of Israel, in whose house at Tirzah, Zimri, the captain of the half of the chariots, conspired against Eliah, and killed him during a drinking debauch (1 Kings xvi. 9), B.C. 926.

Assan, an Armenian writer (died A.D. 469), who translated into the language of his country the works of Athanasius, Hecat., Eusebius, Jos., 498.

A'sha (Heb. As'há, אָשָׁה, healing, or physician), the name of two men.

1. (Sept. Asó, Josefhus, Ασανός.) The son of Abjiah, grandson of Rebohoam, and third king of the separate kingdom of Judah (1 Kings xv; 2 Chron. xiv-vi; Matt. i. 7, 8). He began to reign two years before his brother in Jerusalem, in which city he reigned forty-one years (B.C. 983-923). As Aša was very young at his accession, the affairs of the government were administered by his mother, or, according to some (comp. 1 Kings xvi. 1, 10), his grandmother Maachah, who is understood to have been a granddaughter of Abesem. See Maachah. But the young king, on assuming the reins of government, was conspicuous for his earnestness in supporting the worship of God, and rooting out idolatry with its attendant moralities, and for the vigor and wisdom with which he provided for the prosperity of his kingdom. In his zeal against heathenism he did not spare his grandmother Maachah, who occupied the special dignity of "King's Mother," to which great importance was attached in the Jewish court, as afterward in Persia, and to which parallels have been found in modern Eastern countries, as in the position of the Sultana Valide in Turkey (see 1 Kings ii, 19; 2 Kings xxiv, 12; Jer. xxxii, 2; also Orsi, in Proym. xvi; and Bruce's Travels, ii. 337, and iv, 244). She had set up some impure worship in a grove (the word translated "idol" 1 Kings xv, 18, is נֵצֶר, a fright or horrible image, while in the Vulg. we read se caset [Maachah] princes in sacris Pruni); but Aša burnt the symbol of her religion, and threw its ashes into the brook Kidron, as Moses had done to the golden calf (Exod. xxxix, 20), and then deposed Maachah. He also placed: in the Temple certain gifts which his father had dedicated, probably in the earlier and better period of his reign [see Abjiah], and which the heathen priests must have used for their own worship, and renewed the great altar which they apparently had desecrated (2 Chron. xv, 8) during his minority and under the preceding reigns, and only the altars in the "high-places" were suffered to remain (1 Kings xx, 11-13; 2 Chron. iv, 2-5). He neglected no human means of putting his kingdom in the best possible military condition, for which ample opportunity was afforded by the peace which he enjoyed for ten years (B.C. 928-938) in the middle of his reign. His resources were so well organized that his nation had so far fortified cities on his frontiers, and raised an army amounting, according to 2 Chron. xiv, 8, to 680,000 men; but the uncertainty attaching to the numbers in our present text of Chronicles has been pointed out by Kennicott and by Davidson (Introduction to the O. T. p. 888), who consider that the copyists were led into error by the different modes of marking them, and by confounding the different letters which denoted them, bearing as they do a great resemblance to each other. See NUMBER. Thus Aša's reign marks the return of Judah to a consciousness of the bich destiny to which God had called her, and to the belief that the Divine power could not be defeated without her. But much of this was invisible in the 18th year of his reign, when, relying upon the Divine aid, Aša attacked and defeated the numerous host of the Cushite king Zerah (q. v.), who had penetrated through Arabia Petraea into the vale of Zephathah with an immense host, reckoned at a million men, which Josephus states consisted of 900,000 infantry and 100,000 cavalry, Ant. viii, 12,1 and 800 chariots (2 Chron. xiv, 9-15). As the troupant Judahites were returning, laden with spoil, to Jerusalem, they were met by the prophet Azariah, who declared this splendid victory to be a consequence of Aša's confidence in Jehovah, and exhorted him to perseverance. Thus encouraged, the king himself during the ten ensuing years of tranquillity to extirpate the remnants of idolatry, and caused the people to renew their covenant with Jehovah (2 Chron. xv, 1-15). It was this clear knowledge of his dependent political position, as the viceroy of Jehovah, which won for Aša the highest praise that could be given to a Jewish king—that he walked in the steps of his ancestor David (1 Kings xvi. 11). Nevertheless, toward the latter end of his reign (the numbers in 2 Chron. xix, 19, and xvi, 1, should be 25th and 26th) the king failed to maintain the character he had thus acquired. He then exacted tribute from Baasha, king of Israel, and engaged in the war between the two kingdoms, and had taken Ramah, which he was proceeding to fortify as a frontier barrier. Aša, the conqueror of Zerah, was so far wanting to his kingdom and his God as to employ the wealth of the Temple and of the royal treasury to decorate the King of Syria's Damascene (2 Kings xvi. 10), a king, in his favor by invading the dominions of Baasha (see Kitto's Daily Bible Illust. in loc.). By this means he recovered Ramah, indeed; but his treasures were squandered, and he incurred the rebuke of the prophet Hanani, whom he cast into prison, being, as it seems, both alarmed and enraged at the effect his address was calculated to produce upon the people. The people (who had probably manifested their disapprobation) also suffered from his anger (1 Kings xv, 16-22; 2 Chron. xvi, 1-10). The prophet threatened Aša with war, which appears to have been fulfilled by the continuance for some time of that with Baasha, as we infer from an allusion in 2 Chron. xvi. 10, to the wars of Ephraim which he took, and which can hardly refer to any events prior to the destruction of Ramah. In the last three years of his life Aša was afflicted with a grievous "disease in his feet," probably the gout [see DISEASE]; and it is mentioned to his reproach that he had not been troubled with the gout in his days [see DISEASE]. Aša, in a way, died an independent and independent spirit, and without seeking God's blessing on their remedies. At his death, however, it appeared that
It is thought by Robinson (Later Bib. Rev. p. 77) to be the broken ridge which commences with the high summit of Jebel Kaukab on the W. and runs eastward along the N. side of the plain El-Buttaf (Van d. Velde, Memoir, p. 288).

Asarelah, Asaramus. See Asmonaeans.

As'ana (Assyriac, a man (or place) whose "sons" (servants of the Temple) returned from the captivity (1 Esdr. v, 81); evidently the Asnah (q. v.) of Ezra ii, 50, rather than the Abinah (q. v.) of Josh. xv, 38 or 43.

Asaph (Heb. Asaph, Ἀσάφ, asherah; Sept. Ἀσάφ), the names of three persons. See Eneriah.

1. A Levite of the family of Gershom (see below), son of Barachiah (1 Chron. vi, 89; xv, 17), eminent as a musician, and appointed by David to preside over the sacred choral services which he organized (1 Chron. xvi, 5), B.C. 1014. The "sons of Asaph" are afterward mentioned as choristers of the Temple (1 Chron. xxiv, 1, 2; 2 Chron. xx, 14; xxix, 18; Ezra ii, 41; iii, 10; Neh. vii, 44; xi, 22), and this office appears to have been made hereditary in his family (1 Chron. xxiv, 1). Asaph was celebrated in after times as a prophet (777f, seev) and poet (2 Chron. xxxiv, 29; Neh. xii, 46), and the titles of twelve of the Psalms (I, xxxiii, to lxxxxii) bear his name, in some of which he evidently stands as a patronymic, i.e. "Asaph's" (comp. the Homerides). See Psalms. The following is his ancestry (see Reinhard, De Asapho, Vienna, 1742).

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2. The "father" of Jahoh, which latter was "recorder" in the time of Hezekiah (2 Kings xviii, 17, 38; Isa. xxxv, 5, 22). B.C. ante 762. Perhaps i. q. No. 1.

3. A "keeper of the king's forests" (prob. in Lebanon), to whom Nehemiah requested of Artaxerxes Longimanus an order for timber to rebuild the Temple at Jerusalem (Neh. vi, 8). B.C. 444.

Asaph's, Sr., a bishop's see in Flintshire, Wales, founded in the 6th century. The chapter consists of a dean, precentor, chancellor, treasurer, three canons, two archdeacons, seven curas, and two minor canons. The present incumbent is Thomas Wylor Short, D.D., transferred from Sodor and Man in 1846.

Asar'eel (Heb. Asareel, Nest. bound by God, sc. under a vow; Sept. Esrae'el v. r. Esæph), the last name of the four sons of Jeheleel, of the tribe of Judah (1 Chron. xvi, 5). B.C. 1051, post 1688.

Asar'elah (Heb. Asareelah, Nest. upright before God; Sept. Esra'el v. r. Esæph, Asare'lah, Astre'ph), the last name of the four sons or the Levite Asaph, who were appointed by David in charge of the
Temple music in connection with others (1 Chron. xxxv, 2); elsewhere (ver. 14) called by the equivalent name Jesharelah (q. v.).

Aubury, Daniel, a minister of the Methodist Episcopal Church, was born in Fairfax county, Va., Feb. 18, 1762. He served in the war of the Revolution under its closing operations. In 1786 he entered the itinerant ministry, and continued in it, with an interval of nine years, up to 1824, and during this long service his fidelity and diligence were signal-ly manifest. He died suddenly in 1827. — Minutes of Conferences, i, 506; Sprague, Annals, vii, 127.

Aubury, Francis, the first bishop of the Methodist Episcopal Church ordained in America, was born at Handsworth, Staffordshire, England, Aug. 20, 1745. His parents were pious Methodists, and trained him with religious care, so that it is no wonder that he was converted at thirteen. In his youth he sat under the ministry of Ryland, Hawes, and Venn, as well as of the Methodist preachers. He obtained the rudiments of education at the village school of Barre, and in his formative years was addicted to a "tackle of chapels." At sixteen he became a local preacher; at twenty-two he was received into the itinerant ministry by Mr. Wesley. In 1771 he was appointed missionary to America, and landed at Philadelphia, with the Rev. Richard Wright as his companion, on the 27th October in that year. The Methodist Church in America had been built three years before; and in 1771 the whole number of communicants was about 600, chiefly in Philadelphia and New York. The country was disturbed by political agitation, soon to develop into revolution. In 1772 Aubury was appointed Mr. Wesley's "general assistant in America," with power of supervision over all the preachers and societies, but was superseded in the year following by an older preacher from England, Mr. Rankin. When the war broke out Rankin returned to England; but Aubury, foreseeing the great work of the church in America, remained. He thought it would be an eternal disgrace to forsake in this time of trial the thousands of poor sheep in the wilderness who had placed themselves under the care of the Methodists, and, fully sympathizing with the cause of the struggling colonies, he resolved to remain and share the sufferings and the fate of the infant connection and of the country. Among the many religious people of those times, he was from associations, examples, and an anchor, as were all the other Methodist preachers, and also many of the clergy of the Episcopal Church, who yet chose to remain in the country. As their character and motives were not understood, they were exposed to much suffering and persecution. The Rev. F. Garretson and Joseph Hartley were imprisoned on the Western Shore of Maryland; Mr. Chew, also one of the preachers, being brought before the sheriff of one of the counties of the same state, and required to take the oath of allegiance, replied that scruples of conscience would not permit him to do so. The sheriff then informed him that he was bound by law to execute the law, and if he persisted in his refusal, no alternative was left but to commit him to prison. To this the prisoner answered very mildly that he by no means wished to be the cause of perjury, and was therefore perfectly resigned to bear the penalty. "You are a strange man," said the sheriff, "for I cannot bear to pun-ish my own children; therefore my own hand shall go as he has gone to prison." He accordingly formally committed him to his own house, and kept him there three months. In the course of this time this gentleman and his wife were both converted to God, and joined the Methodist Church. On the 20th of June, 1776, Mr. Aubury, notwith-stand ing his religious profession, was arrested by the authorities, tried in the Circuit Court of Baltimore, and fined five pounds; and in March, 1778, he retired to the house of his friend, Thomas White, a judge of one of the courts of Delaware, where he re-

Aubury comparatively secluded for ten months. Although his movements were now circumscribed, yet he was by no means idle, and remarks that it was "a reason of the most severe, the most unceasing, the most suffering part of his life." Indeed, two years elapsed before he presumed to leave his retreat, and to travel extensively in the performance of his duties as superintendent; when, the authorities becoming convinced that there was no treason in the Methodist preachers, that they were not thieves, not of a political nature, and that they were merely intent upon preaching the gospel of peace as humble evangelists, they were permitted to exercise their functions unmolested. At the close of the war in 1783 there were 68 Methodist ministers in the work, with nearly 14,000 members. In 1784 the Methodist societies were organized into an Episcopal Church, four years before the organization of the Protestant Episcopal Church, and Mr. Aubury was elected bishop, and consecrated by Dr. Coke, who had been ordained in England by Wesley. From this time to the day of his death his whole life was devoted to the advancement of the preachers and the strengthening of the churches. His personal history is almost the his-

tory of the growth of Methodism in his time. His Journal (3 vols. 8vo) contains a wonderful record of apostolic zeal and fidelity, of a spirit of self-sacrifice rivaling that of the saints and martyrs of the early church; of an industry with which it was vain to contend, of a patience which no privations could exhaust. He remained unmarried through life, that he might not be hindered in his work. His salary was sixty-four dollars a year. His horses and carriages were given by his friends, all donations of money from whom he assigned to his fellow-sufferers and fellow-laborers. At one of the early Western Conferences, where the assembled itinerants presented painful evidences of want, he parted with his watch, his coat, and his shirt for them. He was asked by a friend to lend him fifty pounds. "He might as well have asked me for Peru," wrote the bishop. "I showed him all the money I had in the world, about twelve dollars, and gave him five." In spite of his defective education, he acquired a tolerable knowledge of Greek and Hebrew; but his wisdom was far greater than his learning. As early as 1785 he laid the foundation of the first Methodist college; and some time after he formed a plan for divid-
ing the whole country into districts, and made a tour of inspection. As a preacher, he was clear, ca-
est, pungent, and often powerfully eloquent. The monument of his organizing and administrative talent may be seen in the discipline and organization of the Methodist Church, which grew under his hands, during his lifetime, from a feeble band of 4 preachers and 316 members to nearly 700 itinerants, 2900 local preachers, and over 214,000 members. Within the compass of every year, the borders of Canada and the planters of Mississippi looked for the coming of this primitive bishop, and were not disappointed. His travels averaged 6000 miles a year; and this not in a splendid car-
riage, but by roads, by swamps and the swamps of the railroad, but often through pathless forests and untravelled wildernesses; among the swamps of the South and the prairies of the West; amid the beasts of the Carolinas and the snows of New England. There grew up under his hands an entire church, with fearless preachers and untrained members, but he preached to the Gospel, and they experienced it with a gentle charity and an unfinishing firmness. In diligent activity, no apostle, no missionary, no warrior ever surpassed him. He rivalled Melancthon and Luther in holiness. He combined the enthusiasm of Xavier with the far-reaching foresight and keen disc-
ership of Wesley, the great reforming preacher. He was interested near and far; he entered in all the schools, he yet seemed to seize upon truth by intu-
tion; and though men might vanquish him in logic, they could not deny his conclusions. His unremar-
tling labors exhausted a constitution originally frail; yet, with the old martyr spirit, he continued to travel and preach, even eastward, to the extent that he had to be carried from the couch to the pulpit. He died in Spottsylvania, Va., March 51, 1816.

In Church History Francis Asbury deserves to be classed with the greatest propagators of Christianity in ancient or in modern times; and when the secular history of America comes to be faithfully written, his name must be put to the prominent list of all those who contributed, in no small degree, to the progress of civilization in the United States. In the language of Dr. Stevens, in the Knickerbocker Magazine (January, 1859), "He sent his preachers across the Alleghenies, and kept them in the very van of the westward march of emigration. The first 'ordination' in the valley of the Mississippi was performed by his hands; and it is a grave question what would have been the moral development of the mighty states through that imperial domain, had it not been for the brave 'itinerant' corps of Asbury, which carried and expanded the Bible among its log cabins at a time in our national history when it was absolutely necessary for the American churches to send itinerant regular or educated clergymen in any proportion to the growth of its population. If what is called the 'Methodist itinerancy' has done any important service for the moral salvation of that vast region, now the theatre of our noblest states, it is the greatest thing to the unparalleled energy of Francis Asbury. He not only pointed his preachers thither, but led the way. No records of American frontier adventure show greater endurance or courage than Asbury's travels beyond the mountains. Armed hunters, twenty-five or fifty in number, used to escort him from point to point to protect him from the Indians, and great were the gatherings and grand the jubilees wherever he appeared."

—Asbury, Journals (N.York, 1852, 8 vols. 8vo); Bangs, History of the M. E. Church (N. York, 1859, 4 vols. 12mo); Metz. Qu. Review, April, 1852, and July, 1854; Strickland, Life of Asbury (N. York, 1858, 12mo); Wakeley, Heroes of Methodism (N.York, 1859, 12mo); Stevens, Memorials of Methodism (2 vols. 12); Stevens, Hist. of the M. E. Church (N. York, 1864); Centenary of Methodism (N. York, 1866, 12mo); Sprague, Annals, vol. 18; Boehm, Reminiscences Historical and Biographical, edited by Wakeley (N. Y., 1865, 12mo); Larrabees, Asburies (N.York, 1872, 2 vols. 12mo). See METHODIST EPISCOPAL CHURCH.

Asc'calon (Judith ii, 28; 1 Macc. x, 86; xi, 60; xii, 35). See ASHERCON.

Ascension of Christ, his visible passing from earth to heaven in the presence of his disciples, on the Mount of Olives, forty days after the resurrection (Mark xvi, 19; Luke xxiv, 50, 51; Acts i, 1-11). (1) The ascension was a necessary consequence of the resurrection. Had Christ died a natural death, or simply disappeared from view in obscurity, the resurrection, as a proof of Divine power, would have gone for nothing in the sight of those who had just witnessed his death, so as to demonstrate forever his victory over death, and to give a reality to his resurrection. (2) It was predicted in the O. T. in several striking passages (e. g. Ps. xxiv, lxiii, ciii, cx); and also by Christ himself (John vi, 62; xx, 17). (3) It was prepared for in the patriarchal dispensation by the translocation of Enoch (Gen. v, 24; iv, 8; xvi, 5); and in the Jewish Dispensation, the change of Elisha (2 Kings ii, 11; 2 Macc. ii, 11); so that each of the three dispensations have a visible proof of the immortal destiny of human nature. (4) The fact of the ascension is given by two evangelists only; but John presupposes it in the passages above cited. It is referred to, and doctrines built upon it, in the story of the two disciples on the road to Emmaus (Luke xix, 4; Mark xvi, 11; Acts i, 9). Peter and John speedily demonstrated by the descent of the Holy Ghost (John xvii, 17; Acts ii, 38); and had been prophesied by our Lord himself (Matt. xxvi, 64; John xvii, 21). (5) The time of Christ's ascension was forty days after his resurrection. He continued that number of days upon earth in order that he might give repeated proofs of the fact of his resurrection, and of his immortal life, directing the faith of his followers in every thing of importance respecting their office and ministry, opening to them the Scriptures concerning himself (Mark xvi, 15; Acts i, 5-8). (6) As to the manner of his ascension, it was from Mt. Olivet, not in appearance only, but in reality, and that visibly and gloriously. It was suddenly, swift, glorious, and in a triumphant manner. See GLORIFICATION. He was parted from his disciples while he was solemnly blessing them, and multitudes of angels attended him with shouts of praise (Psa. xxiv, 7-10; xlvii, 5, 6; lxvii, 16); (Watson, Theol. Dictionary, e. v.). (7) Its results to the church are: (a) the assumption of regal dominion by Christ; (b) the completion of the exalted Christ the object of adoration, (see Eph. iv, 10, 16; Psa. xlviii); (c) the gift of the Holy Spirit (John xvi, 17, 14; Acts ii, 38; John xiv, 16-19); (d) the intercession of Christ, as mediator, at the right hand of God (Rom. viii, 34; Heb. vi, 20).

The 3d Article of the Church of England and of the Protestant Episcopal Church in the United States of America is: "Christ, the true and proper head of the Church, having truly risen again from death, and taken again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day." The corresponding article of the Methodist Episcopal Church is the same, omitting the words "with flesh, bones, and;" an omission which does not affect the substance of the article. Browne's note on this article is as follows: "It is clear" (from the account in the Gospel) that "our Lord's body, after he rose from the grave, was that body in which he was buried, having hands and feet, and flesh and bones, capable of being handled, and in which he spoke, and ate, and drank (Luke xxiv, 42, 48). Moreover, it appears that our Lord thus showed his hands and feet to his disciples at that very interview with them in which he was parted from them and received up into heaven. This will be seen by reading the narratives of St. Luke (vii, 16) and St. John (xx, 17) verse 26 to the end, and comparing it with the first chapter of the Acts, verse 4-9; especially comparing Luke xxiv, 49, 50, with Acts i, 4, 8, 9. In that body, then, which the disciples felt and handled, and which was proved to them to have flesh and bone, these disciples saw our Lord ascend into heaven; and, immediately after his ascension, angels came and declared to them that the 'same Jesus whom they had seen taken up into heaven should so come in like manner as they had seen him go into heaven' (Acts i, 11). All this, connected together, seems to prove the identity of our Lord's body after his resurrection, at his ascension, and so on, even till his judicial ascension on the day of Pentecost; he suffered, and in which he was buried, and so fully justifies the language used in the article of our church. But because we maintain that the body of Christ, even after his resurrection and ascension, is a true human body, with all things pertaining to the perfection of man's nature, (see why which would be done by the fact that Christ is still perfect man as well as perfect God), it by no means, therefore, follows, that we should deny that his risen body is now a glorified, and, as St. Paul calls it, a spiritual body. But, after his ascension, we have St. Paul's distinct assurance that his body of Christ is a glorious, immortal body, like Christ in heaven (1 Cor. xiii, 8). This assertion is true, and it is a very important truth. But that the assertion that, in the resurrection of all men, the body shall rise again, but that it shall no longer be a natural body, but a spiritual body; no longer a corrupt-
ble and vile, but an incorruptible and glorious body (1 Cor. xv, 42-53); and this change of our bodies from natural to spiritual is expressly stated to be bearing the image of our glorified Lord—the image of that heavenly man the Lord from heaven (ver. 47-49). So, again, the glorified state of the saint's bodies after the resurrection, which in 1 Cor. xv had been called the receiving a spiritual body, is in Phil. iii. 21 said to be a fashioning of their bodies to the likeness of Christ's glorified body. This change, which we must have cause to dread, it may be fashioned like unto his glorious body. We must therefore conclude that, though Christ rose with the same body in which he died, and that body neither did nor shall cease to be a human body, still it acquit itself, either at his resurrection or at his ascension, the qualities and attributes of a spiritual as distinguished by the apostle from a natural body, of an incorruptible as distinguished from a corruptible body.

(On Thirty-nine Articles, p. 115.)

On the fact and doctrine of the ascension, see Neander, Life of Christ, p. 437 sq.; Olshausen, Komm. on Acts, i. 1-11; Baumgartner, Apostolic History, i, 24-29; and especially on the subject, Scott, Sermon, ii. 210; Farindon, Sermon, ii, 477-496; South, Sermon, iii. 169; Bibliotheca Sacra, i. 152; ii. 162; Knapp, Theology, § 97; Dornier, Doc. of Person of Christ, vol. ii; Barrow, Sermon, ii, 501, 608; Herzog, Real-Encyclopädie, vi, 196; Maurice, Theo. Essays, p. 251. Monographs and special works on this subject have been written, among others, by Ammon (Gott. 1800), Anger (Lips. 1820), Boos (Lips. 1741), Crusius (Lips. 1757), Deuling (Obs. iii, 198), Doederlein (Opp. p. 69), Eichler (Lips. 1787), Flögge (Han. 1808), Fugmann (Hafn. 1826), Georgius (Viteb. 1748), Griesbach (Jen. 1793), Himly (Argent. 1811), Haese (Regiom. 1603), Loechener (Viteb. 1669), Mayer (Gyroph. 1784), C. B. Michaelis (Haf. 1749), Otterbein (Uibalt. 1802), Schlegel (Henke's Mag. iv. 277), Seiler (Erlang. 1798), id. (ib. 1808), Steenach (Hafn. 1714), Welchert (Viteb. 1811), Zickler (Jen. 1768), Brennecce (Luxemb. 1819 [replies by Hau- mann, Iken, Solomann, Starum, Thines, Weber, Wittin]), Kikebusch (Schneb. 1761), Körner (Säcke, Graille, Stud. i, 10), Lisieknecht (Gies. 1787), Mosheim (Helmst. 1729), Schmid (Lips. 1712), André (Marb. 1676), Mahn (Lips. 1700), Remling (Viteb. 1888). See Jesus.

Ascension Day, or Holy Thursday, a festival of the church held in commemoration of the ascension of our Lord in the presence of the apostles, before the Pentecost. Whitinistle. Augustine (Ep. 54), supposed it to be among the festivals instituted by the apostles themselves, but was not observed in the church until the third century. It is also noticed in the Apostolical Constitutions. It is especially observed in the Roman Church, and also, though with less form, in the Church of England. It is one of the six days in the year for which the Church of England appoints special psalms.


Ascension of Isaiah. See Isaiah.

Ascendant (some form of 1727, allah, to go up, as elsewhere often rendered), 2 Sam. xv, 30; 1 Kings. x. 5; 2 Chron. ix. 4. See Akramim; Causeway.

Ascerterium (asynégwos), the place of retreat of ascetics in later times, often applied to monasteries.

—Suicid. Thesaurus, s. v.

Asceticism, Ascetics. The name ascéwgos (from aswgo, to exercise) is borrowed from profane writers, by whom it is generally employed to describe the athletes, or men trained to the profession of gladiators or prize-fighters. In the early Christian Church the name was also given to such as imitated themselves to greater degrees of fasting and abstaining than other men, in order to subdue or mortify their passions. See Exercise. The Christian ascetics were divided into abstinentes, or those who abstained from wine, meat, and agreeable food, and continentes, or those who, abstaining from matrimony also, were considered to attain to a higher degree of sanctity. Many laymen as well as ecclesiastics were subject to a still greater degree of the same practice, without, of course, being monks. The ascetic practice, which was in common use a thousand years before it was originally the same with monks: the monastic life, however, was not known till the fourth century (Pagi, Crit. in Bar. A.D. 62, N. 4). The difference between ascetics and monks may be thus stated: 1. The monks were such as retired from the business and conversation of the world to some desert or mountain, but the ascetics were of an active life, living in cities as other men, and only differing from them in the ador of their devotional acts and habits. 2. The monks were only laymen; the ascetics were of any order. 3. The monks were bound by certain laws and disciplinary regulations; but the ancient ascetics had no such laws or regulations. The later ascetics may nevertheless be regarded as the introduction of monasticism. The root of asceticism in the early Christian church is to be found in a Gnostic leaven, remaining from the early struggle with the church of Gnosticism (q. v.). The open Gnosticism was crushed out in the second or third century; but its influence was great, and to a large extent, even by the best of the church fathers, and remained to plague Christianity for hundreds of years in the forms of asceticism, celibacy, monasticism, and the various superstitions of the same class in the Roman Church. That principle makes the "conditions of animal life, and the common alliances of men in the social system, the atheism of the Divine perfections, and so to be escaped from, and deplored by all who pant after the highest excellence." See Taylor, Ancient Christianity, vol. i, where this subject is treated at length and with great mastery of both history and philosophy. See Abstinence; Fast- ing; Monks.

As soon as the inward and spiritual life of the Christians declined, the tendency to rely on external acts and forms increased; and if the previous bloody persecutions had driven individuals from human society into the deserts, the growing secularization of the church, after Christianity became the state religion, had the effect to introduce into the church a spirit that paved the way for monasticism (q. v.); and the church thought herself compelled by the overwhelming tide of opinion within and without to recognize this form of asceticism, and to take it under her protection and care. From the African Church a gloomy and superstitions spirit spread over the Western Church, intensifying the ascetic tendencies. There were not wanting healthier minds—as Vigilantius (q. v.) and others—to raise their voices against fasting, monstery, and the outward works of asceticism generally; but such protests were vain, and became ever rarer. From the 11th century, Waldenses, and other sects assailed the external asceticism of the Church. The classic Petracchio fought on the same side; and so did Wickliffe, Huss, and Jerome of Prague, in their struggles at reformation. After a preliminary skirmish by Erasmus, the struggle was decided in the Reformation of the 16th century. The fundamental principle of that movement was the godlessness of the practice of asceticism, through faith, and not through dead works, struck at the root of monstery and mortification in general. But the victory has not been so complete as is often assumed. The ascetic spirit often shows itself still alive under various disguises even in Protestantism. See Sin. Further, the practice of fasting that other holds self-denial and suffering to be meritorious in the sight of God, in and for itself. Its germinant principle, in all ages of the church, has been, as stated
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Above, a Gnostic way of viewing the relations between God, man, and nature, tending to dualism and to the confounding of sin with the very nature of matter. See Zöckler, *Kritische Geschichte der Aesch* (Frankf., 1865, 3 vols.); Schaff, *Church History*, § 94; *Mercurius Revisus*, 1888, p. 600; Coleman, *Ancient Christianity*, ch. vii, § 5; *Bibliotheca Sacra*, Oct. 1868, p. 600; *Bing-
ham* (loc. cit. b. vii, ch. 1; Mosheim, *Comem*, i, 281). See *Hierem*.

Aschē. See *Aeser*.

Aστήρ (q. d. *astyr, replict) or ASCDROGITY or ASCDROGITY, heretics who appeared in Galatia about 173. They pretended to be filled with the "paraclete" of Monta-
nas, and introduced bacchalian indecencies into the churches, where they brought a skin of wine, and, marching round it, declared that they were the vessels filled with new wine of which the Lord speaks in the Gospels. Hence their name from the Greek *ἀστίρ*, which means "a skin."—Augustine, *Hier.*. 62; *Landon*, *Eccl. Dict.*, i, 666. See *Montanists*.

Ascough, or, according to Godwin, "William Astcuth, doctor of laws and clerk of the council," was consecrated in the chapel of *Windsor*, July 20, 1488. The year that the controversy came to arise in sundry parts of the realm, by the stirring of Jack Cade, naming himself John Mortimer. A certain number of law persons (tenants for the most part to this bishop), intending to join themselves to the rest of that crew, came to Evendon, where he was then saying of mass. What was their quarrel to him I find not. But certainly it is, they drew him from the altar in his alb, with his stole about his neck, to the top of a hill not far off, and there, as he kneeled on his knees praying, they cleft his head, spoilt him to the skin, and, rendering his bloody shirt into a number of pieces, took every man a rag to keep for a monument of their work of exploit. The day before they had robbed his carriages of 10,000 marks in ready money. This barbarous murder was committed June 29th, the year aforesaid."—Dr. Fuller supposes that the bishop was attacked because he was "learned, pious, and rich, three capital crimes in a clergyman." He also gives us the following distich, which may be applicable in other places:

"Si consuevo cædit populari mitra tumulo, 
Protigat optamus nunc diadem Deus."

*By people's fury mitre thus cast down
We pray henceforward God preserve the crown.*


Aṣēs. See *Aeser*.

Aṣebēθa (Aṣebēθia), one of the Levites who, with him, joined the caravans under Ezra (1 E Break., viii, 47); evidently the *Shehemman* (q. v.) of the genuine text (Ezra, vii, 18). See *Aeser*.

Aṣebēθa (Aṣebēθia), another of the Levites who returned in Ezra's party to Palestine (1 E Break., viii, 48); evidently the *Habshiyah* (q. v.) of the true text (Ezra, vii, 19).

Aṣēnath (Heb. *Aṣēmāth, 'Aṣēmāth*), on the signifi-
cation see below; Sept. *Aṣēbēθ v. r. *Aṣēbēθ*), the daughter of Potipherah, priest of On, whom the king of Egypt bestowed in marriage upon Joseph (Gen. xii, 24; xlv, 20), with the view probably of strengthening his position in Egypt by this high connection, B.C. 1888. See *Joseph*. She became the mother of Ephraim and Manasseh (Gen. xii, 50).

No better etymology of Aṣēmāth has been proposed than that by Jahloński, who (Polish *Egypcis*, II, 56; *Osperis*, II, 298) regards it as representant of a Coptic compound, *Aṣēmāth*. The latter part of this word he takes to be the name of Neith, the titular goddess of Sais, the Athene of the Greeks, and considers the whole to mean *worshipper of Neith*. Gesenius, in his *Thesaurus*, suggests that the original Coptic form was *Aṣēbēth*, which means who belongs to Neith. That the name refers to this goddess is the generally received opinion (in modern times V and Bohn alone have, in his *Genesis*, proposed an unsatisfactory Semitic etymology [see Lepineus, *Chrom. d. Aegypti*, i, 382]): it is favored by the fact that the Egyptians, as Jahloński has shown, were accustomed to call the Greeks by expressive names related to their gods; and it appears liable to no stronger objection than the doubt whether the worship of Neith existed at so early a period as that of the composition of the book of Genesis (see Champollion, *Ponitien Egyptian*, No. 6). Even this doubt is now removed, as it appears that she was really one of the primitive deities of Lower Egypt (Bunsen, Egypt's Place, i, 880), for her name occurs as an element in that of Nitocris (Neith-akr), a queen of the sixth dynasty (Wilkinson, in Rawlinson's *Herodotus*, ii, 142, note 2).

Aσέρ (Aσίρ), the Graecoized form of *Aeser* (q. v.), both the tribe (Luke ii, 36; Rev. vii, 6) and the city (Tobit i, 2).

Aσερέρ (Aσζέρ), one of the heads of the temple-
 servants that returned from the captivity (1 E Break., vi, 82); evidently the *Siārha* (q. v.) of the true text (Ezra ii, 65).

Asgill, John, member of the Irish Parliament, and author of an ecclesiastical book entitled *An Argument proving that, according to the Covenant of Eternal Life revealed in the Scripture, Man may be translated hence into that eternal Life without passing through Death, although the humane Nature of Christ himself could not thus be translated till he had passed through Death* (Dub- lin, 1618, 8vo). He voted in the Irish Parliament for the blasphe- mous libel, and expelled Asgill from the House after four days. In 1705 he entered the English Parliament as member for Bramber, in Sussex. But the English House, resolving to be not less virtuous than the Irish, condemned his book to be burnt by the common hangman as profane and blasphemous, and ex- pelled Asgill on the 18th December, 1707. After this his circumstances rapidly grew worse, until at last he found something like peace in the King's Bench and the Fleet, between which two places his excursions were confined for the term of his natural life. He died in November, 1738. See Southey, *The Doctor*, pt. ii; *Coleridge, Works* (Harpers' ed.), vol. v; *Allibone*, i, 78.

Aṣāh (Aṣāh, oren, probably tremulous, from the motion of the leaves) occurs only once in Scripture as the name of a tree, in connection with other trees, of whose timber idols were made, Isa. xlv, 14: "He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest; he planteth an oren (oren), and the rain doth nourish it." Others consider pine-tree to be the correct translation; but for neither does there appear to be any decisive proof, nor for the rubus or *bramble* adopted for oren in the fable of the Cedar and Rubus, translated from the Hebrew of R. Berechiah Hananadak by Celsius (*Hierobol. I*, 186). Oren is translated pine-tree both in the Sept. (*мир* and the Vulg., and it has been accordingly interpreted as the most learned critics, and among them by Calvin and Bochart. Celsius (ut sup. p. 191) states, moreover, that some of the rabbis also consider oren to be the same as the Arabic *sumur* (which is no doubt a pine), and that they often join together *aron*, *oren*, and *boreshim*, as trees of the same nature (ל*ט ה*ש ש*ק ס*ל ר*ש ש*ק)." See *cedars* and *ash-trees* and *cypresses*, *Talmud Bah. *Pari., fol. xxvi, 1.* Luther and the Portuguese translation read *orens*, the latter part of this word he takes to be the name of Neith, the titular goddess of Sais, the Athene of the Greeks, and considers the whole to mean *worshipper of Neith*. Gesenius, in his *Thesaurus*, suggests that the original Coptic form was *Aṣēbēth*, which means...
pleasant fruit it yields, the Pignole nuts of the Italians (Pinus pinea of Linnæus), and quince Virgil (Ciol. vi, 65; Georg. iv, 112). The English version, in the translation of ores, follows those interpreters who have adopted orumus, apparently only because the elementary letters of the Hebrew are found also in the Latin word. See PINE. Celuius objects to this as an insufficient reason for supposing that the ash was intended; and there does not appear to be any other proof. Ormus Europaeus, or manna ash (Fraxinus oromus, Linneas, Plinuenam, li, 516), does, however, grow in Syria, but, being a cultivated plant, it may have been introduced. See MANNA. The common ash was anctually associated with the oak (Stat. Theb. vii, 102) as a symbol of justice and right; (Cichor. Col. xvi, 2) and durable (Horace, Od. i, 9, 3) tree (Pliny, vii, 80; Vir. Geo. ii, 65 sq.), of hardy growth (Virg. Geo. ii, 111; Aen. ii, 626). Celcius (ut sup. p. 192) quotes from the Arab author 'Abu-l-Fadl the description of a tree called arum, which appears well suited to the passage, though it has not yet been ascertained what tree is intended. The arum is said to be a tree of Arabia Petrae, of a thorny nature, inhabiting the valleys, but found also in the mountains, where it is, however, less thorny. The wood is said to be much valued for cleaning the teeth. The fruit is in bunches like small grapes. The berry is noxious while green and bitter, as it becomes red, then black and somewhat sweetish, and when eaten is grateful to the stomach, and seems to act as a stimulant medicine. Sprengel (Hist. reih. i, 14) supposes this to be the caper plant (Capparia spinosa of Linneas). Faber thought it to be the Rhamnus simul pentaphyllus of Shaw. Link (in Schraeber's Journ. f. Botan. iv, 292) identifies it with Flavocuria sepiaaria of Roxburgh, a tree, however, which has not been found in Syria. It appears to agree in some respects with the Sarcodora Persica, but not in all points, and therefore it requires further investigation by some traveller in Syria conversant both with plants and their Oriental names and uses.—Kita. See BOTANY.

Aab. See Abbey; Mort.

Aab. St. George, bishop of Derry, was born in 1658, became fellow of Trinity College, Dublin, 1679, and provost of Trinity, 1692. He was appointed bishop of Cloyne in 1695, was translated to Clogher, 1697, and thence to Derry in 1716. He died in Dublin in 1717. He was a frequent preacher of separate sermons, and contributed to the papers of the Royal Society, of which he was a member.

Aab, John, LL.D., an independent minister, was born in Dorsetshire in 1724, and died in 1779. At first he pursued mathematics, but afterward studied theology, and entered the ministry. He was associated with Dr. Caleb Evans in founding the Bristol Education Society." He settled as pastor at Pershore, Worcestershire, and devoted a large part of his time to the preparation of A New and Complete Dictionary of the English Language (2 vols. large 8vo, 1775), on an extended plan, and the best work of its class at the time. He also published a work on Education (1777, 2 vols. 12mo) — The Dialogues of Expressions of the Muses. Magazine, xlix, 215; Darling, Cyclop. Biblioth. i, 113.

Ash, Hs. Ashan, g, g, smoke. Sept. 'A'sh; in 1 Chron. iv, 82, 'A'sh v. 'A'sh; in Josh. xv, 42, omites), a Levitical city in the low country of Judah named in Josh. xv, 42 with Libnah and Ether. In Josh. xix, 7, and 1 Chron. iv, 82, it is mentioned again belonging to Simeon, but in company with Ain and Rimele, which seems to have been much more to the south. In Josh. xix, 59, it is given as a priests' city, occupying (perhaps by error of transcription) the same place as the somewhat similar word Ain (A/'N) does in the list of Josh. xxi, 16. In 1 Sam. xxx, 50, the fuller form Chor-ashan is named with Hormah and other cities of the "South."

Euæbusius and Jerome (Orosiust. v.) mention a village named Ashan 2 or 3 mi. 16 miles west of Jerusalem; but this, though agreeing sufficiently with the position of the place in Josh. xvi, 42, is not far enough south for the indications of the other passages; and indeed this is a doubtful intimation (Cellar. Notit. ii, 486). See ASHAN. It appears to have been situated in the southern part of the hilly region adjoining the plain. Such cake is made by possessing one locality, properly in the plain of Judah, but assigned (with Ether, q. v.) to Simeon. See Tribe.

Aah-beel (Heb. Avh-beel, y, y, y, evacuation, otherwise swellling: Sept. 'Evebli, the head of a family mentioned as working in fine linen, a branch of the descendants of Shelah, the son of Judah (1 Chron. iv, 21). B.C. prob. cir. 1017. The clause in which the word occurs is obscure (see Bertheau, Comment. in loc.). Houbigant and Boistredy understand a place to be meant by the expression. The Tangier (ed. Wilkins) paraphrases it "the house of Ebeba."

Aah-bel (Heb. Ashbel, y, y, y, prob. for Eshbaal; Sept. 'A'sh-bili, in Num. 'A'sh-bili v. r. 'A'sh-biq, the second son of Benjamin (Gen. xvi, 21; 1 Chron. vii, 1). B.C. 1586. See JEDARI. His descendants were called Ashbilles (Num. xxxvi, 88). See BECHER.

Aabelito (Heb. with the art. ha-Ashbeli', y, y, Sept. o 'A'sh-bili v. r. 'A'sh-biq, Vulg. Ashbelites. A. V. "the Ashbilles."

Aah-cake (C/-vy, wqal, or y, y, y, y, "cake," "cake baked on the hearth." Gen. xviii, 6; xix, 8; 1 Kings xvii, 13; Exek. iv, 12, etc.; Sept. yapwqin) a thin round pancake baked over hot sand or a slab of stone by means of ashes or coals put over them, or between two layers of hot embers of the dung of cows or camels (see Schubert, iii, 28; Arvieux, iii, 257). Such are still relished in the East (by the Arabs of the desert) as a tolerably delicious dish (see Theronet, ii, 25, p. 286; Schweiger, p. 283; Niebuhr, Besch. p. 62). See CAKE. Ash-cakes are made in large numbers, but it is not much time for baking. It must be turned in order to be baked through and not to burn on one side (Hoax, viii, 6). It was made commonly of wheat flour (Gen. iv, 6). Barley-cakes are mentioned (for the time of scarcity) in Exek. iv, 12.—Winer. See BREAD.

Aachennas (Heb. Aeshennas, y, y, y, y, Vulg. Aenecus), a less correct form (1 Chron. i, 6, 7; Sept. Arv. v. r. A'rsennas; Jer. li, 27, Sept. o A'rsennas v. r. Arv. vsenass, A. V. Arv. usenass, A. V. Aenecus, Aenecus) of Anglicizing the name Askennaz (q. v.).

Ahd (Heb. A'dsh, y, y, a stronghold; Sept. and N.T. A'rhoj, the Aesous of the Greeks and Romans, and so called in 1 Mac. iv, 15; Acts viii, 40 (see also Plin. Hist. Nat. v, 14; Polyb. v, 16) a city of the Philistines Pentapolis, on the summit of a grassy hill (Richardson, Travels, ii, 206), near the Mediterranean coast (comp. Joseph. Ant. xiv, 4, 4), nearly midway between Gaza and Joppa, being 1 geographical miles north by east from the former (2000 ft.) and 21 south according to Dios. sic. xix, 88, and 21 south from the latter; and, more exactly, midway between Askelon and Ekron, being 1 geographical miles north by east from the former, and south by west from the latter (see Orelli. Notit. ii, 599; Mannert, vi, 1, 261 sq.). Ashdod was one of the chief of the Philistines, and was in the first town of one of their five confederate states (Josh. xiii, 18; 1 Sam. vii, 17). It was the seat of the worship of Dagon (1 Sam. v, 1; 1 Macc. xi, 4), before whose
ashdodite in this city it was that the captured ark was de-
posed and triumphed over the idol (1 Sam. v, 1-9).
Ashdod was assigned to Judah (Josh. xv, 47); but
marches of the Canaanites before it and the other Phili-
tine towns were subdued (1 Kings iv, 24) [see Philis-
tines]; and it appears never to have been permanent-
ly in possession of the Judaeites, although it was dis-
mantled by Uzziah, who built towns in the territory of
Ashdod (2 Chron. xxvi, 6). It is mentioned to the
reproach of the kings of Judah and their subjects in
that they married wives of Ashdod; the result of which
was that the children of these marriages spoke a mon-
grel dialect, composed of Hebrew and the speech of
Ashdod (Neh. xiii, 23, 24). It was a place of great
strength; and being on the usual military route be-
tween Syria and Egypt, the possession of it became
an object of importance in the wars between Egypt
and the great northern powers. Hence it was secure
by the Assyrians under Tarchan (B.C. 715) before in-
vading Egypt (Isa. xx, 1 sq.) ; and about B.C. 680 it was
taken by Psaamitcheus, after a siege of twenty-nine
years, the longest on record (Herodot. ii, 157). That
it recovered from this blow is to be seen in the
name which was afterwards given to the city as an
independent power in alliance, after the exile, with
the Arameans and others against Jeru-
salem (Neh. iv, 7). The destruction of Ashdod was
foretold by the prophets (Jer. xxxv, 20; Amos i, 8; ii,
9; Zeph. ii, 4; Zach. ix, 6), and was accomplished by the
Maccabees (1 Macc. v, 98; 7, 77, 8; xi, 4). It is
mentioned in the war between the town in the
province of Syria (Joseph. Ant. xiv, 4, 4; War, i,
7, 7), and among the cities ruined in the wars, which
Gabinius ordered to be rebuilt (Ant. xiv, 5, 8).
It was included in Herod's dominion, and was one of the
three towns bequeathed by him to his sister Salome
(War, xvii, 8, 1; xi, 5). The evangelist Philip was
found at Ashdod after he had baptized the Ethiopian
eunuch (Acts iv, 20). Azotus early became the seat
of a bishopric; and we find a bishop of this city pre-
cent at the councils of Nice, Chalcedon, A.D. 451, Se-
leucia, and Jerusalem, A.D. 586 (Ridel. Palestine,
p. 629). Ashdod submitted as a small unwalled town
in the time of Jerome. It was in ruins when Benja-
mim of Tudeba visited Palestine (Itin. ed. Asher, i, 79);
but we learn from William of Tyre and Vitruvius that
the bishopric was revived by the Latin Christians,
at least titularly, and made suffragan of Traves. Trave-
s (Traverses, p. 151) describes it "as a place of no
repose, in the Faute de morir (Traverses, iv, 188) speaks
of it as an Arab village (comp. Van Trollo, 1666, p. 340).
Irby and Mangles (p. 180) describe it as an inhabited
site marked by ancient ruins, such as broken arches
and partly-buried fragments of marble columns; there
is also what appeared to these travellers to be a very
ancient hani, the principal chamber of which had ob-
viously, at some former period, been used as a Chris-
tian chapel. The place is still called Esedul (Volney,
Trav. ii, 251; Schwarz, Palest., p. 120). The name oc-
curs in the cuneiform script (q.v.). The ancient
remains are few and indistinct (Hackett, Illustra.
The Script. p. 150). The ruined hani to the west of
the village, and Acropolis of the ancient town, and at
the grove near it alone protects the site from the shift-
ing sand of the adjoining plain, which threatens, at
distant day, entirely to overwhelm the spot (Thomson,
Land and Book, ii, 319). — KITTO, S. V.

The inhabitants are styled Ashdodites (Ashdodites) (Neh.
iv. 7; 12; Ashdodites). Josh. xiii, 3; the dialect is the

Ashdodites (Heb. in the plur. with the art. Ashdodites). "Sept.
Asotzites," Sept. omits, but some copies have of (Ashdodites). Vulg. Asotz, A. V. "the Ashdodites), the inhabi-
tants (Neh. iv. 7 [Heb. 1] of ASHDOD (q. v.).

Ashdodites (Heb. with the art. ko-Ashdodites). The subject of this entry is the city Ashdod, which is mentioned in the Bible as a place of significant historical and religious importance. Its history includes its capture by Psaamitcheus, the destruction during the reign of Uzziah, and its later role as a place of great strength. Ashdod's strategic location between Syria and Egypt made it a valuable asset in the region, and it was eventually given to the Assyrians. The city was also known for its contribution to the spread of the Ethiopian eunuch, and it had a significant religious history, with a bishopric established in the area. The city's ruins were described by various authors, including William of Tyre and Vitruvius, who noted its importance in the Christian community. The city was eventually linked to the Persian and Messianic traditions, and its ruins are still visible today, offering a glimpse into its past.
of which, under the title of מְדִינַת אֲשֶׁר (Constantinople, 1552, fol. and later), הַמַּדְיָנְתָּן אֲשֶׁר, etc have been made; (3) מְדִינַת אֲשֶׁר, etc. questions and answers on Jewish ceremonies (Venice, 1562, fol. and since); (4) מְדִינַת אֲשֶׁר, moral precepts or institutes (Ven. 1578, 4to, and often since).—Bartolocci, Bibl. Magm. Rabbins, i, 493; Hoefer, Nouv. Biog. Générale, iii, 487; First, Bibl. Jud., i, 57 sq.

Asher (Heb. 'Asher), אַשֶּר, happiness; Sept. and Targ. Nasaia, 'Asip, the name of a man and (the tribe descended from him), and of one or more places.

1. The eleventh of the sons of Jacob, and his third and Zilpah, the handmaid of Leah (Gen. xxxv. 26), and founder of one of the twelve tribes (Num. xxvi. 44-47). Born B.C. 1914. The name is interpreted in a passage full of the paronomastic turns which distinguish these very ancient records: "And Leah said, in my happiness am I (קָהָה אָשֶׁר), my daughters have called me happy (רְאֵי אָשֶׁר), and she called his name Asher (אַשֶּר), i.e. "happy" (Gen. xxx. 18). A similar play of words is observable in the blessing of Jacob (Deut. xxxii. 24). God was Zilpah's other and elder son, but the fortunes of the brothers were not all connected. Asher had four sons and one daughter (Gen. xli. xlii. 20; Deut. xxxii. 24).

TRIBE OF ASHER.—Of the tribe descended from Asher no action is recorded during the whole course of the sacred history. The name is four or five times in the various lists of the tribes which occur throughout the earlier books, as Gen. xxxv. xlvi. i. Num. i. ii. xiii. etc., and like the rest, Asher sent his chief as one of the spies from Kadesh-barnaa (Num. xiii.). During the march through the desert his place was between Dan and Naphtali, on the north side of the tabernacle (Num. ii. 27); and after the conquest he took up his allotted position without any special mention. On quitting Egypt the number of adult males in the tribe of Asher was 41,500, which made it the ninth of the tribes (excluding Levi in number—Ephraim, Manasseh, and Benjamin only being below it. But before entering Canaan an increase of 11,900—a addition exceeded only by Manasseh—raised the number to 53,400, and made it the fifth of the tribes in population (comp. Num. i. 40; xxxvi. 47). The genealogy of the tribe appears in some instances to have been preserved till the time of Christ (Luke ii. 26, "Aser").

The limits of the territory assigned to Asher are, like those of all the tribes, and especially of the northern tribes, extremely difficult to trace. This is partly owing to our ignorance of the principle on which these ancient boundaries were drawn and recorded, and partly from the absence of identification of the majority of the places named. The general position of the tribe was on the seashore from Carmel northward, with Manasseh on the south, Zebulin and Issachar on the southeast, and Naphtali on the north-east (Josephus, Ant. v. i. 22). The boundaries and towns are given in Josh. xix. 24-31; xvii. 10, 11; and Judg. i. 51, 82. From a comparison of these passages it seems plain that the limits of Asher were not fixed, but that the boundaries of the tribe, in which case the southern boundary was probably one of the streams which enter the Mediterranean north of that place, apparently the embouchure of Wady Milheb. Crossing the promontory of Carmel, the tribe then possessed the maritime continuation of the plain of Esdraelon, probably for a distance of five or six miles (20-25 miles) along the shore. The boundary then ran northward from the valley of Jiphthah-el (Jefuat) that to the Leontes, and reaching Zidon, it turned and came down by Tyre to Achzib (Eclipsa, now es-Zib). See Tyre. It is usually stated that the whole of the Phoenician territories, including the island of Cyprus, assigned to this tribe (comp. Josephus, Ant. v. i. 22; see Reland, Palast., p. 575 sq.). But there are various considerations which militate against this conclusion (see the Pictorial Bible, Num. xxvii. 24; Josh. xix. 24; Judg. i. 81), and tend to show that the assigned frontier-line was drawn out to the sea south of Sidon. The strongest text for the inclusion of Sidon (Tyre was not then founded) is that in which it is mentioned to the reproach of the Asherites, that they did not drive out the Sidonians (Judg. i. 81). This Michaelis is disposed to reject as an interpolation; but Kitt (Pict. Bibl. loc.) conceives it to denote that the Asherites in fact were unable to expel the Sidonians, who by that time had encroached southward to part of the coast actually assigned to the Asherites; and be strengthens this by referring to the subsequent foundation of Tyre, as evincing the disposition of the Sidonians to colonize the coast south of their own proper territories. The Asherites were for a long time unable to gain possession of the territories actually assigned them, and "dwelt among the Canaanites, the inhabitants of the land" (Judg. i. 82); and, "as it is not usual to say of a larger number that it dwells among the smaller, the inference is that they expelled but comparatively few of the Canaanites, leaving them, in fact, a majority of the population" (Bush, note on Judg. i. 82). See Sidos.

The following is a list of the places within this tribe that are mentioned in the Bible, with the modern localities to which they appear to correspond. Such of the latter as have not been identified by any traveller are enclosed in brackets:

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Asher (Judg. v, 17, 18). At the numbering of Israel at Sinai, Asher was more numerous than either Ephraim, Manasseh, or Benjamin (Num. i, 32-41), but in the reign of David, so insignificant had the tribe become, that its name is altogether omitted from the list of the chief rulers (1 Chron. xxvii, 16-22); and it is with a kind of astonishment that it is related that “divers of Asher and Manasseh and Zebulun” came to Jerusalem at the Passover of Hezekiah (2 Chron. xxxi. 11). With the exception of Simeon, Asher is the only tribe west of the Jordan which furnished no hero or judge to the nation. “One name alone shines out of the general obscurity—the aged widow, Anna, the daughter of Phanuel of the tribe of Aser,” who, in the very close of the history, departed not from the Temple, but served God with fastings and prayers night and day” (Stanley, Palestine, p. 281).

The inhabitants of the tribe were also called Asherites (Heb. Asherti, אֵשֶׁרִית, Sept. v. v. אָסְרִי, Judg. i, 32).

2. A city on the boundary of the tribe of Manasseh, near Michmash and east of Shechem (Josh. xvii, 7): according to Eusebius (Onomast. v. v. Δεσπρων) a village 15, according to the Itin. Hieros., 9 Roman miles from Shechem toward Scythopolis, near the highway. This position nearly corresponds to that of the modern village Yai, containing ruins, about half way between Nablous and Beisan (Van de Velde, Memoir, p. 289); the Tayesir suggested by Porter (Henderson, p. 348).

3. A city in Galilee near Tiberias (Tobit i, 2, Eng. Vers. “Asser”), possibly a corruption for Hazor (q. v.), a city in the tribe of Naphtali (see Fritzschte, Comment. loc.), or perhaps identical with the foregoing place.

Asherah (אֶשֶׁרָה; Asherah; Auth. Vers. “grove,” after the Sept. Ἀσσαράς; Vulg. lacus), a Canaanitish (Phoenician) divinity, whose worship, in connection with that of Baal, spread among the Israelites already in the age of judges (Judg. iii. 7; vi. 26) and was more permanently established later by the Queen Jezebel in the land of Ephraim (1 Kings xvi, 33; xviii. 19), but at times prevailed in the kingdom of Judah also (2 Kings xvii, 4; xxi, 8; xxi, 4; 2 Chron. xxxi, 1 sq.). See Asherah. She had prophets, like Baal (1 Kings xviii, 19), and her rites were characterized by licentiousness (2 Kings xxiii, 7; Ezek. xxiii, 42).

Her images, בְּרִיתָא, or בְּרִיתָא, were of wood (Judg. vii, 26), (as appears ever from the words used to express their annihilation, Gesen. Thes. p. 162; Movers, Phöniz. p. 567), which were erected sometimes together with those of Baal, as בְּרִיתָא וּבַיָּתָא, over the altar of the latter (Judg. vi, 26); at one time even in the Temple of Jerusalem (2 Kings xi, 7; xxi, 8); besides, there is mention of בְּרִיתָא (houses), tents or canopies, woven by the women for the idol (2 Kings xxiii, 7), which circumstance in itself would be indicative of a connection with the worship of Baal (Judg. iii. 7; vi. 26; 1 Kings xvi, 18 sq.; xviii. 19). That Asherah is an identical divinity with Ashtoreth or Astarte is evident from the translation of the Sept. at 2 Chron. xxxiv. 15, 17, from that of Symmachus or Aquila at Judg. iii. 7; 2 Kings xvii, 10 (as also from the Syriac at Judg. iii. 7; vi. 25; see Gesen. Thes. p. 163); and this was the prevailing opinion of the Biblical antiquarians up to Movers, who (Phöniz. p. 560) thinks that Asherah should be distinguished from Ashtoreth, and that Asherah to be a seafaring Philitus erected to the Telluric goddess Baalitis (Des Syra, whence the goddess herself was then called Asherah, i. e. סֶפֶל), while Ashtar should be considered a sidereal divinity. See Astarte. It may appear strange that the same divinity is mentioned under two names in the historical books of the O. T., and it remains doubtful in what sense Antiochus and others have been called Asherah; the identity of the two idols, however, is evident from Judg. ii. 13 (see iii. 7); and this invalidates also the objection that there is no men...
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tion of obscene rites in the worship of Astarte (2 Kings xxiii, 7). It does not appear from 2 Kings xxiii, that Asherah and Astoreth were two distinct divinities, for the only distinction made here is between the different places of worship; ver. 6 mentions an Asherah eroding the temple in Jerusalem (2 Kings xxvi, 7), and ver. 18 speaks of the idols which were on the high-places before Jerusalem (since the times of Solomon? see 1 Kings xi, 7); ver. 14 is connected with ver. 18, and treats of the same idols, while ver. 16 refers to another locality (see 2 Kings xxiii, 10). Finally, the term Asherah is never expressly called a Sidonian divinity like Astarte, yet she is mentioned (1 Kings xvii, 19; xviii, 19) with the idols introduced by Jezebel (see De Wette, Archdol. p. 822 sq.). Hence Bertheau (Bicht. p. 66 sq.) declares himself also in favor of the identity of Astoreth with Asherah, supposing, however, that the former might have been the name of the goddess, and the latter that of her idol (see Movers, p. 555), and agrees with Movers in thinking that מַשָּד means erect (pillar), and is indicative of the Phallic worship. But though Asherim and Asheroth are so often mentioned separately from statues that we could hardly think these terms have been used likewise to signify carved idols, are rather inclined to suppose they must have been something more rough and simple (the word, perhaps, not a mere tree, as in Deut. xxvi, 21; see Dan. xi, 40); yet from this it does not follow that the word should originally have signified the (wooden) fēṣah; and against the translation with recta we might adduce, that to be erect is more properly expressed in the Hebrew by the verb שָׁן than by שַׁן; and if we would grant the above distinction in such passages as 1 Kings xviii, 19; 2 Kings xxii, 4, undoubtedly שָׁם should have been written. Consequently, we must let the Phallic character of Asherah also rest as it is; and until more correct explanations can be given, we must be content with the result that Asherah is essentially identical with Astarte; and both these are not differing from the Syrian goddess, whose rites were of obscene character, who is certainly reflected in the Cyprian Aphrodite, and is furthermore identical with the Western mythological representations. (See J. van Yperen, Obs. crit. de sacris quibid. fluvialibus et Ashalla dea, in the Bibli. Hugon. iv., 81-122; Gesenius, Comment. s. Jea. ii, 336; Stehr, Relig. d. Orientis, p. 439; Vatke, Relig. d. Al. Text. p. 873; Dupuis, Origine d. Bes. pp. 117, 125; Milich, d. Gen. xvii, p. 207; comp. Augustine, De civ. Dei. iv, 10; ii, 8.) —Winer, a. v. See ASHORETH.

Ash'èrite (Judg. i, 32). See ASHER.

Ashes (properly נֵבֶט, e'pher, from its whiteness, σπαρός; twice נָבָט, aphar), Num. xix, 17; 2 Kings xxiii, 4, elsewhere "dust;" also נבש, de'sen, lit. fatness, i.e. the fat ashes from the victims of the altar, Lev. i, 16, iv, 12; vi, 10, 11; 1 Kings xi, 8, 9; or of corpse burnt, Jer. xxxi, 40, ashes being used as a manure for land, Pinn. xvii, 9. In 1 Kings xxviii, 48, 49, נבש, aphar, incorrectly rendered "ashes," signifies a covering for the head or turban, Sept. rαμαμ, and so the Vulgate. A. Schol. Method, d. Schultze, p. 207; comp. Augustine, De civ. Dei. iv, 10; ii, 8.) —Winer, a. v. See ASH-CAKE.

In general, respecting the Biblical mention of ashes (נֵבֶט, de'sen; נבש, e'pher), the following things deserve notice: (1) As the ashes of the sacrifices consumed upon the altar of burnt-offerings accumulated continually (Lev. vi, 3 sq.), they were from time to time removed so as to cleanse (נֵבֶט) the altar. For this purpose there were in the sanctuary shovelsh (נֵבֶט) and ash-pots (נֵבֶט) of brass (Exod. xxvii, 8; xxxviii, 5). The performance of this office (by the priests) is not prescribed in the law; but, according to the Mishnah (Tamid, 1 and ii), the scouring of the altar was assigned by lot to a priest, who, after the top of the altar had been cleared of coals, etc., swept the ashes together into a heap (נֵבֶט, apple, from its shape), and (according to the rabbins) took the greatest part of it away (for some of the ashes must always be allowed to remain) in order that the city might not be exposed to the city to a state un disturbed by the wind. Only on high festivals the ashes were suffered to lie upon the altar as an ornament (Mishnah, Tamid, ii, 2). Also upon the altar of incense ashes gradually accumulated; and the removal of these was likewise apportioned among the priests by lot. The priest to whom this function fell was called the tashbeher, or tashbeh, and the tashbeher, or the tashbeh, in the Talmud, and the priest had used a part in cleansing the candlestick, carried out and poured the contents on the floor of the porch (Mishnah, Tamid, iii, 9; vi, 1, i, 4). See ALTAR. (2) On the expiatory ashes of the red heifer (נֵבֶט, Num. xix), see PURIFICATION. (3) In deep affection persons were accustomed, as an act suitable to the violence of internal emotions, to scatter dust or ashes (נבש) on their heads, or in their hair, and to sit, or lie, or even roll in ashes, whence the symbol of intentional mourning (Job xii, 6; Matt. xi, 21). See GRIEF. The Mishnah (Tammith, ii, 1) mentions a custom of covering the ark that contained the law with ashes on fast-days, and the rabbis even allude to a ceremonial sprinkling of persons with ashes on the same occasions (see Baraethon, on Tammith ii). (See generally Reinhardt, De sacco et cinere, Vilnius, 1898; Plado, De cineris usus lugubris, Haifa, 1713; Schmid, De cinerum in sacris usus, Lips. 1722; Carpoz, Cinerum ap. Heb. usus, Rost. 1783; Quantat, De cinere in sacris Heb. Regiom. 1713; Goetz, De cinerum in sacris usus, Lips. 1722.) (4) The ancient Persians had a ceremony of "purifying criminals by stoning them in ashes" (Valerius Maximus, ix, 2). Thus the wicked Menelaus was despatched, who caused the troubles which had disquieted Judea (2 Mac. xiii, 5, 6), being thrown headlong into a tower fifty cubit deep, which was filled with ashes to a certain height. The action of the criminal to disengage himself plunged him still deeper in the whirling ashes; and this agitation was increased by a wheel, which kept them in continual movement till he was entirely choked. —Winer, a. v. See ASH-COOK.

Ashes were a symbol of human frailty (Gen. xviii, 27); of deep humiliation (Ezech. iv, 1; Jon. iii, 6; Matt. xxvi, 39; Mark xiv, 35); solemnized the death of the criminal (Mark xiv, 38); a ceremonial mode of purification (Heb. ix, 13; Num. xix, 17); they are likened to hoar-frost (Psa. cxlv, 16). In Ezek. xxxvii, 30, we find the mourning Tyrians described as wallowing in ashes; and we may remark that the Greeks had the like custom of strewning themselves with ashes in mourning (Homer, Iliad, xviii, 22; Odys. xxiv, 615; comp. Virgil, Æn. x, 844, and Ovid's Metamorph. viii, 526). Job ii, 8, "And he sat down among the ashes." So Ulysses in Odyssey, viii, 158 (see also Iliad, xxv, 35). Psa. cii, 9, "I have eaten ashes like bread, and mingled my drink with weeping," i.e. I have eaten the bread of humiliation, and drunk the water of affliction; ashes being the emblem of the one, and tears the consequence of the other (see Horne, in loc.). So Isa. lix, 8, "A beautiful crown instead of ashes" (see Latham's note). See 2 Sam. xiv, 2; Judith x, 3; Isa. xvii, 20, 21. "He feedeth on ashes," i.e. on that which affords no nourishment, and is fit only for outward expression, for using ineffectual means, and bestowing labor to no purpose. In the same sense Hosea says (xii, 1), "Ephraim feedeth on wind" (see Latham, in loc.). See MOURNING.

Ashima (Heb. אַשִּׁם, etymology unknown; Sept. ἀσμαῖ, is only once mentioned in the Old Testament as the god of the people of Hamath, whose worship the colonists settled by Shalmanesar introduced into Samaria (2 Kings xviii, 30). The
ASHKELON

Babylonian Talmud, in the treatise Sanhedrin (cited in Carpzov's Apparatus, p. 516), and the majority of Jewish writers (see Buxtorf, Lex. Talm. col. 238), assert that Ashima was worshipped under the form of a goat without a head; the Talmud of Jerusalem (Carpzov, ii. 58) says that a learned rabbi of the sixteenth century, assigns the word the sense of 'ape; in which he was, in all probability, deceived by the resemblance in sound to the Latin simia. Jurieu and Calmet have proposed other fanciful conjectures. Aben Ezra's narration (Prof. ad Esth.) of the worship of Ashima at the Samaritan Epiphany, Gen. i. 1, must be seen in Hottinger's Exercit. Anamorim, p. 40. The opinion, however, that this idol had the form of a goat appears to be the one best supported by arguments as well as by authorities (see Scyrithart, Systema astrum, p. 154 sq.). This agrees with the Egyptian worship of Fan (see Selden, De diea Syl. p. 521, 508 sq.), as well as the appearance of the goat among the sacred animals delineated on the Babylonian relics (Millin, Monum. inedita, i. tab. 8, 9). Some have compared the Samaritan Asma (אֲסֹמָא of Deut. xiv. 5 (see Castell, Annot. Samar.)), a kind of bark. Barkey, on the other hand (in the Biblioth. Brem. nec. i, 1, 125 sq.; ii, iii, 572 sq.), refers to the Phoenician god Es-son (אֶסֹון, Damascus. In Phoeb. Biblioth. p. 242, 579; in Phoenician אסום, Gesenius, Monum. Phan. i, 135; and Arabic عسوم, god of the Gen. i. 19, 529 sq.). Miller (Onomast. p. 609) proposes a Semitic etymology from the Arabic assam, a kind of the lion applied to the sun; and Lette (in the Biblioth. Brem. nec. i, 1, 60 sq.) compares Asam, the Arabic name for a valley or river of the infernal regions. Gesenius (Comm. lib. Jasa. ii, 449) refers to Aššumu, or the genius (star) of Jupiter (the heavens), i. e. Mercury, of the Zodi-Aveta (Bundkesh, ii, 66); but against this Kueker (in loc.) objects that in the Paris edition (ii, 386) the name is Ankhave. (See Schulte, De Asima Hanathaur. idolo, Viteb. 1722.)

Ashkelon (Heb. Ḥeškele̓n, עַשֵּׁקָלון, prob. migration [the usual form would beCHASE, Ḥeshekel; Rödiger (in Gesenius, Thes. p. 1476) suggests that the uncommon termination is a Philistine form]; Sept. and Josephus, Όσκαλων; Auth. Vern. "Ashkelon." in Judg. i, 18; 1 Sam. vi. 17; 2 Sam. i, 20; the Ḥešṣolo of the Greeks and Romans and medieval writers), was one of the five cities of one of their five states (Judg. xiv. 19; 1 Sam. vi. 17; 2 Sam. i, 20), but less often mentioned, and apparently less known to the Jews than the other four. This, doubtless, arose from its remote situation, alone, of all the Philistine towns, on the extreme edge of the shore of the Mediterranean (Jer. vii. 7), and also well to the south. Gaza, indeed, was still farther south, but then it was on the main road from Egypt to the centre and north of Palestine, while Ashkelon lay considerably to the left. The site fully bears out the above inference; but some indications of the fact may be traced, even in the scanty notices of Ashkelon which occur in the Bible. Thus, the name is omitted from the list in Josh. xv. of the Philistine towns falling to the lot of Judah (but comp. Joseph. Ant. v. 1, 22, where it is specified), although Ekron, Ashdod, and Gaza are all named; and considerable uncertainty rests over its mention in Judg. i, 18 (see Bertheau in Exeg. Hebr. in loc.). Samson was born in Timnah, where, when he was still the thirty men and took their spoil, as it to a remote place where his exploit was not likely to be heard of; and the only other mention of it in the historical books is in the formulative passages, Josh. xii. 3, and 1 Sam. vi. 17, and in the casual notices of Jud. ii. 28; 1 Mac. x. 86; xi. 60; xii. 23. The other Philistine cities are each distinguished by some special occurrence or fact connect- ed with it, but except the one exploit of Samson, Ashkelon is to us no more than a name. In the poetical passage 2 Sam. i. 20, it is named among heathen foes. The inhabitants were called Ashkelonites (Heb. Ḥes-kele̓nites, עַשֵּׁקָלִים, Sept. Ṣerkhele̓m, Όσκαλόννης, Auth. Vern. "Eshkelonites," Josh. xiii. 8, 9).

It was a port on the Mediterranean coast between Gaza and Ashdod (Josh. xiv. 19; 1 Sam. vi. 11, 12; 2 geogr. miles N. of the former, 10 S. by W. from Ashdod, and 37 W.S.W. from Jerusalem (comp. Reland, Palest. p. 443). Ashkelon was assigned to the tribe of Judah (Josh. xiii. 13; comp. Judg. i. 18); but it was never for any length of time in possession of the Israelites (comp. 1 Kings iv. 24). It is farther mentioned in the denunciation of Jehovah (Jer. xlii. 14; 5, 7; Amos i, 8; Zeph. ii. 4, 7; Zech. ix. 5). The part of the country in which it stood abounded in aromatic plants (Plin. xili, 51), and especially onions (shallots, ascalonum, Plin. xiii, 32; Strabo, xvi, 759; Athen. ii, 68; Theophr. Plant. vii, 4; Dioscor. i, 124; Colum. xii, 10), and vines (Alex. Thrall, viii, 8). The soil around the town was remarkable for its fertility; the wine of Ashkelon was celebrated, and the Alkena plant flourished better than in any other place except Canopus (Kenrick, p. 22). It was also celebrated for its cypresses, for figs, olives, and pomegranates, and for its bees, which gave their name to a valley in the neighborhood of Ashkelon called Beth-gaz. (Ritter, Palestina, 68). It was well fortified (Joseph. War, iii, 21; comp. Mela, i, 11), and early became the seat of the worship of Derecto (Diod. Sic. ii, 4), the Syrian Venus, whose temple was plundered by the Scythians (Herod. i, 105). She represented the passive principle of nature, and was worshipped under the form of a fish with a woman's head (comp. Ovid, Fast. ii, 406). See ATERGATIS.

"The sacred doves of Venus still fill with their cooings the luxuriant gardens which grow in the sandy hollow within the ruined walls" (Stanley, p. 257). After the time of Alexander, Ashkelon shared the lot of Phoenicia and Judea, being tributary sometimes to Egypt (Joseph. Ant. xii. 4, 5), and at other times to Syria (1 Mac. x. 86; xi. 60, 38). Herod the Great was born at Ashkelon, and although the city did not belong to his dominion, he adorned it with fountains, baths, and colonnades (War, i, 21, 11); and after his death Seleucus, his sister, resided in a palace at Ashkelon (Cassius, bestowes "Herculea" on this city in xvii, 11, 5). It suffered much in the Jewish war with the Romans (War, i, 18, 5; iii, 2, 3, 3); for its inhabitants were noted for their dislike of the Jews, of whom they slew 2500 who dwelt there (ii, 18, 5; iii, 2, 1). After this Ashkelon again revived, and in the Middle Ages was noted not only as a stronghold but as a wealthy and important town (Will. Tyr. xxv, 21). In the fourth century it was the see of a bishop, but in the seventh century it fell into the hands of the Saracens. Abulfeda (Tab. Sgr.) speaks of it as one of the famous strongholds of Mohammedanism; and the Origenes call it the Bride of Syria (see Geogr. s. v.; Eredi, ed. Jaubert, i, 240). It shared with Gaza an infamous reputation for the steadfastness of its heathenism and for the cruelties there practised on Christians by Julian (Belard, p. 588, 590). As a sea-port merely it never could have enjoyed much advantage, the coast being sandy and difficult of access. This, however, did not hinder shelter for merchantmen. After the harbor toward the east advanced a little way into the town, and anciently bore, like that of Gaza, the name of Majummas (Kenrick, p. 28). In the time of Origen some wells of remarkable shape were shown near the town which were believed to be those dug by Isaac, or of the time of the Patriarchs. In connection with this tradition may be mentioned the fact that in the Samaritan version of Gen. xx, i, 2, and xxvi, 1, Ashkelon (עַשֵּׁקָלִים) is put for the "Gerar" of the Hebrew text. The town bears a prominent
ASHKENAZ part in the history of the Crusades (see Ibn Ferath, in Reinard's Extracta, p. 525). After being several times dismantled and fortifled in the forts of Saladin and Richard, its fortifications were at length totally destroyed by the Sultan Bajacur A.D. 1270, and the port filled up with stones, for fear of future attempts on the part of the Crusaders (Wilkin, Gesch. d. Kreuzzüge, vii, 586). This, no doubt, sealed the ruin of the place (see Celler. Notit. ii, 600 sq. : Rosenmüller, Albertus, ii, 277 sq.). Sandys (Travels, p. 151, A.D. 1610) describes it as "now a place of no great estimation, certainly not then that the Turk rede doth keep there a garrison." Fifty years after (A.D. 1660), Von Troilo found it partially inhabited. But its desolation has long been complete, and little now remains of it but the walls, with numerous fragments of granite pillars (Arveieux, ii, 59; Jo- lliffes, p. 369), some still strongly standing; the thick walls, flanked with towers, were built on the top of a ridge of rock that encircles the town, and terminates at each end in the sea (Robinson's Re- searches, ii, 368 note). The ground within sinks in the manner of an amphitheatre (Richardson, ii, 202-204; Eti Smith, in Missionary Herald for 1827, p. 344). The modern name of the place is Ashmun (Aboulker, ii, 244), a name that is inhabited by Arabs and Christians (Schwarz, Palest. p. 120). The modern village is a little north of the old site, and the houses are built of the fragments of the ancient city. It is situated in a cove formed by a lofty ridge rising abruptly near the shore, running up eastward near the midst of the town, and then running away from the west, and finally to the north-west again. The position, now surrounded with desolate ruins of its former grandeur, is still beautiful, the whole interior being planted with orchards (Thomson, Land and Book, ii, 327 sq.). See also Ashmun.

ASHKENAZ (Heb. 'Ashkenaz, עַשְּקֶנָז, signif. unknown [comp. Ashpenaz]; Sept. Ἀσκέναζ, Gen. x, 3, v. r. Ἀσκέναζ in 1 Chron. i, 6; Ἀσκέναζοι in Jer. ii, 27; in both the latter passages Auth. Vers. "Ashkenass") was the first named of the three sons of Gomer, son of Japhet (B.C. cir. 2479), and of a tribe of his descendants. In Jeremiah it is placed at Ararat and Minni, provinces of Armenia; whence it is probable that Ashkenaz was a province of Armenia (q. v.), or, at least, that it lay not far from it. Near the borders of Asia Minor is Ashmun (see Rosenmüller, Bibl. Geogr. i, 1, 238). Among other less probable conjectures may be named the following: Bochart (Phalèg, iii, 9) refers it to the lake Accanites in Bithynia (Strabo, xi, 568 sq.; Plin. v, 43; xxxi, 46, 10), and the city and region of Accanites in Phrygia Minor (Arrian, Alex., i, 80; Plin. v, 40; see Michaels, Spegel, i, 89 sq.); Calmet to the Ascanians at Tanais, and the marsh of Moctis (Plin. vi, 7, where, however, the best editions read "Contacapata" for "Ascanitaceae"); Schultheiss (Parad. p. 178) to the district Aetasnutis (in the vicinity of Ararat) and the neighboring city of As- tanacos. Hease (Endeck, i, 19) regards the word as a corruption for "Pontus Arta- scus," as to designate the inhabitants of the province of Pontus; Josephus (Ant. i, 6, 1) merely says "Aschenan (Ἀσκένανζος) founded the Ashcanhans (Ἀσκένανζοι), whom the Greeks now call Rajgians (Ῥάγιγιας);" but this latter name does not occur in classical geography (Joseph Mede conjectures the Rhetian), 'γιας, but these are as far from probability as the supposition of the modern Jews that the Germanus are meant, see Vater, Com., i, 100). The Tarquin of Jonathan understands Αἰδιάμβρια (Σανταμβρία), a province of Assyria; and the Arabic in Gen. the Scari, in Jer. the inhabitants near the Caspian Sea. Assuming that the Japhetic tribes migrated from their original seats westward and northward (see Jaffé), thus populating Asia Minor in Europe, we might perhaps refer the tribe of Ashkenaz (as having migrated along the northern shore of Asia Minor) in Europe in the name Scandia, Scand-inavia. Knobel (Völkerfel, p. 85) regards the word as a compound (Ὀσιανος, the latter element being equivalent to the Gr. γιας, Lat. gena, genus, Eng. kind, kin; the meaning, therefore, being the As-race. If this were so, it might seem that we here find the origin of the name Asa, which has been repeatedly used as the name of the whole eastern part of the world. The slightness of the foundation, however, of all these identifications is evidently evident. The opinion of Görres (Völkerfel, p. 92) that Ashkenaz is to be identified with the Cumry or Gaelic race seems even less probable than that of Knobel. See Ethnology.

ASHNAD, William, a Presbyterian minister, born at Philadelphia in 1798, and graduated at the University of Pennsylvania in 1818. After studying under Dr. J. P. Wilson, he was licensed to preach in 1820. He labored in Lancaster till 1828, when he accepted a call to Charleston, S.C., and entered on his duties there in May, 1829. Returning to the north for his family, he was taken ill, and after one or two relapses, died at Philadelphia, Dec. 2, 1829. He was an accomplished scholar and a devoted minister. After his death appeared Sermons, with Sketch of Life (Phila. 1830, 8vo.)—Sprague, Annals, iv, 643.

ASHNUM, Jerudi, agent of the American Colon- ization Society, was born at Champain, N. Y., in April, 1794. He was educated at Burlington, where he graduated in 1816. After a few years' residence in New York, he became the agent in the “Maine Charity School,” where his stay was brief. He afterward removed to the District of Columbia, where he joined the Protestant Episcopal Church, and edited the “Theological Repertory.” Being appointed to take charge of a re-enforcement to the colony at Liberia, he embarked for Africa June 19, 1822, and arrived at Monrovia August 6. He remained there for several months after his arrival, while his whole force was 35 men and boys, he was attacked by 800 armed sav- ages, but by his energy and desperate valor the assail- ants were repulsed, and again, in a few days, when they returned with redoubled numbers, were utterly defeated. When ill-health compelled him in 1829 to take a voyage to America, he left behind him in Africa a community of 1200 freemen. He died at New Haven August 25, 1828. He was a person of great energy of character, and most devoted piety, and his services to the infant colony were invaluable.—Gurley, Life of Ashnum (Washington, 1835); Sugg, History of the Ame- rican Mission, vol. ii, 380; North America, xii, 565.

Ashnah (Heb. 'Ashnakh, עַשְּנָה, fortified; otherwise bright; Sept. Ἀσκέναζ), the name of two cities, both in the "plain" of the tribe of Judah.

1. One mentioned between Zorah and Zanoah (Josh. xv, 33), apparently in the region north of Eleu- theropolis and west of Jerusalem (see Keil, Comment. in loc.), and near the boundary-line, almost within the territory afterward assigned to Dan (see Josh. xix, 41), and probably near Beth-shemesh, possibly at the site of the modern "large village Deir A'bin" (Robinson, Researches, new ed. iii, 154). It probably is the Asi (Ἀσι) or Bethanum (בֵית-נָעַמ) placed by Eusebius and Jerome (Onomast. s. v.) at 15 or 16 Ro- man miles west of Jerusalem.

2. Another town, certainly in Judah, mentioned between Jibnah and Nezbib (Josh. xv, 48); apparently in the region immediately south and east of Eleu- theropolis (comp. Keil, Comment. in loc.), probably not very far from this last; possibly the present Dei Alum, a ruined village on a low mound (Robinson, Researches, ii, 400). Eusebius and Jerome also speak of an Aros (Ἀρός) near Aroth without any particulars.

Ashpenaz (Heb. 'Ashpenaz, עַשְּפֶנָאצ, persb. from Persia and Scythian yuan, horse, and scap, nose, i.e. "horse-nose;" Sept. Ἀσκέναζ), the master of the eunuchs, or, rather, one of the principal chamberlains of Nebuchadnezzar (B.C. 604), who was commanded to
select certain Jewish captives to be instructed in the literature and science of the Chaldeans (Dan. i. 8).

In this number he included Daniel and his three companions, whose Hebrew names he changed to Chaldean (Dan. i. 7). Their refusal to partake of the provisions sent from the monarch's table filled Ashpenaz with apprehension, for at that time, as in our days, the Assyri- atic despots frequently punished with death the least infraction of their will. He had, however, the generosity not to use constraint toward them. In accordance to the request of the three Hebrew captives they were properly instructed; and the grateful prophet specially records that God had disposed Ashpenaz to treat him with kindness (ver. 8-16). See Daniel.

Ash'e'tiel (1 Chron. vii. 74). See ASHEIEL.

Ash'ataroth (Heb. Astarot', אסתרתא, plur. of Astaroth', Jos. ix. 10; xii. 4; xiii. 25, 31; Sept. Ασταροθ; but Auth. Vers. "Astaroth," in Deut. i. 4; Sept. in 1 Chron. vi. 71, v. r. Ασταροθ and Παμαθοδ, a city on the east of Jordan, in Bashan, in the kingdom of Og, doubtless so called from being a seat of the worship of the goddess of the same name. See ASH'TAROTH. It is generally mentioned as a description or definition of Og, who "dwelt in Astaroth in Edrei" (Deut. vii. 14). "At Astaroth and at Edrei" (Josh. xii. 13), or "who was at Astaroth" (Is. x. 6). It is also mentioned as one of the cities which were given to the tribe of Manasseh (Josh. xiii. 31), and was given with its suburbs or surrounding pasture-lands (לְךָָוּת) to the Geshronites (1 Chron. vi. 71 [56]), the other Levitical city in this tribe being Golan. In the list in Josh. xxi. 27, the name is given as Beersheba ("house of Ashoret"; Reland, p. 621). Nothing more is heard of Ashoret, except that Uziah, an Asherathite, is named in 1 Chron. xii. 44. It is not named in any of the lists, such as those in Chronicles, or of Jeremiah, in which so many of the trans-Jordanic places are enumerated; and hence it has usually been considered the same with the place elsewhere called ASH'ROTHEROTH-KARNAYM (q. v.). Eusebius and Jerome, however (Onomast. s. v. Ashoret, "A'saroth"); mention it as situated 6 Roman miles from Adra and Edar (Edrei), which again was 25 from Bosra; and the former adds that it lay on higher ground (אשִׁרְיָד) than Ashoret-Karnaim, which they farther distinguish by stating (in the next art.) that there were two villages (אִישָּׁמ, אִישָּׁס) lying 9 miles apart, between Adra and Edar; one of these was probably Ashoret simply, and the other perhaps Ashoret-Karnaim. The only trace of the name yet recovered in the region indicated is Tell-Aššaroth or Ašherah (Ritter, Erdb. xvi. 819; Porter, ii. 212); and as this is situated on a hill, it would seem to correspond to the Asharet in question.—Smith, s. v.

Ash'terathite (Heb. Aššarōthîth, אסתרתית; Sept. 'A'sārōwōt), an epithet of Uziah, one of David's braves (1 Chron. xix. 44), as being an Asherathite, or citizen of ASH'ROTHEROTH (q. v.) in Bashan.

Ash'oteroth-Karnaim (Heb. Ashberōth Karna'im, ובְּרֹת אֶום, Ashberoth of the two towns, from the horrid image of Ashberoth, Gen. xiv. 5; Sept. 'Aṣṣarōwōt [xin] Kapavaō), a place of very great antiquity, the abode of the Rephaim at the time of the incursion of Chedorlaomer (Gen. xiv. 5), while the cities of the plain were still standing in their oasis. Its name of Ashberoth appears to be derived from the worship of the moon under that name [see ASHTAROTH]. There is little need to look further than the crescent of that luminary and its symbolical image for an explanation of the addition Karna'im, "horned" (Sanchoanthon, in Euseb. Prep. Ec. i. 10; ed. Orelli, p. 85). In 2 Chron. xxii. 21, 25, mention is made of the temple of this Ashberoth (Ashberoth Kapavaō), which is described as a strongly fortified town of difficult access, but which was taken by Judas Maccabaeus, who slew 25,000 of the people therein. The same place is doubtless that called Carmaim (Kapavaō) in 1 Macc. v. 43 (comp. Kapavaos, Josephus, Ant. xii. 8, 4). These notices, however, give us no indication of its locality beyond that of the "Land of Galad," the inference of Ritter (Erdb. xvi. 822); but the Carmaim of the Apocrypha was in a narrow valley, is not sustained by the passages themselves. It is usually assumed to be the same place as the preceding ASHTAROTH, but the few facts that can be ascertained are all against such an identification. (1) The affix "Karna'im" does not indicate any distinct formation, and which in the time of the Maccabees, as quoted above, appears to have superseded the other name. (2) The fact that Eusebius and Jerome in the Onomasticom, though not very clear on the point, yet certainly make a distinction between Ashberoth and A-Karna'im, describing the latter (s. v. Kapavropoi, Karnaim) as a "large village" (ἐνωπίων πόλις or ἀρχαίας, vicus grandis in angulo Bataneae). (3) Some weight is due to the rendering of the Samaritan version, and of the Arabic version of Saadia, which give Ashberoth as in the text, but A-Karna'im by entirely different names; the former rendering it Aššākōr, which is the name we should have supposed to be in the text; but the latter, 'Eṣ-Samāin, apparently meaning the still important place which continues to bear precisely the same name, on the Haj route, about 25 miles south of Damascus, and to the N.W. of the Leja (Burckh. p. 56; Ritter, Erdb. xvi. 812), but which seems to be identified by moderns with a place somewhere too far from Edrei. See ASHTAROTH. Ashberoth-Karnaim is now usually identified with Mezara, the situation of which corresponds accurately enough with the distances given by Eusebius (Leake, Preface to Burckhardt's Travels, p. xii). Here is the first castle on the great pilgrim road from Damascus to Mecca. It was built about 540 years ago by the Sultan Solimmon; it is a square structure, about 100 feet on each side, with square towers at the angles and in the centre of each face, the walls being 60 feet high. The interior is an open yard, with ranges of warehouses against the castle wall to contain stores of provisions for the pilgrims. There are no dwellings beyond the castle wall, and within it only a few mud huts upon the flat roofs of the warehouses, occupied by the peasants who cultivate the neighboring grounds. Close to building this lake on the north and east side are a great number of springs, whose waters at a short distance collect into a lake or pond and spread a flat and fairly level basin, and a half of a mile in diameter. In the mid of this lake is an island, and at an elevated spot at the extremity of a promontory advancing into the lake stands a sort of chapel, around which are many remains of ancient buildings. There are no other ruins. (Burckhardt, Travels, p. 241 sq.; Bucking- ham's Arab Tribes, p. 162; Chesney, Euphr. Exped. i. 511; Capt. Newbold, in the Lond. Geog. Jour. xvi. 338; comp. Schwartz, Palest. p. 223, 236.) See also ASHTOROTH; CHALAMISH.

Ashton, Wm. Easterly, a Baptist minister, was born May 18, 1798, in Philadelphia, licensed as a preacher in 1814, and was ordained pastor of the Baptist Church at Hopewell, N. J., the following year. In 1816 he removed to Lockely, Philadelphia County, Pa., where he labored successfully for seven years. Mr. Ashton devoted part of his time to teaching, establishing a female school in Philadelphia, which soon became very popular. In 1823 he accepted a call from the third Baptist Church in Philadelphia, which charge he held for the year before his death in 1824, his health and disease compelled him to relinquish it. He died July 26, 1836.—Sprague, Annals, vi. 631.

Ash'toreth (Heb. Ash'toret, אסתרע, 1 Kings xi. 3; 2 Kings xxiii. 13; Sept. 'Aṣṭā'rāpā'; also in the plur. ASHT'HROTH (Heb. Ashtarot, אסתרות, 1 Kings vii. 5; 2 Sam. vi. 18; 11, 12; 13, 'Aṣṭārāpā; in Judg. ii. 18, 11, 'Aṣṭārāpā; in 1 Sam. vii. 5; xii. 10, rá Ṿaquea;
in 1 Sam. xxxi, 10, ῥο ἀεροπρίσιον, the name of a goddess of the Sidonians (1 Kings xi, 6, 23), and also of the Philistines (1 Sam. xxxi, 10), whose worship was introduced among the Israelites during the period of the judges (Judg. ii, 13; 1 Sam. vii, 4), was celebrated by Solomon himself (1 Kings xi, 5), and was finally put down by Josiah (2 Kings xxiii, 15). She is frequently mentioned in connection with Baal, as the corresponding female divinity (Judg. ii, 18); and, from the addition of the words "and all the host of heaven," in 2 Kings xxiii, 4 [see ASHERAH], it is probable that she represented one of the celestial bodies. There is also reason to believe that she is meant by the "queen of heaven," in Jer. vii, 18; xiv, 17; whose worship is there said to have been solemnized by burning incense, pouring libations, and offering cakes. Further, by comparing the two passages 2 Kings xxiii, 4, and Jer. viii, 2, which last speaks of the "sun and moon, and all the host of heaven, whom they served," we may conclude that the moon was worshiped under the names of queen of heaven and of Ashtoreth, provided the connection between these titles is established. See IDOLATRY.

The worship of Astarte was very ancient and very widely spread. We find the plural Ashuratho joined with the adjective Karmim, as the name of a city, so early as the time of Abraham (Gen. xiv, 5), and we read in a temple of this goddess, apparently as the goddess of war, among the Philistines in the time of Saul (1 Sam. xxxi, 10). From the connection of this goddess with Baal or Bel, we should, moreover, naturally conclude that she would be found in the Assyrian Pantheon, and, in fact, the name Ishtar appears to be clearly identified in the list of the great gods of Assur (Tello, Nisr, and Bab. p. 229; Rawlinson, Early History of Babylon, Lond. 1854, p. 23; Rawlinson, Herodotus, i, 634). There is no reason to doubt that this Assyrian goddess is the Astarte of the Old Testament and the Astarte of the Greeks and Romans. The worship of Astarte seems to have extended wherever Phoenician colonies were founded. Thus we find her name in inscriptions still existing in the island of Cyprus, on the site of the ancient Citium, and also at Carthage (Gesenius, Mon. Phæn. p. 125, 449), and not uncommonly as an element in Phoenician proper names, as Ἀσταρσός, Ἀσλασσάρπος, Δαιλασσάρπος (Joseph. Antiq. xiii, 16, 9), and in the name of a city in the northern part of Syria. Moreover, when in Egyptian hieroglyphics, as Asar (Gesenius, Thes. v. s. v.), it is of evidence for her widespread worship, see also Eckel, De nost. iii, 869 sq.). It is of worth of remark that Rödiger, in his recently published Addenda zu Gesenius' Thesaurus (p. 106), notices that in the inscription on the sarcophagus of a king named Emsanazar, discovered in January, 1856 (see Robinson, Researches, new ed. iii, 86 note), the founding, or at least restoration of the temple of this goddess, at Sidon, was attributed to him and to his mother, Amastretho, who is farther styled priestess of Ashuratho. According to the testimonies of profane writers, the worship of this goddess in Syria was different in all countries and colonies of the Syro-Arabian nations. She was especially the chief female divinity of the Phoenicians and Syrians—the Baalith or female Baal; Astarte the Great, as Sanchoniathon calls her (ed. Orelli, p. 84). She was known to the Babylonians as Mylitta (i.e. possibly ἡ στυρίτης, the emphatic state of the fem. participle act. Aphel of ἡ, generic) (Herod. i, 81); to the Aramaeans as Altith or Altith (Herod. ii, 8) (i.e. according to Pococke's occurrences [see first ed. p. 110], altith, the goddess [which may, however, also mean the crescent moon—see Freytag's Lex. Ar.]; or al-Hildî, the moon; or, according to Kleiser's suggestion, al-Wallid, generic) [see Bergmann, De Relig. Arab. Antelaeolalicis, Argentor. 1884, p. 7]. The supposed Punic name Tkalath, ἡ μήτερα, which Münter, Hamaker, and others considered to mean generatrix, and to belong to this goddess, cannot be adduced here, as Gesenius has recently shown that the name has arisen from a false reading of the inscriptions (see his Mem. Ling. Phænicien, p. 114). But it is not at all open to doubt that this goddess was worshipped at ancient Carthage, and probably under her Phoenician name. The classical writers, who usually endeavored to identify the gods of other nations with their own, rather than to discriminate between them, have recognized several of their own divinities in Ashtoreth. Thus she was considered to be Juno (Augustin, Quast. in Joâ. xiv); or Venus, especially Venus Urania (Ciceri Nat. Div. iii, 28; Theodoret, In Libr. iii, Reg. Quest. i, 1; and the numerous inscriptions of Bona Dea Coelestis, Venus Coelestis, etc., cited in Münter's Religion der Kartagener, p. 78); or Leda (Herodotus, vi, 18, where she is named Ἀσταρτη, Lucian, De Dea Syria, iv). A part of the Phoenician mystic respecting Astarte is given by Sanchoniathon (Euseb. De Prep. Enang. i, 10): "Astarte the most high, and Jupiter Demarus, and Adon, king of the gods, reigned over the country, with the assent of Saturn. And Astarte placed the head of a bull upon her own head, as an emblem of sovereignty. As she was journeying about the world, she found a star wandering in the air, and having taken possession of it, she consecrated it in the sacred island of Tyre. The Phoenicians say that Astarte is Venus." This serves to account for the horned figure under which she was represented, and affords testimony of a star consecrated as her symbol. The fact that there is a connection between all these divinities cannot escape any student of ancient religions; but it is not easy to discover the precise link of that connection. Ashtoret was probably confounded with Juno, because she is the female counterpart to Baal, the chief god of the Syrians—their Jupiter, as it were—and with Venus, because the same lascivious rites were common to her worship and to that of Ashtoreth and her cognate Mylitta (Creuzer, Symbolik, ii, 28). But so great is the intermixture and confusion between the gods of pagan religions, that Münter further identifies Ashtoreth—due allowance being made for difference of time and place—with the female Kibr, Assur, with the Egyptian Isis, with the Paphian Venus, with the Persian and Ephesian Diama, with the Belisha of Commodus, with the Armenian Amndik, and with the Samian, Maltesian, and Libcean June. She has also been considered to be the same as the Syrian Sdva, the Atergatis of 2 Macc. xii, 26, whose temple appears, from 1 Macc. v, 48, to have been situated at Asheroth-Karnaim. See ASHTORETH. Her figure
ASHTORETH (in various forms) is certainly found on the Egyptian and Assyrian monuments (Layard’s Nimrud, ii, 169); which likewise contain illustrations of most of the attributes ascribed to her in scriptural as well as profane authorities (see Jour. Sot. Lit. Oct. 1862, p. 88 sq.). As a form of the goddess Ashtoreth (Jasus iii, 387), that the original form under which Ashtoreth was worshipped was the moon; and that the transition from that to the planet Venus (which we will immediately notice) was unquestionably an innovation of a later date. It is evident that the moon alone can be properly called the queen of heaven, as also the dependent relation of the moon to the sun makes it a more appropriate symbol of that sex, whose functions as female and mother, throughout the whole extent of animal nature, were embodied in Ashtoreth. See BAAL. Movers (Phin. 567) distinguishes two Astartes, one Carthaginian-Sidonian, a virgin goddess symbolized by the dove; and the other Phoenician, the symbol of the planet Venus. But it seems most likely that both the moon and the planet were looked upon as symbols, under different aspects and perhaps at different periods, of the goddess, just as each of them may in different aspects of the heavens be regarded as the ‘queen of heavens’. The rites of her worship, if we may assume their resembling those which profane authors describe as paid to the cognate goddesses, in part agree with the few indications in the Old Testament, in part complete the brief notices there into an accordant picture. The cove mentioned in Jer. vii, 18, which are called in Hebrew יַסְדֵּר, kadeshim, were also known to the Greeks by the name χασδής, and were by them made in the shape of a sickle, in reference to the new moon. Among animals, the dove, the crane, and, in later times, the lion were sacred to her, and among fruits the pomegranate. No blood was shed on her altar; but male animals, and chiefly kids, were sacrificed to her (Tact. Hist. ii, 3). Hence some suppose that the reason why Judah and other tribes were to give the first-born to the Lord was that she might not lose the sacrifice it to Ashtoreth (see Tuch’s note to Gen. xxxviii, 17). The most prominent part of her worship, however, consisted of those libidinous orgies which Augustine, who was an eye-witness of their horrors in Carthage, describes with such indignation (De Civ. Dei, ii, 3). Her priests were eunuchs in women’s attire (the peculiar name of whom is קדְסֵי, kadeshim, male devotees, sacrí, i.e. cineda, Galli, Kings xiv, 24), and women (CallBack, kessedh, female devotees, sacra, i.e. mereters, Hos. iv, 14, which term ought to be distinguished from ordinary harlots, הרעוג, who, like the Bayaderes of India, prostituted themselves to enrich the temple of this goddess. See SODOMITE. The prohibition in Deut. xxiii, 18, appears to allude to the dedication of such funds to such a purpose. As for the places consecrated to her worship, although the numerous passages in which the Author. Vers. has erroneously rendered ג quint., Asharak, by grove, are to be deducted [see Grove], there are several occasions on which gardens and shady trees are mentioned as peculiar seats of (probably her) lascivious rites (Isa. i, 29; lxx, 3; Kings xiv, 23; Hos. iv, 13; Jer. ii, 20; iii, 13). She also had celebrated temples (1 Sam. xxi, 10). As to the form and attributes with which Ashtoreth was represented, the oldest known image, that in Paphos, was a white conical shape, often seen on Phoenician remains in the figure which Tacitus thus describes, l. c.: “The statue of the goddess bears no resemblance to the human form: you see a round figure, broad at the base, but growing fine by degrees, till, like a cone, it lessens to a point.” In Canaan she was probably represented as a cow. It is said in the book of Tobit, i, 6, that the tribes which revolted sacrificed to the goddess ‘in the fields of Baal’; in Phoenicia she had the head of a cow or bull, as she is seen on coins. At length she was figured with the human form, as Lucian expressly testifies of the goddess of Tyre, which is substantially the same as Ashtoreth; and she is so found on coins of Seve- rus, with her head surrounded with rays, sitting on a lion, and holding a thunderbolt and a sceptre in either hand. What Kimchi says of her being worshipped under the figure of a sheep is a mere figment of the rabbins, founded on a misapprehension of Deut. vii, 13. As the words “flocks (Ascharoth) of sheep” there occurring may be legitimately taken as the love of the flock (Venus and the bacchantes), the whole foundation of that opinion, as well as of the notion that the word means sheep, is unsound.

The word Ashthoreth cannot be plausibly derived from any root or combination of roots in the Syro-Arabian languages. The best etymology, that approved by Gesenius (Thes. Heb. p. 1083), derives it from the Persian sidār, star, with a prosthetic guttural (i. q. נִשְׂדֵר, Nisder, Esther, *dōrīq). Ashthoreth is feminine as to form; its plural ASHTOROT also occurs (Judg. ii, 13; x, 16; 1 Sam. vii, 4; xii, 10; xxxi, 10), as is likewise the case with Baal, with which it is in this form often associated (Judg. x, 6; 1 Sam. vii, 4; xii, 10); and this peculiarity of both words is thought (by Gesenius, Theos. x. v.) to denote a plurality of images (like the Greek Hermeis), or to belong to that usage of the plural which is found in words denoting lord (Ewald, Hebr. Gram. § 365). Movers, however, contends (Phin. 1, 175, 602) that the plurals are used to indicate different modifications of the divinities themselves. In the earlier books of the O. T. Ashthoreth and Ashtoreth, and it is not until the time of Solomon, who introduced the worship of the Sidonian Asar- tate, and only in reference to that particular goddess, Ashthoreth of the Sidonians, that the singular is found in the O. T. (1 Kings xi, 5, 58; 2 Kings xxiii, 13).—Kittit, Smith. See AŠTARTE.

Ašhūr-tree. See Ass. Aššūm (Heb. Aššūm, כְּשָׁם, perh. for כְּשָׁם, בֲּשָׂם; Sept. יָשָׂם, יָשָׂם, Vulg. Ašshām), the last name of the three sons of Japhlet, great-grandson of Asher (1 Chron. vii, 88).—C. C. cir. 1612.

Aššūr (Heb. Aššur, כְּשָׁם, prob. black, otherwise man of nobility; Sept. ἀσσοῦ, v. ἀσσοῦ, ἀσσός, and ἀσσώτης v. ἀσσὼν, a posthumous son of Hezon (grandson of Japheth), by one of his wives (the daughter of Machir), Abiaih (1 Chron. ii, 24). He had several sons by each of his two wives (1 Chron. iv, 5), and through these he is called (in both passages) the “father” (founder) of Tekoa, which appears to have been the place of their eventual settlement. B. C. cir. 1658. Schwartz suggests (Polest. p. 119) that the name may be connected with the Beth-Zacharia (q. v.) of Josephus (War, i, 1, 5); but this lies at some distance from Tekoa also. See also Aššūr.

Aššūrites (Heb. Aššūrites, כְּשָׁם, prob. originally from כְּשָׁם, a sep.; Sept. ἀσσόι, Vulg. Gezeri; Auth. Vera. “Aššūrites”), apparently the designation of a tribe in the vicinity of Gilead, one of the trans-Jordanic districts over whom the revolting Abner made Ish-
The Chaldee paraphrase (Targum of Jonathan) supposes the inhabitants of Asher (אָשֶּר, "of the house of Asher"), which is supported by several MSS. that read גֵּדִיוֹן (Gedidion), Hebr. Text, ad loc.). The "Asherites" will then denote the whole of the country west of the Jordan above Jezreel (the district of the plain of Edromelos), and the tribe, apparently, will predicate regularly from northern Gilead, Asher to Benjamin. The form "Asherites" occurs in Judg. i. 82. See ASHER. By some of the old interpreters—Arabic, Syriac, and Vulgate versions—and in modern times by Ewald (Gesch. I. 11, i. 145), the name is taken as meaning the Gezerites, the members of a small kingdom to the S. or S.E. of Damascus, one of the petty states which were included under the general title of Aram (q. v.). The difficulty in accepting this substitution is that Gezer had a king of its own, Talmai, whose daughter, moreover, was married to David somewhere about this time (1 Chron. iii. 2), compared with 4), a circumstance not consistent with his being the ally of Jabin, or with the latter being made king over the people of Gezer. Talmai was still king many years after this occurrence (2 Sam. xii. 8). In addition, Gezer was surely too remote from Manasseh and from the rest of Jabesheth's territory to be intended here. See GEser. Still others understand that the clan referred to are the same as the Ashterites (Heb. Asherim, Vulg. Asarim, Sept. Asherim, etc.) of the northern tribe (in reference to the "Ashtari", an Arab tribe said (with the Letusim and Leumim) to be descended from Dedan (Gen. xxxv, 8), and who appear from these notices to have settled in the south-western part of the Hauran, where they became somewhat incorporated with the Israelites. See ASHRA.

In Ezek. xxvii. 6, Ashur (אָשֶׁר, plur. Ashurim), in the expression, וָיְצָה הַמָּרָה בְּאֶשֶּר (my translation, "they come down to Ashur"), the benches [or decks] they have made of ivory, the daughters of the asher-roots, i.e. inlaid or bordered with that wood; Sept. οἱ γυναικώματα τοῦ Ασσυρίου, Vulg. et transcription) are further to be found in Esth. iv. 7), the company of the Ashurites have made their benches of ivory) evidently stands for (אָשֶׁר, "of Ashur"), or box-wood. See BOX-Tree.

Ash-Wednesday (dies cineris), the first day of Lent. It is so called from the custom observed in the ancient Church of penitent sinners on this holy occasion of appearing in sackcloth and ashes. But it is not certain that this was always done precisely on Ash-Wednesday, there being a perfect silence in the most ancient writers about it. The discipline used toward penitents in Lent, as described by Gratian, differed from their treatment at other times; for on Ash-Wednesday they were presented to the bishop, clothed in sackcloth, and barefooted; then the seven penitential psalms were sung; after which the bishop laid his hands on them, sprinkled them with holy water, and poured ashes upon their heads, declaring to them that as Adam was cast out of paradise, so they, for their sins, were cast out of the Church. Then the inferior ministers expelled them out of the doors of the church. In the end of Lent, on the Thursday before Easter, they were again presented for reconciliation by the deacons and presbyters at the gates of the church. But this method of treating penitents in Lent carries with it a claim of a more modern practice: there was no use of the holy water in the ancient discipline, nor seven penitential psalms in their service, but only one, viz. the fifty-first. Neither was Ash-Wednesday anciently the first day of Lent, till Gregory the Great first added it to Lent to make the number of fasting-days fifty, which became usual; but in both respects it was. Nor does it appear that anciently the time of imposing penance was confined to the beginning of Lent, but was granted at all times, whenever the bishop thought the penitent qualified for it. In Rome the spectacle on this occasion is most ridiculous. After giving themselves up to all kinds of gaiety and licentiousness during the Carnival, till twelve o'clock on Ash-Wednesday morning, the people go on Ash-Wednesday morning into the churches, when the officiating priests put ashes on their head, repeating the word, "Dust thou art, and unto dust thou shalt return." The day is kept in the English Church by proper collections and lectures, but without the ashes ceremony:—See Bingham, Orig. Eccl. bk. xviii. ch. ii. § 2; Pococke, Continuation, p. 276; Burnet,Hist. Antiq. of the Jews, vol. ii. p. 94; Marteno, De Ant. Eccl. Bisdom. lib. iv. cap. xiv. Treatises on this observance have been written by Gleich (Viteb. 1689), Mittwoch (Lips. 1688), Schmid (Helmst. 1702), Sieber (Lips. 1709). See ASHER.

Ashwell, George, born in 1612, became a fellow of Wadham College, and afterward rector of Hanwell, Oxfordshire, England. He died in 1653, leaving the following works: 1. Sêlês Apostolice (Oxon. 1653).—2. Gratiosus Ecclesiae (Oxon. 1658).—3. De Socio et S. Simoniaco (Oxon. 1680).—4. De Ecclesiis (Oxon. 1688). A'sia (Asia), referred by the Greeks to a people, Herod. iv. 45, but by moderns to an Eastern, usually Semitic etymology, comp. Bochart, Phaës, i. 53, pp. 357; Sickler, Allt. Geogr. p. 89; Wahl, in the Arch. Encycl. vii. 76 sqq.; Forbiger, Allt. Geogr. ii. 38; Hirt, Gesch. d. h. d. Welt, s. 142; the language employed by the writers of antiquity to denote regions of very different extent, designating as early as the time of Herodotus (iv. 86) an entire continent, in contrast with Europe and Africa (comp. Josephus, Ant. xiv. 1), the boundaries of which have been clearly defined by Forbes, Allt. Geogr. ii. 89); since the time of Herodotus (iv. 86) since the time of Strabo (i, 85) and Ptolemy (iv. 5); in the Roman period, however, it was generally applied only to a single district of Western Asia (Asia Minor). It is in the latter sense alone that the word occurs in the Apocalypse (1 Mac. viii. 6; x. 13; xii. 9; xiii. 37; 2 Mac. iii. 5; x. 24) and New Test. (Acts ii. 9; x. 19; xvi. 11; xix. 12; xx. 26, 27; xxi. 4, 16; xxii. 21; xxvii. 2; Rom. xvi. 5 where the true reading is Ashia; 1 Cor. xvi. 19; 2 Cor. i. 8; 2 Tim. i. 15: 1 Pet. i. 1; Rev. i. 4, 11).

1. Continent of Asia. —The ancient Hellenic writers were strangers to the division of the earth into parts or quarters, and hence we never find the word Asia in a geographical writer's books in the Maccabees, and there in 84.

In its widest application, however, as designating in modern geography a leading division of the globe, it is of the deepest interest in sacred literature. This part of the world is regarded as having been the most favored. Here first the man was created; here the patriarchs lived; here the law was given; here the greatest and most celebrated monarchies were formed; and from hence the first founders of cities and nations in other parts of the world conducted their colonies. In Asia our blessed Redeemer appeared, wrought his salvation for mankind, died and rose again; and from hence the light of the Gospel has been diffused over the world. Laws, arts, sciences, and religions almost all have had their origin in Asia. See ETHNOLOGY.

1. Geographical Description. — Asia, which forms the eastern and northern portion of the great tract of land in the oldest known division of the globe, and is usually called the cradle of the human race, of nations, and of arts. It is separated from Australia by the Indian and Pacific Oceans; from America on the north-east by Behring's Straits, and on the east by the great Eastern or Pacific Ocean; from Europe, by the Mediterranean Sea and the Arabian Gulf, the Red Sea, with the Straits of Babylamaban; from Europe by
the Kaskaia Gulf (at the extreme north-west), by the Caspian Sea and the River Ural, by the Black Sea and the Caspian, by the Sea of Marmora and the Dardanelles, and by the Grecian Archipelago. It is united with Asia by the narrow isthmus of the Isthmus of Suez, and with Europe by the lofty Caucasian Mountains and the long Ural range. The area is about 16,175,000 square miles.

The inhabitants of Asia (whose number is variously estimated at from 800,000,000 to 800,000,000) are divided into three great branches: The Tatar-Caucasian, in the West of Asia, the Chinese branch in the East, and the Mongolian branch in the Circassian form; the Mongolian race is spread through Eastern Asia; the Malay in Southern Asia and the islands. The north is inhabited by the Samoidees, Tchouchkites, and others. The following tribes, of different language and origin, may be distinguished, some of which are relics of scattered tribes of nomades: Kamtchatkales, Ositaks, Samoledes, Korkacs, Kurilians, Aleutians, Coreans, Mongols, and Kal- mucks, Manchouchos (Tuongoons, Daurians, and Man- choos Proper), Finns, Circassians, Georgians, Greeks, Syrians and Armenians, Tatars and Turks, Persians and Aghians, Tibetans, Hindos, Siamese, Malays, Assyrians, Khethis, and the Lydians. The Armenians, Chinese and Japanese, besides the indigenous inhabitants of the East Indian islands, Jews and Europeans. The principal languages are the Arabian, Persian, Armenian, Turkish, Tatar, Hindo, Malayen, Mongol, Manchouch, Chinese, and Sanscrit. The principal religions which prevail are Mohammedanism and the worship of the Lama of Tibet in the central region, Buddhism in the Burmese territory, and Hinduism or Brahminism in India. For farther details and statistics of the Asiatic countries, see each in its alphabetical place, especially Turkey, Persia, China, and India.

From this great continent must undoubtedly have issued at some unknown period that extraordinary emigration which plagued America. It cannot be questioned that the inhabitants of the north-eastern parts of Asia, little attached to the soil, and subsisting chiefly by hunting and fishing, might pass either in their canoes in summer, or upon the ice in winter, from their own country to the American shore. Or a passage of this kind may not be necessary, for it is by no means unlikely that the Straits of Behring were formerly occupied by the land, and that the isthmus which joined the old world to the new was subverted and overwhelmed by one of those great revolutions of nature which alter the position, and even the direction of the sea at places where its waters are unknown. Dr. Prichard, in his "Researches into the Physical History of Man," is decidedly of opinion that America was peopled by an Asiatic migration; and in the examples he gives of the coincidences of words, he has fully established the fact of an intercourse between the nations of Northern Asia and those of America, long before the very existence of the latter continent was known to modern Europe. Later investigations have, almost without exception, tended to confirm this conclusion. The Scriptures make no mention of many of the empires and nations of Asia, such as the Chinese empire, the Hindoos, and the ancient Persians, Parthians, and Armenians, as, however, we are enabled to pursue the history of those nations of Minor Asia Minor we have the Phrygians, the Mysians, and the Bithynians. Of the ancient western Asiatic nations, those connected with sacred history are the Elamites, or descendants of Elam; the Assyrians, or descendants of Ashur; Hebrews and Arameans, or Ezionites; Beni-Jakans, or Arabs; the Chaldeans, or Chaldeans; the Assyrians, who inhabited Syria and Mesopotamia; the Phoenicians, or descendants of Canaan; the Mizraim, or the Egyptians; the Cushites, or Ethiopians; and the Philistines. Of the ancient empires mentioned in the Scriptures, the Assyrian is the earliest, so called, according to the Bible, by the deity of Shem. Out of the empire founded by Nimrod at Babylon sprung the Babylonian or Chaldean, the capital of which was Babylon, while that of Assyria was Nineveh. The empire of the Medes also sprung from the Assyrians, and was at length united by Cyrus the Great, who, perhaps, previous to the reign of that great prince, did not contain more than the small province of the present extensive kingdom, and which continued to rule over Asia upward of two centuries, until its power was overthrown by Alexander the Great. Elam, which originally denoted the country of the Elamites in the modern Khuzistan, afterward became the Hebrew term for Persia and the Persians, who were allied to the Medes or Medes. The other nations of Asia mentioned in the Scriptures have each their appropriate designations, such as the Arphaxad, or Araphkach, supposed to be the Chaldeans; the Lud or Ludim, alleged by Josephus and Bochart to be the Medes; the Ezionites and the Lydians, or the Armenians; the Assyrians, Chaldeans, or the Asiatic countries more especially mentioned as the scenes of great events and important transactions are Arabia, Armenia, Assyria, Babylonia, Syria, and Judea or Judaea, Phoenicia and Persia. See each in its alphabetical order.

II. Church History.—Christianity spread rapidly in the first centuries in Western Asia, which, after the times of Constantine, belonged among the Christian countries. The apostolic churches of Antioch (q. v.) and Jerusalem (q. v.) received along with Rome and Alexandria the rank of patriarchates. The diocese of Asia, of which Ephesus was the metropolis, was reckoned next in rank to the four patriarchates up till the council of Chalcedon, which subordinated the diocese to the Patriarch of Constantinople. In the fifth, sixth, and seventh centuries the Nestorians and Monophysites were excluded by ecumenical synods from the Church, and organized themselves as independent denominations, which still exist. See NEZORISTI; ARABIANISTS; JACOBITES. Down to the twelfth century the churches of Western Asia were still in a moderately flourishing condition; but about that time the Saracens succeeded in establishing several principalities, which were the cause of sad desolation to the Church. The Turks, who succeeded, completed the wreck. In the early history of the two centuries, we refer, besides to the articles already mentioned, to TURKEY; GREEK CHURCH. Also in other portions of Asia the Gospel was early proclaimed, and Christianity flourished for some time in Persia, till it succumbed to the rising power of Mohammedanism. The outposts of Christianity in China and India, which probably reach back to an early period, were lost sight of by the Latin and Greek churches. The Roman Church, in the Middle Ages and modern times, made great effort to unite with itself the churches of Western Asia, and to convert the pagans in various Asiatic countries. She succeeded in making the Portugese and Spanish possessions, and founded a number of dioceses in other countries. The history of Protestantism begins with the establishment of the rule of the East India Company; and in the nineteenth century its missions have on so large a scale that the time appears to be near when it will have the ascendency in a large part of Eastern Asia. Some of the articles on the history of both the Roman and the Protestant churches, we refer to the articles PERSIA; CHINA; INDIA; FARThER INDIA; INDIAN ARCHIPELAGO; JAPAN.

III. Ecclesiastical Statistics.—The following tabular survey of the statistics of the Roman Catholic, Protestant, and total Christian population is taken from Schmem's "Ecclesiastical Year-book for 1859."
The Greek Church is the largest Christian body in Asia. Asiatic Russia and Asiatic Turkey, and is at present spreading, together with Russian influence, to Central Asia and China. Armenians are numerous in Russia, Turkey, and Persia, and scattered in India. Nestorians and Jacobites are mostly found in Turkey and India, the former also in Persia. By many it is believed that there are still numerous descendants of Christians in various parts of Asia as yet unknown to the rest of the Christian world. In 1855 a report spread that, at a distance of eighteen days' journey from Cabul, there existed 12,000 Christian villages, and in 1859 it was asserted that 80,000 native Christians had been discovered in the island of Celebes. Buddhism, Brahminism, and the other religious systems of India, China, and Japan, count together a population of about 600 millions. Mohammedanism prevails in Asiatic Turkey, Arabia, Persia, Afghanistan, Beloochistan, and Tartary, and is, in general, professed by a population of about 50 millions. The Jews in Asiatic Turkey are estimated at about 350,000; small numbers live scattered in nearly every country. The rest belong to a great variety of pagan systems.

2. **Asia Minor** was the name anciently given to the region nearly inclosed by the Euxine, Egean, and Mediterranean Seas, and now forming a part of Turkey. Respecting the Biblical notices of this district we have to remark: (a) Antiochus the Great is called king of Asia in 1 Macc. viii., 5; a title that he assumed as master (not only of Syria, but also) of the greater part of Asia Minor (which had passed over to the Macedonian princes as a Persian province), but was compelled (B.C. 199) to relinquish all the Asiatic districts west of the Taurus to the Romans (Liv. xxxvii., 89; 1 Macc. viii., 8), who committed Mysia, Lydia, and Phrygia to Eumenes (II), king of Pergamus (Liv. xxxvii., 55; xxxviii., 89). Hence (b) the kingdom of Pergamus was called the Asiatic empire, although the Syrian Seleucidae, who only occupied Cilicia, likewise (perhaps only out of empty pretence) assumed this title (1 Macc. xii., 90; xiii., 22; 2 Macc. iii., 8), and so the empires of Egypt and Asia are found in contrast (1 Macc. xiii., 13). (c) By the will of Attalus (III) Philometor (q. v.), the kingdom of Pergamus passed over to the Romans (B.C. 138) as a province into the hands of the Romans, in whose diplomatic phraseology Asia was now termed simply "Asia cæsarea" (comp. Cicero, Pro lael. 37; Nep. Attic. 54; Plin. 40), i.e. including the districts of Mysia, Lydia, Phrygia, and Caria (which last the Rhodians obtained after the conquest of Antiochus the Great). It was governed by a praetor until the Emperor Augustus made it a proconsular province. In this extent it is styled *Asia Proper* (ἡ Ασία ἑκουσαμένη *Asia*), Ptolem. v, 2; comp. Strabo, xii, 677). To this connection appear to belong the following passages of the N.T.: Acts vi, 9 (where Asia and Cilicia are names of Roman provinces in Asia Minor): xx, 16; 1 Pet. i, 1 (see Steiger, in loc.); Rev. i, 4; comp. ii and iii, where letters to the Christian communities in the seven cities of proconsular Asia designate those of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea (q. v. severally) (see Locke, Offenbar. Joh. p. 201; comp. T. Smith, Septem Asiae ecclesiastic. notitia, Lond. 1671, Utr. 1694; Arundell, Visit to the Seven Churches of Asia, Lond. 1828). On the other hand, in Acts ii, 9 (comp. xvi., 9; see Wiggers, in the Stud. u. Krit. 1888, i, 169); it appears to denote Phrygia, or, as the commentators will have it, only Ionia (see Kuhnöf, in loc.); but it is not certain that in Roman times Ionia was called Asia by pre-eminence (see Pliny, v, 29; comp. Solin. 48). The extent in 2 Cor. i, 8, is uncertain, and, moreover, the boundaries of Asia Minor varied at different periods (see Mannert, VI, i, 15 sq.; Wetstein, ii, 464). Thus it may be regarded as pretty well settled: (I.) That "Asia" denotes the whole of Asia Minor, in the texts Acts xix, 26, 27; xxi, 27;
ASIA

ASIARCH

Aσιαρχός, ruler of Asia Minor, in the plur., Acts xix, 31; Vulg. Asia principes; Auth. Vers. "the chief of Asia"); the title of the ten persons annually chosen in Proconsular Asia as chief presidents of the religious rites (proanides sacratores, Tertull. De Spect., 2), and whose office it was to exhibit solemn games (globiones) in commemoration of the gods and of the Roman Emperor (Cod. Theodos. xv, 3, 7). This they did at their own expense (like the Roman adules), whence none but the most opulent persons could bear the office, although only of one year's continuance (see Conybeare and Howson, Life and Epistles of St. Paul, ii, 88). The appointment was much as follows: at the beginning of every year (i.e. about the autumnal equinox), each of the cities of Asia held a public assembly, in order to nominate one of their citizens as asiarch (Spanheim, De usu et praestant. s. m., p. 694). A person was then sent to the general council of the province, at some one of the principal cities, as Ephesus, or Samos, or Smyrna, or Pergamum, or the individual who had been selected (Ep. Arist. p. 844 sq., ed. Jebb; p. 618 sq., ed. Cant.). Of the persons thus nominated by the cities the council designated ten. As the asiarchs are repeatedly mentioned in the plural, some suppose that the whole ten presided as a college over the sacred rites (comp. Strabo, xiv, 649). But it is

3. PROCONSULAR ASIA, therefore, seems to be usually that designated in the New Test., being a Roman province which embraced the western part of the peninsula of Asia Minor and of which Ephesus was the capital. This province originated in the bequest of Attalus, king of Pergamum, or king of Asia, who left by will to the Roman Republic his hereditary dominions in the west of the peninsula (B.C. 183). Some rectifications of the frontier were made, and "Asia" was finally defined. Under the early emperors it was a province in which it was flourishing, though it had been severely plundered under the republic. In the division made by Augustus of senatorial and imperial provinces, it was placed in the former class, and was governed by a proconsul. (Hence διοικηταὶ, Acts xix, 88, and coin.) It contained many important cities, among which were the seven churches of the Apocalypse, and it was divided into aëian districts for judicial business. (Hence ἀὐγαπάω, i. e. ἀἰμαπάω, Acts, ibid.) It is not possible absolutely to define the inland boundary of this province during the life of the Apostle Paul; indeed, the limits of the provinces were frequently changed; but it was generally said that it included the territory ancienlly subdivided into Eolus, Ionia, and Doris, and afterward into Myasia, Lydia, and Caria. See MYSIA; LYCIA; BITHYNIA; Phrygia; Galatia. These were originally Greek colonies (see Smith's Smaller Hist. of Greece, p. 40 sq.). Meyer (in his Comment. on Acts xvi, 6) unnecessarily imagines that the divine intimation given to Paul had reference to the continent of Asia, as opposed to Europe, and that the apostle supposed it might have reference simply to "Asia cts Taurum," and therefore attempted to penetrate into Bithynia. The view of Mazzini and De Wette, Acts xxviii, 5 (and of the former on Acts xix, 10, viz. that the peninsula of Asia Minor is intended, involves a bad geographical mistake; for this term "Asia Minor" does not seem to have been so applied till some centuries after the Christian era. Neither is it strictly correct to say that the N. T. as being at that time called A. proconsularis; for the title comprehended, a. the date, and denoted one of Constantine's subdivisions of the province of which we are speaking. (See Conybeare and Howson's Life and Epistles of St. Paul, ch. xiv; Marquardt's Röm. Alterthümer, iii, 130-146.)

7. SEVEN CHURCHES OF ASIA.—These, celebrated in the Apocalypse, in the apostolic times, and as ecclesiastical history, were, as they are classified by the writer of the book of Revelation (ch. 1-iii), Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea, which see under the respective names. See also their respective Rev. (1).

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Coin of Hypereia in Lydia: a military figure pouring the contents of a pateros upon an altar with the five knoed, while the goddess stands on each side. He is depicted in a champion's attire, holding a ribbon in his hand: legend (in Greek) "O Πατρών ευθυνόμενη ἱεράς ἑαυτῆς" (Hypereia under Menander, second third A.D., or Phthian). The coin is a treatise on the functions of the functions of the asirates.

nearly corresponded (see Herod. i. 142). Coins or inscriptions bearing the names of persons who had served the office of asirates one or more times, are known as belonging to the following cities: Nisos, Cyzicus, Hypereia, Laodicea, Perge, Philadelphia, Samos, Smyrna, Thyatira. (Hist. Rom. xvi. 518, ed. Dind.); Eccleia, II. 507; iv. 207; Bockh, Inschr. vol. ii.; Krause, Cistitiae Novocon., p. 71; Wetzelt, On Acta XIX., Herod. v. 88; Hammond, On N. T. in loc.)

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married (Tob. vi, 14), but as being put to flight by the charm used by Tobias on his journey with her (Tob. viii, 3). The rabbins have a number of absurd traditions respecting Asmodeus (אָסָמֶדָא) or Ἀσμοθ (Asmuth) (Talm. Gen. xxviii, 1) as a libidinous daemon (comp. Gen. vi, 1), and indeed the Talmudists represent him as the prince of devils, even Satan himself (see Eisenmenger, Endl. Judenth. ii, 440; Lightfoot, Hor. Hebr. ad Luc. xi, 15). Hence Beelzebub has been supposed to refer to the same daemon. But a similar name (ἀσμόθος, ἀσμοθοῦς) also occurs in the apocryphal book of Daniel, as the destroyer of all mankind; hence some derive the name Asmodeus from the Hebrew אָסָמֶדָא, shamad, to exterminate, which identifies it also with Abaddon (q. v.), the same as Apollyon (Rev. ix, 11, where he is called "a king, the angel of the bottomless pit"), and ὁ ὁσμαθωτός, Wisd. xviii, 23, where he is represented as the "evil angel" (Psa. lixvii, 49) of the plague (Schleusner's Theurz. s. v.), the angel of death (see Ilgen, Zc. Tob. p. 42). Thus the story in Tobit means no more than that the seven husbands died successively on their marriage with Sarah. (For other interpretations, see Fritzsche, Comment. p. 88). Others, however (Gesen. Aengem. Literatur-Zeitschr. 1816, No. 129; De Wette, Bibl. Thk. xii, 545; Veltheim, Ap. Sent. 4, 6) refer it to the Persian word azmadan, to temptation (Castelli L. Pers. col. 24 sq.). In the book of Tobit, this evil spirit is represented as causing, through jealousy, the death of Sarah's seven husbands in succession on the bridal night; gaining the power to do so (as is hinted) through their inconstancy. Tobias, instructed by Raphael, burns on the "ashes of perfume" the heart and liver of the fish which he caught in the Tigris; "the smell which when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him" (Tob. viii, 8). It is obviously a vain endeavor to attempt a rational explanation of this passage. It is thoroughly Jewish demonology, and "the loves of the angels," a strange fancy derived from Gen. vi, 2. Those, however, who attempt this task make Asmodeus the demon of impurity, and suppose merely that the fumes deadened the passions of Tobias and his wife. The rabbins (among other odd fables) make this demon the offspring of the incest of Tubalcain with his sister Noema, and say (in allusion to Solomon's many wives) that Asmodeus once drove him from his kin.dom, but, being dispossessed, was forced to serve in building the Temple, which he did noisely, by means of a mysterious stone Siamir (Calmet, s. v., p. 770; this is a great deal of fanciful and groundless speculation). See generally Wichmann, De Asmodeo spiritu maligo àvdrwscorwv (Lub. 1666); Hosson, De Aschomos daemoni maligimo (Hafn. 1700); Neubauer, De angelo moria exinent Er et. Mohammedanorum (Hafn. 1725); Herz, Schriften der Talmudischen Gesellschaft (Hafn., 1792), i. 1 sqq.; Calmet's Dissertation on the daemon Asmodeus (translated in Arnold's Commentary on the Apocalypse); Ode, De Angelis, p. 611 sqq. See DEMON.

ASMAHAN (Ἀσμαχάν, Ἀσμαχάνος, Joseph. Ant. xii, 6, 1 sqq.; in Joseph. Gorlonid. plur. Asma, Asmāh, Asmath, Asmath, Asmath, Ἀσμάχανος, Ps. lxviii, 32; siut ones, i. e. opulent), the proper designation of the family of the priest Mattathias, whose sons became better known by the surname of the Maccabees. (For the lineage and history of the Asmazans, see the Penny Cyclopaedia, s. v.) See JUDAS MACCABEUS. With Mattathias (B.C. 167) began the great, but patriarchal, part in the history of the Jewish people from the oppressive yoke of the Syrian Seleucidae, which was accomplished by Jonathan, son of Mattathias, already a high-priest in rank—a dignity that was now attached to that of Syrian "merlurch." Simon, another son of Mattathias, became himself he-

editary prince of the Jews. His grandson Aristobulus assumed the diadem, and the royal dignity of the Asmazans continued on the Jewish throne till the interference of Pompey in Jewish affairs. Aristobulus II, the third king of the Asmazan line, was dethroned by the Romans, and upon his sons devolved the perilous endeavor of regaining their ancestral crowns, but without success. The two parties, both pathetically ambitious of the dignities of their lives, the last being Antigonus (whom Antony caused to be beheaded at Antioch, Joseph. Ant. xv, 1, 2), with whom the Asmazan dynasty expired, after a duration of 126 years, in the consulsip of M. Vips. Agrippa and Canin. Gallus, i. e. B.C. 37 (see Joseph. Ant. xiv, 16, 4). The two surviving members of the family of Aristobulus and Marianne, grandchild of the last ruler of the Asmazans, appear, it is true, at first to have striven to maintain a position in life under the Herodian sway suitable to their rank; but they soon fell under the suspicion of King Herod, and, with the assassination of Marianne, the family of the Asmazans was extinguished (apparently after Herod's return from Antioch, where he had met Octavianus on his return from Egypt), B.C. 29; Joseph. Ant. xv, 7, 4). The exploits of the Maccabees under Simon are related in the books of the Apocrypha that bear their name (1 and 2 Macc. among the Jews, מַעַכָּבָא, books of the Megillotza), see Eichhorn, Einl. in die Apokr. Schr. d. A. T. p. 208 sqq.; Jahn, i. ii, 496 sqq.; Berthold, Bibl. ii, 406 sqq.; but the complete history of the Asmazans is given by Josephus (Ant. xii, 6 to xiv, 16), who was himself a descendant of their lineage (Ant. xvii, 7, 1). See MACCABEES.

A'SNAH ( Heb. Assavn, יַסָּנָה, perh. hateful, or thorn, otherwise store-house; Sept. Asanid, the head of one of the families of the Nethinim that returned from the Babylonian captivity with Zerubabel (Ezra ii, 50). B.C. ante 536.

ASnapper (Chald. Osnappar, עֲנַפַּר; some MSS. עֲנַפַּיָּר, Osenapfar, whence Sept. οἰσεναβδρὶς v. r. Naoph; Vulg. Asenaphor), the name of an Assyrian king or satrap who is said to have planted colonies (probable from the same distant root) in Samaria, or perhaps other parts of Palestine and Syria (Ezra iv, 10). On the supposition that a king of Assyria is meant, and by comparison with 2 Kings xvii, 24, many (with Grotius) identify him with Shalmaneser; others (as Rosenmüller, Alterth., i. ii, 105; Hengstenberg, Gesch. d. alttest. Dom. p. 120) compare Ezra iv, 2, (comp. Ezra iv, 2; so Michaelis; but see on the contrary Herzfeld, Gesch. d. Völker Israel, i, 473); while most of the Jewish interpreters assume Sennacherib to be meant. He was probably, however, only a satrap of some of the Assyrian provinces (B.C. cir. 723), and the epithets applied to him in the passage in Ezra (יְנַפַּר, יֹנָפַר, the great and the excellent, i. e. most magnificent, Luke i, 87; Auth. Vers. "the great and noble") is apparently the usual title of persons in that capacity, being indeed perhaps the translation of the official title Osnapser itself (ןַבַּר = Sanscrit asan, great; = Sanscrit parā, noble; see Luzath, Le Sanscritisme de la langue Assyrique, p. 38-40). Bohlen, on the other hand, compares Sanscrit Senap, leader of an army: according to which the title would become merely a designation of an Assyrian general.

A'SON (Asson), one of the Israelites whose "sons" had taken foreign wives on the return from Babylon (1 Esdr. ix, 33); evidently the HABRIK (q. v.) of the true text (Ezra x, 33).

AEMON (Asson), a plain in Galilee near the Sea of Gennesaret (1 Macc. xi, 67, according to the Vulg. and Syr.; the common Greek has Ναζαν, Auth. Vers. "Naasar;" but the initial s has apparently been borrowed from the preceding πανος), probably Haasar.
ASP

(אָסָפ), which is thus Gracised in the Sept., in the tribe of Naphtali (comp. Joseph. Ant. xiii, 5, 7). See HAZON.

ASP (אָסָפ), pe'lem, so called probably from extending itself, Deut. xxxii, 33; Job xx, 14, 16; Isa. xi, 8; "adder," Psa. iviii, 4; xcl, 13; ἄσαγρος, Rom. iii, 8), a venomous kind of serpent, perhaps correctly designated by this rendering, since the Chald., Syr., and Arabic equivalents appear to denote some member of the Crotalus family (see Gesenius, Thesaur. p. 1140). Bohchart (Hieron. iii, 156, ed. Lips.) incorrectly refers to the Syr. name for dragon (comp. his treatise De cespide surda ad Psa. iviii, 5, ibid. p. 161 sq.). Kitto (Pict. Bible, at Job xx, 16) compares the bosom of the Arabs, called by the Egyptians κόρη (κόρη, def., comp. Psa. iviii, 4). This reptile, which more exactly corresponds in name to the Heb., is thus described by Forskal (Descr. Anim. p. 15): "Spotted all over with black and white; a foot long, and about twice as thick as one's thumb; oviparous; the bite instantly fatal, causing the body to swell." See ADON. The "asp" is often mentioned by ancient authors (see Smith's brown, and closely allied to the celebrated cobra-de-cappello of India in its power of swelling the neck when irritated, and of rising on its tail in striking its prey (see Henry Cyclopaedia, s. v.). It is often figured as a sacred symbol on the Egyptian monuments under the name Κριθα (Rawlison's Herodotus, ii, 106). See SERPENT.

Aspalathus (ἀσπαλάθος), a word which occurs only in Ecles. xxiv, 15, of the Apocrypha, where the substance which it indicates is enumerated with other spices and perfumes to which wisdom is compared. It was no doubt one of the drugs employed by the ancients as a perfume and incense, as it is described by Diocorides (i, 19), as well as enumerated by Theophrastus (ix, 7), and by both among aromatic substances. It forms one of the ingredients of the εὐσπήρ, or compound incense made use of by the Egyptian priests, as related both by Plutarch and Dioscorides. From the notices in the classical authors (comp. Theogn. 1135; Theocr. xxiv, 87; Plin. xii, 24, 52) we can only gather that it was a thorny shrub, whose bark, especially of the roots, yielded a fragrant oil. In the Arabian works on husbandry the plant is stated to have an acid taste, and to bear a purple flower, but no fruit (see Smith's Dict. of Class. Antiq. s. v.). Ligum Rhodium is sometimes considered to be one of the kinds of aspalathus described by Dioscorides, but this is a produce of the Canaries Islands, and of the plant called Convulvulus scoparius. By others aspalathus, which has been supposed to be the same thing as Syrian aloe, or that of Rhodes and of Candia, is thought to have been yielded by species of the genus which has been called Aspalathus, and especially by the species A. Cretica, which is now called Anthyllis Hermanniana; but there does not seem to be sufficient proof of this. Others again have held that aspalathus was a kind of agallochum [see ALOE], and Dr. Harris (sub. Ligum.—aloe) seems to have thought that he got rid of a difficulty by suggesting that shafim, which was probably agallochum, should be rendered Aspalathus. Arab authors, as Avicenna and Serapion, give Dar-shishan as the Arabic synonym of aspalathus. They quote some of their own countrymen as authorities respecting it, in addition to Galen and Dioscorides. Hence it would appear to have been a product of the East rather than of the West, as for such they usually give only the Greek name or its translation, and quote only Greek authorities. Avicenna, in addition to his description, says that some think it may be the root of Indian nard. Hence it may justly be inferred that Dar-shishan, which the Arabians thought to be aspalathus, must have come to them from India, or they would not have hazarded this supposition. In India the name Dar-kishan is applied to the bark of a tree which is called kō-reh, or kō-šul. This tree is a native of the Himalayan Mountains from Nepal to the Sutlej, and has been figured and described by Dr. Wallich, in his Tretamen Flora Nepalese, p. 59, t. 46, by the name Myrica squida, in consequence of its fruit, which is something like that of the arbutus, being edible. The leaves, on being rubbed, have a pleasantly aromatic though faint smell. The bark forms an article of commerce from the hills to the plains, being esteemed in the latter as a valuable stimulant medicine. It may also have been the substance named ka-šul in Gladwin's translation of the Persian Uftas-Luvidch, No. 854, as a synonym of Dar-šeshan, which is described as an aromatic bark, while at No. 157 Dar-shishan is considered to be a synonym of ishluza, which seems to be a corruption of aspalathus from the errors of transcribers in the dialectical points. Kōšul has, moreover, been long celebrated.
ASPATHA

by Sanscrit authors, and it may therefore have easily formed one of the early articles of commerce from the East to the West, together with nard, and the myrrh gum from these mountains.—Kitto, s. v. See SPICERIES.

Aspatha (Heb. Aspatha, או"ש, prob. Sanscrit, Aspatha, from a Horse, i.e. by Brahman in the form of a horse [comp. the Persian name Āṣpa-βάγης or Āṣpa-dāγης, Diod. Sic. ii. 38]; Sept. χαρα, etc.), the third of the sons of Haman slain by the Jews of Babylonia (Esth. ix. 7). B.C. 473.

Asperellum or Aspersorium, the brush or mop from which holy water (q. v.) is sprinkled in the Roman Church.

Aspersion (1.) a name given by the early writers to baptism by pouring or sprinkling. See BAPTISM.

(2.) In the Melchisedec story, sprinkling of person or things with the so-called holy water is called "asperation." The water is mixed with salt, and blessed by a given form of benediction for use in the church or at the altar.—Boissonnet, Dict. des Ceremonies, p. 105. See HOLY WATER.

Asphaltites. See Dead Sea.

Asphaltum is probably the substance denoted by the Heb. א"ש, chemar; Arab. chomar (Sept. δασώδαις, Auth. Vers. "slime," Gen. xi. 3; xiv, 10; Exod. ii. 3, where the Leather, like the modern rabbits, trample on it and "eat upon it"); Hebrew names probably refer to the reddish color of some of the specimens (Dioscorides, i. 99). (The Greek name, whence the Latin asphaltum, has doubtless given name to the Lake Asphaltites [Dead Sea], whence it was abundantly obtained.) Usually, however, asphaltum, or open bitumen, is of a shining black color; it is solid and brittle, with a conchoidal fracture, altogether not unlike common pitch. Its specific gravity is from 1 to 1.6, and it consists chiefly of bituminous oil, hydrogen gas, and charcoal. It is found partly as a solid dry fossil, intermixed in layers of plaster, marl, or slate, and partly as liquid tar flowing from cavities in rocks or in the earth, or swimming upon the surface of lakes or natural wells (Burckhardt, ii. 77). To judge from Gen. xiv, 10, mines of asphaltum must have existed formerly on the spot where subsequently the Dead Sea, or Lake Asphaltites, was formed, such as Martil (Travele, iv. 27) discovered on the east bank of the Mauretania. The Palestine earth-pitch, however, seems to have had the preference over all the other sorts (Plin. xxxvii, 23; Dacier, i. 100). It was used among the ancients partly for covering boats, paying the bottoms of vessels (comp. Nieuwblt, ii. 336; Gen. vi. 14; Exod. ii. 3; Josephus, War, iv, 8, 4; Burckhardt, p. 136), partly as a substitute for mortar in buildings; and it is thought that the bricks of which the walls of Babylon were built (Gen. xii. 3; Strabo, xvi, 748; Herod. i. 179; Plin. xxxv, 51; Ammian. Marcell. xxiii, 6; Vitruv. viii. 3; comp. Josephus, Ant. i, 4, 3) had been cemented with hot bitumen, which imparted to them great solidity. In ancient Babylon asphaltum was used made of, also for fuel, as the environrs (in the place called Jâs or Hût, see D’Herbelot, Bib. Orient. s. v. Hût) have it from the earliest times been the abundance of that substance (Diod. Sic. ii. 12; Herod. i. 179; Dion. Cass. xivii. 36; Strabo, xiv, 8, 4; Plut. Alex. c. 35; Theodoret, Quast, in Genes. 89; Ritter, Erz. ii. 540; Buckingham, Mesopot. p. 346). Neither were the ancient Jews acquainted with the medicinal properties of that mineral (Josephus, War, iv, 8, 4). Asphaltum was also used among the ancient Egyptians for embalming the dead. Strabo (xvi) and many other ancient medical writers assert that only liquid asphalt of the Dead Sea was used for that purpose; but it has in more recent times been proved, from experiments made on mummies, that the Egyptians employed slaggy mineral pitch in embalming the dead. This operation was performed in three different ways: first, with slagggy mineral pitch alone; second, with a mixture of this bitumen and a liquor extracted from the cedar, called cedoria; and third, with a similar mixture, to which resinous and aromatic substances were added (Hasty, Mineral, ii. 815). See BITUMEN.

Asphaltum is found in masses on the shore of the Dead Sea, or floating on the surface of its waters. Dr. Shaw (Travels in Barbary, etc., i. 322) says that this bitumen, called the asphaltum pleuris, from which the Dead Sea is so famous, rises at certain times from the bottom of the sea in large pieces of semi-globular form, which, as soon as they touch the surface and the external air operates upon them, burst asunder in a thousand pieces with a terrible crash, like the pulvis fulminans of the chemists. This, however, does not continue, only for a short time; for in deep water it is supposed that these eruptions show themselves in large columns of smoke, which are often seen to rise from the lake. The fact of the ascending smoke has been much questioned by naturalists; and although apparently confirmed by the testimonies of various travellers, collected by Gmelin in his Katalog, it is not established by the more observant travellers of recent years. Pococke (Description of the East, etc., ii. 46) pretends that the thick clumps of asphalt collected at the bottom of the lake have been brought up by subterranean fire, and afterward melted by the agitation of the current. Also Strabo (xiv, 764) speaks of subterranean fires in those parts (comp. Burckhardt, Syria, 394). Dr. Robinson, when in the neighborhood, heard from the natives the same story which had previously been told to Seezeen and Burckhardt, namely, that the asphaltum flows down the face of a precipice on the eastern shore of the lake until a large mass is collected, when, from its great weight or some shock, it breaks off and falls into the sea (Seetzen, in Zach's Monat. Correspond. xviii. 441; Burckhardt, p. 394; Robinson, ii. 219). This, however, he strongly doubts for assigned reasons, and it is agreed that nothing of the kind occurs on the western shore. He rather inclines to receive the testimony of the local Arabs, who affirm that the bitumen only appears after earthquakes. They allege that after the earthquake of 1834 huge quantities of it were cast upon the shore, of which the Jezelins Arabs alone took about 60 kuntos (each of 98 lbs.) to market; and it was cor- porately recollected by the Rev. Eli Smith in a mountainous part that year, which has been purchased at Beirut by the Frank merchants. There was another earthquake on January 1, 1857, and soon after a large mass of asphaltum (compared by one person to an island, and by another to a house) was discovered floating on the sea, and was driven aground on the western side near Usedom. The neighboring Arabs assembled, cut it up with axes, removed it by camel loads, and sold it at the rate of four piastres the rubi, or pound; the product is said to have been about $3000. Except during these two years, the sheik of the Jezelins, a man fifty years old, had never known bitumen appear in the sea, nor heard of it from his father, before the Bib. Researches, 1835. This information may serve to illustrate the account of Josephus that "the sea in many places sends up black masses of asphaltum, which float on the surface, having the form and size of headless oxen" (War, ix, 8, 4); and that of Diodorus (ii. 48), who states that the bitumen is thrown up in masses, covering sometimes two or three acres, and having the appearance of islands.—Kitto, s. v. See PRCH.

Asphar (Ἀσφάρ, v. r. Ἀσφαί, I Macc. ix. 33), a "pool" (Trav. not sea, as the Vulg. and some other versions render, but which often stands in the Sept. for "ים, a pis, or מים, a well"); i.e. a fountain or cistern in the south or south-east of Palestine (in the "wilderness of Thecon or Tekoa), where the Jews under Jonathan Maccabeus had an encampment at the beginning of their struggle with Bacchides (see Joseph.
ASS

ASA (Aṣa, xii, 1, 2); meaning doubtless (if the Dead [Aṣā- phatic] Sea, as Grotius and others suppose) some considerable reservoirs in the direction of Arabia (comp. ver. 25), near the territory of the Nabataeans (see Diod. Sic. xix, 94).

Asphar'as (Ἀσφαρας; Vulg. Mechosator), one of the associates of Zerubbabel in the return from Babylon (1 Esd. v, 9); doubtless a corruption of the Babylonian name. The true text is (Exx. ii, 2).

Asplund, Robert, an English Unitarian minister, born in 1742, educated for the Calvinistic ministry at Highgate and Hackney, and afterward at Aberdeen, where he threw up his beneficary scholarship on becoming a Unitarian in 1800. At 20 he was ordained pastor of the Baptist Church at Newport, Isle of Wight, with liberty (Cabinet) of each Unitarianism. In 1800 he was installed at Gravel Pit Chapel, Hackney, where he remained pastor till his death, Dec. 30, 1845. For years he was a leader among English Unitarians, edited the "Monthly Repository" and the "Christian Reformer," and published a number of sermons and pamphlets. His Life, Works, and Correspondence were published at London (1850).

As'ril (Hebr. Avriel), a fuller form of Asriel; Sept. Ἁσριή, a son of Manasseh (Josh. xvii. 2), apparently first by his own concubine (1 Chron. xvii. 14, where the name is improperly Anglicized as "Ashriel"). B.C. post 856. His descendants were called Asrielites (Hebr. Avrielī, Ἁσριήλ; Sept. Ἁσριήθ, Num. xxvii. 31).

As'rielite. See Ahriel.

ASS (properly יִשְׂרָאֵל, chamor, from the reddish dun color of the hair of the wild ass; female יִשְׂרָאֵל יִתְנְשָׁה; Gr. ὅῳ), (1) a domestic animal (Gen. xii. 16; xxv. 33; xxx. 43; xxix. 5; Josh. vi. 21; xxv. 24; comp. Exod. xx. 17, xxv. 4; xxix. 4, xxix. 4 sq.; 1 Sam. vii. 14, 18; 2 Sam. xiv. 10, 13), found in the East (comp. 1 Chron. xxviii. 30; for Mosaic precepts respecting the animal, see Exod. xx. 17, xxv. 8; xxix. 10, 11; xxix. 4 sq.; Deut. xxvii. 4 sq.; comp. Mishna, Baba Mez. vi. 8; Baba Batra, v. 2), and very serviceable (particularly in the cultivation of the soil, Varro, R. R. ii. 4; Palladi. xvii. 14), although not to be compared with the true wild ass. Moreover, the wild ass is more stately (Olear. Trav. p. 801; estimates a Persian ass to be worth nearly $100; comp. Plin. viii. 68; see Haseklausen, Trav. p. 67), more active, more malleable, and quicker (according to Niebuhr, Reise, i, 811, an ass of ordinary speed will go over 1700 double paces of a man), and of great use in the East (comp. D'Aubigny, 1737; Sonini, ii. 89 sqq.). Asses were therefore (as still) held in great estimation; so that while with us the word ass is a low term of contempt, with the Orientals anciently as now the very opposite was the case (Gen. xlix. 14; comp. Illiad, ix. 568 sqq.; see D'Herbelot, Bibloth. Gr. s. v. Hsma; Freytag, Ad select. ex histor. Halich., p. 59; Geesner, in the Commentator, Soc. Gottii, ii. 82 sqq.; Jablonski, Panta. Erg. iii. 45; Michal, in the Commentator. Soc. Gott. iv. 6 sqq.). The ass (perhaps the young ass, Job i. 3; Num. xxi. 21; 2 Kings iv. 24; Matt. xxii. 2 sq.) was, on account of his sure step over hilly tracts, the usual animal for riding (Exod. iv. 20; Num. xxi. 21; Judg. x. 4, xii. 14; 1 Kings ii. 40, xii. 27; 2 Sam. xix. 26), even for ladies (Josh. xv. 18; Judg. i. 14; 1 Sam. xxv. 23; 2 Kings iv. 22, 24; comp. Fabric. Cod. Apogr. i. 104; see Niebuhr, Besch. p. 44; Schweiger, Reisen, p. 272; Rosenmüller, Morgenl. iii. 223) and nobles (2 Sam. xviii. 29; 1 Kings xii. 14, 29; Zech. ix. 5; comp. Matt. xvii. 12; Lact. De nat. div. xii. 3, comp. Horat. Sat. i. 1. 11; Schögsten, i. 169 sqq.; Mark xi. 1 sqq.; Luke xix. 29 sqq.; John xii. 14 sqq.; see Rusell, Allegro, ii. 49; Porocce, East, i. 309). The last preferred dappled asses, i.e. such as had a brownish-red skin marked with white streaks (Judg. v. 10; comp. Morier, Trav. p. 136; Paulus, Samml. i. 244). No saddle, however, was used from the earliest time (Haseklausen, Trav. p. 66), but simply a covering consisting of a piece of cloth or a cushion (hence ישבש יֵשּׁבש, a bound or gilt ass, means a beast saddled and bridled, Gen. xxii. 8; Num. xxii. 21; Judg. xix. 10), so that the driver (Judg. xix. 8; 2 Kings iv. 24; Talm. תָּקָד, chammar), Mishna, Erub. iv. 10, etc.) ran beside or behind the rider (Haseklausen, Trav. p. 66). The ass, moreover, was not only employed for bearing burdens (Neh. xi. 15; Josh. ix. 4; 1 Sam. xvi. 20; 2 Sam. xi. 18), but even for distant journeys (Gen. xlix. 26; xlix. 3, 13; xlvii. 28; comp. Josephus, Life, 24; Mishna, Parah, xii. 9), and also for drawing the plough (Deut. xxii. 10; comp. Exod. xxii, 13; Isa. xxx. 24; xxiii. 20; so, too, among the Romans, Plin. viii. 68; xviii. 2; Verr. R. R. ii. 6; Colum. vii. 1) and in mills (Matt. xxv. 6; Luke xvii. 2; 2 "asinus molaris," Colum. vii. 2).

Buxtorf, Floril. Hebr. p. 308; comp. Brouckhuyssen, ad Tibull. ii. 1, 8). In war they carried the baggage (2 Kings vii. 7; comp. Polluc. Onom. i. 10), but, according to Isa. xxvii. 7, the Persian king Cyrus had cavalry mounted on asses; and not only Strabo (v. 22) assures us that the Caramanians, a people forming part of the Persian empire, rode on asses in battle, but also Vitruvius (De Architect. iv. 122) explicitly states that Darius Hystaspis made use of the ass in a fight with the Scythians (comp. Elian. Anim. xii. 32). See generally, Bochart, Hieros. i. 148 sqq.; ii. 214 sqq.; Lenzecker, Kreuzen, i. 140 sqq., 146, 155; Winer, I. 546.

The domestic ass, being an animal of a patient, laborious, and mild nature, the emblem of peace and of a similar disposition. Isasschar is called a strong ass (Gen. xlix. 14), in reference to his descendants, as being a settled agricultural tribe, who cultivated their own territory with patient labor, emblematized by the ass. We rarely read of Isasschar being engaged in war. If such a war is mentioned in the East, Jehohakim it is said, in Jer. xxvi. 19, "With the burial of an ass shall he be buried, dragged along, and cast forth beyond the gates of Jerusalem;" an event mentioned by Josephus, who says that "the king of Hailyon advanced with an army, that Jehohakim admitted him readily into Jerusalem, and that Nebuchadnezzar, not wishing to cut off the城 of Jerusalem, instantly put him to death, and cast his dead body unburied without the walls." It is recorded of Christ in Zech. ix. 9, and quoted tennce in Matt. xxvi. 5, that he should be "humble, and sitting on an ass, even on a colt the foal of an ass." As horses were used in war, Christ may not be supposed to have used them. The ass is a humble and peaceable nature of his kingdom. On the contrary, Ephraim is compared to a wild ass, in Hos. vii. 9, and it is he who was untamed to the yoke, and traversed the desert as earnestly in the pursuit of idols as the οἰκητήρ in quest of his mates.

In the gospel is mentioned the μῶλος ἴννας (Matt. xviii. 6; Mark i. 31), to express a large mill-stone, turned by asses, heavier than that turned by women or by slaves. See John's Archgol. § 128, 139.

(11.) The ass is the Equus Asinus of Linneus; by some formed into a sub-genus, containing that group of the Equidae which are not striped like zebras, and have forms and characters differing from the horses, such as a peculiar shape of body and limbs, long ears, an upright mane, a tail only tufted at the end, a streak along the spine, often crossed with another on the shoulders, a braying voice, etc. To designate these animals the Hebrews used various terms, by which, no doubt, though not exactly with the strict scientific sense, different species and distinct races of the group, as well as qualities of sex and age, were indicated; but the contexts in general afford only slight assistance in discriminating them; and reliance on cognate languages is often unavailing, since we find that similar words frequently point to secondary and not to
identical acceptations. The name is assigned by the Auth. Vers. to several distinct Heb. words, viz. מַר (mar), ḫamor, and מָרָא, and the Greek words ἀγαύς and ἀγαῦς. It occurs also in two passages of Eccles. xiii, 19; xxxiii, 24, in the first of which it stands for ἀγαύς; see Hos. xiv, 2; Jer. ii, 7; Joel. ii, 11.

1. The ordinary term מַר (mar, ḫamor) we take to be the name of the common working ass of Western Asia, an animal of small stature, frequently represented on Egyptian monuments with panniers on the back, usually of a reddish color (the Arabic ḫamor and chamara denoting red), and the same as the Turkish ḫamor. It appears to be a domesticated race of the wild ass of Arabia, Mesopotamia, and Southern Persia, where it is denominated gowr. In Scripture this wild original variety is distinguished by the name נָּבָר (nəḇar, Job xxxix, 5; Chald. נָבָר, nəḇar, Dan. v. 21; both rendered "wild ass"), a term most likely derived from the braying voice of the animal. In its natural state it never seeks woody, but upland pasture, mountainous and rocky re- treats; and it is habituated to stand on the brink of precipices (a practice not entirely obliterated in our own domestic races), whence, with protruded

ears, it surveys the scene below, blowing and at length braying in extreme excitement. This habit is beautifully depicted by Jeremiah (xvii, 6; xviii, 6). Varieties of this species are designated by the following terms: נָּבָר (nəḇar) is translated in the Auth. Vers. "young ass," "colt," "foal;" but this rendering does not appear on all occasions to be correct, the word being sometimes used for animals that carry loads and till the ground, which seems to afford evidence of at least full growth (Isa. xxx, 6, 21). נָּבָר (nəḇar, usually "ass" simply) is sometimes unsatisfactorily rendered "she-ass," unless we suppose it to refer to a breed of greater beauty and importance than the common, namely, the silver-gray of Africa, which, being large and indocile, the females were anciently selected in preference for riding, and on that account formed a valuable kind of property. From early ages a white breed of this race was reared at Zobeir, the ancient Dasora and capital of the Orcheni, from which place civil dignitaries still obtain their white asses and white mules. It is now the fashion, as it was during the Parthian empire, and probably in the time of the judges, to dapple this breed with spots of orange or crimson, or of both colors together; and this is probably the meaning of the word נָּבָר (nəḇar) rendered "white" in Judges, v. 10; an interpretation which is confirmed by the Babylonian Sankhotum, who, in answer to King Sapor's offer of a horse to convey the Jewish Messiah, says, "Thou hast not a hundred-spotted horse, such as his (the Messiah's) ass." Horses

and asses thus painted occur frequently in Oriental illuminated MSS, and although the taste may be plea- surable, we conceive that it is the record of remote conquest achieved by a nation of Central Asia, mounted on spotted or clouded horses, and revived by the Par- thians, who were similarly equipped (see Intro. to the Hist. of the Horse, in the Naturalist's Library, vol. xii). No other primeval invasion from the East by horsemen on such animals than that of the so-called Centaurs is

recorded; their era coincides nearly with that of the judges (see Kitt. Fict. Bible, at Judg. v, 10).

Asses have always been in extensive use in the East (Thomson, Land and Book, ii, 407); and they were em- ployed by Joseph's brethren to carry grain from Egypt—a journey to which they are competent, notwithstanding the intervening deserts (Hackett's Illustr. of Script. p. 29). They were abundant in Ancient Egypt (as donkeys still are, Lanc. Mod. Eq. i, 209), where they were employed in treading out grain, and for other purposes (Wilkinson's Anc. Eq. ii, 231). They are not represented on the Assyrian monuments (Lardner's Nineveh, ii, 223), although the onager or wild ass is still celebrated in that region for its swiftness (ib. i, 266).

2. נָּבָר, pe'ere, rendered likewise "wild ass," is a de- rivative of the same root which in Hebrew has pro- duced poræus, horse, and parææus, horsemen, Persians and Parthians. Though evidently a general term, the Scripture uses it in a specific sense, and seems to intend by it the horse-ass or wild ass, which the Greeks denominated hemimoes, and the moderns jug- getai; though we think there still remains some com- mixture in the descriptions of the species and those of the koulan, or wild ass of Northern Asia. Both are

nearly of the same stature, and not unlike in the gen- eral distribution of colors and markings, but the hemimoes is distinguished from the other by its relating

voice and the deficiency of two teeth in the jaws. The species is first noticed by Aristotle, who mentions nine of these animals as being brought to Phrygia by Pharnaces the satrap, of which they were living in the time of his son Pharnabazes. This was while the onager still roamed wild in Cappadocia and Syria,
and proves that it had until then been considered the same species, or that from its rarity it had escaped discrimination; but no doubt remains that it was the gournkar, or horse-ass, which is implied by the name hemiomas. The allusion of Jeremiah, in speaking of the wild ass, suggests that it was a fast and fleet-footed beast, fond of the scorched wild fields when this species, incured to the desert and to want of water, are made the prominent example of suffering. See Mule. They were most likely used in traces to draw chariots. The animals so noticed in Isa. xxii. 7, and by Herodotus, are the hemiomas, or the horse-ass. The most fast and fleet-footed was the Caramanian and Scythian horse, just as the wild as is the most celebrated for its fleetness and velocity. It is actually used as a beast of burden in Egypt, and, therefore, in Alexandria; but among the Arabs and Jews we have the "voice of one crying in the wilderness," a solemn allusion derived from the wild ass, almost the only voice in the desert; and in the distinguishing epithet of Mirvan II, last Ommand, Al-Audar, or the wild ass of Messopomaria—proofs that no idea of contempt was associated with the prophet's metaphor, and that, by such a designation, no insult was intended to the person or dignity of the prince. In more remote ages Tartak or Tarhak was an ass-god of the Avim, and Tawq was the Arabian name of another equine divinity, or a different name for the same Tartak, whose form may possibly be preserved to the present day in the image of the Borak, or mystical camel, which, according to the Koran, bore Mohammed, and is now carried in processions at the Nura. It is shaped like a horse, having a white body with red legs, a passant, and a curved tail. This is the "wild ass" of the ancients. Yet this attribution of the worship of the ass to the Jews (Plut. Symp. iv, 5; Tacit. Hist. v, 4; Diod. Sic. Erc. ii, 225; comp. Josephus, Apion. ii, 7) is a highly ridiculous misconception (see Bernhold, in the Eralog. Anzeig. 1774, No. 92). The historical foundation of this tradition cannot be traced to the well-known legend of a fountain of water discovered in the desert by an ass (Tact. ut sepra), for the arguments adduced by Creuzer (Comment. Herod. i, 270 sqq.) lead to no clear result (see Fuller, Miscell. iii, 8, p. 832 sqq.), and the etymological reference by Hase (De lapide fundamentum, in Ugolini. Theaur. viii) to the Hebrew word Avim, which means "the father" of Arabis and Aramaic "is not the ass, but the tamarin. The same cleavage was traced, in the Stud. u. Krit. 1843, iv. 509 sqq.; Bochart, Hieroz. i, 199 sqq.; comp. Minuc. Fel. ix, 4; and the Talmud, Shabb. v. 1). See generally, on this subject of onomatol, the treatises of Pollemand (Brem. 1700); Morinus (in his Dissert. p. 385-386); Hassius and Ottiun (Erf. 1716); Del Monaco (Neapel. 1715); Bernhard (in the Erl. Grit. Anzeig. 1744, No. 82); Linder (Erc. ad Minuc. Fel. ix, 4); Grape (Lips. 1690); Hassius (in the Bibl. Brem. iii, 1306 sqq); Heino (in his Dissert. i. c. 10); Schulz (in his Dissert. 1); Schumacher (De culu animalium, p. 60-90); Munster (D. Christ. in the Eralog. House, p. 118 sqq). See ONOMATOL.

ASS OF BAALAM—Here we are not sure whether it were a reality or an allegory; an imagination, or a vision of Balaam. Augustine, with the greater number of commentators, supposes it was a certain fact, and takes it literally (Quast. in Gen. 48, 50). He discovers nothing in the whole relation more surprising than the stupidity of Balaam, who heard his ass speak to him, and who replied to it, as to a reasonable person; and adds, as his opinion, that God did not give the ass a reasonable soul, but permitted it to pronounce certain words, to prove the prophet's covenant. Gregory of Nyssa (in Vita Mosia) seems to think that the ass did not utter words, but was speaking by braying as usual, or a little more than usual, the diviner, preferred in drawing presages from the voices of beasts and of birds, easily comprehended the meaning of the ass; and that Moses, designing to ridicule this superstitious art of augury, relates the matter as if the ass really spoke articulately. (See 2 Peter iii. 16). Mark and Lucanus, who also knew Balaam, relate the same thing, as if the ass were a very strange story, but a kind of fiction and allegory, whereby Moses relates what passed only in Balaam's imagination as real history. Philo, in his life of Moses, suppresses it entirely. So most Jewish authors (not Joseph. Ant. iv, 6, 8) consider it, not as a circumstance which actually took place, but as a vision, or some similar occurrence. Le Clerc solves the difficulty by saying Balaam believed...
ASSABIAS, one of the twelve priests selected by Ezra to transport the sacred vessels to Jerusalem (1 Esdr. viii. 54); a corruption for HSHABIAH (q. v.) of the original text (Ezra, viii. 54).

ASSANNAI. See FARTING.

ASSASSINS, a secret military and religious order in Syria and Persia, a branch of the "Ismaelites" (q. v. or "Shiites"). They were suppressed in the 11th century by the Fatimides, but their existence survived in the "Amerikans" (q. v.). The secret doctrines of the Ismaelites, who had their head-quarters in Cairo, declared the descendants of Ismael, the last of the seven so-called imams, to be alone entitled to the caliphate; and gave an allegorical interpretation to the precepts of Islam, which led, as their adversaries asserted, to considering all positive religious tenets equally right, and all actions morally indifferent. The atrocious career of the Assassins was but a natural sequence of such teaching. The founder of these last, Hassan ben-Sabbah el-Homairi, of Persian descent, about the middle of the 11th century, studied at Nishapur, under the great Arabian poet, and subsequently obtained from Ismaelite dais, or religious leaders, a partial insight into their secret doctrines, and a partial consecration to the rank of dai. But, on betaking himself to the central lodge at Cairo, he quarreled with the sect, and was doomed to banishment. He then sailed from the ship, and reaching the Syrian coast, after which he returned to Persia, everywhere collecting adherents, with the view of founding, upon the Ismaelite model, a secret order of his own, a species of organized society which should be a terror to his most powerful neighbors. The internal constitution of the order, which had some resemblance to the orders of Christian knighthood, was as follows: First, as supreme and absolute ruler, came the Sheikh-al-jebal, the Prince or Old Man of the Mountain. His viceroyalty in Jebal, Kohistan, and Syria were the three Div-al-kebir, or grand priors of the order. Next came the dais and refids, which last were not, however, initiated, like the former, into every stage of the secret doctrines, and had no authority as teachers. To the uninitiated belonged, first of all, the fedavis or fedais—i.e. the devoted; a band of resolute youths, the ever ready and blindly obedient executioners of the Old Man of the Mountain. Before he assigned to them their several tasks, he used to have them thrown into a state of ecstasy by the intoxicating influence of the hasiak (the hemp-plant), which circumstance led to the order being called Hashishim, or hemp-eaters. The word was changed by Europeans into As-sassins, and transplanted into the languages of the West with the signification of murderers. The Laiks, or novices, formed the sixth division of the order, and the laborers and mechanics the seventh. Upon these the most rigid observance of the Koran was enjoined; while the initiated, on the contrary, looked upon all positive religion as null. The etiquette of the order, placed by Hassain, the hands of the viceroy of Saba of seven, one of which the second treated, among other things, of the art of worming themselves into the confidence of men. It is easy to conceive the terror which so unscrupulous a sect must have inspired. Several princes secretly paid tribute to the Old Man of the Mountain. Hassan, who died at the age of 70 (1125 A.D.) inured as his successor, Kiasus-Omid, one of his grand priors. Kiasus-Busrag-Omid was succeeded in 1138 by his son Mohammed, who knew how to maintain his power against Nureddin and Jau- Sal-Salheddin. In 1168, Hassan II was rash enough to extend the secret privilege of the initiated—exemption, not to the society for personal profit to the people generally, and to abolish Islam in the Assassin state, which led to his falling a victim to his brother-in-law's dagger. Under the rule of his so
Muhammad II, who acted in his father's spirit, the Syrian Dal-al-kebir, Sinan, became independent, and entered into negotiations with the Christian king of Jerusalem for coming over, on certain conditions, to the Christian faith; but the Templars kept his envoy and rejected his overtures, that they might not lose the yearly tribute which they drew from him. Mohammed was poisoned by his son, Hassan III, who reinstated Islamism, and whence obtained the surname of the New Moelom. Hassan was succeeded by Mohammed II, a boy of nine years old, who, by his effectual efforts, overthrew the sovereignty of Patriarch Chal- doonum and Nestorianus (Rome, 1775, 4to) — Dissertation de Sacris Reiibus (Rome, 1757, 4to): — Comment. de ecclesia, carum revocatia et ango (1766, fol.).

3. Stephen Evodics, another nephew of Joseph Assemani, was born at Tripoli in Syria about 1707. He studied at Rome, and returned to Syria as a missionary of the Propaganda. He was present at the Synod of Lebanon, 1736, at which his uncle acted as legate. Subsequently he spent some months in England, where he was elected a member of the Royal Society. Having established himself at Rome, he was employed as assistant to his uncle, at the Vatican, and on his uncle's death succeeded him as superior keeper of the library. He also became titular Bishop of Apamea. He died Nov. 24, 1782. His literary reputation is not very high. The only works of any consequence which he published are the following: Bibliotheca Medico-Lunarniana et Palatiniana Codicum MSS. Orientalium Catalogus (Florence, 1790); and with notes by his uncle, Bibliothecarum Martirum Orientalium et Occidentalem (Rome, 1748, 2 vols. fol.). To this work, which he compiled from manuscripts in the Vatican, he added the Acts of St. Simon, called "Stylios" in Chaldæa and Latin. He also began a general catalogue of the Vatican manuscripts, divided into three classes, Oriental, Greek and Latin, Italian and other modern languages. He died in 1781, however, he published only the first volume, in 1756, the fire in the Vatican having destroyed his papers. Mal has continued parts of this catalogue in his Scriptorum Veterum nova collectio. — Herzog, i, 560.

Assembly (In Heb. ת入り, "mored", etc.; in Gr. ἀρχαῖος, a term used in the New Testament to denote a congregation or installation of persons legally called out or summoned. See CONGRESSION. (1.) In the universal sense (Acts xvi, 16), and among the Jewish Minor, in the time of the apostles, was divided into several districts, each of which had its own legal assembly. See ASHRAKH. Some of these are referred to by Cicero, and others by Pliny, particularly the one at Ephesus. The regular periods of such assemblies, it appears, were once a year, or at least several times a month; though they were convoked extraordinarily for the dispatch of any urgent business. See ASIA (MINOR). (2.) In the Jewish sense, the word implies a religious meeting, as in a synagogue (Matt. xviii, 17); and in the Christian sense, a congregation of believers (1 Cor. xii, 28); hence the church, the Christian Church, and is used of any particular church, as the Church of Rome (Acts viii, 1) and Antioch (Acts xii, 26). See SYNAGOGUE; CHURCH.

Masters of Assemblies (מְבּוֹרֵּכָה, babîr, "badeyn", or "asaphhoth", lords of the gatherings; Sept. τοις ἀνάφωνοις, Vulg. per magistratos consilium), is a phrase occurring in Eccles. xii, 11, and supposed to refer to the master-spirits or apostles of the meetings of the elders, "sons of the wises" (Prov. viii, 22, of the wise men of Israel), held in Eastern countries, and where sages and philosophers uttered their weighty sayings. See MASTER. The preacher endeavored to clothe the infinitely wise and perfect doctrines which he taught in proper language. They were the words of truth, and were designed to prove quickening to the sluggish soul at goods are, when dwell on (Acts ii, 37). They were received from the one great shepherd or teacher, and...
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came with great power as the sayings of the most wise and eloquent of their learned assemblies; and they would take hold of the hearts and consciences of men, holding them to the obedience of the truth, as was done by a sound board firmly bind and fasten it where we will (see Stuart, Comment. in loc.). Hengstenberg, however (Comment. in loc.), fancifully understands the participators in the sacred collection (or apothegms of Scripture) to be seen. See ECCLESIASTES.

Assembly, General, in Scotland, Ireland, and the United States, denotes the highest court of the Presbyterian Church. It differs from the Anglican Convocation at once in its constitution and in its powers, representing as it does both the lay and the clerical elements in the Church, and possessing supreme legislative and judicial authority in all matters purely ecclesiastical. The General Assembly of the Established Church of Scotland consists of representatives, clerical and lay, from all the presbyteries of the Church. The royal burghs of Scotland also return elders to the General Assembly of the Established Church, and each of the Scottish universities sends a representative. The Assembly meets once a year in the middle of May, at Edinburgh, and sits for ten days. Its duties are prescribed by law. The Moderator, whose election is the first step in the proceedings, after a sermon by his predecessor. In former times this office was sometimes filled by laymen: among others, in 1567, by George Buchanan. In modern times the moderator is a clergyman. 84 prebendaries, composing 83 synods, return members to the General Assembly of the Established Church of Scotland. Its relation to the state is represented by a royal commissioner, who exercises no function in the Assembly beyond that of adding by his presence the sanction of the civil authority to its proceedings. The other functionaries are a principal and a deputy clerk, both clergy-men, and an agent, and an amanuensis, who is not dispatched during the session of the Assembly is referred to a commission, with the moderator as convenor, which meets immediately after the dissolution of the Assembly, and again quarterly. The General Assembly of the Free Church of Scotland, which has 16 synods, comprising 71 presbyteries, and of the Irish Presbyterian Church, are similarly constituted, the principal point of difference being the absence of the royal commissioner. See PRESBYTERY; SYND; FREE CHURCH. For the General Assembly of the Presbyterian Church in the United States, see PRESBYTERIAN CHURCH.—Chambers, Encyclopedia, s. v. Assembly of Divines. See WESTMINSTER.

Asser, or more correctly Asch, the principal author of the Babylonian Talmud. He was born at Babylonia A.D. 553 (A.M. 4113). His Jewish biographers relate that he was appointed head of the college of Sori, in Babylonia, at the age of fourteen! He held this post till his death in 429. Rabbi Abraham ben-Dor asserts, in his Kabbalah, p. 68, that since the days of Rabbi Jeshua-Hannasi, or Rabbeno-Hakkadosh, in no one of the schools had been combined so much knowledge of the law, piety, humility, and magnificence. His fame attracted to his lectures many thousands of students. The expositions of the Mishna which he delivered in his lectures were collected, and form the basis of the Babylonian Talmud. The continuation was ascribed to his discipulus and collator: it was completed seventy-three years after the death of Asche by R. Jose, president of the college of Pumbedita in Babylonia. (Compare the Talmach David, first part, in the years 4127 and 4167; Sheker Jechinu, fol. 117; Halachot Olam, p. 18; Walfi Bibliotheca Hebrew, i, 242.) See TALMUD.

Asser, a learned monk of St. David's, whence (the name of the place in Latin being written Mensapia or Menenia) he obtained the appellation of Asserius Menenensis. Asser was invited to the court of Alfréd the Great, as is generally believed, in about the year 880, but probably earlier, merely from the reputation of his learning. His name is preserved by his Annals Germa (669-821), as well as by the British caves, Hist. Lit. anno 880; Eng. Cyclop. See ALFRÉD.

Asses, Feast of. See FEAST OF ASSES.

Assesment (אכ'סנום או קוקסאמ; also קוקס; יסנום) among the Israelites was of two kinds: (a) ECCLESIASTICAL.—According to Exod. xxxvi, 13, each Israelite (over twenty years old) was obliged to contribute yearly a silver half-shekel (a didrachm, about 55 cents) to the Temple (2 Chron. xxvii, 6). This tax existed still in full force after the Babylonian exile (Matt. viii, 19; Rom. xvi, 26; 2 Cor. xi, 8; 2 Chron. xxxvii, 3). It was levied in the third month after the Passover (Exod. xxvii, 6, 8), and all Jews residing in Palestine were under the obligation of paying it (Josephus, Ant. xviii, 9, 1). See generally the Mishna (Shkedalim, ii, 4), according to which this payment became due between the 15th and 25th of Adar (in March or April). See TEMPLE. After the destruction of the Temple at Jerusalem, the Jews were obliged by a decree of the Emperor Vespasin to pay this sum yearly for the maintenance of the Capitoline at Rome (Joseph. War, vii, 6, 6; Dio Cass. lxvi, 7, p. 1082). An increase of the temple-tax, which the pressure of circumstances appears to have compelled, is mentioned in Neh. x, 29 (see Rashi). Besides this tax there was the tax for the support of the Temple certain definite assessments (2 Kings xii, 4), such as the tithes, first-fruits, and first-born offerings (see each of these in alphabetical order). Yet, on account of the great fertility of the soil and the original proprietorship of each Israelite over these sacred lands, they were certainly not onerous, however much they may resemble direct imports upon the citizens of modern states. (b) CIVIL.—Of these no trace appears prior to the introduction of royalty. But the kings not only required liege duties (1 Sam. viii, 12, 16), but also tribute in kind (1 Sam. vii, 13), from which exemption was allowed only in certain cases (1 Sam. xvii, 22), and likewise personal service (Amos vii, 1), as well as a capitация-tax in extraordinary emergencies (2 Kings xv, 20; xxii, 55). They also received voluntary presents from their subjects and chief vassals (1 Sam. x, 27; xvi, 20; 1 Kings x, 25; 2 Chron. ix, 24; xxvii, 5), as is still customary in the East. See Royal Crowns and Alien Royalties, pri- vate property?) seem also to have been (1 Kings iv, 27 sq.; 1 Chron. xxvii, 26 sq.; xxvi, 10 sq.), as well as tolls on goods in transit (1 Kings x, 15), and even regal privileges and monopolies of a commercial character (1 Kings xix, 28; comp. ix, 26 sq.; xxii, 49). During the exile and later, the Jews of Palestine paid taxes of various kinds to their foreign masters, and of the remnant of the Jews under the Chaldaean regents (see Josephus, Ant. x, 9 and 13). As Persian taxes levied upon the new Jewish colonies are mentioned (Estra iv, 13, 20; vii, 24, 77, tribute, צב, excise, and תַּֽלְמֹךְ, toll (Sept. and Joseph. Ant. xi, 2, 1, in general φόροι, duties; as the Auth. Vers. "tribute" for the first two, "custom" for the last). The distinction between these terms, it is true, is not at all clear; the foregoing text seems to imply that the common term containing the word (Roman law) signifying way-money (from תַּֽלְמֹוכְ, to go), the second (צְבָּא, belo), consumption-tax (from תַּֽלְמֹוכְ, to consume); the first (מַדְלָס, mideleh), the direct (ground or income) tax (apportionment, from תַּֽלְמֹוכְ, to measure out), which individuals had to pay (comp. Lat. demensum), as Grotius and Cocceius have supposed (see Gessius, Hbb. Lez. s. v. several). Aben-Ezra's interpretation of this last by cattle-tax has no good foundation. The governors increased the severe taxation (Neh. vii, 7) by more exacting assumptions of extortion (Neh. vi, 15). We find mention (Estra vi, 5; vii, 20 sq.) of royal exchequers. The priests and Levites were under (Artaxerxes?) ex-
empt from taxes (Exod. vii, 24). In the Ptolemaic period of the Egyptian rule over Palestine instances occur of the farming or leasing out of the collection of the public revenues to private contractors (Joseph. Ant. xii, 4, 1, 4 and 5). The yearly rent of all such dues in Syria, Phoenicia, and Palestine amounted under Ptolemy Evergetes to 16 talents of silver; and we may easily imagine what vexation it occasioned when the taxes reached so enormous a sum (Joseph. Ant. xii, 4, 5). The high taxes raise other points of discussion. The tax is named in the levy of duties (φόρον) upon salt (τριγώναν); the royal tribute (στεφάνων, crown dues, comp. the Lat. "cursum coronarium," see Adam's Rom. Ant. i, 250; in a rescript of Antiochus the Great [Joseph. Ant. xii, 3, 5] this assessment is called technically στρυγ-γώναν φόρον). At first the Jews were obliged to bring a gold "crown-piece" as the expected "gift," but afterward it might be rendered in any coin; such a regal due is indicated in 2 Macc. iv, 9; the third of the seed (τριγώνιον τῆς σποράς), and the half of the produce of the trees (ἱμανὰ τοῦ καρποῦ τοῦ ἡλίους), these latter assessments in kind are common to most nations of antiquity (comp. Pausan. iv, 14, 5; see the Hall. Encyclop. xxxi, 90). There existed also tolls and poll-taxes (οἰκομενικὰ φόρα, Joseph. Ant. xiv, 4, 4; perhaps, however, this refers to Jerusalem only) to the Romans by Pompey; although the country as yet does not seem to have been subject to a yearly payment, but rather to occasional exactations at the caprice of the governor in power at the time. The regular taxes were raised by the native princes (whether yearly is uncertain, comp. Appian, Civ. v, 75; but the Romans were accustomed to impose tribute upon their dependencies, 1 Macc. vii, 2; 2 Macc. vii, 10, and Julius Cæsar ordained this by a special decree [Joseph. Ant. xiv, 10, 5 sq.; comp. 22]). These revenues were not inconsiderable (Joseph. Ant. xiv, 8, 2), and were derived partly from royal lands (Joseph. Ant. xiv, 10, 6) and partly from duties on the ground and buildings (Joseph. Ant. xiv, 9, 1; 10, 4; xv, 2, 1; 8, 4). Josephus, Ant. xiv, 8, 3, likewise mentions a house-tax, either a duty upon the simple dwelling, or the premises in general), and partly from tolls (Joseph. Ant. xiv, 10, 6, 2), and under the Herods were also added very oppressive city taxes (Joseph. Ant. xiv, 7, 5, 4; comp. xiv, 4, 3). In addition to all these, the Jews, in consequence of their partisan warfare against the Romans, were compelled to pay many special war taxes (Joseph. Ant. xiv, 11, 2). As at first single parts of Judea, and finally the whole country, came under the immediate Roman government, the Jews were obliged (Plin. Hist. Nat. xiv, 54 sq., comp. a Acta Romanorum provinciarum mercatus syntagmata in historia, C. H. L. C. L. B. Akad. der Berl. Akademie, 1822 and 1828, Histor. philol. Class. p. 27 sq.), to pay the ground and head tax (Matt. xxiii, 17), with a view to which a census and assessment had already been made out by Augustus (Luke ii, 1, 2; comp. Acts v, 57; see Joseph. Ant. xv, 1, 4), and being under the consular jurisdiction (in Jerusalem) continued still for a long time (Joseph. Ant. xviii, 4, 8), and the tolls (on φόρον and τιμόνα, the Lat. tribunatum et vectigal, Rom. xxiii, 7, see Kypre, Obscr. ii, 183 sq.), which were considerable along the commercial routes (especially between Damascus and Ptolemais, Phoenicia, and the seaports of Jericho and Bethsana, where the expensive balsam and cotton, were exacted as elsewhere. See Custom. These united impose, but especially the taxation (Appian, Syr. 50), severely oppressed the people (Tact. Annales, ii, 45), particularly, no doubt, because they were not apportioned according to an exact ratio of taxation; and, in addition, the procurators of the province, who were responsible for the return of the duties into the imperial treasury, as well as the principal collectors themselves (one such, ψάριον ἡλιοσίαι, under the Emperor Caius, i.e. the name of Capito, is depicted in Philo, ii, 670, comp. 323 sq.), in various ways made use of the collections. Various and remitting taxes, where circumstances rendered it reasonable, demanded, under the long direct Roman rule, only to the President of Syria (Joseph. Ant. xviii, 4, 8). See, generally, P. Zorn, Historia fæci Jüd. subj imperio rom. (Alton. 1734; also in Ugolini T. saur. xxvi); Jest, Gesch. d. israel. d. Anhang, p. 49 sq. — Winer, l, 4. See Censor., Tax.

Aṣšūr (Heb. Aššūr, אָסָכָר, prob. l. q. וַאֶשָּׂר, a nпрp. Sept. Aṣṣūr and Aṣṣwīr; Auth. Vers. "Aššūr," in Gen. x, 11; Num. xxiv, 22, 24; 1 Chron. i, 17; Ezck. xxvii, 22; xxxii, 22; Hos. iv, 20; "Aṣsr" in Exod. iv, 2; Psa. lxxxi, 8; "Aṣṣyr" or "Aṣṣiyans" in Psa. xiv, 25; xix, 23, xxx, 81; xxxi, 8, 11; lam. v, 6; Ezck. xvi, 28; xxiii, 9, 12, 28; Hos. v, 13; xi, 5; xii, 5; Mic. v, 6; elsewhere and usually "Aṣṣyria" in very many occurrences in the O. T., to be understood properly (Gen. x, 11; see Michaelis, Spic. i, 285 sq.; Vater, Comm. i, 125, in loc.) of a state in Western Asia, different from Babylonia (Shinar), of which it was accounted a colony. The metropolis was Nineveh (q. v.), i. c. the Ninus of the Greeks; besides which the cities Rezen, Reshefot, and Calahah (q. v.) severally are named, as apparently included in the same district, although the signification and application of these names are uncertain. (2.) In the books of the Kings (and the prophets) it designates a victorious and tyrannical kingdom, which (according to 2 Kings xviii, 11) included also Mesopotamia, Media (comp. Is. vii, 18; xxiv, 8, 9; xxvii, 26), as well as (according to 2 Kings xvii, 20; 2 Chron. xxxiii, 11) Babylonia, and whose inhabitants are described (Ezck. xxiii, 6, 17, 23) as wealthy (Nineveh being a mart, Nah. iii, 16, the entrepot between the eastern and western trade), but also arrogant (Isa. x, 9 sq.; Zach. x, 11), and occupying himself of the land (Isa. xviii, 2). It is the region also well known to the Greeks as Aṣṣyria (once, Mic. v, 5, called "the land of Nimrod") which, together with its capital Ninus, was destroyed by the Medes and Chaldeans. As in the Bible, we find likewise (a.) in Greek and Roman writers Assyria (Aραπία, Πολ. vi, 1; often Arospin, Strabo, xv, 678, or Aραπία, Dio Cass. lxviii, 29) named as the country shut in on the north by the high mountain range (Mt. Naiphates) of Armenia, on the south almost entirely level, watered by several rivers, and hence very fruitful; which was bounded on the east by Media, on the south by Susiana and Babylonia, on the west (by means of the Tigris) by the Persian empire, and now forms the greater part of the province of Kūrīštan (comp. Pta. v, 13; Strabo, xvi, 736; see Berhard, ad Dionys. Perig. p. 780). (b.) Far often Assyr- ia was the name given by the ancients to the provincial satrapy of the Persian empire, consisting of the joint districts of Assyria and Babylon (Herod. i, 176; comp. 106; Strabo, xvi, 570; Ammian. Mar. xxxii, 20), including Mesopotamia (Arrian, Alc. vii, 21, 2; Ammian. Mar. xxxiv, 5, and even extended at times its name to a part of Asia Minor (Dionys. Perig. 375; comp. mann. V, ii, 424 sq.). Assyria Proper (Herod. i, 102, "the Assyrians who live in Ninus and the Tigris") by the other hand, called the Assyrians (Herod. i, 13, 6; Strabo, xvi, 512; Ammian. Mar. xxxii, 6; in the Syriac, Chethid, Asseamni, Biblioth. Or. lII, 11, 92; by the Talmudists, Chēthid, ʾāṣārī; comp. Dīb, the Arabic name of two streams of this province, Ro-
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senmiller, Alter. ii, i, 118), which was only a province of Assyria, lying between Arrapachitis and the Syrian coast. It was the seat of Manoe (Diod. Sic., v, ii, 450 sq.). See BABAOLIA: MESOPOTAMIA.

Little is known of the early history of the Assyrian empire, for the ancient accounts are not only scanty, but confused, and in some cases contradictory, so that the most deserving efforts of modern (especially recent) scholars have scarcely availed to clear it up (see Assur, Chron. ad mestum, et Nisii ex monumentis antiquis, Frckl. 1756; Uhland, Chronologia sacra in proc. chron. et hist. Babylon. Assyr. monumenta vindicata, Tubing. 18733).

The Biblical notices, which embrace but a small part of its history, do not form a connected whole with those of profane (Greek) authors. The former, coming into conflict with the kingdom of Assyria was founded by Nimrod (q.v.) of Babylon, but its princes are not named earlier than the Israelite king Menahem (2 Kings xv, 19 sq.), and they appear subsequently in the hostile collisions with the two Hebrew kingdoms (comp. Hos. vi, 13; vii, 11). Those thus mentioned are the following: (1) Pul (2 Kings, as above), who entered tributary (B.C. 769) of Israel (under Menahem). (2) Tiglath-Pileser (2 Kings xvi, 7-10; 1 Chron. xxviii, 16 sq.), in the time of Abaz of Judah and Pekah of Israel, the latter of whom, with his ally Rezin (of Damascus Syria), was beaten by him (as a mercenary ally of Abaz), and many of their allies came into the king's tribute. (3) Shalmaneser, who (B.C. 720) overthrew the kingdom of Israel, and carried away the rest of the inhabitants into exile (2 Kings xvii, 5 sq.; xviii, 9). Judah was also tributary to him (2 Kings xvii, 7). Media and Persia formed part of this Assyrian king's dominions (2 Kings xvii, 11), and he made successful inroads against Phoenicia (Joseph. Ant. ix, 14). (4) Senacherib, who (B.C. 718) appeared before Jerusalem under Hezekiah after an attack upon Egypt (2 Kings xix, 13 sq.; xix, 30; Isa. xviii). (5) Esarhaddon (B.C. post 722), the son of the preceding (2 Kings xxiv, 37; Isa. xxxvii, 22; Ezra iv, 2). There is, moreover, mention made of Sargon (only Isa. xx, 1), who probably reigned but for a short time between Shalmaneser and Sennacherib (B.C. 715). None of these names except Sennacherib (Sinacherib, Σαναχέριβ, Herod. ii, 141), the contemporary of the Egyptian king Setho (comp. Berossus, in Joseph. Ant. x, 13), is mentioned in the Bible, and it is difficult to connect it more closely with the Biblical notices, although they by no means agree entirely with each other. In the extracts by Alexander Polyhistor from Berossus (in Euseb. Chron. Armen. i, 44 sq.), Assyrian kings (of the later period) are named in the following series: Phil (more than 520 years afterSemiramis); Sanherib, 18 years; Assurban 8 years; Sammughos, 21 years; his brother, 21 years; Nabopolassar, 20 years; Nabucodonosor (Nebuchadnezzar), 43 years. Yet Sardanapal is mentioned (p. 44) as having engaged his son Nabucodonosor in a matrimonial alliance with the daughter of the Median king Ashshages (Assyrages). By the Ctesias, according to Joseph. Ant. x, 13, Sanherib's son became the Assyrian princes in the following order: Sanherib, Nergilus (Adramêles), Axeris, Sardanapalus, Sarus. This last introduced a barbarian army from beyond the sea, and sent his general, Busalsoros (Nabopolassar), to Babylon; but the latter set himself up as the king of Babylon, and married his son Nabucodonosor to the daughter of the Median Prince Assyrages, and thus Nineveh was overthrown. With the position which both these references assign to Sardanapalus (after Sennacherib) essentially agrees Moses Choren- sis (who, however, probably makes Sardanapalus a contemporary of the Median prince), and agrees with the accounts of Herodotus, Ctesias, and Syncellus (see Baumgarten, Allgem. WeltHist. iii, 549), as to lead to the supposition of a second Sardanapalus (see Suidas, s.v.; the name is perhaps rather a royal
ASSURIM

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ASSYRITES.

ASSAYDAN (only in the plur. "Assydan, Vulg. Assi-


Assydan, vulg. Assydan, A.S.


item than a personal appellation; comp. Rosenmüller, Al...
Assuerus

Leakes (Travel in Asia Minor, p. 128) says: "The ruins of Assos at Behram or Bertian Kalei are extremely curious. There is a theatre in very perfect preservation, and the remains of several temples lying in confused heaps upon the ground. An inscription upon an architrave belonging to one of these buildings shows that it was dedicated to Augustus; but some figures in low relief on another architrave appear to be in a manner worshipping a figure of a deity sculptured upon the hard granite of Mount Ida, which forms the materials of several of the buildings. On the western side of the city the remains of the walls and towers, with a gate, are in complete preservation; and without the walls is seen the cemetery, with numerous sarcophagi of gigantic dimensions. The whole gives, perhaps, the most perfect idea of a Greek city that anywhere exists." See also Fellow’s Asia Minor, p. 46; Wetstein, ii, 592; comp. Quaint, De Asso (Regiom. 1710); Annell, De Asso (Upsal. 1758).

Assur’tus (Ἀσσύριος v. r. Ἀσσύριος), the Grecized form (Tobit xiv, 15) of the Persian royal title usually Anglicized Assur’bus (q. v.).

Assumption of the Virgin, a festival instituted in the Roman Church in commemoration of the death and pretended resurrection of the Virgin Mary, and her triumphant entry into heaven. The apocryphal tradition upon which this festival is founded is as follows: "That the Blessed Virgin died at the age of seventy-two (one hundred and fifty-nine, according to Nicephorus), and that at her death all the apostles of our Lord, except St. Thomas, were miraculously present, having been conveyed in clouds from the various countries where they were preaching; that they buried her at Gethsemane; and that St. Thomas, upon his return to Jerusalem, went as far as the sea of Galilee and expressed such a longing desire to see her face once again, that they opened her tomb, but found there nothing but the grave-clothes, although the grave had been fastened and watched, day and night, by some of the apostles and many other Christians." The Assumption of the Virgin is not always a point of faith in the Roman Church, but is now universally received. The day of celebration is Aug. 15. It is also celebrated in the Greek Church. See Butler, Lives of the Saints, vii, 867; Landor, Eccl. Dict., s. v.

Assumption of Moses, an apocryphal book so called, said to contain an account of the death of Moses and of the translation of his soul to Paradise. Some scholars identify the part of the book about a vision between St. Michael and the devil, alluded to in the Epistle of Jude (ver. 9), who were contained in this book (Morrer, who cites Calmet).—J. A. Fabric. Cod. Pseud-p. V. T. i, 830–847. See Moses.

Assur’u, a less correct form of two names.

1. (Heb. Ashshur), Ἀσσύριος, Sept. and Apoc. Ασσύριον.) An inaccurate method of Anglicizing ( Ezra iv, 2; Psa. lxxxiii, 8) or Grecizing (2 Esd. ii, 8; Jud. xii, 14; v. 1; vi, 17; vii, 20, 24; xii, 16; xiv, 8; xv, 6; xvi, 4) the original [see Assur’tus] word for Assyria (q. v.).

2. (Ἀσσύριος v. r. Ἀσσύριος), while other copies omit; Vulg. Azir.) One of the heads of the "tempel servants," whose descendants are said to have returned from Babylon (1 Esdr. v, 31), doubtless a corruption for the Haran (q. v.) of the true text (Ezra ii, 31).

Assurance, in theology, is a firm persuasion of our being in a state of salvation.

(1.) The doctrine itself has been matter of dispute among divines, and when considered as implying not only that we are now accepted of God through Christ, but that we shall be finally saved, or when it is so taken as to deny a state of salvation to those who are not considered as to be free from all doubt, it is in many views questionable. Assurance of final salvation must stand or fall with the doctrine of personal unconditional election, and is chiefly held by divines of the Calvinistic school. The 18th article of the Westminster Confession (Of the Assurance of Grace and Salvation) says, 'Although hypocrites, and other unregenerated men, may vainly deceive themselves with false hopes and carnal presumptions of being in a state of grace, yet the scourgings of God's providence in his word, which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God, of eternal life, and of a perfect deliverance from all sin, and of the总 assurance of their interest in the love of God, and in all the promises of the gospel, and of our vain diligence and faithfulness in the duties of obedience, the proper fruits of this assurance: so far is it from inclining men to looseness. True believers may have the assurance of their salvation divers ways shaken, diminished and intermitted; as by negligence in preserving it; by falling into some special sin, which wounds the conscience, and grieves the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light. Yet are they never utterly destitute of that need of God, and life of faith, that he is Christ and the brethren, that sincerity of heart and obedience of duty out of which, by the operation of the Spirit, this assurance may in due time be revived, and by the which, in the mean time, they are supported from utter despair.'

(2.) On the other hand, that nothing is an evidence of a state of present salvation but so entire a persuasion as amounts to assurance in the strongest sense, might be denied upon the ground that degrees of grace, of all saving grace, are undoubtedly mentioned in Scripture. Assurance, however, is spoken of in the New Testament, and stands prominent as one of the leading doctrines of religious experience. We have 'full assurance of understanding;' that is, a perfect knowledge and entire persuasion of the truth of the faith of Christ. The 'assurance of faith,' in Hebrews ix, 22, is an entire trust in the sacrifice and priestly office of Christ. The 'assurance of hope,' mentioned in Hebrews vi, 11, relates to the heavenly inheritance, and must necessarily imply a full persuasion that we are the children of God, and therefore 'heirs of his glory;' and from this passage it must certainly be concluded that such an assurance is what every Christian ought to aim at, and that it is attainable. This, however, does not exclude occasional doubt and weakness of faith from the earlier stages of his experience.

(3.) A comforting and abasing persuasion of present acceptance, through Christ, and that such assurance must in various degrees follow true faith. In support of this view the following remarks may be offered: If the Bible teaches that man is by nature
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prone to evil, and that in practice he violates God's law, and is thereby exposed to punishment; that an act of grace and pardon is promised on condition of repentance toward God, and faith in our Lord Jesus Christ; that repentance implies consideration of our ways, a sense of the displeasure of Almighty God, contrition of heart, and consequently trouble and grief of mind, mixed, however, with a hope inspired by the promise of forgiveness, and which leads to earnest application for the actual pardon of sin so promised; it will follow from the above whether (the feeling of humility passing over which he mentions as real Christians. And I really conceive, both from the Harmonia Confessionum and whatever else I have occasionally read, that all reformed churches in Europe did once believe, 'Every true Christian has the divine evidence of his being in favor with God; 1 Thess. 4:17, 1 Cor. 15:17, 1 Thessalon., and many other (if not all) of the reformers frequently and strongly assert that every believer is conscious of his own acceptance with God, and that by a supernatural evidence' (see below).

Thomas Aquinas supposed (Summ. pt. ii, 1, quest. 112, art. 5) a threefold way in which man could ascribe: there was nothing except: 1. Not the scriptural view when sin is forgiven by the mercy of God through Christ, we are by some means assured of it, and peace and satisfaction of mind take the place of anxiety and fear. The first of these conclusions is sufficiently disproved by the authority of Scripture, which exhibits the loosing of the strait gate of heaven, the rising of the dead, and represents it as actually experienced by true believers.

'Therefore being justified by faith.' 'There is now no condemnation to them who are in Christ Jesus.' 'Whosoever believeth is justified from all things.' etc. The quotations might be multiplied, but these are decisive. The notion that, though an act of forgiveness may take place, we are unable to ascertain a fact so important to us, is also irreconcilable with many passages, in which the writers of the New Testament speak of an experience not confined personally to themselves, or to those Christians who were endowed with spiritual gifts, but common to all Christians. 'Being justified by faith, we have peace with God.' 'We joy in God, by whom we have received the reconcilation.' 'Being reconciled unto God by the death of his Son.' 'We have not received the spirit of bondage again unto fear, but the spirit of adoption, by which we cry, Abba, Father.' To these may be added innumerable passages, who express the comfort, the confidence, and the joy of Christ's people: 'their' (by their 'access' to him; their entire union and delightful intercourse with him; and their absolute confidence in the success of their prayers. All such passages are perfectly consistent with deep humility and self-diffidence, but they are irreconcilable with a state of hostility between the parties, and with an unaccustomed and only hoped-for restoration of friendship and favor. An assurance, therefore, that the sins which are felt to be a burden intolerable are forgiven, and that the ground of that apprehension of future punishment which causes the penitent to 'despair his manifold sins,' is taken away by restoration to the favor of the offended God, may be readily admitted. Nothing would be more incongruous and impossible than the comfort, the peace, the rejoicing of spirit, which in the Scriptures are attributed to believers.

'Few Christians of evangelical views have, therefore, denied the possibility of our becoming assured of the truth of the propositions which constitute the doctrine of eternal salvation has not been under discussion), by what means the assurance of the divine favor is conveyed to the mind. Some have concluded that we obtain it by inference, others by the direct testimony of the Holy Spirit to the mind' (Watson, a. v.).

(6) With respect to the history of the doctrine of assurance, Wesley remarks: 'I apprehend that the whole Christian Church in the first centuries enjoyed it. For, though we have few points of doctrine explicitly taught in the small remains of the ante-Nicene fathers, yet I think none that carefully read Clemens Romanus, Irenæus, Polycarp, Origen, or any other of them, can doubt for a moment whether (the feeling of humility passing over which he mentions as real Christians. And I really conceive, both from the Harmonia Confessionum and whatever else I have occasionally read, that all reformed churches in Europe did once believe, 'Every true Christian has the divine evidence of his being in favor with God; 1 Thess. 4:17, 1 Cor. 15:17, 1 Thessalon., and many other (if not all) of the reformers frequently and strongly assert that every believer is conscious of his own acceptance with God, and that by a supernatural evidence' (see below).

Sir W. Hamilton, in a footnote to his article on the English Universities (Discussions on Philosophy, etc.), while speaking on religious tests as a term of admission, has the following passage: 'Assurance, personal assurance (the feeling of certainty that God is propitious to me, that my sins are forgiven, fiducia, plerophorion fidei), was long universally held in the Protestant communities to be the criterion and condition of a true or saving faith. Luther declares that he who hath not assurance spews faith out: and Melancthon makes assurance the test of the regenerate. In the Reformation there was much of the pope's heresy, and it was maintained by Calvin, nay, even by Arminius, and is part and parcel of all the confessions of all the churches of the Reformation down to the Westminster Assembly. In that synod assurance was, in Protestantism, for the first time declared not to be a gracious possession, but a test of faith and practice, and condemned the holders of this, the doctrine of
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of Calvin, and of the older Scottish Church itself. In the English, and more particularly in the Irish Establishment, it still stands a necessary tenet of belief. The doctrine is now, however, disavowed, when apprehended, by Anglican churchmen." These strong statements are controverted in the Brit. and For. Evangelical Review (Oct. 1856), by Cunningham (see the article, and also the remarks of the Reformers, and of the men of the Reformation, Essay iii), who shows that Sir William Hamilton has greatly mistaken the reformed doctrine in representing assurance as, in the opinion of all the reformed churches, an essential part of saving faith. Dr. Cunningham proves, on the contrary, from several of the churchmen who lived before the Reformation, and from the writings of some leading reformers, that, in their opinion, "this assurance was not the proper act of justifying and saving faith, and did not belong to its essence; . . . that it was a result or consequence of faith, posterior to it in the order of nature, and frequently also of time." Regarded as an exposure of Sir William Hamilton's historical inaccuracies, this essay is complete, but as an exhibition of the scriptural doctrine of assurance it is seriously defective. It not only encumbers the doctrine by adding the assurance of final salvation to that of present forgiveness—a mistake full of embarrassment to time and doctrine, and of peril to the interests of practical religion—but it almost puts out of sight that direct and blessed witness of the Spirit to the believer's acceptance which is so prominent a feature of the experimental theology of the Bible, and without which the Christian life must be one of distressing uncertainty and doubt. But Sir William was quite right in saying that the Westminster Assembly was the first Protestant synod that formally declared assurance not to be of the essence of faith. Yet it declares that assurance is practicable and obligatory in very strong language, and calls it "an infallible assurance" [see above (1)].

Wesley, and the Methodist theologians generally, advocate the doctrine of assurance of present (not of eternal) salvation in the sense stated above (2), connecting it with the "witness of the Spirit," as in the following practical passage: "Every man, applying the scriptural marks to himself, may know whether he is one of God's people. Thus, if he know himself, as many as are led by the Spirit of God into all his truth and actions, they are the sons of God" (for which he has the infallible assurance of Holy Writ); secondly, I am thus led by the Spirit of God, he will easily conclude, therefore I am a son of God. Agreeably to this are those plain declarations of John in his first epistle. In verse 1 we know that we do know him, if we keep his commandments (ch. ii, 3). 'Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him; that we are indeed the children of God (ver. 5). 'If ye know that he is righteous, ye know that every one that doeth righteousness is born of him' (ver. 9). 'We know that we have passed from death unto life, because we love the brethren' (ch. iii, 14). 'Hereby we know that we are of the truth, and shall assured our hearts before him' (ver. 19), namely, because we 'love one another, not in word, neither in tongue, but in deed and in truth.' See also ch. iii, 24, and iv, 18. It is the same thing. For the first time it is evident, even of God, from the beginning of the world unto this day, who were more advanced in the grace of God, and the knowledge of our Lord Jesus Christ, than the apostle John at the time when he wrote these words, and the fathers in Christ to whom he wrote. Notwithstanding which, it is evident, both to the apostle himself, and all those pillars in God's temple, were very far from despising these marks of their being the children of God; and that they applied them to their own souls for the confirmation of their faith. Yet all this is no other than rational evidence, the witness of our spirit, our reason, our understanding. It all resolves into this: Those who have these marks as children of God: but we have these marks, therefore we are children of God. But how does it appear that we have these marks? This is a question which still remains. How does it appear that we do love God and our neighbor, and that we keep his commandments? How does it appear to ourselves? not to others. I would ask him, then, that proposes this question, How does it appear to you that you are alive? and that you are now in ease, and not in pain? Are you not immediately conscious of it? By the same immediate consciousness you will know if your soul is alive to God; if you are not relieved from the pain of the body, and have the ease of a meek and quiet spirit. By the same means you cannot but perceive if you love, rejoice, and delight in God. By the same means you must be directly assured if you love your neighbor as yourself; if you are kindly afectioned to all mankind, and full of gentleness and long suffering.

For the Council of Trent (sess. vi, ch. ix, De Justificatione) it decided that "it is on no account to be maintained that those who are really justified ought to feel fully assured of the fact, without any doubt whatever; or that none are absolved and justified but those who believe themselves to be so; or that by this faith only absolution and justification are procured; as if he who does not believe this doubts the promises of God, and the efficacy of the death and resurrection of Christ. For, while no godly person ought to doubt the mercy of God, the merit of Christ, or the virtue and efficacy of the sacraments, so, on the other hand, whoever considers his own finitude and corruption may doubt and find himself in a 'trap,' even in the Catholic faith, since no one can certainly and infallibly know that he has obtained the grace of God." For the Roman Catholic doctrine as contrasted with that of Calvin, see Möhler, Symbolism, § 20. See also the Methodist Quarterly, Oct. 1857, art. iv; Watson, The Church of God, ii, 552; The Initials, ii, 65, 277; Neander, Hist. of Dogm., ii, 586; Wesley, Works, v, 19 sqq.; Cole, Godly Assurance (1683, 4to); Pettit, Treatise on Assurance (1663); Hamilton, On Assurance of Faith (1880, 12mo).

Assyr-in (Aezruim). We must here distinguish between the country of Assyria and the Assyrian empire. They are both designated in Hebrew by עֲבֹר, Asshur, the people being also described by the same term, only that in the latter sense it is masculine, in the former feminine. In the Septuagint it is commonly rendered by Αζρυα (Aeropy) or Αζρυανεος, and in the Septuagint in the A.D. 450 children of the elephant never by Αζρυανεος or Αζρυανα. The Asshirim (Aezruaim) of Gen. xxx, 8, were an Arab tribe; and at Ezek. xxxvii, 6, the word assurim (in our version "Ashurites") is only an abbreviated form of tezkarbox-wood. Assyria derived its name from the progenitor of the Assyrians, or, in the pedigrees of the second son of Shem (Gen. x, 22; 1 Chron, i, 17), a different person from Ashchur, son of Herron, and Caleb's grandson (1 Chron. ii, 24; iv, 5). In later times it is thought that Assur was worshipped as their chief god by the Assyrians (Layard, Nin. and Bab. p. 587).
ASSYRIA

ASSYRIA

See CUNEIFORM INSCRIPTIONS. The extent of Assyria differed greatly at different periods. Probably in the earliest times it was confined to a small tract of low country between the Jebel Maklih, or Taurus range on the N., and the Lesser Zab (Zab Asfal) toward the S., lying chiefly on the immediate bank of the Tigris. Gradually its limits were extended, until it came to be regarded as comprising the whole region between the Armenian mountains (lat. 37° 30' N.) upon the north, and upon the south the country about Bagdad (lat. 38° 30'). Eastward its boundary was the high range of Zagros, or mountains of Kurdistan; westward it naturally remained the Tigris as its boundary, although, according to the views of some, it was eventually bounded by the Mesopotamian desert, while, according to others, it reached the Euphrates. Taking the greatest of these dimensions, Assyria may be said to have extended in a direction from N.E. to S.W. a distance of nearly 500 miles, with a width varying from 300 to 100 miles. Its area would thus have a little exceed 100,000 square miles, or about equal that of Italy.—Kitto, a.v.; Smith, a.v.

I. ASSYRIA PROPER.—1. Ancient Notice of its Position.—This was a great and powerful country, lying on the east of the Tigris (Gen. ii. 14), the capital of which was Nineveh (Gen. x. 11, etc.). Its exact limits in early times are unknown; but when its monarchs enlarged their dominions by conquest, the name of this metropolitan province was extended to the whole empire. Hence, while Homer calls the inhabitants of the country north of Palestine Arimos (evidently the Aramim or Arameans of the Hebrews), the Greeks of a later period, finding them subject to the Assyrians, called the country Assyria, or (v. also) Syria, a name which it has ever since borne. It is on this account that, in classical writers, the names Assyria and Syria are so often found interchanged (Henderson, On Isa. p. 173; Hitzig, Begriff d. Krit. d. Al. Text. p. 98); but it may be questioned whether in Hebrew "Asshur" and "Aram" are ever confounded. The same, however, cannot be affirmed of those parts of the Assyrian empire which lay east of the Euphrates, but west of the Tigris. The Hebrews, as well as the Greeks and Romans, appear to have spoken of them in a loose sense as being in Assyria, because of the Assyrian empire. Thus Isaiah (vii, 7) describes the Assyrians as those "beyond the river." The part east of the Euphrates, which later, and not the Tigris, is introduced at viii. 7, as an image of their power. In Gen. xxv, 18, the locality of the Ishmaelites is described as being east of Egypt, "as thou goest to Assyria," which, however, could only be reached through Mesopotamia and Babylon, and this idea best reconciles the apparent incongruity of that statement in the same book (ii, 14), that the Hittites, or Tigris, runs "on the east of Assyria," i.e. of the Assyrian provinces of Mesopotamia and Babylon; for there can be no doubt that, not only during the existence of the Assyrian monarchy, but long after its overthrow, the name of Assyria was given to those provinces, as having once formed so important a part of it. For example, in 2 Kings xxiii. 29, Nebuchadnezzar is termed the king of Assyria, though resident at Babylon (comp. Jer. ii. 18; Lament. v. 6; Judith i. 7; ii. 1); even Darius, king of Persia, is called, in Ezra vii, 22, king of Assyria (comp. Plin. Hist. Nat. xix. 110); and it is on a similar principle, even Macro. i. 19, the Jews are said to have been carried captive to Persia, i.e. Babylonia, because, as it had formerly been subject to the Assyrians, so it was afterward under the dominion of Persia. (Comp. Herodotus, i. 106, 172; iii. 5; vii. 63; Strabo, ii. 84; xvi. 1; Arrian, vii. 9; Pliny, Nat. Hist. viii. 9; Ammianus Marcellinus, xxiii. 20; xxiv. 2; Justin, i. 12.) One writer, Dionysius Periegetes (v. 972), applies the designation of Assyria even to Asia Minor, as far as the Black Sea. Yet, ultimately, this name again became restricted to the original province east of the Tigris, which was called by the Greeks Assosia (Ptolemy, vi. 1), and more commonly Armenia (Strabo, xiv. 567), or Armenia (Dion Cassius, lixviii. 28), the latter being only a dialectic variety of pronunciation, derived from the Aramaic custom of changing s into t. A trace of the name is supposed to be preserved in that of a very ancient place, Askor, on the Tigris, from four to six hours N.E. of Dial; in his Description of Asia Minor (ii. 152), describes the ruins as those of the "city of Nimrod," and states that some of the better informed of the Turks at Mosul said that it was Al Askar, or Askur, from which the whole country was denominated.

2. Boundaries.—According to Ptolemy, Assyria was in his day bounded on the north by Armenia, the Gordanian or Carduchian mountains, especially by Mount Nipheates; on the west by the River Tigris and Mesopotamia; on the south by Susiana, or Chuzistan, in Persia, and by Babylonia; and on the east by a part of Media, and Mounts Choutbaras and Zagros (Ptolemy, vi. 1; Pliny, Nat. Hist. v. 13; Strabo, xvi. 786). It corresponded to the modern Kurdistan, or country of the Kurds (at least to its larger and western portion), with part of the pashalic of Mosul.—Kitto.

Toward the north Assyria bordered on the strong and mountainous region of Armenia, which may have been at times under Assyrian dominion, but was never reckoned an actual part of the country (See 2 Kings xix. 37.) Toward the east her neighbors were originally a multitude of independent tribes, scattered along the Zagros chain, who have their fitting representatives in the modern Kurds and Lurs—the real sovereigns of that mountain range. Beyond these tribes lay Media, a country almost entirely contained, and thereby brought into direct contact with Assyria in this quarter. On the south, Elam or Susiana was the border state east of the Tigris, while Babylonia occupied the same position between the rivers. West of the Euphrates was Arabia, and higher up Syria, and the country of the Hittites, which last
reached from the neighborhood of Damascus to Anti-
Taurus and Amanus.—Smith.

3. General geographical character.—The country
within these limits is of varied aspect. " Assyria," says Mr. Alaworth (Researches in Assyria, Babylonia,
and Chaldea, Lond. 1838, p. 17), "including Taurus,
is distinguished into three districts: by its structure,
into a district of plutonic and metamorphic rocks,
a district of sedimentary formations, and a district
of alluvial deposits; by configuration, into a district
of mountains, a district of hills, and a district of
low watery plains; by natural productions, into a
country of forests and fruit-trees, of olives, wine,
corn, and pastureage, or of barren rocks; a coun-
try of mulberry, cotton, maize, tobacco, or of barren
clay, sand, pebbly or rocky plains; and into a coun-
try of solitude and desolation, the greatest part of
which is considerably raised above the level of the
rivers. It is covered in spring time with the richest
vegetation, presenting to the eye a carpet of flowers,
varying in hue from day to day; but as the summer advances it
is parched up, and gradually changes to an arid and
yellowish appearance, except along the courses of the rivers.
All over this vast flat are found on both sides of the
natural grass-covered heaps, marking the site of ancient
inhabitations" (Layard, p. 245). Mr. Layard counted
from one spot nearly a hundred (Nineveh and its Re-
main, i, 215); from another above 200 of these lofty
mounds (Nineveh and Bab. p. 245). Those which have
been excavated have in each instance presented
appearances distinctly connecting them with the re-
main of Nineveh. See Nineveh. It may there-
fore be regarded as certain that they belong to the
time of Assyrian greatness, and thus they will serve
to mark the extent of the real Assyrian dominion.

4. Natural Productions.—The most remarkable fea-
ture, says Alaworth, in the vegetation of Taurus,
is the abundance of trees, shrubs, and plants in the north-
cern, and their comparative absence in the southern dis-
trict. Besides the productions above enumerated,
Kurdistan yields gall-nuts, gum Arabic, mastic, mahu-
na (used as sugar), madder, castor-oil, and various
kinds of grain, pulse, and fruit. An old traveller,
Rauwolf, who passed by Mosul in 1574, dwells with
admiration on the finely-cultivated fields on the Ti-
gris, so fruitful in corn, wine, and honey as to remind
him of the Assyrian Rabshakeh's description of his
native country in 2 Kings xvii, 32. Rich informs us
that a great quantity of honey, of the finest quality,
is produced in the hilly district of the eastern part of
the land of Assyria") are kept in hives of mud. The
naphtha springs on the east of the Tigris are less
productive than those in Mesopotamia, but they are
much more numerous. The zoology of the mountain
district includes bears (black and brown), panthers,
lynxes, wolves, foxes, marmots, dormice, fawls and
red deer, roebucks, antelopes, etc., and likewise goats,
but not (as was once supposed) of the Angora breed.
In the plains are found lions, tigers, hyenas, beavers,
jerboas, wild boars, camels, etc.—Kitto.

5. Subdivisions and Principal Towns.—Assyria in
Scripture is generally spoken of indifferently, but
the Hutch (2 K. 257) of Nahum (ii, 7) is an essen-
tient for the Adiabene of the geographers, no name of
a district can be said to be mentioned. The classical
geographers, on the contrary, divided Assyria into a
number of regions—Strabo (xvi, 1 and 4) into A A t i-
ric, Arbela, Arrowa, Apollonioria, Chalmitis, Dolomene,
Calachene, Adiabene, Mesopotamia, etc.; Florovcy
(i, 3) into Arrapha, Apollonia, Adiabene, the Hurri,
country. Apollonia, Arbela, the country of the Sen-
ne, Calache, and Sittacene. These provinces appear to
be chiefly named from cities, as Arbelita from Arabela;
Calcine (or Calachen) from Calah or Halah (Gen.
z, 11); Apollonias from Apolonia; Sittacene from Sis-
taca, etc. Adiabene, however, the mountainous region
of all, derived its appellation from the Zab (Salor) or river
on which it lay, as Ammianus Marcellinus informs us
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(xviii, 20). Ptolemy (v, 18) made Mesopotamia (which he understood literally as the whole country between the Euphrates and the Tigris) distinct from Assyria, just as the sacred writers distinguish "Aram-Naharin" from "Asurur." Strabo (xvi, 1) extended Assyrja to the Euphrates, and even across it into Arabia and Syria! Farthest north lay the province Artacacdia, so called, as Rosenmüller conjectures, from Arab Artash (Artass, see on Name on Genesis, i, 151). South of it was Calacene, by Strabo written Calachene; perhaps the Chalash of 2 Kings xvii, 6; xviii, 11. Next came Adiabene, so important a district of Assyria as sometimes to give names to the whole country, see Adiabene. In Assyrian history, in many pages of the South-Western corner of Persia, or in the Northern part of it lay Arbela, in which was Arbela (now Arbil, of which see an account in Rich's Kurdistan, ii, 14; and Appendix, No. i and ii), famous for the battle in which Alexander triumphed over Darius. South of this lay the two provinces of Apolloniatis and Sitacene. The country of Kir, to which the Assyrians transported the Damascene Syrians (2 Kings xvi, 2; Amos i, 6), was probably the region about the river Kur (the Cyrus of the Greeks), i.e. Iberia and Georgia.

The chief cities of Assyria in the time of its greatness appear to be the following: Nineveh, which is marked by the mounds opposite Mosul (Nebbi-Yunu and Kasuni), and Kalach (Ghalab, now Nurnur); Assur, now Kalch Skerygat; Sargina, or Dur-Sargina, now Khorsabad; Arbela, still Arbil; Opis, at the junction of the Tigris with the Tigris; and Sittaca, a little farther down the latter river, if this place should not rather be reckoned to Babylonia. (See the Journal of the Geographe. Soc. vol. i, part 1, p. 36, Lond. 1803.)

The capital of the whole country was Nineveh, the Ninos of the Greeks (Herodot. i, 109), the Hebrew name being supposed to denote "the abode of Ninnus," the founder of the empire. Its site is believed to have been on the east bank of the Tigris, opposite the modern town of Mosul, where there is now a small town called Nebbi Yunus (i.e. the prophet Jonah), the ruins around which were explored by Rich, and are described in his work on Kurdistan. See Nineveh. In Gen. x, 11, 12, three other cities are mentioned along with Nineveh, viz. Rechoboth, i.e. the city of Beohoboth, the locality of which is unknown. Calach (in our version, kalach) was the place in the territory of Calach above mentioned, or the modern Sulwan, called by the Syrians Chalash; and Reen, "a great city between Nineveh and Calach," which Bochart identifies with the Larissa of Xenophon (Anabasis, iii, 47), and Michaelis with a place called Rezina (Risaun, caput fontis?), destroyed by the Arabs A.D. 772. Rich notices an old place and convent of that name near Mosul (ii, 81). At the town of Al-Kosh, north of Mosul, tradition places the birth and burial of the prophet Nahum, and the Jews resort thither in pilgrimage to his tomb. But, though he is styled an El-khohit (Nah. i, 1), his denunciation against Assyria and Nineveh evidently uttered under Palestine, and St. Jerome fixes his birthplace at Halhaan, a village in Galilee.—Kitto; Smith. See Jonah.

6. Present Condition.—The greater part of the country which formed Assyria Proper is under the nominal sway of the Turks, who compose a considerable proportion of the population of the towns and larger villages, filling many of the public offices with nothing from other Osmanis. The Pasha of Mosul is nominated by the Porte, but is subject to the Pasha of Bagdad; there is also a pasha at Sulaymanesh and Akra; a bey at Arbil, a musullim at Kirkuk, etc. But the aboriginal inhabitants of the country, and of the whole marshy region, are divided Turks from Persia, are the Kurds, the Carduchii of the Greeks; from them a chain of these mountains were anciently called the Carduchian or Goyrdean, and from them now the country is designated Klaproth, in his Asia Polyglotta (Paris, 1822, 4to, p. 75), derives the name from the Persian root krap, i.e. strong, brave. They are still, as of old, a barbarous and warlike race, occasionally yielding a formal allegiance, on the west, to the Turks, and on the east to the Persians, but never wholly subdued; indeed, some of the more powerful tribes, such as the Hakkary, have maintained an entire independence. Some of them are stationary in the more fertile parts of the villages, and live a settled life; but elsewhere, beyond the limits of their own country, as nomadic shepherds; but they are all more or less addicted to predatory habits, and are regarded with great dread by their more peaceful neighbors. They profess the faith of Islam, and are of the Sunni sect. All travellers have remarked the sturdy character and hardy appearance of these ancient Highlanders of Scotland. (See Mr. Ainworth's second work, Travels and Researches in Asia Minor, Mesopotamia, etc., Lond. 1842, 2 vols.)

The Christian population is scattered over the whole region, but is found chiefly in the north. It includes Chaldeans, who form that branch of the Nestorians, which adheres to the Church of Rome, a few Jacobites, or monophysite Syrians, Armenians, etc. But the most interesting portion is the ancient Church of the primitive Nestorians, a lively interest which in this has lately been excited in the religious world by the publications of the American missionaries (see, especially, The Nestorians of Persia, by Asaiah C. Good)." The laic of Chaldeans in the north, of whom Dr. E. Robinson, in the Am. Bibl. Repos. Oct. 1841; Jan. 1842; Rev. J. Perkins, ib. Jan. 1843; and Residence in Persia, N.Y. 1843), see Nestorians. Another peculiar race that is met with in this and the neighboring countries is that of the Yezidites (q.v.), who Grant and Ainworth would likewise connect with the ten tribes; but it seems much more probable that they are an offshoot from the ancient Manichees, their alleged worship of the evil Principality amounting to no more than a reverence which keeps them from speaking of him with disrespect (see Home's in the Am. Bibl. Repos. for April, 1842). Besides the dwellers in towns and the agricultural population, there are a vast number of wandering tribes, not only of Kurds, but of Arabs, Turkomans, and other classes of robbers, who, by keeping the settled inhabitants in constant dread of property and life, check every effort at improvement; and, in consequence of this and the influence of the odious government, many of the good country people are either driven to more than unproductive wastes. A copy of a famous history of Kurdistan, entitled Tarikh al-Ikrad (Akrad being the collective name of the people), was procured by Mr. Rich when in the country, and is now, along with the other valuable Oriental MSS. of that lamented traveller, preserved in the British Museum. See Kurdistan.

II. The Assyrian Empire.—No portion of ancient history is involved in greater obscurity than that of the empire of Assyria. Nor is this obscurity in any very great degree removed by the recent remarkable discoveries of the monumental records of the nation by Layard, Boist, and Loftus.

1. Source of Assyrian History.—In attempting to arrange even the facts deducible from Scripture, a difficulty presents itself at the outset, arising from the ambiguity of the account given of the origin of the earliest Assyrian state in Gen. x, 11. After describing Nimrod, son of Cush, "as a mighty one in power to subdue any opposing nation," and the beginning of his kingdom (or, rather, the first theatres of his dominion) was Babel, and Erech, and Accad, and Calneh, in the land of Shinar," i.e. Babylonia. Then follow the words (as it is in the margin), "Out of that land he (i.e. Nimrod) went out into Assyria and built Nineveh," (quoted Concord. Hebr. Wob. ed. Tynd. p. 225.) Moses is enumerating the descendants of Ham, and it is not likely that he would interrupt the details to give an account of Ashur, a son of Shem, whose posterity are not introduced.
till ver. 21. Besides, in the circumstance of Assur leaving one country to settle in another, there was nothing remarkable, for that was the case with almost all Noah's grandchildren. But if we understand it of Nimrod, then the counsel and the words will be manifest. The design obviously is to represent him as a potent monarch and ambitious conqueror. His brethren, the other sons of Cush, settled in the south, but he, advancing northward, first seized on Babylon, and, proceeding thence into Assyria (already partly occupied by another distant tribe from whom the land took its name), he built Nineveh and the other strongholds mentioned, in order to secure his conquests. This view is confirmed by a passage in Mic. v. 6, where, predicting the overthrow of Assyria by the Medes and Babylonians, the prophet says, "They shall devour the land of Assyria with the sword: and the land of Nimrod in the entrances thereof" (comp. v. 5). It likewise agrees with the native tradition (if we can depend on the report of Ctesias), that the founder of the Assyrian monarchy and the builder of Nineveh was one and the same person, viz., Ninus, from whom it derived its name (q. d. *Nin's Abode,* and some of the moderns have called it Nin-edin); but it was not his proper name, but an opprobrious appellation imposed on him by his enemies. Modern traditiion likewise connects Nimrod with Assyria; for while, as we have seen, the memory of Ashur is preserved in the locality of Ashur, that place is also termed the "city of Nimrod," and (as the learned dame on Titus (in the styled Nimrod's Castle) Rich informs us) "that the inhabitants of the neighboring village of Derwezah consider him as their founder." He adds, that the village story-tellers have a book they call the *Kisheh-Nimirud,* or "Tales of Nimrod.*

It is true that the Authorized Version of Gen. x. 11 is countenanced by most of the ancient translators and by Josephus; but, on the other hand, the one we have preferred is that of the Tarqums of Onkelos and Jonathan, and of Jerome; and (among the moderns) of Bochart, Hyde, Marsham, Wells, Faber, Hales, and many others. Yet, though Nimrod's "kingdom" embraced the lands both of Shinar and Assur, we are left in the dark as to whether Babylon or Nineveh became the permanent seat of government, and consequently whether his empire should be designated that of Babylonia or that of Assyria. No certain traces of it, indeed, are to be found in Scripture for ages after its erection. In the days of Abraham, we hear of a king of Babylon (Gen. xiv. 1) and of the same monarch later (2 K. ii. 13) under the name of Chedorlaomer, who had held in subjection for twelve years five petty princes of Palestina (Gen. xiv. 4), and who, in consequence of their rebellion, invaded that country along with three other kings, one of whom was "Amraphel, king of Shinar." Josephus says "the Assyrians had then dominion over Asia," and he styles these four kings merely commanders in the Assyrian army. It is possible that Chedorlaomer was an Assyrian vicerey, and the others his deputies; for at a later period the Assyrians boasted, "Are not my princes altogether kings?" (Isa. x. 8). Yet some have rather concluded from the narrative that by this time the monarchy of Nimrod, which had been broken up, and at least the seat of government had been transferred to Elam. Be this as it may, the name of Assyria as an independent state does not again appear in Scripture till the closing period of the age of Moses. Balaam, a seer from the northern part of Mesopotamia, in the next century, addressed the kings of the Canaanitish cities, a mountain tribe on the east side of the Jordan, "took up his parable," i. e. raised his oracular, prophetic chant, and said, "Durable is thy dwelling-place! yes, in a rock puttest thou thy nest: nevertheless, wasted shall be the Kenite, until Assur shall lead them captive." In this verse, besides the play upon the word *ken* (the Hebrew for a nest), the reader may remark the striking contrast drawn between the permanent nature of the abode, and the transient possession of it by the occupants. The prediction found its fulfillment in the Kenites being gradually reduced in strength (comp. 1 Sam. xvi. 6), till they finally shared the fate of the Transjordanites, and were swept away into captivity by the Assyrians (1 Chr. v. 26; 2 Kings xvi. 9; xix. 12, 13; 1 Chr. ii. 55.). But, as a counterpart to this, Balaam next sees a vision of retaliatory vengeance on their oppressors, and the awful prospect of the threatened devastations, though beheld in far distant terrors from whom it proceeded. Whose shall live when God doeth this? For ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, but he also [the invader] shall perish forever." This is not without obscurity; but it has commonly been supposed to point to the conquest of the regions that once formed the Assyrian empire, first by the Macedonians from Greece, and then by the Romans, both of whose empires were in their turn overthrown.

In the time of the Judges, the people of Israel became subject to a king of Mesopotamia, Churhan-risha-thaim (Judg. iii. 10), who is by Josephus styled King *Kushana* of the Assyrians; but we are left in the same ignorance as in the case of Chedorlaomer as to whether he was an independent sovereign or only a viceroy for another. The eighty-third Psalm (ver. 9) mentions Ashur as one of the nations leagued against Israel; but as the date of that composition is unknown, nothing certain can be founded on it. The first king of Assyria alluded to in Scripture is *Shalmaneser* the third, who built Nineveh when the prophet Jonathas was sent thither (Jon. iii. 6). Hales supposes him to have been the father of Pul, the first Assyrian monarch named in Scripture, and dates the commencement of his reign B.C. 821. By that time the metropolis of the empire had become "an exceeding great" and populous city, but one pre-eminent in wickedness (Jon. 1. 2; iii. 8; iv. 11). See Jonathas.

The first expressly recorded appearance of the Assyrian power in the countries west of the Euphrates is in the reign of Menahem, king of Israel, against whom "the God of Israel stirred up the spirit of Pul or *Pekah,* king of Assyria" (1 Chron. v. 26), who invaded the country, and exacted a tribute of a thousand talents of silver "that his hand," i. e. his favor, "might be with him to confirm the kingdom in his hand" (2 Kings xix. 19, 20). Newton places this event in the year B.C. 770, in the twentieth year of Pul's reign, the time when Nineveh became the metropolis of the empire.

As to his name, we find the syllable *Pul,* *Pel,* or *Pul* entering into the names of several Assyrian kings (e. g. *Pileser,* Sardanapal-us); and hence some connect it with the Persian *bela,* i. e. high, exalted, and think it may have been part of the title which the Assyrian monarchs bore. Hales conjectures that Pul may have been the second *Belus* of the Greeks, his fame having reached them by his excursions into Western Asia. About this period we find the prophet Hosea making frequent allusions to the practice both of Israel and Judah, of throwing themselves for support on the kings of Assyria. In ch. v. 15; x. 6, our version speaks of their escape from "the hand of the king of Assyria" and of "the king of Assyria" and of "the king of Jareb," but the original there is very obscure; and the next Assyrian monarch mentioned by name is Tiglath-pileser. The suppression of Newton is adopted by Hales, that at Pul's death his dominions were divided between his two sons, Tiglath-pileser and *Nab-** or *Naama,** king of Damascus. The date of whose government or reign the celebrated *era of Nabonassar* took its rise, corresponding to B.C. 747. The name of the other is variously written Tiglath and Tiltagh, Pileser and Pilesor: the etymology of the first is unknown (some think it has a reference to the river Tigris; others to the Tigris: Pileser signifies in Persian "exalted prince.") When Azash, king of Judah, was hard pressed by the combined forces of
In whose reign Tartan besieged and took Ashdod in Philistia (B.C. 725) [see Sargon]; and as Tartan is elsewhere spoken of (2 Kings xviii, 17) as a general of Sennacherib, some have supposed that Sargon is but another name of that monarch, while others would identify him either with Shalmaneser, or with Esarhaddon, Sennacherib’s successor. But the correctness of all these conjectures may fairly be questioned; and we adhere to the opinion of Gesenius (Comment. zu Jesu, in loc.), that Sargon was a king of Assyria, who succeeded Shalmaneser, and had a short reign of two or three years. He thinks the name may be equivalent to Ser-jaunish, “Prince of the Sun.” Von Bohlen prefers the derivation of argum, “gold-colored.” His attack on Egypt may have arisen from the jealousy which the Assyrians entertained of that nation’s influence over Palestine ever since the negotiation between its king Shalmaneser and Hoshea, king of Israel. From many incidental expressions in the book of Isaiah we can infer that there was at this time a strong Egyptian party among the Jews, for that people are often warned against relying for help on Egypt, instead of simply confiding in Jehovah (Isa. xxx, 2; xxxi, 1; comp. xx, 6, 6). The result of Tartan’s expedition against Egypt and Ethiopia was predicted by Isaiah while that general was yet on the Egyptian frontier at Ashdod (Isa. xx, 1-4); and it is not improbable that it is to this Assyrian invasion that the prophet Nahum refers when he speaks (iii, 8-10) of the subjugation of No, i.e. No-ammun, or Thebes, the capital of Upper Egypt, and the captivity of its inhabitants. The occupation of the country by the Assyrians, however, must have been very transient, for in the reign of San...
assysia

gon's successor, Sennacherib, or Sancherib, we find Hezekiah, king of Judah, throwing off the Assyrian yoke, and aligning himself with Egypt (2 Kings xviii. 7, 21). Thus brought against him by a mighty host, which, without difficulty, subdued the fenced cities of Judah, and compelled him to purchase peace by the payment of a large tribute. But "the treacherous dealer dealt very treacherously" (Isa. xxxiii. 1), and, notwithstanding the agreement, pro-
cceeded to the execution of his purpose. He based his success, in the prayers of the "good king" of Judah, the Assyrian was diverted from his purpose, partly by the "rumor" (Isa. xxxvii. 6), of the approach of Tiribaksh, king of Ethiopia, and partly by the sudden and miraculous destruction of a great part of his army (2 Kings xviii. 13, 17; xix. Isa. xxxvi. and xxxvii.). He himself fled (B.C. 712) to Nineveh, where, in course of time, when worshipping in the temple of his god Nisroch, he was slain by his sons Adrammelech and Sharezer, the parricides escaping into the land of Armenia—a fact which is preserved in that country's traditional history. See ANARAT. Regarding the period of Sennacherib's reign from 705 to 681, little is known. The first place where the name of Hezekiah occurs is on the nabonidus cylinder of the British Museum, which contains a copy of the succession of the kings of Babylonia from Nabopolassar to Nebuchadnezzar. Nebuchadnezzar, the last of the dynasty, was in power at the time of the fall of Babylon to the Persians. The capture of Babylon by Nebuchadnezzar was a great event in the history of the world, as it marked the end of the Babylonian empire and the beginning of the Persian empire. Nebuchadnezzar was succeeded by his son Belshazzar, who was a tyrant and a昏君, and was overthrown by the Persians under Cyrus the Great. Nebuchadnezzar was a great king, and his reign was marked by the capture of Babylon, the destruction of the temple of Jerusalem, and the scattering of the Jews into captivity. Nebuchadnezzar was a great military commander, and his armies were victorious in many battles. He was also a great statesman, and his reign was marked by the expansion of the Babylonian empire. Nebuchadnezzar was succeeded by his son Belshazzar, who was a tyrant and a昏君, and was overthrown by the Persians under Cyrus the Great. Nebuchadnezzar was a great king, and his reign was marked by the capture of Babylon, the destruction of the temple of Jerusalem, and the scattering of the ...
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facts militate strongly against the views of Ctesias, whose numbers produce for the founding of the empire the date of B.C. 2192 (Clintor. Fast. Hist. i, 260). The more modest account of Herodotus is at once more probable in itself, more agreeable to Scripture, and more in accordance with the native writer Berosus. Herodotus relates that the Assyrians were "lords of Asia," and that their captive tributary subjects were broken up by a revolt of the subject-nations (i, 90). After a period of anarchy, the length of which he does not estimate, the Median kingdom was formed, 179 years before the death of Cyrus, or B.C. 708. He would thus, it appears, have assigned to the foundation of the Assyrian empire a date not very greatly anterior to B.C. 1250, which is the probable date of the making of the Statues of Lower Zar (Zab Asfal) to the Upper Sea of the Setting Sun." All this he accomplished in the first five years of his reign. At a later date he appears to have suffered defeat at the hands of the king of Babylon, who had invaded his territory and succeeded in carrying off to Babylon various idols from the Assyrian temples (Osterv. Chron. Arm. i, 4), and who in the ninth year of his reign removed the Babylonian captives from Assyria (ii, 172).

The other monarchs of the Kaleb-Sherkat series, both before and after Tiglath-Pilesar, are comparatively insignificant. The later kings of the series are only known to us as the ancestors of the two great monarchs Sardanapalus the first and his son, Shalmaneser or Shalmanesar, who were among the most warlike of the Assyrian princes. Sardanapalus the first, who appears to have been the warlike Sardanapalus of the Greeks (Suidas, s. v.; comp. Hellan. Perg. p. 155), transferred the seat of government from Kaleb-Sherkat to Nimrud (probably the Scriptural Calah), and built out of stones which are magnificent palaces which have recently been unearthed by English explorers. A great portion of the Assyrian sculptures now in the British Museum are derived from this edifice. A description of the building has been given by Mr. Layard (Nin. and its Remains, vol. ii, ch. 1). By an inscription repeated more than a hundred times upon its sculptures we learn that Sar- danapalus carried his arms far and wide through Western Asia, warring on the one hand in Lower Babylonia and Chaldea, on the other in Syria and upon the coast of the Mediterranean. His son, Shalmaneser or Shalmanbar, the monarch who set up the Black Obelisk, is now in the British Museum, to commemorate his victories, was a still greater conqueror. He appears to have overrun Cappadocia, Armenia, Aserbajan, great portions of Media Magna, the Kurdish mountains, Babylonia, Mesopotamia, Syria, and Phoenicia; everywhere making the kings of the countries tributary to him. If we may trust the reading of certain names, or on which we have the consent of the empress, it is agreed, he came in contact with various Scriptural personages, being opposed in his Syrian wars by Benhadad and Hazael, kings of Damascus, and taking tribute from Jehu, king of Israel. His son and grandson followed in his steps, but scarcely equalled his glory. It is thought to be identical with the Biblical Pul, Phul, or Phaltch, who is the first of the Assyrian kings of whom we have mention in Scripture. See Pul.

(4.) The Kings from Pul to Esarhaddon. — The succession of the Assyrian kings from Pul almost to the close of the empire is rendered tolerably certain, not merely by the inscriptions, but also by Jewish records. In the 2d book of Kings we find the names of Pul, Tiglath-Pilesar, Shalmaneser, Sennacherib, and Esarhaddon, following one another in rapid succession (2 Kings xv. 19 and 29; xvii. 3; xviii. 13; xix. 6), and in Isaiah we have the name of "Sargon, king of Assyria," (Isa. xx. 1), the king of the prophet, and who must evidently, therefore, belong to the same series. The inscriptions, by showing us that Sargon was the father of Sennacherib, fix his place in the list, and give us for the monarchs of the last half of the 8th and the first half of the 7th century B.C. the probable order of Tiglath-Pilesar II, Shalmaneser II, Sargon, Sennacherib, and Esarhaddon. For a detailed account of the series of these kings, see each name in its place.
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SYNOPSIS OF TABLE OF ASSYRIAN HISTORY. (Condensed from Dr. J. Oppert’s Chronologie des Assyriens et des Babyloniens, Paris, 1817.) which prefixed to be derived from the monuments and cylinders. The names and dates in brackets are according to other authorities. The asterisk indicates that cylinders have been found bearing the same in cuneiform characters, without text, n. E.

Epoch at which the Chaldaeans place the building of the Tower of Babel (42 aram, or 3940 B.C. 1900 years before).

<table>
<thead>
<tr>
<th>Dynasty</th>
<th>Date</th>
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<tbody>
<tr>
<td>Nebuchadnezzar</td>
<td>605-562</td>
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</tbody>
</table>

I. DYNASTIES NON-SHEMitic, comprehended under the name of Scythian Supremacy during 1500-2500 years.

1. Hamite Kingdom.

2. Asshur Dynasty.

3. Tubal Dynasty (Dominion).

II. SHEMITIC DOMINATION.

I. First Chaldaean Empire. Forty-nine (7) kings during 400 years.

1. First king unknown (!) Ushshum-nera, H.C. cir. 3900.


3. Sardanapalus II.

4. Sack of Nineveh by Chaldaeans, 418 years before the first year of Senacherib.

5. Belshuma I.

6. Belshuma II.

7. Sardanapalus III.

II. Second Dynasty.

1. Shalmaneser I, founder of the palace of Calah (Nimrud).

2. Sennacherib.

3. Ashur-dan-III.

4. Sargon.

5. Esarhaddon.

6. Assyrians.

7. Assur-dan-II.

III. DIVISION OF DOMINION BETWEEN SHEMITES AND ARIANS.

Babylon.

Niniveh.

Pal Ribelson founds the empire of Chaldaea.

Nabonasser.

Nabu.

Chalmaus and Porus.

Finlesus.

Merodach Baladan.

Pharaohs.

Sargon (founded Khorosah) 721-714.

Anakery.

Belishum.

Ashrechdani, son of Sennacherib.

Anakery.

Esarhaddon.

Nabu-nadin.

Cyrus the Persian takes Babylon.

Cambyses the Persian.

Darius the Persian takes the Babylon.

Nabonidus renders himself independent, and reigns with his son Belshuma, about 500-488.

Complete submission of the Chaldaeans to the Persians.

Xerxes I, Ahasuerus of the Jews (Ezra, 473).

(a.) Establishment of the Lower Dynasty.—It seems to be certain that at or near the accession of Pul a great change of some kind or other occurred in Assyria. Berossus is said to have brought his grand dynasty of forty-five kings in the 28th year of the reign of Pul (Polen. an. Euseb. i, c.), and to have made him the first king of a new series. By the synchronism of Menahem (2 Kings xv, 19), the date of Pul may be determined to about B.C. 770. It was only twenty-three years later, as we find by the canon of Ptolemy, that the Babylonians considered their independence to have been restored (ibid.), and the date is probably intended to assign nearly to this same era the great comet which (according to him) broke up the Assyrian empire into a number of fragments, out of which were formed the Median and other kingdoms. These traditions may none of them be altogether trustworthy; but their existence is at least remarkable, and seems to show that about the middle of the eighth century B.C. there must have been a break in the line of Assyrian kings—a revolution, foreign or domestic—and a consequent weakening or dissolution of the bonds which united the conquered nations with their conquerors. The theory put forth by Bion and Polyhistor (Agathias, ii, 25), that the original dynasty of Assyrian kings ended with a certain Belochus or Beles, who was succeeded by a usurper (called by them Beletaras or Balatarus), in whose family the crown continued until the destruction of Nineveh. The general character of the circumstances, and a few points of resemblance in the names—for Belochus is close upon Phaloch, and Beletaras may represent the second element in Tiglath-Pileser (who in the inscriptions is called "Tiglath-Palailtara")—induce a suspicion that probably the Pul or Phaloch of Scripture was really the last king of the old monarchy, and that Tiglath-Pileser II., his successor, was placed in a position in which the former had been called the "Lower Empire." It may be suspected that Berossus really gave this account, and that Polyhistor, who repeated it, has been misrepresented by Eusebius. The synchronism between the revolution in Assyria and the era of Babylonian independence is thus brought almost to exactness, for Tiglath-Pileser is known to have been upon the throne about B.C. 740 (Clinton, Fast. Hell. i, 278), and may well have ascended it in B.C. 747.

(b.) Supposed Loss of the Empire at this Period.—Many writers of repute—among them Clinton and Niebuhr—have hesitated to accept the statement of Herodotus with respect to the breaking up of the whole empire at this period. It is evident, however, both from Scripture and from the monuments, that the shock sustained through the domestic revolution has been greatly exaggerated. Niebuhr himself observes (Vor. trage über alte Geschichte, i, 38) that, after the revolution, Assyria soon "recovered herself, and displayed the most extraordinary energy." It is plain, from Scripture, that in the reigns of Tiglath-Pileser, Shalmaneser, Sargon, Sennacherib, and Esarhaddon, Assyria was as great as at any former era. These kings all warred successfully in Palestine and its neighborhood, and enjoyed great dominion (Ass. iv, 5), and in their reigns the power of the Medes was recognized (2 Kings xvii, 24; Ezra iv, 9). So far from our observing symptoms of weakness and curtailed dominion, it is clear that at no time were the Assyrian arms pushed back for their efforts more sustained and vigorous. The Assyrians had, during the period in which we are considering, the most complete accordance with these representations. They exhibit to us the above-mentioned monarchs as extending their dominions farther than any of their predecessors. The empire is continually rising under them, and reaches its culminating point in the reign of Esarhaddon. The subjects of the kings of this period are fully borne out by the indications of great ness to be traced in the architectural monuments. No palace of the old monarchy equalled, either in size or splendor, that of Sennacherib at Nineveh. No series of kings belonging to it left buildings at all to be compared with those erected by Sargon, his son, and his grandson. The magnificent remains at Kouyunjik and Khorsabad belong entirely to these later kings, while those at Nimrud are about equally divided between them and their predecessors. It is farther noticeable that the writers who may be presumed to have drawn from Berossus, as Polyhistor and Abdy- neus, particularly, through the interpolations of those later kings. Polyhistor said (ap. Euseb. i, 5) that Sen- nacherib conquered Babylon, defeated a Greek army in Cilicia, and built there Tarass, the capital. Abdy- neus related the same facts, except that he substituted for the Greek army of Polyhistor a Greek fleet; and added that Esarhaddon (his Azerdi) conquered Lower Syria and Egypt (Ibid. i, 9). Similarly Menander, the Tyrian historian, assigned to Shalmaneser an expedition to Cyprus (ap. Joseph. Anti. ix, 14), and Herodotus himself admitted that Sennacherib invaded Egypt (ii, 141). On every ground it seems necessary to conclude that the second Assyrian kingdom was really greater and more glorious than the third. It is clear, however, that it the limits of the empire reached their fullest extent, and the internal prosperity was at the highest.

The statement of Herodotus is not, however, without a basis of truth. It is certain that Babylon, about the time of Tiglath-Pileser's accession, ventured upon a revolution, and a revolution accompanied with a certain decrease in the limits of the empire reached their fullest extent, and the internal prosperity was at the highest.

The statement of Herodotus is not, however, without a basis of truth. It is certain that Babylon, about the time of Tiglath-Pileser's accession, ventured upon a revolution, and a revolution accompanied with a certain decrease in the limits of the empire reached their fullest extent, and the internal prosperity was at the highest. In such a situation did it appear to the Tyrians, who seem to reckon it the commence of her independence. See BABY- LON. The knowledge of this fact may have led Her- rodotus into his error; for he would naturally suppose that, when Babylon became free, there was a general dissolution of the empire. It has been shown that this is far from the truth; and it may further be observed that, even as regards Babylon, the Assyrian loss was not permanent. Sargon, Sennacherib, and Esarhad- don all exercised full authority over that country, which appears to have been still an Assyrian foist at the close of the kingdom.

(6.) Successors of Esarhaddon.—By the end of the reign of Esarhaddon the triumph of the Assyrian arms had been so complete that scarcely an enemy was left who could cause her serious anxiety. The kingdoms of Hamath, of Damascus, and of Samaria had been successively absorbed; Phenicia had been conquered; Judea had been made a feudatory; Phælia and Idumea had been subdued. By the close of this century the Assyrian arms had covered, cities placed in Median. Unless in Armenia and Susiana there was no foe left to reduce, and the consequence appears to have been that a time of profound peace succeeded to the long and bloody wars of Sargon and his immediate successors. In Scripture it is remarkable that we hear nothing of Assyria after the reign of Esarhaddon; and profane history is equally literal silent until the attacks begin which brought about her downfall. The monuments show that the son of Esarhaddon, who was called Sardanapalus by Abdy- neus (ap. Euseb. i, 9), made scarcely any military ex- ppeditions, but occupied almost his whole time in the enjoyment of those which were created for him by his adorning his residence—as his predecessors had been accustomed to do—with a record and representation of his conquests, Sardanapalus II covered the walls of his palace at Nineveh with sculptures exhibiting his skill and prowess as a hunter. No doubt the military spirit rapidly decayed under such a ruler; and the indi- rect influence of this line of policy, produced the ruin of a power which had for six centuries been dominant in Western Asia.

(6.) Fall of Assyria.—The fate of Assyria, as a description of which we may begin the first Median attack on Nineveh took place, was, as far as it is to be understood, by the growing boldness and inactivity of the Medes, who became more formidable. When we think of the great power of the Assyr.
year B.C. 683. By what circumstances this people, who had so long been engaged in contests with the Assyrians, and had hitherto shown themselves so utterly unable to resist them, became suddenly strong enough to assume an aggressive attitude, and to force the Ninevites to submit to a siege, can only be conjectured. Whether mere natural increase, or the greater fear of the sword from the east, or the mediocrity of the Median nation at this time so far above its former condition, it is impossible to determine. We can only say that soon after the middle of the seventh century they began to press upon the Assyrians, and that, gradually increasing in strength, they proceeded, about the year B.C. 696, to make war against the Assyrians. By the Treaty of 696 (vii. 11, 12), for some time their efforts were unsuccessful; but after a while, having won over the Babylonians to their side, they became superior to the Assyrians in the field, and about B.C. 625, or a little earlier, laid final siege to the capital. See Media. Sargon, the last king—probably the grandson of Esarhaddon—made a stout and prolonged defence, but at length, finding resistance vain, he collected his wives and his treasures in his palace, and with his own hand setting fire to the building, perished in the flames. This account is given in brief by Abydenus, who probably follows Berosus; and its outline so far agrees with Ctesias (ap. Diod. ii. 29), who assigns an important value to that writer's details of the siege. See Nineveh. In the general fact that Assyria was overcome, and Nineveh captured and destroyed by a combined attack of Medes and Babylonians, Josephus (Ant. x. 5) and the book of Tobit (xv. 13) are agreed. Polyhistor also implies (ap. Euseb. i. 5); and these authorities must be regarded as outweighing the silence of Herodotus, who mentions only the Medes in connection with the capture (i. 106), and says nothing of the Babylonians.

(7.) Fulfilment of Prophecy.—The prophecies of Nahum and Zephaniah (i. 13-5) against Assyria were probably delivered shortly before the catastrophe. The date of Nahum is very doubtful, but it is not unlikely that he wrote about B.C. 718, or at the close of the reign of Hosea. Zephaniah is even later, since he prophesied under Josiah, who reigned from B.C. 639 to 609. If B.C. 625 is the date of the destruction of Nineveh, we may place Zephaniah's prophecy about B.C. 630. The facts in connection with the destruction witnessed historically to the complete destruction which had come upon the Assyrians, using the example as a warning to Pharaoh-Hophra and the Egyptians (ch. xxxi. 22).

It was declared by Nahum (q. v.) emphatically, at the close of his prophecy, that there should be "no healing" (iii. 19). This announcement we find that Assyria never rose again to any importance, nor even succeeded in maintaining a distinct nationality. Once only was revolt attempted, and then in conjunction with Armenia and Media, the latter heading the rebellion. This attempt took place about a century after the Median conquest, during the troubles which followed upon the accession of Darius Hystaspis. It failed signally, and appears never to have been repeated, the Assyrians remaining thenceforth submissive subjects of the Persian empire. They were reckoned in the same strata with Babylon (Herod. iii. 92; comp. 1, 192), and paid an annual tribute, the black talent of silver. In the Persian armies, which were drawn in great part from the subject-nations, they appear never to have been held of much account, though they fought, in common with the other levies, at Thermopylae, at Cunaxa, at Issus, and at Arbela.

(8.) General Character of the Empire.—In the first place, like all the early monarchies which attained to any great extent, the Assyrian empire was composed of a number of separate kingdoms. In the East, conquest has scarcely ever been followed by amalgamation, and in the primitive empires there was not even any attempt at that governmental centralization which we find at a later period in the satrapal system of Persia. As Solomon "reigned over all the kingdoms from the river (Euphrates) unto the land of the Philistines and the border of Egypt," so the Assyrian monarchs bore sway over a number of petty kings—the native rulers of the several countries—through the entire extent of their dominions. They had in each empire, so far as we can learn, sole governors of their own kingdom;—were feudatories of the Great Monarch, of whom they held their crown by the double tenure of homage and tribute. Menahem (2 Kings xv. 19), Hoshea (ibid. xvii. 4), Ahaz (ibid. vii. 8), Hezekiah (ibid. xlix. 14), and Manasseh (ibid. xxvi. 13) were all such. For some time their efforts were unsuccessful; but after a while, having won over the Babylonians to their side, they became superior to the Assyrians in the field, and about B.C. 625, or a little earlier, laid final siege to the capital. See Media. Sargon, the last king—probably the grandson of Esarhaddon—made a stout and prolonged defence, but at length, finding resistance vain, he collected his wives and his treasures in his palace, and with his own hand setting fire to the building, perished in the flames. This account is given in brief by Abydenus, who probably follows Berosus; and its outline so far agrees with Ctesias (ap. Diod. ii. 29), who assigns an important value to that writer's details of the siege. See Nineveh. In the general fact that Assyria was overcome, and Nineveh captured and destroyed by a combined attack of Medes and Babylonians, Josephus (Ant. x. 5) and the book of Tobit (xv. 13) are agreed. Polyhistor also implies (ap. Euseb. i. 5); and these authorities must be regarded as outweighing the silence of Herodotus, who mentions only the Medes in connection with the capture (i. 106), and says nothing of the Babylonians.

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his person (Diod. Sicul. ii. 21, 23; comp. Cephalion, in Syn. pl. 167). Under him there were provisional satraps, called in Isa. x. 8, "princes," of the rank and power of ordinary kings (Diod. Sic. ii. 24). The great officers of the household were commonly eunuchs (comp. Gesenius on Isa. xxxvi, 2). The religion of the Assyrians was, in its leading features, the same as that of the Chaldeans, viz. the symbolical worship of the heavenly bodies, especially the planets. In Scripture there is mention of Nisroch (Isa. xxxvi, 36), Atramnaher, Asammel, Nibha, Tartak (2 Kings xvi, 31), as the names of idols worshipped by the natives either of Assyria Proper or of the adjacent countries which they had subdued, besides planets (see Gesenius, Zu Jeannas, ii. 347). The language did not belong to the Semitic, but to the Medo-Persian family. As Aramian, however, was spoken by a large part of the Western population, it was probably understood by the great officers of state, which accounts for Rabshakeh addressing Hezekiah's messengers in Hebrew (2 Kings xvii, 36), although the rabbins explain the circumstance by supposing that he was an apostate Jew (but see Strabo xvi, 745).--Kitto, s. v.

(9.) Its Extent. -- With regard to the extent of the Assyrian empire very exaggerated views have been entertained by many writers. Ctesias took Semiramis to India, and made the empire of Assyria at least co-extensive with that of Persia in his own day. This false notion has long been exploded, but even Niebuhr appears to have believed in the extension of Assyrian influence over Asia Minor, in the expedition of Memnon—whom he considered an Assyrian—to Troy, and in the derivation of the Lydian Heracles from the first dynasty of Ninevite monarchs (Alte Geschicht. i. 28-9). The information derived from the native monuments tends to contract the empire within more reasonable bounds, and to give it only the expansion which is indicated for it in Scripture. On the west, the Mediterranean and the river Halys appear to have been the extreme boundaries, but the do-
A fuller account of the customs and antiquities of Assyria than has heretofore been possible may be found in the recent works of Rich, Botta, and Layard; see also Mannes, Customs, Arts, and Arms of Assyria, restored from the Monuments, by P. H. Gossé (Lond. 1862); Freznel, Thomas, and Oppert, Expédition en Mésopotamie (Par. 1858); Outline of the Hist. of Assyria, by Sir Robert Nicholl (Lond. 1864); and thus acquainted with the Babylonian inventions and discoveries, who ascended the valley of the Tigris and established in the tract immediately below the Armenian mountains a separate and distinct nationality. Their modes of writing and building, the form and size of their temples, the inscriptions, their religion and worship, in a great measure, were drawn from Babylon, which they always regarded as a sacred land—the original seat of their nation, and the true home of all their gods, with the one exception of Assur. Still, as their civilization developed, it became in many respects peculiar. Their art is of home growth. The alabaster quarries in their neighborhood supplied them with a material unknown to their southern neighbors, on which they could represent, far better than upon enamelled bricks, the scenes which interested them. Their artists, faithful and laborious, acquired a considerable power of rendering the human figure and animal forms with a vivid and striking representation of the principal occupations of human life. If they do not greatly affect the ideal, and do not, in this branch, attain to any very exalted rank, yet even here their emblematic figures of the gods have a dignity and grandeur which is worthy of remark, and which implies the possession of some elevated feelings. But their chief glory is in the representation of the actual. Their pictures of war, and of the chase, and even sometimes of the more peaceful incidents of human life, have a fidelity, a spirit, a boldness, and an appearance of life, which place them high among realistic schools. Their art, it should be also noted, is progressive. Unlike that of the Egyptians, which continues comparatively stationary from the earliest to the latest times, it plainly advances, becoming continually more natural and less uncouth, more life-like and less stiff, more varied and less conventional. The latest sculptures, which are those in the burnished bronze, are in every respect the best. Here the animal forms approach perfection, and in the striking attitudes, the new groupings, and the more careful and exact drawing of the whole, we see the beginnings of a taste and a power which might have expanded under favorable circumstances into the finest excellence of the Greeks. The advanced condition of the art is very evident. It is abundantly evidenced alike by the representations on the sculptures and by the remains discovered among their buildings. They are found to have understood and applied the arch; to have made tunnels, aqueducts, and drains; to have used the lever and the roller; to have engraved gems; to have understood the arts of inlaying, enamelling, and overlaying with metals; to have manufactured glass, and been acquainted with the lens; to have possessed vases, jars, bronze and ivory ornaments, dishes, bells, ear-rings, mostly of good workmanship and elegant forms—in a word, to have attained to a very high pitch of material comfort and prosperity. They were well versed in the art of war, and the most important points barbarians. Their government was rude and inartificial; their religion coarse and sensual; their conduct of war cruel; even their art materialistic and so debasing; they had served their purpose when they had prepared the East for centralized government. Ashur and Assur's scourge to punish the people of Israel (Isa. x. 5-6); they were, therefore, swept away to allow the rise of that Arian race which, with less appreciation of art, was to introduce into Western Asia a more spiritual form of religion, a better treatment of captives, and a superior government.—Smith, s. v.

Antique Gem of Astarte, found by Dr. Wilkes at Damascus; see M. de Vos, Antiqu. Cypr., II, 11, and Dr. Wilkes, Doc. Numor. I, iii, 809 sq., comp. 872; Gesenius, in the Engl. Encycol. xxi, 99. The Greeks and Romans, according to their usual method in treating foreign divinities, compare her to Venus, i.e. Urania (comp. Cie. Nat. Deor, iii,
Astath

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Astronomy

 astrology, science of the stars), a pretended science, which was said to discover future events. As an astrology (according to the old distinction) was of two kinds, natural and judicial. The former predicted certain natural effects which appear to depend upon the influence of the stars, such as winds, rain, storms, etc. But by the latter, it was pretended, could be predicted events which were dependent upon the human will, as particular actions, events, etc. The former was based upon the predestinarian doctrines of Mohammedanism, and was accordingly cultivated with great ardor by the Arabs from the seventh to the thirteenth century. Some of the early Christian fathers argued against the doctrines of astrology; others received them in a modified form. In its public capacity the Roman Church several times condemned the system, but many zealous churchmen cultivated it. Cardinal D'Ailly, "the eagle of the doctors of France" (died 1420), is said to have calculated the horoscope of Jesus Christ, and maintained that the Deluge might have been predicted by astrology. Regiomontanus, the famous mathematician Cardan, even Tycho Brahe and Kepler could not take off the fascination. Kepler saw the weakness of astrology as a science, but could not bring himself to deny a certain connection between the positions (constellations) of the planets and the qualities of those born under them. The Copernican system gave the death-blow to astrology. Belief in astrology is now only-professed in most of the countries, and the great masses of the people believe in it, as the writers no longer believe in them.

Many passages of our old writers are unintelligible without some knowledge of astrological terms. In the technical rules by which human destiny was foreseen, the heavenly houses played a most important part. Astrologers were by no means at one in the way of laying out those houses. A very general way was to draw great circles through the north and south points of the horizon as meridians pass through the poles, dividing the heavens, visible and invisible, into twelve equal parts—six above the horizon, and six below. These twelve parts, or houses, are numbered, starting from the horizon forward, beginning with that which lay in the east immediately below the horizon. The first was called the house of life; the second, of fortune, or riches; the third, of brethren; the fourth, of relations; the fifth, of children; the sixth, of health; the seventh, of marriage; the eighth, of death, or the upper portal; the ninth, of religion; the tenth, of dignities; the eleventh, of friends and benefactors; the twelfth, of enemies, or of captivity. The position of the twelve houses for a given time and place—i.e., the instant of an individual's birth, for instance, was a theme. To construct such a plan was to cast the horoscope.

The houses had different powers, the strongest being the first; as it contained the part of the heavens about to rise, it was called the ascendant, and the point of the ecliptic cut by its upper boundary was the horizon. Each house had one of the heavenly bodies as its lord, who was strongest in his own house. See Ptolemaic opas cosmographia, uranographia, De astra, De natalibus (Nurnb. 1532); Kepler, Harmonicon mundi (Linz. 1619); Prodromus, Diss. cosmograph. (Tub 1596); Pflaaff, Astrol. Tuschebucher for 1822 and 1823; Meyer's Blätter für höhere Wahrh., ii, 141; Quarterly Review, xxvi, 180; Westminster Review, Jan. 1864.

Astronomy (ἀστήρωπογια, the love of the stars), a science which appears to have grown out of astrology (q. v.). The cradle of astronomy is to be found in
ASTRONOMY

Asia. Pliny, in his celebrated enumeration (Hist. Nat. vii, 57) of the inventors of the arts, sciences, and commerce, names one of them as the astronomer to Phoenician mariners, and in the same chapter he speaks of astronomical observations found on burnt bricks (coccilium latericium) among the Babylonians, which ascend to above 2200 years before his time. Alexander sent to Aristotle from Babylon a series of astronomical observations, extending through 1900 years. The astronomical knowledge of the Chinese and Indians goes up to a still earlier period (Pline, Hist. Nat. vi, 17-21). From the remote East astronomy travelled in a westerly direction. The Egyptians at a very early period had some acquaintance with it. To them is to be ascribed a pretty near simultaneous conception of the daily apparent motion of the heavenly bodies, the year of 365 days (Herodotus, ii, 4). The Egyptians were the teachers of the Greeks. Some portion of the knowledge which prevailed on the subject would no doubt penetrate to and become the inheritance of the Hebrews, who do not, however, appear to have possessed any views of astronomy which raised their knowledge to the rank of a science, or made it approach to a more correct theory of the mechanism of the heavens than that which was generally held. A peculiarity of the greatest importance belongs to the knowledge which the Israelites display of the heavens, namely, that it is thoroughly imbued with a religious character; nor is it possible to find in any other nation an instance among the Gentiles at any period, so much pure and elevated piety, in connection with observations on the starry firmament, as may be gathered even in single books of the Bible (Amos vi, 8; Psalm xix). This was no doubt owing in part to the fact that the practice of astrology was interdicted to the Hebrews (Deut. xxviii, 10). As early as the time of the composition of perhaps the oldest book in the Bible, namely, that of Job, the constellations were distinguished one from another, and designated by peculiar and appropriate names (Job ix, 9; xxxviii, 31). In the Bible are found, (1) Hesper (Acts ii, 37), "the morning star," the planet Venus (Isa. xiv, 12; Rev. ii, 28); (2) Kimah (Job 40, 2), "Lucifer," "Pleiades;" (3) Seba (Arabian), "Orion," a large and brilliant constellation, which stands in a line with the Pleiades, but is never seen. Oriental sources prove that the name given of Orion as a huge giant who had warred against God, and as bound in chains to the firmament of heaven (Job xxxviii, 31); and it has been conjectured that this notion is the foundation of the history of Nimrod (Gesen. Comment. zu Jer. 5, 457). (4) Ash (Zeb), (Job ix, 9), "Arcturus, the Great Bear," which has still the same name among the Arabeans (Nieuwh, p. 118). See Job xxxvii, 32, where the sons of Arcturus are the three stars in the tail of the Bear, which stand in a curved line to the left. (5) Nachash (Job xxvi, 13, "the crooked serpent"), Draco, between the Great and the Little Bear; a constellation which spreads itself in windings across the heavens. (6) Dioscouri, Dioskouros (Acts xxviii, 11, "Castor and Pollux"), Gemini, or the Twins, on the belt of the Zodiac, which is mentioned in 2 Kings xxiii, 5, under the general name of "the planets" (Job xxxvii, Mazz. lokh), a word which signifies dwellings, stations in which the sun tarries in his apparent course through the heavens; and also by the kindred term "Maazarom" (Isa. viii, 20), Job xxxvii, 82. (Compare Gen. xxxvii, 9.) The entire body of the stars was called "the host of heaven" (Isa. xl, 26; Jer. xxxiii, 22). (See each of the words here enumerated in its alphabetical order.) No trace is found in the Old Testament of a catalogue of the heavenly bodies, fixed stars, and comets; but in Juse 13, the phrase "wandering stars" (astzieus πανανευρα) is employed figuratively. After the Babylonish exile, the Jews were compelled, even for the sake of their calendar, to attend at least to the course of the stars. A complete system of astronomy, and delineations were made of the shapes that they assume (Mishna, Rosh HaShah. ii, 8; Mitchell, Astron. of Bible, N. Y. 1863). See YEAR.

At an early period of the world the worship of the stars arose from that contemplation of them which in every part of the globe, and particularly in the East, has been found in every age of the world, and in every country. See ADORATION. "Men by nature" "deemed either fire or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven to be the gods which govern the world;" "with whose beauty being delighted, they took them to be gods" (Wisdom xiii, 2). Accordingly, the religious notions of the Egyptians, of the Chaldaeans, Assyrians, and the ancients in general, was nothing else than star-worship, although in the case of the first its origin is more thickly veiled. The sun, moon, and seven planets (those, that is, of the fixed stars which shine with especial brightness) excited most attention, and won the greatest observance. We thus find, among the Babylonians, Jupiter (Belus, Gad, "7, Isa. lxv, 11), Venus (7777, Meni), Isa. lxv, 11, where the first is rendered in the common version "that troop," the second, "that number)." Both of these were considered good principles, the Heb. words both signifying fortune, i.e. good luck. Mercury, honored as the secretary of heaven, is also found in Isa. xlv, 1, "Nemo (222) stoopeth;" Saturn (7772, Kyiun), "Chinn;" Amos v, 26; Mars (7777), "Ner- gal," 2 Kings xvii, 80); the last two were worshipped as principles of evil. The character of this worship was formed from the notions which were entertained of the good or ill which certain stars occasioned. Astrology found its sphere principally in stars connected with the birth of individuals. Thus Herodotus (ii, 82) states that among the Egyptians every day was under the influence of some god (some star), and that according to the day on which each person was born, so would be the events he would meet with, the character he would bear, and the period of his death. Astrology concerned itself also with the determination of lucky and unlucky days; so in Job iii, 5, "Let the day perish wherein I was born;" and Gal. iv, 10, "Ye observe days, months, and years." The Chaldeans, who studied the stars at a very early period, were much given to astrology, and were celebrated for their skill in that pretended science (Isa. xxvii, 13). (See further on this general subject, Hämmer, über die Sternbilder der Araber; Ideler, Unter- suchungen, Berlin, 1809; Heß, Die Sternbilder, Berlin, 1814; Weidler, Hist. Astronom. Viteb. 1714; Neumann, Astronomische Beobachtungen im A. T. Bresl. 1919.)—Kikt., s. v.

ASTROC. JEAN, an eminent French physician, was born at Sauve, in Languedoc, March 19, 1684. His father was a Protestant minister, who, on the revocation of the edict of Nantes, became a Roman Catholic. The son studied in the University of Montpellier, and became M.D. in 1703. In 1710 he was made professor of anatomy and medicine in Toulouse. He was called to Montpellier in 1715, where he remained until 1728. In 1731 he was appointed professor of medicine in the College of France, and he remained in Paris until his death, May 5, 1766. In his profession Astruc was very eminent as teacher, practitioner, and writer; but he is best known to a place for a work published in 1758, entitled Conjectures sur les Memoires originaires dont il parait que Moïse s'est servi pour composer le livre de la Genèse (Brussels and Paris, 1758, 12mo), in which he started for the first time the theory now so prevalent, that the fact that Moses compiled Genesis, in part at least, from pre-existing documents, is evidenced by the distinction between the two names Elohim and Jehovah in the different parts of the book. The work is marked by great skill and
ASTYGES


ASTYGES (Aṣṭyāges, Diodorus 'Aṣṭyaios') was the son and successor of Cyzares (Smith's Dict. of Class. Biog. s. v.), and the last king of the Medes, B.C. 595-590 or B.C. 592-588, who was conquered by Cyrus (Bel and Dragon 1). The name is identified by Rawlinson and Niebuhr (Gesch. Achaër's, p. 92) with Deioces = Ashshubach (Arm.), After Dahaka (Pers.), the bātūr of the book of Daniel, the emblem of the Avesta as a earth, and the chief of the Medes under Herodotus. According to Herodotus, he married the daughter of Ablyates (i., 74), ascended the throne B.C. 595, and reigned thirty-five years (i., 189), with great severity (i., 123). The same historian states that his daughter was married to Cambyses, a Persian noble, but that, in consequence of a dream, the king caused her child (Cyrus) to be exposed as a herdsman, who, on the contrary, brought him up, till, on attaining manhood, he dethroned his grandfather (i., 107). The account of Ctesias (who calls him Astyages, 'Aṣṭyaios', makes him to have been only the father-in-law of Cyrus, by whom he was conquered and starved to death. This was treated with contempt at the Persian court and treacherously left to perish by a royal enchanter (Ctes. Ap. Phot. cod. 72, p. 36, ed. Bekker). Xenophon, like Herodotus, makes Cyrus the grandson of Astyages, but says that Astyages was succeeded by his son Cyzares II, on whose death Cyrus succeeded to the vacant throne (Cyr. i., 5, 2). This account tallies better with the notices in the Book of Daniel (v., 31; vi., 1, 10; and Josephus (Ant. x., 11, 4), where "Darius (q. v.) the Mede" appears to be the same with this Cyzares (q. v.). In that case Astyages will be identical with the "Ahasuerus" (q. v.) named as the father of Darius. See Cyrus.

Aspō'pim (Heb. 'Aspōpim', 'Aṣpōmim, מיקלאים, 'Aṣpōmim, "re'fuge"): a place of safety, where it is not permitted to offer violence to, or touch any person, even though a criminal.

I. Such a purpose was served (see Mishna, Maocch, iii, 1-3, 17, 18); and comp. Philo, De profugii, in his Opp. i., 546 sqq. for the unpremeditated murderer, in accordance with a special usage, by the altar (in the Tabernacle and Temple, Exod. xxv, 14; Num. v., 5), the horns of which were seized by the refuge. See ALTAR. Under the Law there were instituted, in order to rescue such mislayers from the (doubtless very barbarous) blood-revenge (Num. xxxix, 6 sqq.; Deut. iv, 41 sq.; xix, 8 sqq.; comp. Exod. xxv, 14; Josephus, Ant. iv, 7, 4, six free cities (בֹּקֶר): "seven, six". See pœlias φυλαγία, "seven places of sanctuary," Vulg. urbes fugitio- rum, Auth. Ver. "seven, six"; seven places, in different parts of the country, and were some of them sacred, others Levitical cities, namely, east of the Jordan, Bezer, Ramoth-Gilead, and Golan; west of the Jordan, Kedesh, Shechem, and (Hebron) Kirjath-Arba (Josh. xx, 7, 8). Here the fugitive, after having undergone a strict investigation to prove that he had not committed the slaughter intentionally, was obliged to remain until the death of the then incumbent of the high-priesthood (comp. the similar exile according to the Athenian statutes, Hetter. Athen. (Geschw. p. 156); if he quit the city earlier, the blood-sweeper might kill him with impunity (Num. xxxvi, 6 sqq.). The privilege extends to the cities of refuge, ii, 2, to be kept in good order (Deut. xix, 8; for other particulars, see Maocch, ii, 5; Otho, Lex. Rabb. p. 66; on the boundaries of these cities, see the Mishna, Moasaer. iii, 10). Witful murderers (Num. xxxvi, 12; comp. Mishna, Maocch, ii, 6) were to be put to death, after a legal inquisition, even if they had escaped to a city of refuge (Num. xxxvi, 6 sqq.), which is interpreted by Michaelis (Targ. 494 sqq.; Moel. Disputat. test. p. 105 sqq.; Wichmannhausen, De Præsidialia Levitac. urb. (Vit. 1715); Reis, De urbibus refugii V. T. cornuque fructu (Marburg, 1735); Osland, De eanfia Hebr. ( Tubingen, 1673, also in Ugoilini Lexicon. xxxii). The reason for assigning the Levitical cities for this purpose was probably in part from their connection with the sacredness of Jehovah, and partly because the Levites, as guardians of the Law, were present to decide concerning the murder as to whether it was intentional or not (see Carpzov, Appar. p. 540). It is not easy to explain the connection of the expiration of the blood-revenge (D. 19, 5) with the high-priest of the tabernacle. The thing that was regarded as beginning a fresh era (Tabula nova). Bähr (Symbol. ii, 52), following Maimonides (More Nechohim), advances the not improbable supposition that the high-priest was so eminently the head of the theocracy, and representative of the whole nation, that upon his demise every other death should be forgotten, or, at least, mortal eminities buried (for allegorical significations, see Philo, De profugii, i, 466). See Blood-vengeance.

II. Grecoean and Roman antiquity likewise affords mention of the right of asylum (Serv. ad Æs. viii, 441), not only at altars and temples, and sacred places (Herod. ii, 118; Eurip. Hec. 149; Pausan. iii, 6, 5, 6; Dio Cass. xlv, 14; Strabo, v, 293; Tacit. Annal. iii, 60, 1; Flor. ii, 12), but also in cities and their vicinity (Polyb. v, 14, 4; comp. Potte, Greek Ant. i, 48; see Cramer, De ara extem. templi sec. p. 16 sqq.; Dougal. Annal. i, 102 sqq.), for insolvent debtors (Plutarch. De ostiando aed. 3). Slaves who had fled from the severity of their masters (comp. Philo, Opp. ii, 468), also for murderers. An especially famous city of exemption was Daphne, near Antioch (2 Macc. iv, 33), also as the temple of Diana at Ephesus (Strabo, xiv, 641; Apollon. Ephes. Ep. 60). But as the abuse of the privilege was often intentional, for the purpose of avoiding the civil jurisdiction, it was circumscribed by Tiberius throughout the Roman empire (Suet. Tib. 87; comp. Ernesti Exco. in loc.). On the immunities referred to in Acts xvi, 12, see COLONY. (On cities of refuge in Abyssinia, see Ruppell. ii, 71.)—Winer, i, 379. See CITY OF REFUGE.

III. The privilege of asylum was retained in the Christian Church, probably in imitation of the cities of refuge, under the old dispensation. All criminals who fled to such asylum were held to be safe, and any person violating an asylum was punished with excommunication. All Christian churches, in the early ages, protected the privilege of asylum, with the right of asylum. It was introduced by Constantine, and first regulated by law under the emperors Theodosius the Great, Arcadius, Honorius, Theodosius, and Justinian. The multiplication of these privileged places soon became exceedingly inconvenient, and it was found necessary to circumscribe the privilege in different ways. The abstract right of asylum by various limitations. Bishops and councils became jealous of the interference of the civil power in this matter: they contended strongly for the right of sanctuary, and continued to uphold it to an injurious and demoralizing extent. The privilege was extended by the councils of Orange, A.D. 411; of Orleans, 411; of Arles, 541; of Macon, 566;
ASYNCRITUS 502

of Rheims, 630; of Toledo, 681. It was recognised and confirmed by Charlemagne and his successors. The practice long prevailed in popish countries; but the evils at length became so enormous, that even popes and councils were obliged to set limits to the privilege. The custom has now become extinct, or has been greatly reformed.—Bingham, Orig. Eccles. bk. viii, ch. xi.

IV. Laws of King Alfred recognised the right of asylum in England. It was not till the year 1867, in the reign of Henry VII, that by a bull of Pope Innocent VIII it was declared that thieves, robbers, and murderers, having taken refuge in sanctuaries, should sally out and commit fresh offences, and then return to their place of shelter, they might be taken out by the king's officers. It was only by an act of Parliament, passed in 1584, after the Reformation, that persons accused of treason were denied the advantage of sanctuary. After the complete establishment of the Reformation, however, in the reign of Elizabeth, neither the churches nor sanctuaries of any other description were allowed to become places of refuge for either murderers or other criminals. But various buildings and precincts in and near London continued for a long time to afford shelter to the poor and destitute. At length, in 1697, all such sanctuaries, or pretended sanctuaries, were finally suppressed by the act 8 and 9 William III, chap. 26.—Fenner Cyclop. s. v.

On the subject generally, see Holcroft, Abhandlung von den Asylen (Haf. 1801, 2vo); Dunn, Über das Ursprung des Asylrechts und dessen Schicksale und Übertrete in Europa (in Reyssiger und Wilder, Zeitschrift für deutsches Recht, iii, 321 sq.); Paulin, Regul-Encycl. i, 1889 sq.; comp. Lienner, De aquinis (Lips. 1673); Moreius, Archologie (Lips. 1673); Kampmüller, De aquinis synodales (Lips. 1672); Le Römer, De aquis clericis (Halle. 1792); Zeche, De iure aquil eccles. (Ingolst. 1761); also in Schmidt's Thea. juris. eccl. v, 284; Neinger, De origine aquil eccles. (Frib. 1788). Other treatises are by Benzol (in his Disert. Acad. i, 487), Carlholm (Upps. 1862), Goetsa (Gen. 1650), Ehrenbach (Tüb. 1866), Engelbrecht (Helmst. 1720). Grönwall (Lips. 1726), Günther (Lips. 1693), Lobetius (Leod. 1641), Topphoff (Paderb. 1889), Lynncker (Frcft. 1686). See also Bähr, Die Sanktuarien, i. 584 sq. Atargatis is the name of a Greek goddess, as stated above, for which see the references given at length; Mohrens, Phöniz. i, 584 sq. Atargatis is a name under which some worships which possessed some modification of the same power which was adored under that of Astarte (q. v.). That the 'Atrygría of 2 Macc. xii, 25, was at Ashtaroth-Karnaim, shows also an immediate connection with Astarte (q. v.). Whether, like the latter, she was a local or a universal goddess, or to the planet Venus, is not evident. Macrobius (Sat. 1, 28, p. 822, Bip. ed.) makes Atargatae to be the earth (which, as a symbol, is analogous to the moon), and says that her image was distinguished from that of the sun by the direction of the rays around it (but see Swinburne, i, 641. ibid. 1601. Syme, i, 645 sq.). Creuzer maintained that these representations of this goddess which contain parts of a fish are the most ancient, and endeavors to reconcile Strabo's statement that the Syrian goddess of Hierapolis was Astartes, with Lucian's express notice that the former was represented under the form of an entire woman, by drawing between the forms of different periods (Syme, ii, 68). This fish form shows that Astartes bears
some relation, perhaps that of a female counter-
part, to Dagon (q. v.), and it is an anti-
tique coin extant representing this goddess
(Swinton, in the Philo-
soph. Transactions, LXI, ii, 384 sq.).
No satisfactory etymology of the word has been dis-
covered. That which assumes that Atergatis is נָּטַֹרְגָּטָּה concentr'd' dag, is a magnificent fish, which has often been 
adopted from the Selden down to the pres-
ent day, cannot be taken exactly in that sense. The 
syntax of the language requires, as Michaelis has al-
ready objected to this etymology (Orient. Biblioth. vi, 
97), that an adjectival place before its subject in this manner must be the predicate of a proposition. The word fish, therefore, would mean "the fish is magnificent."
(Ewald's Heb. Gram. 28), and he assumes that the Syriac name of some idol of Haro-
was נָּטַֹרְגָּטָּה, which might mean aperture (see Asemma-
ni, Bibl. Or. i, 327 sq.), asserts that the Syriac form of Derceto, and brings it into connection with the great farrūs in the earth mentioned in Lucian (ut sup.
xxiii) which swallowed up the waters of the Flood (see his edition of Castell's Lex. Syr. p. 973). On the other 
hand, Gesenius (Theaur. sub voce פַּרְתֹּס) prefers con-
sidering Derceto to be the Syriac פַּרְתֹּס פְּרִית, and it is certain that such an intrusion of the Frit is not uncommon in the Aramaic. (For other ety-
omological derivations, see Alhacen, Desc. de terra Chas-
rack, c. 6.) It has been supposed that Atergatis was the tutelary goddess of the first Assyrian dynasty (Der-
cetades, fr. Derceto; Nebhur, Gesch. Assyris. p. 131, 
188), and that the name appears in Tiglath- or Tilgath-
Pileser (ibid. p. 97).

A'taroth (Heb. A'tarōth, תְּדִירְתָּה, crowns; Sept. Ἀρατός), the name of several places in Palestine.

1. A city east of Jordan, not far from Gilead, and in the vicinity of Dibon, Jazer, and Aroer, in a fertile grazing district (Num. xxxii, 3), rebuilt by the Gadi-
ites (ver. 34), although it must have lain within the 
tribe of Reuben, probably on the slope of the hill still 
retaining the name Mura (Burckhardt, ii, 630), where 
there is a river having the same name (van De Veldt. 
Map, p. 290).

2. A city on the border of Ephraim and Benjamin, 
between Jonabah and Naarath, toward Jericho (Jos.
xxvi, 7), and also between Archi and Japhleti (ver. 2).
Professor Robinson discovered a place by the name of 
Atera, perhaps identical with this, now a large village 
on the summit of a hill, about six miles N. by W. of 
Bethel (Researches, iii, 80). The ruins of another 
place by the same name, nearer Jerusalem to the 
north, have also been noticed (ibid. iii, Appendix, p.
122), situated at both ends of a defile, leading into the 
Wady Atera, which extends a distance of 2000 yards, 
about half way between Beeroth and Mirzap (De Saul-
cy, i, 106, ii, 257). This locality agrees better with 
the Ateroth of Ephraim, than the one mentioned by 
Schwarz (Palast. p. 146). The Ateroth (ArarotS of Esenhal-
(Onomast. s. v.) lay four miles north of Samaria. This 
Ateroth is also called "Ateroth-Addar" or "Ater-
roth-Adan" (Heb. A'troth Addar, אֶתְרֹת-
ךְּבַרְגָּתָּה, crowns of Addar [greatness]; Sept. Ἀρατός Ἀδάρ and 
'Addar') in Jos. xvi, 5; xviii, 18, where, as well as above, 
it is located between Bethed and Beth-horon (see Schwa-

3. "Ateroth [of] the house of Joab" (Heb. A'troth B'yth-ł̄h, בְּיִתֶּל, crowns of the house of Joab; Sept. Ἀρατός οἴκου Ἰωάβ χωρίς τόπος, a city (nominally) in the tribe of Judah, founded by the 
descendants of Salma (1 Chron. ii, 54). Schwarz 
(Palast. p. 148) identifies it with Latrum (for el-Atron)
on the road from Jerusalem to Jaffa, west of Saris, 
which (although slightly beyond the ancient bounds 
of Judah) appears plausible, as the well Ayub in the 
immediate vicinity may be a relic of the epithet here 
applied distinctively to this place.

4. Ateroth-Shophan (Heb. A'troth Sho'phān, מַשְׁפָּן, crowns of Shophan [hidings]; Sept. merely Ἰωάβ), another city (nominally) of the tribe of Gad, 
mentioned in connection with No. 1 (Num. xxxii, 35). 
The English version overlooks the distinction evident-
ly intended by the suffixed word, translating "Ateroth, 
Shophan," as if two places were thus denoted. The 
associated names would appear to indicate a locality 
not far from the border between Gad and Reuben 
(probably, however, within the latter), perhaps at 
the head of Wady Esbeh, near Marij-akhkha (Robinson's 
Map), as the place was famous for pasturage.

A'taroth-A'dar. See A'taroth-A'dar. See A-

Atbakh (בָּהַךְ, "a hundred.

A'tbakh (בָּהַךְ, אָבָּה, every pair making ten.

A thousand. Thus:

Three letters only cannot enter into any of these nu-
merical combinations, י, ת, and י. The first two are 
nevertheless coupled together; and the last is suffered 
to stand without commutation. The commutation 
then takes place between the two letters of every pair; 
and the term Atbakh thus expresses that N is taken for 
ם and ת for י, and conversely. To illustrate its ap-
lication, the obscure word יִתְמְמָה, in Prov. xxiv, 21, 
may be turned by Atbakh into יִתְמָמָה, testimony (Bux-
wort, De abbreviatura, s. v.).

Atthash (אַתְּתָשָׁה, is a similar term for a somewhat 
different principle of commutation. In this, namely, 
the letters are mutually interchanged by pairs; but 
every pair consists of a letter from each end of the 
alphabet, in regular succession. Thus, as the techni-
cal term Atbakh shows, N and ת, and ב and י, are 
interchangeable; and so on throughout the whole 
series. By writing the Hebrew alphabet twice in two 
parallel lines, but the second time in an inverse order, 
the two letters which form every pair will come to 
stand in a perpendicular line. This system is also 
remarkable on account of Jerome having so confidently 
applied it to the word Shekhah, in Jer. xxv, 26. He 
then propounds the same system of commutation as 
that called Atbakh (without giving it that name how-
ever, and without adding any higher authority for 
assimulating the commutation) in that place, that it 
was customary to learn the Greek alphabet first 
straight through, and then, by way of insuring accu-
rate retention, to repeat it by taking a letter from 
each end alternately, and makes יִתְמָמָה to be the same as 
ירָשָׁה. (See Rosenmüller's Scholia, ad loc.) 
Hottoner 
possessed an entire Pentateuch explained on the 

There is also another system of less note, called 
Albam (אֲלָבָם), which is only a modification of the 
preceding; for in it the alphabet is divided into 
halves, and one portion placed after the other in that 
original order, and the pairs are formed out of those 
letters which would then stand in a row together. —Kitto, s. v.

All these methods belong to the branch of the Cab-
ala (q. v.) which is called רָבָּה, commutation.
ATER (Heb. Ater), "shut up; Sept. 'Arrōp v. r."
in Ezra ii. 42; "Arrip", the name of three men.

1. A descendant (7) of one Hezekiah (q. v.), whose
family, to the number of 98, returned from Babylon
with Zerubbabel (Ezra ii. 16; Neh. vii. 21). B.C.
ante 536.

2. The head of a family of Levitical "porters" to
the Temple, that returned at the same time with the
above (Ezra ii. 42; Neh. vii. 45). B.C. 536.

3. One of the chief Israelites that subscribed
the sacred covenant with Nehemiah (Neh. x. 17). B.C.
cir. 410.

Áreze'āl (‘Arīp ‘Eṣā‘iô), a mistake (1 Esdr.
v. 15) for the phrase "Áter (q. v.) of Hezekiah" (Ezra
ii. 16; Neh. vii. 21). See HEBREW.

Ása'ch (Heb. ‘Atas̱k), "lodge; Sept. 'Ašāx v.
'Naḥūs", one of the cities of Judah (i. e. Simon)
to which David sent a present of the spoils recovered
from the Amalekites who had sacked Ziklag (1 Sam.
xxxi. 30). According to Schwartz (Polest, p. 118), it is
marked by the modern valley Athuco, north of Jebel
Madura, on the edge of the Idumean deserts; given
on Zimmern's map as Wady Anibari, S. of Hebron.
open to the South and to the ruins (with water) marked
as Abū Turūfsh on Van de Velde's Map. Others regard the name as an
error of transcription for Ether (Josh. xv. 42).

Athyah (Heb. Athayahk, "Αθηαθὰς, the same as
Asahel; Sept. 'Aṣaḥîn), a son of Uziah of the tribe of
Judah, who returned to Bab-
ylon from Jerusalem (Neh. vi. 4). B.C. 536. See UTHAL.

Athyah (Heb. Athayal'ahk, "Αθηαθάλας, 2 Kings xi.
1, 8, 13, 14; 1 Chron. viii. 26; 2 Chron. xxii. 25; Ezra
viii. 17; in the prolonged form Athayal'hahk, in 2
Kings xi. 20, xi. 22, 2 Chron. xxii. 2, 24, xi. 12, 13, 21; xxiv. 7; affec-
ted by Jochabed), the name of two men and one woman.

1. (Sept. Ḍechāla, and so Josephus, Ant. ix.
7, 1.)
The daughter of Abah, king of Israel, doubtful by his
idolatrous wife Jezebel. She is also called the daugh-
ter of Omri (2 Chron. xxii. 2), who was the father of
Abah; but by a comparison of texts it would appear
that she is so called only as being his granddaughter.
Athyah became the wife of Jehoram, the son of Je-
hoashphat, king of Judah. This marriage may fairly
be considered the act of the parents; and it is one of
the few stains upon the character of the good Jehoash-
phat that he was so ready, if not too ready, to connect him-
self with the idolatrous house of Abah. Had he not
married the heir of his crown to Athalah, many evils
and much bloodshed might have been spared to the ro-
yal family and to the kingdom. When Jehoram came
to the throne, he, as might be expected, "walked in
the ways of the house of Abah," which the sacred writers
obviously attributes to this marriage by adding, "for
he had the daughter of Abah to wife." (2 Chron. xxii.
6.) Jehoram died (B.C. 864) of wounds received in
a war with the Syrians into which his wife's counsel had
led him, and was succeeded by his youngest son Atha-
iah, who reigned but one year, and was slain by those
who arose of the house of David at whatever cost (B.C. 888), availing herself probably of her
position as king's mother [see AHA] to carry out her
design. Most likely she exercised the regal functions
during Athahiah's absence at Jezreel (2 Kings ix.),
and resolved to retain her power, especially after seeing the
danger to which her son's accession had given rise to the
throne of Omri, and of Baal-worship in Samaria.
It was not unusual in those days for women in the
East to attain a prominent position, their present degra-
dation being the result of Mahommedanism. Mir-
iam, Deborah, Abigail, are instances from the Bible,
and Dido was not far removed from Athaliah, either
in birthplace or date, if Carthage was founded B.C.
561 (Josephus, c. Ap. i. 18). In order to remove
all rivals, Athaliah caused all the male branches of
the royal family to be massacred (2 Kings xi., 1; )
and by thus shielding the blood of her own grandchildren,
she undeniably became the instrument of giving
compliance to the doom on her father's house, which
Jehu had previously accomplished. From the daughter
of the royal house one infant named Joash, the young-
est son of Ahaziah, was rescued by his aunt Jehosheba,
doughter of Jehoram (probably by another wife than
Athaliah), who had married Jehoash (2 Chron. xxii.
11), the high-priest (2 Chron. xxiv. 6). The child,
under Jehoash's care, was concealed within the walls of
the Temple, and there they brought up so secretly that
his existence was unsuspected by Athaliah. But in
the seventh year (B.C. 877) of her bloodstained and evil
reign, Jehoash thought it time to produce the lawful
king to the people, trusting to their zeal for the wor-
ship of God, and loyalty to the house of David which
had been so long connivingly concealed by Athaliah and
Jehoshapath. After communicating his design to five "cap-
tains of hundreds," whose names are given in 2 Chron.
xxiii., 1, and securing the co-operation of the Levites
and chief men in the country-towns in case of neces-
sity, he brought the young Joash into the Temple to re-
ceive the allegiance of the soldiers of the guards, which
was customary on the Sabbath for a third part of them
doing duty at the palace, while the two thirds restrained
the crowd of visitors and worshippers who thronged the
Temple on that day, by occupying the gate of Sur
(שָׁם, 1 Kings xi. 6, called of the foundation, "יִשְׁמַע")
2 Chron. xxiii. 5, which Gerlach, in loco, considers the
right reading in Kings also), and the gate "behind
the guard" (Vulg. porta quae est post portas eorum de-
ctorum), which seem to have been the N. and S. en-
trances into the Temple, according to Ewald's descrip-
tion of it (Geschichte, iii. 866-7). On the day fixed
for the outbreak there was to be no change in the
arrangement at the palace, lest Athaliah, who did not
worship in the Temple, should form any suspicions from
missing him long a guaranty, but that the latter third were
to protect the king's person by forming a long and
closely-serried line across the Temple, and killing any
one who should approach within certain limits. They
were also furnished with David's spears and shields,
that the work of restoring his descendant might be
associated in the eyes of the sacred worshippers with the
sword that had taken up their position, the young prince
was anointed, crowned, and presented with the Testi-
mony or Law, and Athaliah was first roused to a sense
of her danger by the shouts and music which accom-
panied the inauguration of her grandson. She hurried
into the Temple, but found Joash already standing
"by a pillar," or more properly on it, i. e. on the tri-
bunal or throne apparently raised on a massive column
or cluster of columns, which the king occupied when
he attended the service on solemn occasions. The
phrase in the original is רַכְבָּה-רֹאשׁ, rendered ici τον
στέφανον by the Sept., and super tribunal in the Vulgate,
while Gesenius gives for the substantia a stego or
Τούπια. (Comp. 2 Kings xii. 5, and Ezek. xlv. 2.)
She arrived, however, only to behold the as-
standing as a crowned king by the pillar of inaugura-
tion, and acknowledged as sovereign by the accla-
imations of the assembled multitude. Her cries of "Trea-
son!" failed to excite any movement in her favor, and
Jehoash, the high-priest, who had organized this bold
and successful attempt, was without a pause, ordered
the Levitical guards to remove her from the sacred
precincts to instant death (2 Kings xi.; 2 Chron. xxvi.
6; xxii. 10-12; xxiii. iii.) The Ty-

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testing against the judgment. Athanasius went at once to the emperor, and laid his complaint before him, upon which, in 336, Constantine called the leaders of the opposing party before him, who, seeing that some new charge must be trumped up to support their conduct, declared that Athanasius had threatened that he would prevent the yearly export of corn from Alexandria to Tresves. In the year 337, Constantine gave the emperor a commission to send him to Tresves. At the expiration of a year and six months, i.e. in January, Constantine the Great being dead, Athanasius was restored to his see. In 340 Constantine the younger, who was the friend of Athanasius, was killed; and in 341 Athanasius was again deposed in a synod held at Antioch, and Gregory of Cappadoxia was set up in his stead. In 343 Athanasius betook himself to Rome, where Pope Julius declared his innocence in a synod held in 342. At Rome or in the West he remained till the Synod of Sardica, in 347, had pronounced his acquittal of all the charges brought against him; after which the emperor Constantine, at the anxiety of his brother Constans, recalled him to his see (A.D. 349). In the next year Constans was slain by Magnentius in Gaul, and in him Athanasius lost his protector. Constantius, now sole emperor, soon gathered the Arians around him, and the court determined to ruin Athanasius. New accusations were trumped up, and he was convicted of heresy at Milan in 355, and was a third time obliged to flee into the deserts of Thesbaia. His enemies pursued him even here, and set a price upon his head. In this situation Athanasius composed his most important writings to strengthen the faith of believers, and expose the falsehood of his enemies. He returned with the other bishops whom Julian the Apostate recalled from banishment, and in A.D. 362 held a council at Alexandria, where the belief of a consubstantial Trinity was openly professed. Julian soon became alarmed at the energy with which Athanasius opposed paganism, and banished him, even (according to Theodoret) threatening him with death. He escaped to the desert (A.D. 362). The accession of Jovian brought him back in 363; but Jovian died in 364, and Valens, being an Arian, compelled him to retire from his see (A.D. 367). He hid himself in his father's tomb at the gates of Alexandria for four months. At last Valens was slain (August 367), and Martin (who had been澜 from Arianism) who took arms in favor of Athanasius) recalled the heroic bishop, and he was permitted to sit down in quiet and govern his Arian church. He died in 373, perhaps the greatest man in the early church. With the most daring courage and perseverance of purpose, he combined a discreet flexibility, which allowed him after defeats to wait for new contingencies, and prepare himself for fresh exertions. He was no less calm and considerate than determined; and while he shunned useless danger (see his 'Apology for his Flight'), he never admitted the slightest compromise of his doctrine, nor attempted to conciliate by concession even his imperial adversaries. 'In his life and conduct,' says Gregory of Nazianzus, 'he exhibited the model of ecumenical government—in his doctrine, the rule of orthodoxy, in his character, the undying example of which he resisted the will of successive emperors for forty-six years of alternate dignity and misfortune introduced a new feature into the history of Rome. An obstacle was at once raised against imperial tyranny: a limit was discovered which it could not pass over. Here was a refractory subject who could not be disposed of by reason or persuasion but who, if desired by a sovereign, by the exercise of arbitrary power; the weight of spiritual influence, in the skilful hand of Athanasius, was beginning to balance and mitigate the arts of which Con
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resort, in order to gain a verdict from the councils of Aries and Milan, proved that his absolute power had already ceased to exist. Athanasius did not, indeed, like the Gregories, establish a system of ecclesiastical policy and power that belonged to later ages and to another climate—but he exerted more extensive personal influence over his own age, for the advancement of the church, than any individual in any age, except perhaps Bernard. In all his writings, says Photius, he is clear in expression, concise, and simple; acute, profound, and instructive, in his disputations, with wonderful fertility of invention; and in his method of reasoning he treats no subject with baldness or puerility, but all philosophically and magnificently."  

Gregory of Nazianzus has an oration on Athanasius, from which the following passage is given by Cave (Long of the Fathers, vol. ii.): "He was one that so governed himself that his life supplied the place of sermons, and his sermons prevented his corrections; much less need had he to cut or lance where he did but once shake his rod. In him all ranks and orders might find something to admire, something particular for their imitation: one might commend his unwearied constancy in fasting and prayer; another, his courage and indomitable soul in speaking the truth; a third, his admirable care and protection of the poor; a fourth, his resolute opposition to the proud, or his descendence to the humble. The virgins may celebrate him as their bridesman, the married as their governor, the hermits as their monitor, the cenobites as their lawgiver.  

He, in the midst of this great multitude, is a divine, the merry as a bridle, the miserable as a comforter, the aged as a staff, the youth as a tutor, the poor as a benefactor, and the rich as a steward. He was a patron to the widows, a father to orphans, a friend to the poor, a harbor to strangers, a brother to burthened, a succor to the sick, and to the helpless, one who 'became all things to all men, that, if not all, he might at least gain the more.'  

With respect to his predecessors in that see, he equalled some, came near others, and exceeded others; in some he imitated their discourses, in others their actions; the meekness of some, the zeal of others, the patience and constancy of the rest; borrowing many perfections from some, and all from others; and so making up a complete representation of virtue, like skillful limners, who, to make the piece absolute, do first from several persons draw the several perfections of beauty within the idea of their own minds; so he, insomuch that he absorbed all the eloquence of his discourses outwent those who were most versed in practice; or, if you will, in his discourses he excelled the eloquent, and in his practice those who were most used to business; and for those that had made but an ordinary advance in either, he was far superior to them, as being eminent but in one kind; and for those who were masters in the other, he outdid them in that he excelled in both."  

The aptitude of his remarkable intellect for grappling with the deepest problems is shown in all his writings, even in the earliest (Δημοκράτης Ἀθανασίου, Oratio against the Greeks), an apologetic work to prove that the doctrine of the Logos belonged to later ages and to evinces his culture in Greek learning, as well as rare metaphysical acuteness, written as it was before the author was twenty-five (A.D. 318)? The treatise De Incarnatione verbi appeared about the same time, and, indeed, is cited by Jerome as the same work. It treats of the persons of the God, eternal, and Christology. His other most important writings are Epistola de decreto Nicene Synodi contra Arias; Epist. de sententia Dionysii; Oratio contra Ariamnes; Epistola ad Serapionem; Epistola ad Episcopum; Epist. ad Aelaphum; Contro Apollinaris. Besides these are Apologia de Fuga sua (to justify his flight from persecution); Epistola ad Monachos, written by request of certain monks, to give an account of his sufferings and of the Arian heresy. The first, or dogmatical part, is lost. The following passage from this book manifests the modest humility of a grand intellect. Speaking of his attempts to explain the doctrine of the Logos to the heathen, he says: 'I have been told that to the subject, the more incomprehensible it appears to me; and I should abandon it entirely were it not for your importunity and the blasphemy of your opponents. I therefore think it proper to say something on the subject; for, though it be impossible to comprehend the head who is to possess it, I am not to tell him what he is not. In like manner, though it is impossible to explain the nature of the Logos, yet it is easy to condemn and refute what his adversaries have said against him.' After having made this apology, he begs them to return the letter after they had read it, without either copying or permitting it to be copied, as it was at least as bad an inadequate defence of that great truth, and was too inconsiderable to deserve being transmitted to posterity. In this epistle his views on persecution contrast nobly with those of Augustine's later years. "Nothing," he observes, "more forcibly marks the weakness of a bad cause. Satan, who has no truth to propose to men, combines the axe and sword to make it suitable to his purposes. The mote of an eye by Christ to persuade men to receive his beneficent religion is widely different, for he teaches the truth, and says, If any man will come after me, and be my disciple, etc. When he comes to the heart he uses no violence, but says, Open to me, my sister, my spouse; if we open to him, he comes in; if we shut to him, he goes out. For the truth is not preached with swords and spears, nor by the authority of soldiers, but by counsel and persuasion. But of what use can persuasion be where the imperial terror reigns? And what place is there for counsel where resistance to the imperial authority is met with torture? Must we then deny our religion? It is the property of the true religion to have no recourse to force, but to persuasion. But the state makes use of compulsion in matters of religion, and what is the consequence? Why, the church is filled with hypocrisy and impiety, and the faithful servants of Christ are obliged to hide themselves in caves and holes of the earth, or to wander about in the deserts."  

The Orationes contra Ariamnes, four in number, were written, it is supposed, during the stay of Athanasius in Egypt. In the first discourse he answers the objections which the Arians brought against what is now commonly termed the Eternal Sonship of Christ. In the second he replies to the arguments on which most of the learned are most desirous to die. It is the property of the true religion to have no recourse to force, but to persuasion. But the state makes use of compulsion in matters of religion, and what is the consequence? Why, the church is filled with hypocrisy and impiety, and the faithful servants of Christ are obliged to hide themselves in caves and holes of the earth, or to wander about in the deserts.  

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only in rank, but not in nature. "If," say they, "the Holy Spirit be neither an angel nor created being, if he proceed from the Father, he is his Son, and the Logos and he are brothers: if so, how can the Logos be called the only son of God? If they be equal, why is he called the Holy Ghost, and not Son? And if it be not, why is it that he is not also said to have been begotten by the Father? To show them the futility of such objections, which suppose that, in speaking of God and his son Jesus, we must be governed by the ideas of natural generation, Athanasius seeks in his turn, "Who, then, is the Father and Son? Do we speak of the Son, who is the grandchild, seeing, among men, father implies father antecedent, and son implies son consequent, and so on ad infinitum? Son among men is only a portion of his father; but in God, the Son is the entire image of the Father, and always Son, as the Father is always Father; nor can the Father be the Son, nor the Son the Father. We cannot, therefore, speak of God as having brother or ancestor of any kind, seeing the Scriptures speak of no such thing; nor do they ever give the Holy Spirit the name of Son, but only that of the Spirit of the Father and the Spirit of the Son. The Holy Trinity has one and the same godhead or essence, which is one God, and not three, the idea of creature to it; human reason can penetrate no further; the cherubim cover the rest with their wings." In the second letter Athanasius combats those who place the Son in the rank of created beings, and advances the proofs of his divinity. The third letter shows that what the Scriptures say of the Son as to his divine nature, they say the same also of the Holy Spirit; and that the proofs which establish the divinity of the one, establish also the divinity of the other. In the fourth letter he shows how the Holy Spirit cannot be termed Son, and insists on the necessity of saying nothing of God but what he has revealed concerning him; and declares that we should judge of the divine nature by what we see in men; and that the mystery of the Trinity cannot be fathomed by human wisdom. As Serapion had asked his opinion concerning that text, Ilia who blasphemeth against the Holy Ghost hath no forgiveness, neither in this world nor in that which is to come, he employs the conclusion of this letter in discussing this point. Origin and Theognostus, he observes, asserted that the sin against the Holy Ghost was opistasy after baptism. This Athanasius denies, because the words were addressed to the Pharisees, who had not been baptized, and yet are charged with having committed this sin; he then asserts that all those who committed the miracles which they wrought, and attributed them to the power of Beelzebub, thereby denying his divinity, that this alone constitutes the sin against the Holy Ghost. Those, says he, who consider only the human acts of Christ, and suppose him, therefore, to be a man only, are in some sort excusable. Those also who, seeing his miracles, doubted whether he was a man, could scarcely be deemed culpable; but those who, seeing his miracles and divine actions, obstinately attributed them to the power of the devil, as the Pharisees did, committed a crime so enormous that there is reason to fear such a sin is unpardonable, and therefore, is the sin against the Holy Ghost of which Christ speaks when he is treated against Apollinaris and the Episcope to Epistetae treat with unrivalled skill and acumen of the true doctrine of the humanity of Christ.

The Athanasian Creed, so called, is not the work of Athanasius. See CRED, ATHANASIAN. For the doctrine of the Trinity, see SHED, History of Christian Doctrine, bk. iii., ch. iii.; bk. v., ch. vi.; Smith's Hagenbach, History of Doctrines, § 87-105.; Neander, History of Dogma, ii. 290 sq. Bishop Kaye's Account of the Council of Nicea (Lond. 1853, 8vo) gives a history of the Arian heresy from its rise to the death of Athanasius, and also a digest of the Four Orations against the Arians. See also the articles ARIANISM; TRINITY.

Athanasius brought against the Arian and other heresies three classes of arguments: (1) from the authority of preceding writers and the general sense of the church; (2) from scripture and the Church's experience and practice; (3) by scriptural and exegetical proofs. In each of these fields he showed entire mastery of the material. But the great merit of his position was his assertion of the supreme authority of Scripture as against the assertions or presuppositions of reason. The Arians, Sabellians, Rationalists, and Unitarians all maintained that the mind of man is not, and cannot be, the measure of the universe, still less of God, the creator of the universe. Neander sums up his share in the Arian controversy as follows: "When the Arians maintained that the Son of God was only distinguished from other created beings by the fact that God created him first of all, and then all other beings by him; Athanasius, on the contrary, said, it is a narrow-minded representation that God must require an instrument for creation; it looks as if the Son of God came into existence only for our sakes; and by such a representation religion is degraded to the level of the idea of creature to God, not as participating immediately in the divine essence, but as requiring an intermediate agency for himself. What, then, could that agency be between him and God? Grant that such existed, then that would be the Son of God in a proper sense; nothing else, indeed, than the divine essence communicating itself. If we do not stand in connection with God through the Son of God as thus conceived of, we have no true communion with him, but something stands between us and God, and we are, therefore, not the children of God in a proper sense. For, in reference to our original relation, we are only creatures of God, and he is the only judge of our actions. As before, so now is he our Father as we are placed in communion with the Father through Christ, who is the Son of God by a communication of the divine essence: without this doctrine it could not be said that we are partakers of the divine nature (Orat. contr. Arian. 1, 16).--"
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reference to God we can speak only of unity or diver-
sity. It belongs to the idea of creation that some-
thng is created out of nothing, ἀπ' ἐξωτίας, by the will
of God; to the idea of the Son of God belongs deriva-
tion from the essence of God. See the Semi-Arians in
general, as well as to the Arians, that the Son of God was
asserted to maintain his existence
not by a direct act of the Father’s will, and both
parties urged against the Nicene the dilemma that
either God brought the Son into being by his own will,
or that Son himself assumed the necessity of
Athanasius emphatically maintained the doctrine they
impugned. If the will of God be supposed to be the
origin of the Son’s existence, then the Son of God be-
longs to the class of creatures. The existence of the
divine Logos precedes all particular acts of the divine
will, which are all effectuated only by the Logos, who
himself is the living divine will. Our opponents think
only of the contrast between will and compulsion; they
ignore what is higher, namely, the idea of that which
is founded in the divine essence. We cannot say God
is good and merciful first of all, by a special act of his
will, but all the acts of the divine will presuppose the
being of God. The same holds of the goodness of God
and the acts of God’s will.”—Neander, Hist. of Dogmas, i,
295.

Athanassiis must be classed among the greatest of
Christian theologians. Yet in some points he was
“weak like other men,” and the ascetic and monastic
spirit received a strong impetus from his writings, and
especially from his Life of St. Anthony (q. v.). And
some other of his writings were doubtless interlara-
ated by later writers in the interest of Romish corrup-
tions, yet enough remains to show that he shared in
some of the Gnostic errors, especially with regard to
religious virginity and celibacy. Thus, in his oration
Against the Greeks, the following passage occurs:
“The Son of God,” says Athanassiis (i, 698), “made
man for us, and having abolished death, and having
liberated our race from the servitude of corruption,
hath, besides other gifts, granted to us to have
upon earth an image of the sanctity of angels, namely,
virginity. The maidens possessing this (sanctity), and
whom the church catholic is wont to call the brides
of Christ, are admired, even by the gentiles, as being the
temple of the Logos. Nowhere, truly, except among
us Christians, is this holy and heavenly profession fully
borne out or perfected; so that we may appeal to this
very document as a complete proof of the fact that true
religion is to be found.” And thus, in the un-
doubted tract of the same father on the Incarnation,
we meet the very same prominent doctrine spoken of
as a characteristic of the Christian system, and even
including the Gnostic phrase applied to virginity, that
it was an excellence obeying a rule above law.”

Who is there but our Lord and Saviour Christ that has
deemed this virtue (of virginity) to be utterly impracticable (or unattainable) among men, and yet
he has so shown his divine power as to impel youths,
as yet under age, to profess it, a virtue beyond law?”
(i, 106). (Taylor, Ancient Christianity, i, 222; see also
Taylor’s remarks on Athanassiis’s Life of Anthony, p.
260.)

The most complete edition of the works of Athan-
siis is that of the Benedictines (Athanassiis Opera om-
nia quae extant, vel quae eis nominem circumfuerant, etc.
Padua, 1777, 4 vols. fol.). Very convenient for ordi-
inary students is Athanassiis opera dogmatica selecta, ed.
Thudichum (Oxf. 1796, 2 vols. 8vo), which contains the
four really important writings of Athanassiis. The Four
Oriations against the Arians were translated by S. Par-
ker (Oxf. 1713, 2 vols. 8vo). We have also in English,
Select Treatises in Controversy with the Arians, in the
“Library of the Fathers,” vols. vii, xix (Oxf. 1843–
45). The “Festal Letters” of Athanassiis were long lost,
but were edited in 1848 by Mr. Cureton, from a newly
found Syriac MS., and translated into German under
the title Die Fest-Briefe des Heiligen Athanassiis, aus
dem Syrischen übersetzet und durch Anmerkungen erläu-
tert von F. Larrow (Leipzig, 1852, pp. 150); also into
English by Burgess (Oxf. 1850, pp. 190). See Journal
of Soc. Lit. Jan. 1855, p. 255. A complete list of
the works of Athanassiis, including the doubtful and
supposititious as well as the genuine, is given in Fabri-
of information as to the life of Athanassiis, besides his
own writings, are the church history of Sozomen (lib.
ii, iii), Sozomen (ii, iii), Theodoret (i, ii), and the
material is well arranged by Montfaucoun, Vita Athanassiis,
prefixed to the Benediction ed. of his works. There is
also a modern biography by Möhler, Athanassiis d.
Grosse und die Kirche seiner Zeit, which gives a careful
analysis of his doctrine and writings. See also Böh-
ninger, Kirchengeschichte in Exegiesiwm (vol. i, pt. ii,
Zurich, 1842); Ritter, Gesch. der Christl. Philosophie,
vol. ii; Baur, Christ. Lehre v. der Dreieinigkeit, vol. i;
Dorner, History of the Doctrine of the Person of Christ,
vol. i, div. ii (Edinb. ed.); Neander, Ch. Hist. ii, 380;
Murdock’s Mosheim, Ch. Hist. i, 239; Eng. Cyclopæda;
Gibbon, Hist. of the Ch[ristian] Emp[ires]; Duperret’s
Script. i; Tilmont, Mémoires, vol. viii; Cave, Hist.
Lit. anno 326; Clarke, Succession of Sacred Literature,
ii, 269; Volkt, Die Lehre d. Athanassiis von Alexandri
dihy (partly transl. in Bibliotheca Sacra, Jan. 1864); Shedd,
History of Christian Doctrine, lib. iii, ch. iii; Kaye,
History of the Council of Nicæa (London, 1858); Carmie-
broner, Jan. 1864, art. iv; Herzog, Real-Encyclopædia,
i, 571 sq.; Villeneuve, Eléonore Christ. au temps de 92
sacq.

Athanasiis, a priest of Alexandria, was the son of
Isidorus, sister of Cyril of Alexandria. He was rob-
bbed of his property and degraded by Dioscorus, and,
being driven out of Egypt, wandered about in poverty
and distress until 451, in which year he carried his
complaint before the Council of Chalcedon. This
complaint is given in Labbe, iv, 405. Cave, Hist.
Lit. anno 451.

Athanasiis (Junior), or Celentes, surnamed
Herniocular, was bishop of Alexandria from about A.D.
490 to 497, and was esteemed a good Biblical scholar,
an active bishop, and a devout man. He is supposed to
be the author of several works ascribed to Athan-
siis the senior, in particular the Sacramentary of the
Syngasis; Questions et Responses ad Antichorum; two
tracts, De Incarnationis Verbi Dei; Syntagma Doctrina
ad Clericos et Laicos; de Virginitate sive Aescet.—Penny
Cyclopædia, s. v.

Athar’iim (Arabic), a name given (1 Esdr. v,
40) in connection with that of Nehemiah (Nehemias),
evidently by the translator misunderstanding the title
Tsinathath (q. v.) of the original text (Ezra ii, 68; comp.
Neh. vii, 9).

Ath’arim (Heb. Atharim, יָמָה הָעָרִים, regions; Sept.
A’qasip), a place in the south of Palestine near which
the Israelites lived on their way through Heshbon, Gen.
1, where the English version improperly renders יִשָּׁבַת, “the way of the spiae” —see Gesenius, Thes.
Heb. p. 171). It was, perhaps, a general designation of
the region north of Mount Seir through which the
Cananites supposed that the Israelites were about to
pass, as indeed they would have done to the Edom-
tes’ refusal of a passage to them. See EDOM.

Athbâb. See ATRACH.

Atheism (from ἀθώς, without God), in popular
language, means the negation of the existence of God.
1. Use of the Word.—In all ages the term has been
applied according to the popular conception of ὄνομα
(God). Thus, the word ἀθώς, atheât, in old Greek
usage, meant one who denied “the gods,” especially
the gods recognized by the law of the state. In this way
several of the Greek philosophers (even Socrates) were called atheists (Cicero, Nat. Deorum, i, 28). Cicero had also ventured the opinion that the existence of any God, or practically refuses to worship any (Athens, qui sine Deo est, impius, qui Deum esse non credit, aut si credit, non colit, Deorum contemptor). This distinction of atheism into theoretical and practical has remained, in popular language, to this day. The ancient word for the term applied to the ancient Greeks or to the early Christian writers. The term was applied, in scientific theology, to such forms of unbelief as that of Pomponazzi (Pomponazzi, *1524) and Vanini (*1619). Bacon (Essay xvi) uses the term to designate infidelity in general, and the denial of God in particular. ("I had rather believe," he says, "all the fabulous tales in the Talmud and the Alcoran, than that the universal frame is without a mind"). So also in *De Augmentis* (i, 11) he speaks of "a little knowledge inclining the mind of man to atheism." Toward the end of the 17th century the term is not frequently found, e.g. in Kortholt's *De Trinitate Impostoria*, 1682, to include the names of Hobbes, Pufendorf, and Leibnitz, as well as those of Spinoza's, i.e. of the last as the chief of the Pantheists like Spinoza's, which more justly deserves the name. The same use is seen in Colerou's work against Spinoza, *Arcana Athemis Revellita*, Tillotson (Serm. i on Atheism) and Bentley (Bougie Lectures) use the word more exactly, and the invention of the term is due in the writers of the 18th century a more limited and exact use of the word atheism. But in Germany, Reimannus (Historia Univ. Athemismi, 1723, p. 431 sq.) and Buddersius (*De Atheismo et Superstiti- sated, 1723, ch. iii. § 2) use it most widely, and especially make it include disbelief of immortality (Farrar, *Critical History of Free Thought*, 414). Walch (Bibliotheca Theol. Selecta, 1757, i, 616 et seq.) uses it to include Spinoza, Hobbes, and Collins as writers who, if not avowed atheists, are yet substantially such. It is a great mistake, in the interest of truth as well as in view of charity, to extend too far the application of the word atheist. Bayle does it (Bib. Crit.), also Brucker (His- tia Philosophia, 1727) and Pufendorf (*Athei Detect. i. Amsterd. 1738*) puts Jansenius, Mainebranche, Quezel, and others in his black list. On the other hand, it is both unwise and uncritical to except the extreme Pantheists (e.g. Spinoza) and Materialists from the number of Atheists. Lewes, in his *Biographical History of Philosophy*, and also in *Fortnightly Review*, 1866, p. 398, vindicates Spinoza from the charge of spiritual atheism, and states that Spino- za himself emphatically repudiated Atheism; but yet Lewes admits that logically there is little difference between Spinoza's Aca- ism, which makes God the only universal being, and Atheism, which makes the cosmos the only existence. The subject is fully discussed in Brenna, *De gen. human. causes in agnoscente Divinitate* (Florence, 1773, 2 vols. 4to.). See also Perrone, *Protost. Theologic* (Paris, 1856, i, 208).

2. In scientific theology, atheism is opposed to the- ology. The doctrine of Christian theology is that God is absolute, self-conscious personal spirit, the beneficent creator and upholder of the universe. Every system of philosophy or religion must be built upon this prin- ciple or its opposite; that is, must be either theistic or atheistic. Hence a great deal of what passes for De- theism and Pantheism is in fact Atheism. Christianity apprehends God not as entirely apart from the world and exerting no providence (Deism), nor as existing only in the world (Pantheism), but as existing apart from creation, but himself creator and controller (i. e. Providence). On this theory of a living and personal God Christianity undertakes to explain the phenomena of the universe. Those who seek to explain these phenomena by substituting other ideas for this idea of God are, in the view of Christian theology, atheists. The term should be applied to none who profess to believe in a personal, self-conscious, spiritual God. Athe- ism is divided into positive or dogmatic, which ab- solutely denies the existence of God, and negative or sceptical, which declares either (a) that, if there be a God, we cannot know either the fact or the nature of his existence, and therefore it is no concern of ours, or (b) that, if there be a God, we can only know of him by tradition or by faith, and can never have proof satisfactory to the intellect of his existence. Some Christians have attempted to stand upon this latter ground. The so- called Positive Philosophy stands upon the first ground (a), but logically leads (in spite of Mr. J. S. Mill's de- nial, in his *Exposition of Comte*) to dogmatic atheism. To state that we only know, and only can know pheno- mena, is to exclude God; for God is not only no phenomenon, but is, in the Christian sense, the absolut- e ground of all phenomena. The theories which at- tempt to explain phenomena without the idea of God may be classed as (1) the Idealistic, which substitutes for the absolute, self-conscious Spirit, a so-called world-spirit; not a living, personal being, but an unconscious and neutral one. In the conception of reality, or self- nes of ideal being as the abstract totality of all indi- vidual conceptions; (2) the Materialistic, which substi- tutes for a personal God the forces inherent in mat- ter, and holds that these sufficiently explain all pheno- mena; (3) the Subjective-idealistic, which asserts that phenomena are nothing but creations or modi- fications of the thinking mind or subject, and that thinking does not make it, so-called, but God. To the first and third of these classes belong Fichte, Hegel, and (during his early life) Schelling, among the Germans, and their followers in England and America. To the second class belong Comte, and the so- called Positive philosophers in general. It is true that Lewes (*Philosophy of the Sciences*, p. 24) denies that Comte was an atheist; and Wallace (*Art, Scenery, and Philosophy in Europe*), while admitting Comte's individ- ual atheism, denies that atheism is a characteristic of Positivism. But these denials are vain, so long as the very same points are tried. For Positivism and the thinking mind and will from the universe. A science of pure phenomenalism cannot ever coexist with Christian the- ism. Perhaps the most open declarations of atheism in modern times are to be found in D'Holbach's *Syste- me de la Nature* (1770), the ultimate fruit, in athe- ology, materialism, of the sensational philosophy. Even Voltaire pronounced it "abominable" (see note to Broughan, *Discourse on Natural Theology*; Renouvier, *Philosophie Moderne*, b. v. § 2). The doctrine of the book is that nothing, in fact, exists but matter and motion, which are inseparable. "If matter is at rest, it is only because hindered in motion, for in essence it is not at rest. Motion is the point of repulsion and repulsion, and the different motions we see are the products of these two; and through these arise the different connections and the whole manifoldness of things, under laws which are eternal and unchangeable. It flows from these positions, first, that man is material, and, secondly, that the body is only its chimera. Another chimera, the belief in the being of a God, is the twofold division of man into body and soul. This belief arises like the hypothesis of a soul-substance, because man, and nature, is thus made twofold. The evil which men experience could not be assigned to a deity which purpose. The first notions of a God they imagined for the second, therefore, in sorrow, fear, and uncertainty. We tremble because our forefathers
for thousands of years have done the same. This circumstance awakens no suspicious prepossession. But not only the rite, but also the theological idea of God is worthless, for it explains no phenomena of nature. It is, moreover, full of absurdities; for since it attributes moral attributes to God, it renders him human; while, on the other hand, by a mass of negative attributes, it denies him absolutely to all other human being. The true system, the system of nature, is hence atheistic. But such a doctrine requires a culture and a courage which neither all men nor most men possess. If we understand by the word atheist one who considers only dead matter, or who designates the moving power in nature with the name of God, it is on the contrary an atheist who would be one is a fool. But if the word means one who denies the existence of a spiritual being, a being whose attributes can only be a source of annoyance to men, then are there indeed atheists, and there would be more of them, if a correct knowledge of nature and a sound reason were more widely diffused. But if atheism is true, then should it be diffused. There are, indeed, many who have cast off the yoke of religion, who nevertheless think it is necessary for the common people in order to keep them within proper limits. But this is just as if we should determine to give a man poison lest he should abuse his strength. Every king of beasts has properly the right to live; but it is not possible to continue on the standpoint of pure Deism. With such premises the freedom and immortality of the soul both disappear. Man, like every other substance in nature, is a link in the chain of necessary connection, a blind instrument in the hands of necessity. If any thing should be endowed with self-motion, that is, with a capacity to produce motion without any other cause, then would it have the power to destroy motion in the universe; and this is contrary to the conception of the universe, which is only an endless series of necessary motions spreading out into ever larger circles concentrically. The claim of an individual immortality is absurd. For to affirm that the soul exists after the destruction of the body, is to affirm that a modification of a substance can exist after the substance itself has disappeared. There is no other immortality than the remembrance of posterity" (Schwegler, History of Philosophy, § 288). This is also the opinion of Malthus, edited by Lalande (Paris, 1798), a flagrant specimen of the same kind. The strongest German development is Strauss's identification of God with the universal being of man, in his Dogmatik; and Feuerbach's bald atheism, in his Wesen des Christenthums (Smith's Gap, History of Philosophy, § 5). The so-called English "secularism" is an atheistic doctrine resting on, or similar to that of the Positive Philosopher. It holds the eternity of matter; it knows of nothing greater than nature; its creed is a stern fatalism; its worship is labor; its religion is science; its future is a dark, impenetrable curtain. One of its adherents says: "From the moment a child is born, the curtain; no one within will answer those his he left without; all that you can hear is a hollow echo of your question, as if you shouted into a cavern" (Holyoake, Logic of Death). Such is the wretched atheism which is expounded by itinerant lecturers, and disseminated by the absence of the fine lines of the brute and the breadth of Great Britain, and which is perverting and contaminating the minds of the more thoughtful and inquisitive among the working classes of that country to an unprecedented and incredible extent (London Review, XI. 20). See also Christian Examiner, Boston, Nov. 1850; North British Review, Nov. 1850; Sureau du Echo, Nov. 1850; and Reid, Briefe über das atheismus, 1879 (in German, 1723); Heidenreich, Briefe. ed. J. Athelstane (1796). Reimann, Historia atheismi (Hildesh. 1725); Stapfer, Inst. Theol. Pomer, vol. II. ch. vi; Dodridge, Lectures on Parquetology, etc., Lect. xxxii; Cudworth, Intellectual System, bk. I, ch. iii; Buchanan, Modern
do to demand possession of the chief fortresses of Palestine; which being refused, the envoy, although greatly impressed with what he saw of the splendor of Jerusalem, yet returned enraged to his master (1 Macc. xv, 28-30). Josephus, however, gives a somewhat different account of the negotiation (Ant. xiii, 7, 2; War, i, 2, 2), and does not name Athenobius. See Antiochus.

Athens (Ἀθήναι, plural of Ἀθήνη, Minerva, the tutelary goddess of the place), mentioned in several passages of Scripture (2 Macc. ix. 15; Acts xvii, 15 sq.; xviii, 1; 1 Thess. iii, 1), a celebrated city, the capital of Attica and of the leading Greek republic, and the seat of the Greek literature in the golden period of the nation (Müller, Topog. of Athens, trans. by Lockhart, Lond. 1842; Kruse, Hellas, Lpz. 1826, i, 10 sq.; Leake, Topography of Athens, Lond. 1841, 2d ed.; Forchhammer, Topographie von Athen, Kiel, 1841; Wachsmuth, Hellem. Alterth. i, 1783 sq.; Grose, Hist. of Greece, vi, 20 sq.; Wordsworth, Athens and Attica, Lond. 1836; Stuart and Revett, Antiquities of Athens, Lond. 1762-1816, 4 vols., and later; Dodwell, Tour through Greece, Lond. 1819; Pittakis, Αθηναίοι Ἀθήναι, Athens, 1835; Prokesch, Denkmäleräkten, Stuttgart, 1836, ii, 53; Chadwick, A Tour in Greece, Lond. 1849, ii; Conybeare and Howson, Life and Epistles of St. Paul, i, 344 sq.), belonged in the apostle's time to the Roman province of Achaia (q. v.). The inhabitants had the reputation of being fond of novelty (Acts xvii, 19; comp. Ælian, Var. Hist. v, 13; Demosth., Phil. i, 4; Schol. ad Theoc. ii, 86; ad Aristoph. Phil. 389; see Wetstein, ii, 557), and as being remarkably zealous in the worship of the gods (Acts xvii, 16; comp. Pausan. i, 74, 3; Strabo, x, 471; Philostr. Apol. vi, 8; iv, 19; Ælian, Var. Hist. v, 17; Himer.

In Phot. cod. 248; see Eckhard, Athenae superstitionum, Viteb. 1618); hence the city was full of temples, altars, and sacred places (Livy, i, 27). In 125 B.C. visited Athens on his second missionary journey from Berea (Acts xvii, 14 sq.; comp. 1 Thess. iii, 1), and delivered in (but not before) the Areopagus (q. v.) his famous speech (Acts xxvii, 22-31).—Winer, i, 111.

The earlier and more obscure period of the Greek province is treated of in the Acts of Philip. The people reaches down nearly to the final establishment of democracy in it, and even then the foundations of its greatness were already laid. The fertile soil and dry atmosphere of Attica, in connection with the slender appetite of the people, have been thought favorable to their mental development; the barrenness of the soil, moreover, prevented invaders from crowding it; so that, through a course of ages, the population remained unchanged, and a moral union grew up between the several districts. To a king named Theseus (whose deeds are too mixed up with fable to be narrated as history) is ascribed the credit of uniting all the country towns of Attica into a single state, the capital of which was Athens. The population of this province was variously called Pelasgian, Achaean, and Ionian, and probably corresponds most nearly to what was afterward called Eeliat (Prichard, Phys. Hist. of Man, iii, 404). When the Dorians, another tribe of Greeks of very different temperament, invaded and occupied the southern peninsula, the greater numbers of its Achaean inhabitants took refuge in Attica. Shortly after, the Dorians repulsed an inroad against Athens, an event

Athenobius (Ἀθηνοβιος), a "friend" of the Syrian king Antiochus (VII) Sidetes, sent by him as a special ambassador to Simon, the Jewish high-priest,
has transmitted to legendary renown the name of King Codrus, and thenceforward Athens was looked upon as the bulwark of the Ionian tribes against the barbarous Dorians. Overloaded with population, Attica now poured forth colonies into Asia, some of which, as Miletus, soon rose to great eminence, and sent out numerous colonies of their own. Thereafter the Attic race was reverenced as a mother of nations by powerful children scattered along the western and northern coasts of Anatolia. Dim tradition shows us isolated priesthoods and elective kings in the earliest times of Attica; these, however, gradually gave way to an aristocracy, which in a series of years established themselves as the legitimate custodians of the country "ever unravaged" (such was their boast) could not fail to increase in wealth and numbers; and after two or three centuries, while the highest commoners pressed on the nobles, the lowest became overwhelmed with debt. The disorders caused by the strife of the former were vainly sought to be stayed by the institutions of Draco; the sufferings of the latter were ended, and the sources of violence dried up by the enactments of Solon. Henceforth the Athenians revered the laws of Solon ( νόμοι) as the groundwork of their whole civil polity; yet they retained by the side of them the "loves of Draco (δράκοι) in many matters pertaining to religion. The date of Solon's reforms was probably B.C. 594. The usurpation of Pisistratus and his sons made a partial breach in the constitution; but upon their expulsion, a more serious change was effected by Clisthenes, head of the noble house of the Accamnids (B.C. 508), almost in the same year in which Tarquin was expelled from Rome. An entirely new organization of the Attic tribes was framed, which destroyed whatever remained of the power of the nobles as an order, and established among the freemen a democracy, in fact as well as in form. Out of this proceeded all the good and all the evil with which the name of Athens is associated; and though greatness which shot up so suddenly could not be permanent, there can be no difficulty in deciding that the good greatly preponderated. Very soon after this commenced hostilities with Persia; and the self-denying, romantic, successful bravery of Athens, with the generous affability and great talents of her statesmen, soon raised her to the head of the whole Ionian confederacy. As long as Persia was to be feared, Athens was loved; but after tasting the sweets of power, her sway degenerated into a despotism, and crept also among the Peloponnesian, a coalition of all Dorian and _Eolian_ Greece against her (B.C. 431). In spite of a fatal pestilence and the revolt of her Ionian subjects, the naval skill of Athenian seamen and the enterprise of Athenian commanders proved more than a match for the hostile confederacy; and when Athens at last fell (B.C. 404), she fell by the effects of internal sedition more truly than by Spartan lances or Persian gold, or even by her own rash and over-grasping ambition. The demoralizing effects of this war on all Greece were infinitely the worst result of it, and they were transmitted to succeeding generations. It was a substratum, and a prey provisionally formed the staple of Athenian education. The constitution of Solon admitted and demanded in the people a great knowledge of law, with a large share in its daily administration. Thus the acuteness of the lawyer was grafted on the imagination of the poet. These are the two intellectual elements out of which Athenian wisdom was developed; but it was stimulated and enriched by extended political action and political experience. History and philosophy, as the words are understood in modern Europe, had their birth in Athens about the time of the Peloponnesian war. Then first, also, the oratory of the bar and of the popular assembly was systematically cultivated, so that the orators could be trained. Scientific sciences were admitted into the education of an accomplished man. This was the period of the youth of Plato, whose philosophy was destined to leave so deep an impress on the Jewish and Christian schools of Alexandria. Its great effort was to unite the contemplative mysticism of Eastern sages with the accurate sciences of Greece; to combine, in short, the two qualities—intellectual and moral, argumentative and spiritual—into a single harmonious whole; and whatever opinion may be formed of the success which attended the experiment, it is not wonderful that so magnificent an aim attracted the desires and riveted the attention of thoughtful and contemplative minds for ages afterward. In the imitative arts of sculpture and painting, as well as in architecture, it need hardly be said that Athens carried off the palm in Greece; yet, in all these, the Asiatic colonies vied with her. Miletus took the start of her in literary composition; and, under slight conceivable changes, might have become the Athens of the world. That Athens after the Peloponnesian war never recovered the political place which she previously held, can excite no surprise—that she rose so high toward it was truly wonderful. Sparta and Thebes, which successfully aspired to the "leadership" of Greece, abused their power as flagrantly as Athens had done, and, at the same time, more coarsely. The never-ending cabals, the treaties made and violated, the coalitions and breaches, the alliances and wars, recurring every few years, destroyed all mutual confidence, and all possibility of again uniting Greece in any permanent form of independence; and, in consequence, the whole country was soon swallowed up in the kingdom of Macedonia. With the loss of civil liberty, Athens lost her genius, her manly mind, and whatever remained of her virtue: she long continued to produce talents, which were too often made tools of iniquity, panders to power, and petty artisans of false philosophy. Under the Roman empire, into which it was absorbed with the rest of Greece, its literary importance still continued, and it was the great resort of students from Rome itself. During the Middle Ages it languished under the Ottoman yoke in every respect, but since Greece regained its independence (in 1834) Athens has again (at least, in her tria, lili, 478 sq.) as the capital of the new European kingdom. (For a detailed account of the history and topography of Athens, see the Penny Cyclopaedia, s. v.; McCulloch's Gazetteer, s. v.; Smith's Dict. of Class. Geogr. s. v. Athen-ii.) See GREECE. In order to understand the localities mentioned in the sacred narrative, it may be observed that four hills of moderate height rise within the walls of the city. Of these, one to the north-east is the celebrated Acropolis, or citadel, being a square craggy rock of about 150 feet high. Immediately to the west of the Acropolis is a second hill of irregular form, but inferior height, called the
ATHENS

Athens Restored, as seen from the Pnyx.

Arxopagis. To the south-west rises a third hill, the Pnyx, on which the assemblies of the citizens were held; and to the south of the latter is a fourth hill, known as the Museum.—Kitto. See ARXOPAGUS.

A Christian Church existed in Athens soon after the apostolic times, having doubtless been planted by the 1st hour of Paul (although no allusion to it occur in the N. T.), but as the city had no political importance, the Church never assumed any eminent position (see Bar- ronius, Annal. Ecl. an. 584, n. 25, 26). Tradition, however (Euseb. Hist. Eccl. iii, 4), assigns as its first bishop Dionysius (q. v.) the Arxopagites (Acts xvii, 24). There are two points requiring special elucidation connected with the N. T. mention of Athens (from Winer):

(1) Respecting the "altar on which was inscribed, To the Unknown God," referred to in Acts xvii, 23, various opinions have been expressed by interpreters (see Fabric. Bibliogr. antiq., p. 296; Wolf, CUR ii, 791 sq.; Douagtei Annal. p. 80 sq.; Kiinod, Comment. iv, 608 sq.; comp. also Grube [Segræ], De ara ignotæ dei, Regiom. 1710; Hiler, De deo ignoto Athén. in Gronov. Thes. vii, 228 sq.; Schickendanz, De ara ignotæ deoromacerta, Tervest. 1748; Geliger, De ignoto Ath. deo, Marb. 1704; Wallenius, De deo ignoto, Graphe. 1797; Baden, Dis. ara deo ignoto dicata, Haavn. 1787). It by no means follows from the classical passages usually adduced (Pausan. i, 1, 4; Philost. Apoll. vi, 8; comp. Lucian, Philopat. 9, 29) that any of the single altars mentioned in these writers had the inscription "to unknown gods" (ἀγνωστος τῶν θεῶν), in the plural, but more naturally that each was dedicated separately to an unknown deity (ἀγνωστή δεος); yet these instances in the singular must have been collectively employed with a plural reference, since they unitely speak of all such altars. There appear, moreover, to have been several altars in various parts of Athens with the inscription "to an unknown god," a circumstance that is not invalidated by the mention (Pausan. v, 14, 6) of a single (in Ellis!) "altar of unknown gods (ἱερὸς ἀγνωστῶν θεῶν). One plausible interpretation respecting the altar in question (in Eichhorn's Bibl. d. bibl. Lit. iii, 414) supposes that, as in ancient times the art of writing was not generally known, or but little practised, there were (perhaps several) altars at Athens without any inscription (ὡς, ἀγνωστῶν, Dioq. Laert. i, 10, 3). Eventually these, when found standing thus indefinite by the religious Athenians, would be marked by the words "to some unknown god" (ἀγνωστες θεοὶ). It is simpler, however, to suppose that in spots where some supposed preternatural event had occurred, which persons sought by a memorial to attribute to some distinct deity as author, they erected such an altar, that profane eyes might not approach too near (compare the phrases θεος, δαιμων ibid. used in such cases, Cels. i, 26, 3; Macrobr. Saturn. ii, 9, ed. Bip.; see Douttei Annal. ii, 87) the unrecognised deity (comp. Neander, Planting, 1, 262 sq.). That the expression was intended to designate specially the God of the Jews (comp. the ironical expression "Judæa devoted to the worship of an uncertain god," in Lucian, ii, 592), as Anon testis (Progr. in Act. xvii, 22 eq., Gorlic. 1882), is very unlikely. (The treatise of Welle, De ignoto Judæor. et Athéno deo, Lips. 1777, is without worth; and Moorem, Cogit. in N. T. loc. i, 77 sq. treats the subject in an unantiquarian manner.) See ALTAR.

(2) The "market" (ἐμπόλεμος) at Athens, mentioned (Acts xvii, 17) as the place where Paul spoke to the assembled populace, has (with most modern interpreters since Kiinod) been understood as meaning, not the proper definite market-place called "the Forum in the Ceramicus" (ἐμπόλεμος ἐν Κεραμικῷ), but a so-called new market-place lying much farther north, to which Mousios (Ceramic, gemin. c. 16) was the first to call attention, and which Müller (Hall. Encyclop. vi, 192) located on his plan from the notice in Pausianias (i, 17) and Strabo (x, 447); according to the latter of which, this spot appears to have borne the designation of the Emitria (Εὔρηπια). Pausianias, however, refers to no other market-place than the well-known one lying between the Acropolis, the Pnyx, and the place of holding the Arxopagis (Forchhammer, ut sup. p. 58 sq.); later inquirers have therefore acquiesced in the opinion that the passage in the Acts refers to nothing more than the usual market-place, in the neighborhood of which (see Forchhammer's Plan, opposite the Acropolis on the west), moreover, lay the "miscellaneous porch" (ἐκτός τοῦ ἱεροῦ), of which avail may be made (as has usually been found necessary) for the explanation of Acts xvii, 18 (Cooksey, Map of Athens, Lond. 1852). See MARKET.
Treatises on Paul’s proceedings in Athens have been written by Olsarius (Lips. 1706, and since), Strrmelius (Lund. 1706), Majus (Gies. 1727, and in Itsenii These. Disp. ii, 669 sq.); on his address in the Areopagus, by Aspach (Lugd. B. 1692), Anton (Gorl. 1622), Bentzel (Uspel, 1659), Euschen (Rint. 1705), Heumann (Gott. 1724); on his disputations with the philosophers, by Boemer (Jen. 1751); also the essays of Joch, De Spiritu Attico (Viteb. 1726); Schurtmann, De divinatione deorum Atheniensium credibus (Lips. 1708); Zorn, De Atheniernium sacramento (Kilon. 1710); Alexander, St. Paul at Athens (Edinb. 1802). See Patl.

Athlai (Heb. Athlai‘, אַתְלָי, oppressive; Sept. "Ophel, w. r. ὅφελ, ὀθηρός"), one of the “sons of Bebai,” who divorced his foreign wife married on the return from Babylon (Ezra x, 28). B.C. 460.

Athon. See Ass.

Athos, a mountain at the extremity of the promontory of Chalcis, in the province of Salonica, in European Turkey. It was an early resort of monks and anchorites, and is called Monte Sento, or “Holy Mountain,” in the lingua franca, and in Greek άγιος όρος. There are now upon the sides of the mountain between twenty and thirty monasteries, and a vast multitude of hermitages, which contain more than six thousand monks called Caloyers (q. v.), mostly Russian, of the order of St. Basil. Here they live in a state of complete abstraction from the world; and so strict are their regulations that they do not tolerate any female being, not even of the class of domestic animals, among them. They still own considerable possessions in Bulgaria, Servia, the Danubian Principalties, and Russia. They elect annually a common council of administration, called Protokaston. They are now chiefly occupied in carving little images of the saints, which they send down to the market-town of Karesi, where a weekly market is held, and where purchases are made for various parts, especially Russia; but formerly they were occupied with the nobler work of transcription. The libraries of the monasteries are particularly rich in MSS. and other literary treasures. Many of these works have of late years been purchased by travellers, and thus found their way into various libraries of Europe. The monasteries and churches on this mountain are the only ones in the Ottoman empire that have bells. Under the reign of Catherine II of Russia, the learned Eugen Bulgaris took up his abode on Mount Athos as director of an academy founded by Patriarch Cyril of Constantinople. For some time the academy was very flourishing, but at length the patriarch had to yield to the demands of the ignorant portion of the monks and to abolish it. From that time ignorance has generally prevailed among the monks, and only recently (1869) they have set up a printing-press and commenced the publication of a religious newspaper. No complete list of the MSS. extant at Mount Athos has yet been made. See Curzon, Monasteries of the Levant (N. Y. 1861, 12mo); Leake, Trav. in N. Greece, vol. iii; Journ. of Geog. Soc. of Lond. 1857, vii, 61; Falmanner, Fragmente aus dem Orient, ii, 1 sq. (Stuttg. 1843); Didron aine, Ann. Archéolog. i, 29 sq., 170 sq.; iv, 70 sq.; v, 148 sq.; vii, 41 sq.; Müller, in Micolshich’s Slav. Rev. vol. 1 (Vienna, 1857); Pischon, Die Monarchie des Athos, in Ru- mer’s Hist. Taschenbuch (Leips. 1860); Gass, Zur Geschichte der Athos-Klärter (Giessen, 1865).

Athrones (Ἀθρόνα), a person of mean extraction, and by occupation a shepherd, who, without any other advantages than great bodily stature and un- daunted hardihood, raised a body of banditti in Judæa, in connection with his four brothers, during the rule of Gratus, so powerful that they at last assumed royalty, and were with difficulty subdued in detail and captured by the successive procurators (Joseph. Ant. xvi, 10, 7). In the parallel account (War, ii, 4, 6) he is called Athronous (Ἀθρούνος).
ATITHA (Αττιθά, Vulg. Agatth.), one of the "temple-servants" whose "sons" received from the captives of the war (Ezra xvi. 18, xii. 36, 42), being the "ATITHA (q.v.)" of the true text (Ezra ii. 54).

Atonement (expressed in Heb. by הַטַּוּת, kaphar, to cover over sin, hence to forgive; Gr. καταλαφων, reconciliation, as usually rendered), the satisfaction offered to divine justice for the sins of mankind by the death of Jesus Christ, by virtue of which all penitent believers in Christ are reconciled to God, and freed from the penalties of sin.

1. Scripture Doctrine.—I. The words used to describe Christ's work.—The redeeming work of Christ, in its several aspects, is denoted in Scripture by various terms, namely, reconciliation, propitiation, expiation, atonement, redemption, satisfaction, substitution, and salvation. The following summary of the uses and meanings of these terms is taken, with slight modifications, from Anglus, Bible Hand-book, § 299. (a) Looking into the English N.T., we find "reconciliation" and "reconcile" in several passages, in all of which (except one) the Greek word is some form of διαλυσω, to produce a change between parties (Col. i. 11, on the Ven. Rev.), for they have been "at variance"; returning to the Sept. we find this word never used in this sense at all, nor have the many passages in the O.T., which speak of "making reconciliation," any verbal reference to these passages in the N.T. The idea is involved in several passages, but it is never expressed by this word, nor by any single word. "To those who are reconciled," i.e., to accept the common expressions, generally forms of μεταξιω = and εν αυτοις (Isa. lxv. 7; Is. 17; Jer. vi. 20; Lev. xiv. 17). Hence the conclusion, that in the word of the N.T. translated "reconciliation" there is reference only to the change or effect produced by some measure of mercy, and not to the nature of that measure itself: it describes merely the change produced in our relation to God; his moral sentiment of displeasure against sin (called his "wrath") is appeased, and the sinner's eminence and misgivings are removed. That there is this double change may be gathered from the following passages: Heb. x. 26, 27; Rom. v. 9; Heb. ix. 26, 28; 2 Cor. v. 18, 19; Eph. ii. 16; 1 Cor. vii. 11; Col. i. 20, 21. (b) The Greek word, variously rendered, has in Greek another word, λειτουργειν, translated also "make reconciliation." Its meaning may be gathered from the passages in the O.T. in which it occurs. It is, in fact, the constant rendering of a word translated in the English version "to make reconciliation" or "to atone for" (Lev. vi. 30; vii. 9; Ezek. xiv. 20; Dan. ix. 24). But it is evident that if it had been so translated elsewhere if the were the only passage in the N.T. where this phrase is found. It occurs again, in fact, in Rom. iii. 23; 1 John ii. 2; iv. 10; but in each of these passages it is translated "propitiation," a word which does not occur in the O.T. EXPiation, again, does not occur in the N.T. but once in the O.T. (Numb. xxvii. 25, marg.) It is the same word, however, as is translated elsewhere "to make reconciliation" or "to atone for." ATONEMENT itself does not occur in the N.T., except in Rom. v. 2, and there it has no connection with the O.T. phrase, but is the same word as is translated "reconciliation" or "reconciliation to the" in either Testament, and the idea is frequently expressed in both: "it shall be accepted upon him" (Lev. i. 4; vii. 8) is the O. T. phrase, and the New corresponds. There we find the familiar word in the "as the former meaning "on behalf of," for," and "instead of" the latter meaning undoubtedly "instead of." Much stress ought not to be laid upon the fact that in these forms, as it is frequently used where it may mean "for the advantage of" (Rom. viii. 31; 2 Cor. i. 2); yet in John xvi, 13, and 1 John iii, 16, it seems to mean "instead of," and this is certainly the meaning of idi (Matt. xx. 28; Mark x. 45; see Matt. xii. 12). Apart from these particular prepositions, three sets of phrases clearly teach this doctrine. (1) Christ was made a curse for us (Gal. iii. 13); so a similar phrase (2 Cor. v. 21).
He gave himself as a sacrifice for our sins (1 Cor. xv, 3; Eph. v, 2; Gal. i, 4; 1 Tim. ii, 6, 14; Heb. vii, 27; v, 3; x, 12; Rom. v, 6, 7, 8; 1 Cor. i, 18; v, 7; xi, 24; 1 Pet. iii, 18, iv, 1). (c) Christ gave his life for our life, or we live by his death (Gal. ii, 20; Rom. xiv, 15; 2 Cor. v, 15). Compare Rom. xviii, 4; Is. liii, 46).

The idea of substitution is in all these passages, and the phrase, though not scriptural, is a convenient summary of them all. (d) "Salvation" is everywhere in the N.T. the representative of σωτηρία or σωτηρίων; σωτηρία is always or very nearly synonymous with "salvation" in the three words Acts ii, 25; xxvii, 34, and Heb. xii, 7, where it refers to temporal deliverance, and the idea included in the term is whatever blessings redemption includes, but without any reference to λίπος, or anything else as the ground of them. It includes present deliverance (Luke xix, 9) or future (Phil. i, 19; Rom. xiii, 11). "Salvation," therefore, is the state into which the Gospel introduces all who believe, and without reference to the means used. On turning to the Sept., however, we find that the idea of propitiation is involved even here; σωτηρίων is very frequently the translation of בֵּית (בֵּית), peace-offering, Savia σωτηρία in Lev. iii, 1-3, iv, 10; viii, 30; xii, 4; Judg. xx, 26; xxxi, 4). בֵּית is the sacrifice or reparation restoring peace, and thus the meaning of σωτηρία touches upon the meaning of propitiation.

"From this comparison, therefore, of the N.T., the Sept., and the Hiebrew, we gather the following conclusions: Propitiation, giving prominence to the secondary meaning of בֵּית, κοπαρ, and the primary meaning of פָּלַשׁ, is an act prompting to the exercise of mercy, and providing for its exercise in a way consistent with justice; Expiation, giving prominence to the primary meaning of פָּלַשׁ and the secondary meaning of פָּלַשׁ, is an act which provides for the removal of sin, and cancels the obligation to punishment; Atone ment, giving prominence to both, and meaning expiation and propitiation combined. Christ’s atonement is said to be by substitution, for he suffered in our stead, and he bears our sin; and it is by satisfaction, for the broken law is vindicated, all the purposes of punishment are answered with honor to the Lawgiver, and eventual holiness to the Christian. It’s result is reconciliation (εἰρήνη), the moral sentiment of justice in God is reconciled to the sinner, and punishment for sin is abolished for the remitted one. The atonement is redemption, or actual deliverance for a price from sin in its guilt and dominion, from all misery, and from death. Salvation is also actual deliverance, but without a distinct reference to a price paid. Atone ment, therefore, is something offered to God; redemption is something bestowed upon man: atonement is the ground of redemption, and redemption is the result of atonement (Isa. liii, 4-9, 10, 12). The design of the first is to satisfy God’s justice, the design of the second to make man blessed; the first was fin ished upon the cross, the second is in daily operation, and will not be completed in the case of the whole church until the consummation of all things (Dan. ix, 24; Eph. iv, 80)."

2. The Scripture doctrine of the vicarious sacrifice of Christ is taught in the passages above cited, and indeed seems to underlie the whole "gospel" of salvation contained in the teaching of Christ and his apostles. It may be stated further (1) that the sacrifices of the Old Testament, such as the burnt-offering, the wave-bread [see this shown under Expiation], and the terms used by Christ and his apostles (ransom, sacrifice, offering, etc.) were necessarily understood by their hearers in the sense which they had been accustomed for ages to attach to them. (2) If this be so, then nothing could be more misleading, and even absurd, than to employ those terms which, both among Jews and Gentiles, were in use to express the various processes and means of atonement and piacular propitiation, if the apostles and Christ himself did not intend to represent his death strictly as an expiation for sin; misleading, because such would be the natural and necessary inference from the terms themselves, which Christ acquired this as their established meaning; and absurd, because if, as Socinians say, they used them metaphorically, there was not even an ideal resemblance between the figures and that which it was intended to illustrate. So totally irrelevant, indeed, will those figures be, if terms are not warranted by the death of Christ which excludes its expiatory character, that to assume that our Lord and his apostles used them as metaphors is profanely to assume them to be such writers as would not in any other case be tolerated; writers wholly unacquainted with the commonest rules of language, and, therefore, wholly unfit to be teachers of others, and that not only in religion, but in things of inferior importance" (Watson, Dict. s. v. Expiation).

Immediately upon the first public manifestation of Christ, John the Baptist declares, when he sees Jesus coming to him, "Behold the Lamb of God, which taketh away the sin of the world" (John i, 29). It is obvious that, when John called our Lord "the Lamb of God," he spoke of him under a sacrificial character, and of the effect of that sacrifice as an atonement for the sins of mankind. This was said of our Lord even before he entered on his public office; but if any doubt should exist respecting the meaning of the Baptist’s expression, it is removed by the New Testament passages, in which a similar allusion is adopted, and in which it is specifically applied to the death of Christ as an atonement for sin. In the Acts (viii, 32) the following words of Isaiah (ili, 7) are by Philip the Evangelist distinctly applied to Christ and to his death: "He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth." This particular part of the prophecy being applied to our Lord’s death, the whole must relate to the same subject, for it is undoubtedly one entire prophecy; and the other expressions in it are still stronger: "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed: the Lord hath laid on him the iniquity of us all. In the First Epistle of Peter is also a strong and distinct application of the term ‘lamb’ to our Lord, and the sense in which it is applied, can admit of no doubt: "Forasmuch as ye know that ye were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. i, 18, 19). It is therefore evident that the prophet Isaiah, seven hundred years before the birth of Jesus; that John the Baptist, at the commencement of Christ’s ministry; and that Peter, his companion and apostle, subsequent to the transaction, speak of Christ’s death as an atonement for sin under the figure of a lamb sacrificed. The passages that follow plainly declare the inestimable character of the sacrifice of Christ’s death: "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. ix, 26, 28).

After this offer of sacrifice for sin, forever sat down on the right hand of God; for by one offering he hath perfected forever them that are sanctified" (Heb. x, 12). It is observable that nothing similar is said of the death of any other person, and that no such efficacy is imputed to any other many-sacrificed lamb. While the world was enduring, Jesus and his servants were yet sinners Christ died for us; much more then, being now justified by his blood, we shall be saved from wrath through him;
for if, when we were enemies, we were reconciled to
God by the death of his Son, much more, being re-
cconciled, we shall be saved by his life" (Rom. v. 8-10).
The words "reconciled to God by the death of his Son" show that his death had an efficacy in our reconciliation;
but reconciled to God by his life only in the case of
"he has reconciled us to his Father in his cross, and in
the body of his flesh through death" (Col. i. 20, 22).
What is said of reconciliation in these texts is in
some others spoken of sanctification, which is also pre-
paratory to salvation. "We are sanctified"—how? "by the offering of the body of Christ once for all" (Heb. ix. 12, 26), which he lived a life holy and unblemished from the day he was born, and by his death for us, and his death and resurrection, or death and ascension, or death and his ascension, are called "the blood of the covenant by which we are sanctified." In these and many other passages that occur in different parts of the New Testament, it is therefore asserted that the death of Christ was effectual in the procuring of human salvation. Such expres-
sions are used concerning no other person; and it is therefore evident that Christ's death included something more than a confirmation of his preaching; something more than a pattern of a holy and patient martyrdom; something more than a necessary antecedent to his resurrection, by which he gave a grand and clear proof of our resur-
rection, which is the title of the New Testament. He was all these, but it was much more. It was an atonement for the sins of mankind, and in this way only it became the ac-
complishment of our eternal redemption.

The teaching of the New Testament, and the agree-
ment of the statements of Christ with those of his
apostles on this subject, are thus set forth (without regard
to theological distinctions) by Dr. Thomson, bish-
op of Gloucester: "God sent his Son into the world
to redeem lost and ruined man from sin and death,
and the Son willingly took upon him the form of a ser-
vant for this purpose; and thus the Father and the Son
made atonement for us. God the Father laid upon his Son the weight of the sins of the whole world, so that he bare in his own body the wrath which men must else have borne, because there was no other way of escape for them; and thus the atonement was a man-
ifestation of divine justice. The effect of the ato-
ment was wrought that is man is placed in a new po-
sition, freed from the dominion of sin, and able to fol-
low holiness, and thus the doctrine of the atonement
ought to work in all the bearers a sense of love, of
obedience, and of self-sacrifice. In shorter words, the
sacrifice of the death of Christ is a proof of divine love
and of divine justice, and is for us a document of obe-
dience, the great work of the New Testa-
ment, Peter, Paul, and John set forth every one of
these points. Peter, the 'witness of the sufferings of
Christ,' tells us that we were 'redeemed with the blood
of Jesus, as of a lamb without blemish and without
spot;' says that 'Christ bare our sins in his own body
on the tree.' If we 'have tasted that the Lord is gra-
cious,' we must not rest satisfied with a contemplation
of our redeemed state, but must live a life worthy of
it. No one can well doubt, who reads the two epis-
tles, that the love of God and Christ, and the justice
of God, and the duties thereby laid on us, all have their
value in them; but the love is less dwelt on than the
justice. Christ bare our sin in his own body on the
tree. Paul, in another epistle, tells us that he has
cleansed us from all sin, for that whoever is born of God
does not commit sin: all are put forward. The death
of Christ is both justice and love—both a propitiation
and an act of loving self-surrender; but the moral effect
upon us is more prominent even than these. In
the epistles of Paul the three elements are all present:
in such expressions as a ransom, a propitiation who
was 'made sin for us,' the wrath of God against sin,
and the mode in which it was turned away, are pre-
sented to us. Yet not wrath alone: 'The love of
Christ constraineth us; because we thus judge, that
if one died for all, then were they all dead; and that he
died for all, that they which live should henceforth live
unto themselves, but unto him which died for them and
rose again.' Love in him begeteth love in us; and,
in our reconciled state, the holiness which we could not
practice before becomes easy. Now in which of these
points is there the semblance of contradiction between
the apostles and their Master? In none of them, so far as
the literal meaning of the passages is concerned; but
the law of the Gospel is that of the sacrifices and the vic-
form upon which the holy nature shrank, feeling in him a
sense of desolation such as we fail utterly to compre-
hend on a theory of human motives. Yet no one takes
from him his precious redeeming life; he lays it down of
himself out of his great love for men; and men are
to deny themselves, and take upon their cross, and tre-
in their steps. They are his friends only if they keep
his commands and follow his footsteps' (Aids to Faith, p. 837. See also Storr and Platt, Biblical Theology,
§ 65-70.

II. History of the Doctrine.—(1.) The Fathers.—In
the early ages of the church the atoning work of Christ
was spoken of generally in the words of Scripture.
The value of the sufferings and death of Christ, in the
work of redemption, was from the beginning both held
in Christian faith, and also plainly set forth, but the
doctrine was not scientifically developed by the primi-
tive fathers. But it is one thing to admit that the
atonement was not scientifically apprehended, and quite
another thing to assert that it was not really held at
all in the sense of vicarious sacrifice. The relation
between the death of Christ and the remission of sins
was not a matter of much dispute in that early period.
For the apostles are the great authors of the ecclesi-
ological inquiry, and it was not until after this was
settled by the general prevalence of the Nicene
Credo that anthropological and soteriological ques-
tions come up into decided prominence. Baur (in
whose Forskaehndene her subject is treated with am-
ple learning, though often with dogmatic assertion of
conclusives arrived at hastily and without just ground
admits that in the writings of the apostological fathers
there is abundant recognition of the sacrificial and re-
demptive death of Christ. Thus Barnabas: "The
Lord descended to deliver his body to death, that,
by remission of our sins, we might be sanctified, and
this is the great doctrine of the New Testament." So
also Clement quotes Isa. liii. and Psa. xxii., 7, 9,
adding, "His blood was shed for our salvation; by
the will of God he has given his body for our body,
his soul for our soul." Similar passages exist in Ig-
натiues and Polycarp, and stronger still in the Epi-
ist. ad Diognet. ch. ix. (See citations in Shedd, History of
Doctrine, bk. v. ch. i.; Hagenbech, Hist. of Doctrine,
§ 68; Thomson, Bampton Lectures, 1858, Lect. vi.)
In the second century Justin Martyr (A.D. 147) says that
"the Father willed that his Christ should take upon
himself the curses of all for the whole race of man" (Dia-
c. Tryph. 88.). "In Justin may be found the idea of
himself being offered to God as a sacrifice, being
slain, at least lying at the bottom, if not clearly grasped
in the form of conscious thought" (Dial. c. Tryph. c. 80;
Neander, Ch. History, i. 642). The victory of the
death of Christ over the power of the devil begins now
to play a prominent part in the idea of the atonement.
Baur (in whose Forskaehndene her subject is treated
with ample learning) acknowledges that the ideas taken up into the line of Christian thought;
"that as the relation between the Demiurge and Re-
deemer was, in the Marcionite and Ophitic systems,
especially hostile, so the death of Jesus was a contri-
vance of the Demiurge, which failed of its purpose
and disappointed him." Baur asserts that Trensmus
(A.D. 180) borrowed this idea from Gnosticism, only
substituting Satan for the Demiurge. But Dornier shows clearly that Ireneaus, with entire knowledge of Gnosticism, repelled all its ideas, and that Baur's charge rests upon a misinterpretation of a passage (Adm. Herr. v. 1, 1) in which, although the Satanic idea is present, the godhead has been mingled with the satanic. (Dorner, Person of Christ, i. 468; see also Shedh, Hist. of Doctrines, ii. 218). Baur's theory that the foundations of the doctrine of vicarious satisfaction were laid in the notion that it was the claims of Satan, and not of God, that were satisfied, fails to the ground; for "in this very realm, in this very sphere, it is in Irenaeus" (Shedd, l. c.). Nevertheless, it is true (though not in the Gnostic spirit) that Irenaeus represents the sufferings of Christ as made necessary by the hold of Satan on man, and in order to a rightful delivery from that bondage. Tertullian (A.D. 200) uses the word satisfaction, but not with reference to the vicarious sufferings of Christ, yet in several of his writings he assumes the efficacious work of Christ's sufferings for salvation. In the Alexandrian fathers we find, as might be expected, the Gnostic influence more obvious, and the idea of ransom paid to the devil comes out fully in Origen (A.D. 230). Yet it is going quite far to say that Origen does not suggest the vicarious suffering of Christ; so (Hom. 24 in Numb.) he says that "the entrance of sin into the world made a propitiation necessary, and there can be no proposition without a sacrificial offering." Dr. Shedh finds the general doctrine of the Alexandrian school inconsistent with vicarious atonement, and interprets the special passages which imply it accordingly; but in this he differs from Thomasius (Origines, Nürnberg, 1887) and Thomson (Bampton Lectures). Origen doubtless held the vicarious atonement, though it was mixed up with speculations as to the value of the blood of the martyrs, and debased by his fanciful views of the immortality of the soul. Reference to the Gnostics was carried to a greater extent by later fathers, e.g. Gregory of Nyssa (A.D. 370), who says in substance that the devil was cheated in the transaction by a just retaliation for his deception of men: "Men have come under the dominion of the devil by sin. Jesus offered himself to the devil as the ransom for which he should release all others. The crafty devil as- sented, because he cared more for the one Jesus, who was so much superior to him, than for all the rest. But, notwithstanding his craft, he was deceived, since he could not retain Jesus in his power. It was, as we were, a deception on the part of God (ἀπό τον Θεόν) to let Jesus yield to the devil, in order that he himself might be brought to the recognised men which the devil would have feared, by means of his humanity, and thus deceived the devil by the appearance of flesh" (Orat. Catech. 22-26). Athanasius (A.D. 370), on the other hand, not only maintained the expiation of Christ, but rejected the fanciful Satan theory (De Incarn. Fihc. vi. et al.), Cyril of Jerusalem (A.D. 380) (Catech. xii, § 33) enters more deeply into this doctrine, developing a theory to show why it was necessary that Jesus should die for man. Similar views were expressed by Eusebius of Cesarea, Gregory of Nazianzen, Cyril of Alexandria, and Chrysostom (see De Doctrina in Christo, p. 733). For the idea of the saviour of those souls as being that of Christ, by his death, he did more than would have been necessary for the redemption of men. They undertook to show that Christ alone was able to achieve redemption, and discussed the qualities which were necessary for his redemptive character. These discussions are especially met with in the writings of Aquinas and Augustine. (A.D. 898) was occupied more, in all his controversies, with anthropology than with soteriology, but the vicarious atonement is clearly taught or implied in his De Preocc. Meritis, i. 56, and in other places; but he called those docta (σωτηρίας) who maintained that God could provide no other means of redemption (De glione Christi, c. 10). Gregory the Great (A.D. 690) taught the doctrine with great clearness, and approached the scientific precision of a later age (Moralia, xvii, 40). Little is to be added to these statements up to the time of Anselm. Enough has been said to show that, although the earlier view may have been misunderstood and mingled with Gnostic ideas, it is wrong to assert, as Baur and his English followers (Jowett, Wardan, etc.) do, that the "doctrine of substitution is not in the fathers, and lay dormant till the voice of Anselm woke it; or that Anselm was the inventor of the doctrine." (Comp. Brit. and For. Er. Renan, Jav. ii. 169.) 2. The Scholastic Period. — Nevertheless, Anselm (1109) undoubtedly gave the doctrine a more scientific form by giving the central position to the idea of satisfaction to the divine justice (Ccr Deus hominem transf. in Bibliotheca Sacra, vols. xi, xii). Nicholas of Methone (11th or 12th cent.), in the Greek Church, developed the necessity of vicarious satisfaction from the nature of God and his relations to man, but it is not certain that he had not seen Anselm's writings. Anselm's view is, in substance, as follows: "The infinite guilt which man had contracted by the diabolous of his sin against the infinitely great God could be expiated only by a more competent one than man, and Christ Jesus could render to God the infinite satisfaction required. God only can satisfy himself. The human nature of Christ enables him to incur, the infinity of his divine nature to pay this debt. But it was incumbent upon Christ as a man to order his life according to the law of God; the obedience of his life, therefore, was not able to render satisfaction for our guilt. But, although he was under obligation to live in obedience to the law, as the Holy One he was under no obligation to die. Seeing, then, that he nevertheless voluntarily surrendered his infinitely precious life to the honor of God, a recompense from God because of his obedience to his command is due, and the triumphs which were won for the sins of his brethren" (Chambers, Encycl. a. v. ; Neander, Hist. of Dogmas, Bohn's éd. ii. 517). Anselm rejects entirely the claims of Satan, and places the necessity of atonement entirely in the justice of God. His theory is defective with regard to the op- propriations of the merits of Christ by the believer; but, on the whole, it is substantially that in which the Christian Church has rested from that time forward. His doctrine was opposed by Abelard, who treated the atonement in its relation to the love of God, and not to his justice, giving it moral rather than legal significance. Peter Lombard seems confusedly to blend Abelard's idea of the nature of Anselm, and has developed Anselm's theory, and brought out also the superabundant merit of his death, while he does not clearly affirm the absolute necessity of the death of Christ (Hagenbach, Hist. of Doctrines, § 181). See Aquinas. Bernard of Clairvaux, in opposition to Abelard, brought into again the idea of the claims of Satan. Duns Scotus, in opposition to Anselm, denied the necessity of Christ's death, and denied also that the satisfaction rendered was an equivalent for the claims of justice, holding that God accepted Christ's sacrifice as sufficient. See Acceptation. On the whole, the scholastic movement left two streams of thought closely allied, yet with an sentiment of difference. One was more deeply developed, viz. the Anselmic, of the satisfaction of divine justice, absolutely considered; and that of Aquinas, that this satisfaction was relative, and also superabundant. The Romish doctrine of supereroga- tion and indulgence doubltless grew out of this.
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sole ground of the remission of sin (Conciones, De Justifica-
tiones, vii, viii). The Romanists generally adopt the 'acceptation' theory of Scotus rather than that of Aquinas, and hold that the death of Christ made satisfaction only for sins before baptism, while as to sins after baptism only the eternal punishment due to them is remitted; so that, for the temporal punishment due to them, satisfaction is still required by pen-
ance and purgatory. Luther does not treat of satis-
faction in so explicit a manner; he is occupied with the "representation of salvation by faith alone, though he held fast the doctrine of expiation through Christ. So, in Melancthon's Loci, and in the Aug-
sburg Confession (A.D. 1550), the atoning work of Christ is fully stated, but under the head of justifying faith. "Men are justified gratuitously for Christ's sake through faith when they believe that they are received into favor, and that their sins are remitted on account of Christ, who made satisfaction for our transgres-
sions by his death. This faith God imputes to us as righteousness"(Augsburg Confession, art. iv). The distinction between the active and passive obedience of Christ came later; its first clear statement in the Luther-
ian Church is in the Formula of Concord (1576):
"That righteousness which is imputed to the believer simply by the grace of God is the obedience, the suffer-
ing, and the resurrection of Christ, by which he has satis-
fi ed the claims of the law and atoned for our sins. For as Christ is not merely man, but God and man in one person, the Lord of the law is not more ex-
actly to his suffering and death, but also by his righteous
fulfilment of the law on our behalf, is imputed to us, and God acquires us of our sins, and regards us as just in
his view of his complete obedience in what he did and
suffered, in life and in death" (Francke, Lib. Sym. 3,685). Nor did this distinction appear early among the Calvinists any more than among the Lutherans. Cal-
vin joins them together (Institutes, bk. ii, § 16, 5). None
of the reformed confessions distinguish between the
active and passive obedience before the Formula Con-
cordae Helveticae (1675); comp. Guericke, Symbolik, § 47.
The Socinians deny the vicarious atonement entire-
ly. They assert that satisfaction and forgiveness are
incompatible ideas; that the work of atonement is sub-
jective, i.e., the repentance and moral renovation of the man; all the more so since the God needs no redeem-
man. Christ suffered, not to satisfy the divine justice, but
as a martyr to his truth and an example to his followers. Socinus did, however, admit that the death of Christ affords a pledge of divine forgiveness, and of man's resurrection as following Christ's (see Winer, Comp. Ditiriolunl, vili, 1; and comp. Hagenbach, History of Doctrines, § 268; Shedd, Hist. of Doctrines, bk. vi.).

In opposition to Socinians, Grotius wrote his Defensio fidei Cathol. de Satisfactione (1617), which forms an
epoch in the history of the doctrine. He deduced the
necessity of satisfaction from the administrative or
regulatory justice of God, and not from his retributive
justice. In his peculiar view of the expiation, it is
said to be ascribed to God, not as an injured party, but
as moral governor of the world. So the prerogative of
substitution, in place of punishment, belongs to God
as moral governor. If, by any other means than pun-
ishment, he can vindicate the claims of justice, he is at
liberty, as moral governor, to use those means. The
alternative, whether Christ is the sinner or just, is his
Christ's voluntary offering, the sinner can be pardoned
and the law vindicated. The defect of this theory lies
in its not referring the work of Christ sufficiently to
the nature of God, contemplating it rather in its moral
aspects as an exhibition of the evil of sin. The Dutch
Atchinian writers, however, while they were not to so
The Methodist the-
ology asserts the doctrine of satisfaction strongly, e.g.
Wattson: "Satisfaction [by the death of Christ] by
Christ is not to be regarded as a merely fit and wise
expedient of government (to which Grotius leans too
much), for this may imply that it was one of many
other possible expediencies. But what we have seen is
that it is everywhere in Scripture repre-
sented as necessary to human salvation, and that it is
to be concluded that no alternative existed but that of
exchanging a righteous government for one careless
and relaxed, the dishonour of the divine attributes,
and the corruption of the laws of righteousness, or the upbuild-
ng of such government by the personal and external
punishment of every offender, or else the acceptance
of the vicarious death of an infinitely dignified and
glorious being, through whom pardon should be of-
fered, and in whose hands a process for the moral res-
urrection of the sapped should be placed. The humiliation,
suffering, and death of such a being must at once
obviously demonstrate the righteous character and ad-
ministration of God; and if the greatest means we can
conceive was employed for this end, then we may safely
conclude that the righteousness of God in the for-
giveness of sin could not have been demonstrated by
inferior means; and as God cannot create a right-
eous governor, man in that case could have had no hope"
The Arminian theology did nevertheless maintain
that God is free, not necessitated as moral governor, and
that the satisfaction of Christ has reference to the
general justice of God, and not to his distributive jus-
tices. "The satisfaction of the death of Christ, in
eminent the love of God, which is organic and eternal in
him—his essential nature—as the source of redemp-
tion, and holds that the free manifestation of the divine
love is under no law of necessity. Even Ebrard, one of
the most eminent modern writers of the Reformed
Church, sets forth as a great service rendered to
theology by the Arminians (Ebrard, Lehre der stellern-
treten den Genugtuung, Königsb. 1857, p. 25; compare
also Warren, in Methodist Quarterly, July, 1866, 890 sq.;
and, on the other side, Shedd, History of Doctrines, bk.
v, ch. v; and his Discourses and Essays, 294). Hill
(Calvinist), in his Lectures on Divinity (bk. iv, ch. iii),
appears to adopt the Grotian theory.

Extent of the Atonement.—One of the most important
questions in the modern Church with regard to the
atonement is that of its extent, viz. whether the
benefits of Christ's death were intended by God to ex-
tend to the whole human race, or only to a part. The
former view is maintained by the great majority of
Calvinists and the latter, particular, or limited. What is
called the strict school of Calvinists holds the latter doctrine, as
stated in the Westminster Confession. "As God hath
appointed the elect unto glory, so hath he, by the etern-
al and most free purpose of his will, foreordained all
the means thereunto. Wherefore they who are elect-
being fallen in Adam, are redeemed by Christ; are
effectually called unto faith by Christ in his Spirit
working in due season; are justified, adopted, sancti-
fied, and kept by his power through faith unto salva-
tion. Neither are any other redeemed by Christ, the justifying effectual grace, and saved, but the elect only" (ch. iii, § 6; comp. also ch.
viii, §§ 5 and 8). The so-called moderate (or modern)
Calvinists, the Arminians, the Church of England, and
the Methodist Episcopal Church, adopt the doctrine
of general or universal atonement. See CALVINISM.
The advocates of a limited atonement maintain that
the death of Christ was efficaciously applied to the
atonement of only a limited number of men, those for
whom Christ died, and therefore excludes from its actual application, or from the intention of the
author in regard to its application; that, in strictness
of speech, the death of Christ is not an atonement to
any until it be applied; that the sufferings of the
Lamb of God are therefore truly vicarious, or, in other
words, Christ was not the saviour not only of all men,
but the saviour of his people, was charged with their sins, and
bore the punishment of them, and thus has made a full
and complete satisfaction to divine justice in behalf of

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all who shall ever believe on him; that this atonement will eventually be applied to all for whom in the divine image of God are made. The world, and in all of which the sovereignty has been pleased to decree its application. But they believe that although the atonement is to be properly considered as exactly commensurate with its intended application, yet that the Lord Jesus Christ did offer a sacrifice sufficient in its intrinsic value to extinguish the sins of the whole world, and that it has been the pleasure of God to apply it to everything individual, the whole human race would have been saved by its immeasurable worth. They hold, therefore, that, on the ground of the infinite value of the atonement, the offer of salvation can be consistently and sincerely made to all, and that, as a matter of fact, if they believe they shall be saved; whereas, if they wilfully reject the overtures of mercy, they will increase their guilt and aggravate their damnation.

At the same time, as they believe, the Scriptures plainly teach that the will and disposition to comply with this condition depends upon the sovereign gift of God, and that the actual compliance is secured to those only for whom, in the divine counsels, the atonement was specifically intended. The doctrine, on the other hand, that Christ died for all men, so as to make salvation attainable by all men, is maintained, first and chiefly,是因为 scriptural ground, viz. that, according to the New Testament, the means by which God's grace should be obtained were 'made for all men.' The advocates of this view ad- duce, (1.) Passages which expressly declare the doctrine. (a) Those which say that Christ died "for all men," and speak of his death as an atonement for the sins of the whole world. (b) Those which attribute an equal extent to the death of Christ as to the effects of the fall. (2.) Passages which necessarily imply the doctrine, viz.: (c) Those which declare that Christ died not only for those that are saved, but for those who do or may perish. (d) Those which make it the duty of men to believe the Gospel, and place them under guilt and the penalty of death for rejecting it. (e) Those in which men's failure to obtain salvation is placed to the account of their own opposing wills, and made wholly their own fault. (f) See the argument in full, on the Armenian side, in Watson, Theod. Institutes, ii, 264 sq.; Storr and Flatt, Bibl. Theol. qv. lv. iv. pt. ii; Brewer, Works, ii, 63 et al. The Armenian doc- trine is that Christ's death was intended (impetrvatur) for all men by his death reconciliation and the forgiveness of sins, but upon this condition, that none actually possess and enjoy this forgiveness of sins except believers." (Acta Synod. Reman. pt. ii, p. 280; Nicholls, Arminians and Calvinists, p. 114 sqq.)

The doctrine is supported (e. g., Amory, q. v.) that Calvin himself held to general redemption; and certainly his language in his Comm. in Job, iii, 15, 16, and in 1 Tim. iii, 5, seems fairly to assert the doctrine. Comp. Fletcher, Works (N. Y. ed. ii, 71); but see also Cunningham, The Reformers (Essay viii). As to the variations of the Calvinistic confessions, see Hagen, History of Arminianism. In the Federal Church, the divines of Saumur, Camero, Amy- raldus, and Placeeus maintained universal grace (see the articles on these names). The English divines who attended the Synod of Dort (Hall, Hailes, Deuivants) all advocated general atonement, in which they were followed by Baxter (Universal Redemption; Methodus Theologic; Orna, Life of Baxter, ii, 64). The most able advocate of universal grace in the 17th century was John Goodwin, Redemption Redeemed, 1650 (see Jackson, Life of Goodwin, 1828).

On the other hand, Owen, the so-called strict Cal- vinists of England, and the Old School Presbyterians of the Church in Scotland, adhering to the Westminster Confes- sion, interpreting it as maintaining limited atonement, their doctrine on the whole subject in substance is, that the atonement was made and intended only for the elect; and that its necessity with respect to them arose out of the eternal justice of God, which required that every individual should receive his desert; and, consequently, that the sufferings of Christ, and the endurance of punishment equivalent in amount of suffering, if not identical in nature (as Owen main- tains) with that to which the elect were exposed; and, moreover, that the meritorious obedience of Christ in fulfilling the law imputes a righteousness to those for whom the atonement secured salvation, and so gives them a claim to the reward of righteousness in ever- lasting life. The differences of view in the two divi- sions of the Presbyterian Church in America are thus stated by Dr. Duffield: "Old-School Presbyterians regard the satisfaction rendered to the justice of God by the obedience of Christ as having been given, not on the basis of principles of justice recognized among men in strict judicial procedures. While they concede that there is grace on the part of God in its application to the believer, inasmuch as he has provided in Christ a substitute for him, they nevertheless insist that he is pardoned and justified of God as judge, and as matter of right and strict justice in the eye of the law, inasmuch as his claims against him have all been met and satisfied by his surity. The obligations in the Lord having been discharged by his security, the judge, according to this view, is bound to give sentence of release and acquittal to the original failing party, the church, and the grace shown in the act of Christ's grace. Their ideas of the nature of the divine justice, exercised in the pardon and justification of the sinner because of the righteousness of Christ, are all taken from the transactions of a court of law. New-School Pres- byterians, equally with the Old, concede the grace of God in the substitution of Christ, the whole work of his redemption to be the development of 'the exceeding riches of his grace in his kindness toward us through Jesus Christ'; but they prefer to regard and speak of the atonement of Christ, his obedience and death, by which he satisfied the justice of God for our sins, as the great expedient and governmental proced- ure adopted by the great God of heaven and of earth in his character of chief executive, the governor of the universe, in order to magnify his law and make it honorable, rather than as a juridical plea to obtain a sentence in court for discharging an accused party on trial!" (Bibliotheca Sacra, xx, 016)

The doctrine has been upheld by Pye Smith, and other so-called moderate Calvinists in England, and of many in America, is in substance that the atonement consists in "that satisfaction for sin which was rendered to God as moral governor of the world by the obedience unto death of his son Jesus Christ. This satisfaction is the satisfaction of the atonement, the saving authority of the moral gov- ernment of God, and yet enables him to forgive sinners. That this forgiveness could not be given by God without atonement constitutes its necessity. The entire contents of Christ's earthly existence, embracing both his active and passive obedience—a distinction which is unsupported by the Word of God—must be regarded as contributing to the atonement which he made. As to the 'extent' of the atonement, there is a broad distinction to be made between the sufficien- cy of the atonement and its efficiency. It may be true that Jehovah did not intend to exercise that influence of the Holy Spirit upon all which is necessary to re- cure the salvation of any one soul, but he intended it to be the means of basis of moral government, it was necessary that it should be one of infinite worth, and so in itself adequate to the salvation of all." In New England the younger Edwards (+ 1801) modified the Calvinistic doctrine of the atonement, representing it, as the Arminians do, as a satisfaction to the general justice of God, and not as the basis of particular redemption. Among American Calvinistic divines Dr. D. E. Griff- fin holds a very high place. His 'Humble Attempts to reconcile the Differences of Christiana' was repub- lished by Dr. E. A. Park in 1850, in a volume of es-
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says on the atonement by eminent New England divines. A summary of it is given in the Bibliotheca Sacra for Jan, 1858, and is noticed in the Methodist Quarterly, p. 311. It was held that the atonement was not a literal suffering of the penalty, nor a literal satisfaction of the distributive justice of God, nor a literal removal of our desert of eternal death, nor a literal surp attendance of Christ’s meritorious personal obedience becoming our imputed obedience. On the other hand, the atonement was a divine method by which the moral suffering of the penalty might be dispensed with, by which government could be sustained and honored without inflicting distributive justice, by which the acceptors of the work might be saved without the removal of their intrinsic desert of hell; and all this without imputing Christ’s personal obedience as our personal obedience, but by Christ obtaining a meritorious right to save us, as his own exceeding great reward from God.” The article in the Bibliotheca Sacra contains a valuable sketch of the rise of the “Edwardsian theory of the atonement,” and sums up that theory itself as follows: “1. Our Lord suffered, not in the strict sense of a penalty of the law, and may be called punishment in the moral sense of that word, but were not strictly and literally, the penalty which the law had threatened. The sufferings of our Lord satisfied the general justice of God, but did not satisfy his distributive justice. 2. The humiliation, pains, and death of all mankind was considered as the equivalent of the moral punishment threatened in the moral law, and thus they satisfied Him who is determined to maintain the honor of this law, but they did not satisfy the demands of the law itself for our punishment. 3. The active obedience, viewed as the holiness of Christ, was honor- able to the law, but was not a work of supererogation performed by our substitute, and therefore not imputed to us, so as to satisfy the requisitions of the law for our own active obedience. The last three statements are sometimes comprehended in the more general proposition that the atonement was equal, in the meaning and spirit of it, to the payment of our debts; but it was not literally the payment of either our debt of obedience or our debt of punishment, or any other debt which we owed to law or distributive justice. Therefore, 5. The law and the distributive justice of God, although honored by the life and death of Christ, will yet eternally demand the punishment of sin as acknowledged. 6. Our substitute not only satisfied it consistent and desirable for God to save all who exercise evangelical faith, yet it did not render it obligatory in him, in distributive justice, to save them. 7. The atonement was designed for the welfare of all men, to make the eternal salvation of all men possible, to remove all the obstacles which the honor of the law and of distributive justice presented against the salvation of the non-elect as well as the elect. 8. The atonement does not constitute the reason why some men are regenerated and others not, but this reason is found only in the sovereign, electing will of God.”

As to minor forms of opinion we must be very brief. The orthodox Quakers adopt the doctrine of the atonement, but not the distributive justice of satisfaction; thus W. Penn: “We cannot say the sufferings and death of Christ were a strict and rigid satisfaction for that eternal death and misery due to man for sin and transgression. As Christ died for sin, so we must die to sin, or we cannot be saved by the death and sufferings of Christ.”

Barclay in his Great Redeemer says: “Christ death was to avert the curse of the Law, not the body of Christ upon the cross, the other wrath in man by the spirit of Christ (Apol. Thes. vii, 8). Zinzendorf and the Moravians made the doctrine of atonement, in its more internal connection with the Christian life, the essence of Christianity, but at the same time gave to it a certain sensuous aspect. On mystical grounds, the doctrine of atonement was greatly supported by Swedenborg. Kant assigned to the death of Christ only a symbolico-moral significance: “Man must, after all, deliver himself. A substitution, in the proper sense of the word, cannot take place; moral liabilities are not transmissible like debts. The sinner who reforms suffers, as does the innocent; but the former suffers willingly for the sake of virtue. Now what takes place internally in the repentant sinner takes place in Christ, as the personification of the idea of suffering for sin. In the death which he suffered once for all, he represents for all mankind a grudge against God which was forgiven for the sake of humanity when the old man is dying” (Religio immanis d. Gereas d. blumen Versamin, p. 87, cited by Hagenbach, History of Doctrines, § 380). The Rationalists of Germany lost sight even of the symbolical in the merely moral, but De Wette made the symbolical more prominent. Schleiermacher represented the sufferings of Christ as an analogy to the repentant man, but with a spiritual meaning in his obedience and his obedience as making satisfaction, but not as vicarious. He held that “the redeeming and atoning principle is not the single fact that Christ died, but the vital union of man with Christ. By means of this vital union, man appropriates the righteousness of Christ” (Schleiermacher, Christ, Glanz, ii, 108, 129, cited by Hagenbach, l. c.). The Hegelian speculative school of German theology regards the death of the God-man as “the cessation of being another (Anheben des Andersseins), and the necessary return of the life of God, which had assumed a finite form, into the sphere of the infinite.” Some of the strict supernaturalists (op. cit.) find fault with the theory of Anselm, and endeavor to substitute for it one which they regard as more scriptural; and in 1856, even among the strict Lutherans of Germany, a controversy arose on this doctrine which is at present (1868) not yet ended; Prof. Hofmann, in Erlangen, rejects the idea of vicarious redemption; the view of vicarious redemption is championed by Prof. Philip and others. Schneider, in Stud. u. Kir. Sept. 1860, shows clearly that Anselm’s doctrine is that of the Lutheran as well as of the Reformed Church, in opposition to Hofmann, who maintains that his view accords with the church doctrine as well as with Scripture. See also Smith’s Hagenbach, Hist. of Doctrines, § 380, and the references there given. The modern Unitarian view may perhaps be safely gathered, in its best form, from the following statement of one of its ablest writers: “There is one mediator between God and men, the man Christ Jesus.” This can only refer to unirrediated pre-eminence, not to exalted finite. For according to Butler, another mediator is a necessity, between their lost gifted fellow-creatures and the great realities of the invisible world. This ‘one’ is a human mediator, the man Christ Jesus; not a being from another sphere, an angel, or a God, but a brother from the bosom of our own human family. This man is God and man, who is transfigured in the fullness of God’s offers and will hearken to his voice. He brings from God a general summons to repent, and with that he conveys, through faith, a spiritual power to shake off the bondage of sin, and put on the freedom of a new heart and a new life. He is a deliverer from the power of sin and death, the mediator. This is the redemption of which he paid the price. His death, cheerfully met in the inevitable sequence of faithful duty, was only one among many
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links in the chain of instrumentalties by which that deliverance was effected. It was a proof such as could be given in no other way of trust in God and immor-
tality, of fidelity to God and of love for mankind. But to those who earnestly contemplated it and saw all that it implied, it awoke a tender response of gratitude and confidence which softened the obdurate heart, and opened it to serious impressions and the quickening influences of a religious spirit" (Taylor, Christian As-
spiration). The semi-infidelity which has recently sprung up in high places in the Church of England, so far as it refers to the atonement, may be represented by Jowett as follows: "The only sacrifice, atonement, or satisfaction with which the Christian has to do is a moral and spiritual one; not the pouring out of blood upon the earth, but the living sacrifice 'to do thy will, O God,' in which the believer has part as well as his Lord; about the meaning of which there can be no more question in our day than there was in the first ages." "Heathen and Jewish sacrifices rather show us what the sacrifice of Christ was not, than what it was. It is an endless and unendurable bar, a com-
parative expression of that want in human nature which has received satisfaction in him only. Men are afraid of something; they wish to give away something; they feel themselves bound by something; the fear is done away, the gift offered, the obligation fulfilled in Christ. Such fears and desires can no more occupy the Christian man's life than his sins or his sorrows. These are at the end of the old world, and at the beginning of a new one. The work of Christ is set forth in Scripture under many different figures, lest we should rest in one only. His death, for instance, is described as a ransom. He will set the captives free. Ransom is deliverance to the captive. 'Whosoever com-
mitteth sin is the servant of sin.' Christ delivers from sin. 'If the Son shall make you free, ye shall be free indeed.' To whom? for what was the ransom paid? Are questions about which Scripture is silent, to which reason refuses to answer" (Jowett, On st. Paul's Epista-
es, ii, 568). See also Essays and Reviews; Replies to Essays and Reviews; Aids to Faith (all reprinted in New York).

Maurice (Theological Essays; Doctrine of Sacrifice; Tracta for Priests and People) is uncertain and obscure in this, as in other points of theology (see Rigg, Anglican Theol; and Bibliotheca Sacra, 1865, 609). The so-called Broad School, in the Church of England, and the modem French and German School of the meaning except as a moral illustration or example. Dr. Bushnell (of Hartford) has set forth some of the old heresies in very attractive style in his God in Christ (1849), and Vicious Sacrifice (1860). In the former work he distinguishes three forms of the doctrine of atonement—"the Protestant form, which takes the ritualistic (objective) side of the Gospel, but turns it into a human dogma; the speculative, or philosophical form, identifying atonement with reconciliation of men unto God, one of the varieties of which is the Unitarian doctrine, which 'pumps out' the contents of these holy forms; and the Romish form, which pan-
erizes it, and makes all mankind of every rank and condition participate in it by dealing with blood as a real and mir-
cular entity." In the later work he makes "the sacrifice and cross of Christ his simple duty, and not any superlative, optional kind of good, outside of all the common principles of virtue. . . . It is only just as it is, and not a thing that required it to be." He holds that Christ did not satis-
fy, by his own suffering, the violated justice of God. Christ did not come to the world to die, but died simply because he was there; there was nothing penal in the agony and the cross; the importance of the phys-
ical sufferings of Christ to the theistic principle is that the word is true in what they express or morally signify; Christ is not a ground, but a power of justification; and the Hebrew sacrifices were not types of Christ to them who worshiped in them, but were only necessary as types of Christian language (see Methodist Quarterly, Jan. 1861, p. 124; American Presby. Review, Jan. 1861, p. 11). Ad蹻m and Eve (1861, p. 146) is a criticism by a man who had the typical character of those who earnestly contemplated it and saw all that it implied, but who did so in an apparently other way. The idea of atonement is given by Schultz, Begriff d. vermittelnden Leidsen (Bassel, 1861). See also N. S. Rev, June, 1867, art. iii.

III. Literature.—For the history of the doctrine of atonement, see Ziegler, Hist. dogm. de Redemp.ione (Göttingen, 1791); Baer, Lehre e. d. Verkündigung (Tübingen, 1828, 8vo); Theol. and Hist. dogm. of Christi AC-
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Quarterly, vii, 379; Penrose, Moral Principle of the Atonement (London, 1843, 8vo, maintains the natural availableness of repentance); Thomson (Bp. of Glouce-
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Unitarian views, Christian Examiner, i, 867; xviii, 142; xxviii, 68; xxxiv, 146; xxxvi, 351; xxxvii, 405. See Expiation; Redemption; Satisfaction.

ATONEMENT, DAY OF (םַחֲרָתָו תָּהוֹא), yom ha-Kodesh, day of the expiations: See Sept. εἰρήνη θιλαγμοῦ. V. the place of atonement or the day of expiation. The Jewish day of annual expiation for national sin. In the Talmud this day is called יִמְּרוֹת תָּהוֹא, great fasting, and so in Philo, νυρσίας ἱερικής (Lib. de Sept. v. 47, ed. Tauch.). and in Acts xxvii, 9, ὕπερσια. The Talmudic writers, however, often designate it merely as יִמְּרוֹת, the day; a circumstance which has suggested to some commentators the notion that by ἱερική (Heb. vii, 27) the apostle intended this atonement day. Though perhaps originally meant as a temporary day of expiation for the sin of the golden calf (as some would infer from Exod. xxxiii, 3), yet it was permanently instituted by Moses as a day of atonement for sins in general; indeed, it was the great day of national humiliation, and the only one commanded in the Mosaic law, though the later Jews, in commemoration of some disastrous events, especially those incurred at and after the destruction of the two temples, instituted a few more fast days, which they observed with scarcely less rigor and strictness than the one ordained by Moses for the purpose of general absolution (Hotzing, Solen, expiationum dic., Tifer. 1794). See Fast.

In the Talmud it is kept on the 9th of Tishri, that is, from the evening of the ninth to the evening of the tenth of that month, five days before the Feast of Tabernacles. See Festival. This would correspond to the early part of October. See Calendar (Jewish). This great fast, like all others among the Jews, commenced at sunset of the previous day, and lasted twenty-four hours, that is, from sunset to sunset, or, as the rabbins will have it, until three stars were visible in the horizon.—Kitto, s. v. See Day.

II. Commemorative Signification.—Some have inferred from Lev. vi, 1, that the day was instituted on account of the sin and punishment of Nadab and Abihu. Maimonides (More Nechemiah, xviii) regards it as a commemoration of the day on which Moses came down from the mount with the second tables of the law, and proclaimed to the people the forgiveness of their great sin in worshiping the golden calf (q. v.).

III. Scriptural Prescriptions respecting it.—The mode of its observance is described in Lev. xvi, where it should be noticed that in v. 3 to 10 an outline of the whole ceremonial is given, while in the rest of the chapter certain points are mentioned with more details. The victims which were offered, in addition to those strictly belonging to the special service of the day, and to those of the usual daily sacrifice, are enumerated in Num. xxix, 7-11; and the conduct of the people is emphatically enjoined in Lev. xxiii, 26-32. The ceremonies were of a very laborious character, especially for the high-priest, who had to prepare himself during the previous seven days in nearly solitary confinement for the peculiar services that awaited him on the day, arising from all that could render him unclean, or disturb his devotions. It was kept by the people as a solemn sabbath. They were commanded to set aside all work and "to afflict their souls," under pain of being "cut off from among the people." It was on this occasion only that the high-priest was permitted to enter the Holy of Holies.

1. Having bathed his person and dressed himself entirely in the holy white linen garments, he brought forward a young bullock for a sin-offering and a ram for a burnt-offering, purchased at his own cost, on account of himself and his family, and two young goats for a sin-offering and a ram for a burnt-offering, which were paid for out of the public treasury, on account of the people. He then presented the two goats before the Lord at the door of the tabernacle and cast lots upon them. On one lot the word מִנְּחָה (i.e. for Jerubbaal) was inscribed, and on the other מִנְּחָה (i.e. for Azazel). He next sacrificed the young bullock as a sin-offering for himself and his family. Taking with him some of the blood of the bullock, he filled a censer with burning coals from the brazen altar, took a handful of incense, and entered into the most holy place. He then threw the incense upon the coals and enveloped the mercy-seat in a cloud of smoke. Then, dipping his finger into the blood, he sprinkled it seven times before the mercy-seat, eastward. (See Lev. xvi, 14. The English version, "upon the mercy-seat," seems to go beyond the expression of the Septuagint, εἰρήνη, ἱερική. [Drusius in loc. in the Critici Sacri.] It has, however, the support of Ewald's authority. The Vulgate omits the clause; the Sept. follows the ambiguity of the Hebrew. The word eastward must mean either the direction in which the drops were thrown by the priest, or else on the east side of the ark, i.e. the side toward the veil. The last clause of the verse may be taken as a repetition of the command, for the sake of emphasis on the number of sprinklings: "And he shall take of the blood of the bullock and sprinkle it before the mercy-seat, on the east; and seven times shall he sprinkle the blood with his finger before the mercy-seat." The word which the Lord on whom the lot had fallen was then slain, and the high-priest sprinkled its blood before the mercy-seat in the same manner as he had done that of the bullock. Going out from the Holy of Holies, he purified the holy place, sprinkling some of the blood of both the victims on the altar of incense. (That the altar of incense was thus purified on the day of atonement we learn expressly from Ex. xxx. 10. Most critics consider that this is what is spoken of in Lev. xvi, 18 and 20. But some suppose that it is the altar of burnt-offerings which is referred to in those verses, the purification of the altar of incense being implied in that of the holy place mentioned in ver. 16. Aben Ezra was of this opinion [See Drusius in loc.]. That the expression "before the Lord" does not necessarily mean within the tabernacle, is evident from Ex. xxix, 11. If the golden altar is here referred to, it seems remarkable that no mention is made in the ritual of the cleansing of the brazen altar. But perhaps the practice spoken of by Josephus and in the Mishna of pouring what remained of the mixed blood at the foot of the large altar was an ancient one, and was regarded as its purification.) At this time no one besides the high-priest was permitted to be present in the holy place. The purification of the Holy of Holies, and of the holy place, being thus completed, the high-priest laid his hands upon the head of the goat on which the lot "for Azazel" had fallen, and confessed over it all the sins of the people. The goat was then led, by a man chosen for the purpose, into the wilderness, into "a land not inhabited," and was there let loose.

2. The high-priest after this returned into the holy place, bathed himself again, put on his usual garments of office, and offered the two rams as burnt-offerings, one for himself and one for the people. He also burnt upon the altar the fat of the two sin-offerings, while their flesh was carried away and burned outside the camp. Those who took away the flesh and the man who had done this, went away naked and clean, and washed their clothes as soon as their service was performed.

The accessory burnt-offerings mentioned Num. xxix, 7-11, were a young bullock, a ram, seven lambs, and a young goat. It would seem that (at least in the time of the second Temple) these were offered by the high-priest at the evening sacrifice (see below, V. 7).—Smith, s. v.

8. The ceremonies of worship peculiar to this day alone (besides those which are common to it with all other days) were: (1) That the high-priest, in a sim-
ples dress, confessed his own sins and those of his family, for the expiation of which he offered a bullock, on which he burnt part of; (2) the high-priest sprinkle the blood of which was by lot sacrificed to Jehovah, while the other (Azazel), which was determined by lot to be set at liberty, was sent to the desert burdened with the sins of the people. (3.) On this day, also, the high-priest gave his blessing to the whole nation; and the remainder of the day was spent in prayers and other works of penance. It may be seen that in the special rites of the Day of Atonement there is a natural gradation. In the first place, the high-priest and his family are cleansed; then atonement is made by the purified priest for the sanctuary and all contained in it; then, if the view to which reference has been made be correct) for the haman alphabet in the court and, lastly, reconciliation is made for the people. — Kitto, s. v.

See SIX-OFFERING.

IV. Statement of Josephus.—In the short account of the ritual of the day which is given by this Jewish writer in one passage (Ant. iii, 10, 3), there are a few particulars which are worthy of notice. His words, of course, apply to the practice in the second Temple, when the ark of the covenant had disappeared. He states that the high-priest sprinkled the blood with his finger seven times on the ceiling and seven times on the floor of the most holy place, and seven times toward it (as it would appear, outside the wall), and round about it. Then he either sprinkled or poured the blood round the great altar. He also informs us that along with the fat, the kidneys, the top of the liver, and the extremities (ai ἑνόμα) of the victims were burned.

V. Rabbinical Details.—The treatise of the Mishna, entitled Yoma, professes to give a full account of the observances of the day according to the usage in the second Temple. The following particulars appear either to be interesting in themselves, or to illustrate the language of the Pentateuch.

1. The high-priest himself, dressed in his colored official garments, used, on the Day of Atonement, to perform all the duties of the ordinary daily service, such as lighting the lamps, presenting the daily sacrifices, and offering the incense. After this he bathed himself, put on the white garments, and commenced the special rites of the day. There is nothing in the Old Testament to render it improbable that this was the scene.

2. The high-priest went into the Holy of Holies four times in the course of the day: first, with the censer and incense, while a priest continued to agitate the blood of the bullock lest it should congeal; secondly, with the blood of the bullock; thirdly, with the blood of the goat; fourthly, after having offered the evening sacrifice, to fetch out the censer and the plate which had contained the incense. These four entrances, forming, as they do, parts of the one great annual rite, are not opposed to a reasonable view of the statement in Heb. ix. 7 (where the apostle tells us that the high-priest entered only once on that day, showing that the veil, not iron, may refer to the one day in the year when such a service alone took place), and that in Josephus (War, v, 5, 7). Three of the entrances seem to be very distinctly implied in Lev. xvi, 12, 14, and 15.

3. It is said that the blood of the bullock and that of the goat were each sprinkled seven times toward the ceiling, and seven times on the floor. This does not agree with the words of Josephus (see above, IV).

4. After he had gone into the most holy place the third time, and had returned into the holy place, the high-priest sprinkled the blood of the bullock eight times on the wall and did pour with both the blood of the goat. Having mingled the blood of the two victims together and sprinkled the altar of incense with the mixture, he came into the court and poured out what remained at the foot of the altar of burnt-offering.

5. Most careful directions are given for the preparation of the high-priest for the services of the day. For seven days previously he kept away from his own house and dwelt in a chamber appointed for his use. This was to avoid the accidental causes of pollution which he might meet with in his domestic life. But, to provide for the possibility of his incurring some uncleanness in spite of this precaution, a deputy was chosen who might act for him when the day came. In the treatise of the Mishna entitled "Pirke Aboth," it is stated that no such mischance ever befell the high-priest.

But Josephus (Ant. xvii, 6, 4) relates an instance of the high-priest Matthias, in the time of Herod the Great, when his relation Joseph, took his place in the sacred office. During the whole of the seven days the high-priest had to perform the ordinary sacred duties of the daily service himself, as well as on the Day of Atonement. On the third day and on the seventh he was sprinkled with the ashes of the red heifer, in order to cleanse him in the event of his having touched a dead body without knowing it. On the seventh day he was also required to take a solemn oath before the elders that he would alter nothing whatever in the accustomed rites of the Day of Atonement. (This, according to the "Jerusalem Gemara" on Yoma [quoted by Lightfoot], was instituted as a consequence of an action by the Sanhedrim, whereby they directed the high-priest to throw the incense upon the censer outside the wall, and to carry it, smoking, into the Holy of Holies.)

6. Several curious particulars are stated regarding the scape-goat. The two goats of the sin-offering were to be of similar age and value. The lots were originally of boxwood, but in later times they were of gold. They were put into a little box or urn, into which the high-priest put both his hands and took out a lot in each, while the two goats stood before him, one at the right side and the other on the left. The lot in each hand belonged to the goat in the correspond ing position; and when the lot "for Azazel" happened to be in the right hand, it was regarded as a good omen. The high-priest then tied a piece of scarlet cloth on the scape-goat’s head, called "the scarlet tongue" from the shape in which it was cut. Malmonides says that this was only to distinguish him, in order that he might be known when he was sent away; for him to be sent away. But in the Gemara it is asserted that the red cloth ought to turn white, as a token of God’s acceptance of the atonement of the day, referring to Isa. 1, 18. A particular instance of such a change, when also the lot "for Azazel" was in the priest’s right hand, is related as having occurred in the time of Simon the Just. It is farther stated that no such change took place for forty years before the destruction of Jerusalem. The prayer which the high-priest uttered over the head of the goat was as follows: "O Lord, the house of Israel, thy people, have trespassed, rebelled, and sinned before thee. I beseech thee, O Lord, forgive thy people, Ibeseech thee, O Lord, forgive thy people, for which the people have committed, as it is written in the law of Moses, thy servant, saying that in that day there shall be 'an atonement for you to cleanse you, that ye may be clean from all your sins before the Lord'" (Gemara on Yoma, quoted by Frischmuth). The goat was then goaded and rudely treated by the people, and driven away on the day by the manner of death as soon as it reached a certain spot, which seems to have been regarded as the commencement of the wilderness, a signal was made by some sort of telegraphic contrivance to the high-priest, who waited for it. The man who led the goat is said to have taken him to the top of a hill and there burnt the goat, and did not pour with both the blood of the goat. If this was not a mistake of the writer of Yoma, it must have been, as Spencer argues, a modern innovation. It cannot be doubted that
the goat was originally set free. Even if there be any uncertainty in the words of the Hebrew, the explicit rendering of the Sept. must be better authority than the Talmud (cf. v. εξαστηλλων των χηρων των δεσιματων εις αυτον κ. τ. λ. Lev. xvi, 26).

7. The high-priest, as soon as he had received the signal that the goat had reached the wilderness, read around, according to the law, and offered the prayer. He then bathed himself, resumed his colored garments, and offered either the whole or a great part of the necessary offering (mentioned Num. xxxix, 7-11) with the regular evening sacrifice. After this he washed again, put on the white garments, and entered the most holy place for the fourth time, to fetch one of the censers and the incense-plate. This terminated the special rites of the day.

8. The Mishna gives very strict rules for the fasting of the people. In the law itself no express mention is made of abstinence from food; but it is most likely implied in the command that the people were "to afflict their souls." According to Yoma, every Jew (except invalids, and children under thirteen years of age), is forbidden to eat anything so large as a date, to drink, or to wash from sunset to sunset.—Smith, s. v.

VI. On the Scope-got, see Azael.

VII. Modern Observance of the Day.—The day previous to the day of expiation, the strict class of Jews provide a cock, which they send to an inferior goat to be slain; the person whose property it is then takes the fowl by the wings, and with uplifted hands swings it nine times over the heads of himself and his company, and at the same time prays to God that the sins they have been guilty of during the year may enter into the fowl. This cock, which they call קָּרָבְנָּם (pardon, atonement), seems to be substituted for the scape-got of old. They then take the fowl and give it to the poor to eat, with a donation according to their means. On the 9th, or 10th, day after the week of purification, the first day of the new moon, or before the synagogue service, they partake of a sumptuous feast, which they call taking their fast, after which they go to the synagogue. In the great synagogue in London, the clerk stands up in the midst, where a large stage is erected for the accommodation of the singers, who chant the customary prayers. The clerk offers up a prayer toward the offering. Every man, according to his capacity (but it is not compulsory), gives a sum, which is offered up, and inserted in a book kept for that purpose. Most of the Jews endeavor on this occasion to provide themselves with the best apparel, as they say they appear before the great king. The congregation, after the prayer, breaks up and the congregation, after the prayer, breaks up and the gates of the temple are closed, and the service is ended on the ninth eve, those who return home to their dwellings come again in the morning at five o'clock, and continue until dark, observing the following order: First are said the morning prayers, which commence as soon as they come to the synagogue. After saying the usual prayers and supplications peculiar to the day, they then take forth the Law, and read the portion Lev. xvi; the מְפָרַת (a certain portion of the Law so named by the Jews) is Num. xxix, 7-11; the portion from the prophets from Isa. lvii, 14, to the end of chap. lviii. Then they say the prayer for the prosperity of the government under which they dwell, and then the penitential prayer which ends the morning prayer, after having continued for six hours without intermission. They next say the prayer of the masorah (i. e. "addition"), which makes mention of the additional sacrifice of the day (Num. xxix, 7), and supplicates the Almighty to be propitious to them. They finally say the offering of the day from Num. xxxix, 7-27. They abstain from food altogether during the day. For many more ceremonies observed among the present Jews on the Day of Atonement, see Picart, Vénerommes et Coutumes Religieuses, etc. t. 1, c. 6, p. 19.

VIII. Observance of the Entire Observance.—As it might be supposed, the Talmudists miserably degraded the meaning of the Day of Atonement. They regarded it as an opportunity afforded them of wiping off the score of their more heavy offenses. Thus Yoma (cap. vii) says, "The day of atonement and death make atonement through penitence. Penitence of sins makes atonement for intemperance, and in the case of grosser sins it obtains a respite until the coming of the Day of Atonement, which completes the reconciliation." More authorities to the same general purpose are quoted by Frischmuth. (p. 917), of which some seem also to indicate that the peculiar atoning virtue of the day was supposed to rest in the scape-goat. Philo (Lib. de Speculnario) regarded the day in a far nobler light. He speaks of it as an occasion for the discipline of self-restraint in regard to bodily indulgence, and for bringing home to our minds the truth that man does not live by bread alone, but by whatever God pleased to appoint. The prayers proper for the day, he says, are those for for the sins past and for amendment of life in future, to be offered in dependence, not on our own merits, but on the goodness of God. It cannot be doubted that what especially distinguished the symbolical expiation of this day from that of the other services of the law was its broad and national character, with perhaps a deeper reference to the sin which belongs to the nature of man. Ewald instructively remarks that, though the least uncleanness of an individual might be atoned by the rites of the law which could be observed at other times, there was a consciousness of secret and indefinite sin pervading the congregation at every service, and this great annual fast. Hence, in its national character, he sees an antithesis between it and the Passover, the great festival of social life; and in its atoning significance, he regards it as a fit preparation for the rejoicing at the ingathering of the fruits of the earth in the Feast of Tabernacles. Philo looked upon its position in the Jewish calendar in the same light.

In considering the meaning of the particular rites of the day, three points appear to be of a very distinctive character: 1. The white garments of the high-priest. 2. His entrance into the Holy of Holies. 3. The scape-goat. The writer which was applied by this great annual fast. Hence, in its national character, he sees an antithesis between it and the Passover, the great festival of social life; and in its atoning significance, he regards it as a fit preparation for the rejoicing at the ingathering of the fruits of the earth in the Feast of Tabernacles. Philo looked upon its position in the Jewish calendar in the same light.

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part of the rite for the purification of the leper [Lev. xiv. 6, 7], in which a live bird was set free, it must be
evident that the bird signified the carrying away of
the uncleanness of the sufferer in precisely the same
manner.) If we keep in view that the two goats are
spoken of as parts of one and the same sin-offering,
and that every circumstance connected with them ap-
ppears to have been carefully arranged to bring them
under the same conditions up to the time of the cast-
ing of the lots, we shall not have much difficulty in seeing
that they form together but one symbolical expression.

Why there were two individuals instead of one may be
simply this—that a single material object could not, in
its nature, symbolically embrace the whole of the truth
which was to be expressed. This is implied in the
reasoning of the author of the Epistle to the Hebrews
on the office and sacrifice of Christ (Heb. x. 12). Hence
some, regarding each goat as a type of Christ, sup-
posed that the one which was slain represented his
death, and that the goat sent forth his resurrection
(Cyril, Bochart, and others, quoted by Spencer).

But we shall take a simpler, and perhaps a truer view,
if we consider the one slain goat to be the same as the
act of sacrifice, in giving up its own life for others to "Je-
hovah," in accordance with the requirements of the
divine law; and the goat which carried off its load of
sin to an utter distance as signifying the cleansing
influence of faith in that sacrifice. Thus, in his degree,
the devout Israelite might have felt the truth of the
Psalmist’s words: "As far as the east is from the west,"
so far hath he removed our transgressions from us."

But for us the whole spiritual truth has been revealed
in historical fact in the life, death, and resurrection of
him who was made sin for us, who died for us, and
who rose again for our justification. This Mediator it
was who took on himself "in some unsearchable manner,
unite death and life." (Maurice, On Sacrifice, p. 86.
IX. Literature.—Josephus, Ant. iii, 10, 8; the Talmud
(Mishna, tract Toams, ed. by Sherbingham [Franèq. 1696,
1719]), also with notes in Surenhusius, ii, 5, with the
Jesus, Gennara thereupon; Maimonides ὡς οὗ ἐστὶν ἡ
κοιναίη τῆς ἡμέρας ἔκφρασης: (Worship of the Day of Atonement); also in
Crenil, Opusc. ad philol. sacr. spec. iii, 651 sq.; 810 sq. See also:
Sopher, וּסָפָר (1 Corinthians i. 57 sq.) on the Hebrew
Ritualism, ib. iii, diss. viii; Lightfoot’s Temple Service,
c. xv; Buxtorf, Synagoga Judaica, cap. xx; 
Ugolini Theat. xviii; see also, Reland, Antiq. sacr. iv,
6; Carpzov, Appar. p. 483 sq.; Müller, De æthi. fest.
expiat. (Jen. 1869); Hochstetter, De festo expiat. (Tub.
1760); Hottinger, De ministerio dies expiaturae (Marc.
1770); in Winer, Bibl. Rhetor. 216 sq.; Danz, in Hitzig’s Test.
Talm., p. 912; Bähr, Symbol, ii, 664 sq.; Langenberg,
De postif. in expiatione diecic eorvic (Grefswald, 1780); 
Michaelis, Nam exp. dies sub templo segundo fuerit cele-
bratus (Hall. 1753); Danzer’s two Dissertations de
Functione Pontificis Maximi in Aedio Anniversario;
Kraft, De mysterio Dii sanctificationis (Marb. 1740); 
Cohn, Betreuung und Zweck des Versuchungsteiges (Lpz.
1862); Ewald, Die Altherthüm der Volke Israels, p. 578
sq.; Hengstenberg, Egypt and the Books of Moses, on
Lev. xvi (English translation); Thomson’s Stumptoun
Lectures, lect. iii, and notes. See EXPiation.

Atrium. In ancient churches, between the first
porch, called the propyleum, or vestibulum magnum,
and the nave itself, was a large square or oblong
plot of ground, which the Latin called atrium implemi-
um, because it was a court open to the air without any
covering. It was surrounded by cloisters. In this
place stood the first class of penitents, according to
Eusebius, who says it was the mansion of those who
were not allowed to enter farther into the church.

The church itself is, in the language of this prayer,
the "friend of the faithful."—Bingham, Orig. Ecc. bk. viii, ch. iii, § 6; 
Farrar, Eccles. Dictionary, s. v.

A‘troth (Num. xxxiii, 65). See ATAROTH.

A“t“‰ (Heb. At“‰, νηφελογομα, perhaps oportunum, comp. 
itat), the name of three men.
1. (Sept. 11323i v. r. 132i.) A son of the daughter of Sheshan (of the tribe of Judah) by his Egyptian
servant Jaddah, and the father of Nathan I (Chron. ii, 

2. (Sept. 1323i v. r. 1i3i.) The sixth of David’s
mighty men from the tribe of Gad during his freeboot-
er’s life in the desert of Judaea (1 Chron. xii, 11). 
B.C. cir. 1061.

3. (Sept. 11323i v. r. 1i3i.) The second of the four
sons of King Rehoboam, by his second and favorite
wife Maachah, the daughter of Abishalom (2 Chron. 

Attalus (Ἀτταλός), a maritime city of Pamphylia
(near Lycia, to which it is assigned by Stephen of
Byzantium), in Asia Minor, near the mouth of the
river Castractes (see Wesseling, ad Antionius, Hist. p. 
570, 670). It derived its name from its founder, Attalus
Philadelphus, king of Pergamus (Strabo, xiv, 657),
who ruled over the western part of the peninsula from
the north to the south, and was in want of a port which
should be useful for the trade of Egypt and Syria, as
Trosa was for that of the Egean. All its remains are
characteristic of the date of its foundation. It was
visited by Paul and Barnabas on their first missionary
journey, before the place from which they set out on
their return to Antioch from their journey into the inland
parts of Asia Minor (Acts xiv, 25). It does not appear
that they made any stay, or attempted to preach the
Gospel in Attalia (see Conybeare and Howson’s St.
Paul, i, 200). This city, however, though comparativ-
ely modern at that time, was a place of consider-
able importance in the first century. Its name in the
twelfth century appears to have been Satalia, a corrup-
tion, of which the crusading chronicler, William of
Tyre, gives a curious explanation. It still exists un-
der the name of Adalia (Büsching, Erdeboer, xi, 1,
121), and extensive and important ruins attest the
former consequence of the city (Leake’s Asia Minor, p.
138). This place stands on the west of the Castrac-
tes, where Strabo (xiv, 4) places it; Ptolomy, how-
ever (v, 5, 2), places the ancient city on the east of
the river, on which accounts Admiral Beaufort (Kara-
mnia, p. 135) held the present Larra to be the repre-
sentative of the ancient city. A second name of modern
Adalite (or Satolite) may be the site of the ancient
Olbia, which Mannert (Gree.
vi, 130) thought to be the same with Attalia (see For-
biger, Alt Ergoer. ii, 268); but Spratt and Forbes (Ly-
cia, i, 217) have found the remains of Olbia farther
west, and it is therefore probable that the bed of the
Castractes changed at different times (see Smith’s
Dict. of Class. Geogr. s. v.)

A“t“‰ (Ἀταλός), a Macedonian name of uncertain
signification, a king of Pergamus in the time of
the Jewish prince Simon (1 Macc. xi, 22), and,
as would appear from the connected circumstances,
about B.C. 139; a closer determination of the date
depends upon the year of the consul Lucius (q. v.),
named in the same connection (ver. 16), which is itself doubtful.

As Attalus was the name of three kings of Pergamus
who reigned respectively B.C. 241–197, 195–168 (Phil-
adelphus), 188–138 (Philometor), and were all faithful
allies of the Romans (Liv. xiv, 18), it is uncertain
whether the letters sent from Rome in favor of the
Jews (1 Macc. xx, 22) were addressed to Attalus II
(Polyb. xx, 6; xxxi, 9; xxxii, 5, 6, 6 sq.; Inst. ii, 4, 
xxxvi, 4; App. ii, 4, 22 sq.), who is called the 
"friend of the Roman people" (Strabo, xiii, p. 624),
or Attalus III (Philometor), the nephew and
successor of Attalus II, and son of Eumenes II, who
ascended the throne B.C. 188, and by whose testament
the kingdom of Pergamus passed over (B.C. 185) into
the hands of his brother (Justin, xxxvi, 4; Euseb. 
Hist. ix, 20; Strabo, xiii, 624). Josephus quotes a decree
of the Pergamene in favor of the Jews (Ad. iv, 10, 22)
in the time of Hyrcanus, about B.C. 112 (comp. Rev. ii, 12-17).—Smith, s. v.

Attendant Genius. See Guardian Angel.

Attorney. Francis, bishop of Rochester, was born March 6th, 1662, at Milton Keynes, Buckinghamshire, his father was Reeve. See Attentor, Lewish, below. He began his studies at Westminster, and finished his course at Christ Church, Oxford. He first distinguished himself by the publication, at Oxford, in 1687, of a "Reply to some Considerations on the Spirit of Martin Luther," and the Original of the Reformed Religion, written by Wake and of University College. In the same year he took the degree of Master of Arts, and became tutor to the earl of Orrey's son. In 1690 he married, and soon after went to London, and established so high a reputation by his preaching that he was made almoner to the king. In 1700 he published a vindication of the rights, powers, and privileges of the Lower House of Convocation, which occasioned a warm controversy with Archbisho Wake and others, and raised up a host of adversaries (see Hook, Ecclesiastical Biography, i, 358, and Lathbury, History of Convocation). The University of Oxford, to counteract his influence, bestowed the degree of D.D. upon him, with the usual fees. In 1704 he became dean of Carlisle. In 1706 he had a controversy with Hoadley as to "the advantages of virtue with regard to the present life." In a funeral sermon he had asserted that, "if the benefits resulting from Christianity were confined to our present state, Christians would be, of the whole human race, the most miserable." Hoadley, on the contrary, maintained, in a printed letter to Attetor, that it was a point of the utmost importance to the Gospel itself to vindicate the tendency of virtue to the temporal happiness of man. In 1707 he had another controversy with Hoadley concerning "passive obedience." Under Queen Anne, Attetor was in high favor, and in 1713 he was made bishop of Rochester and dean of Westminster, and was on the point of being made archbishop of Canterbury, when George I, who had justly conceived a strong prejudice against him, came to the throne. From this time he opposed the house of lords, and used all his energies to secure the return of the Stuarts. In 1715, when an attempt was made to restore the Stuarts, the archbishop of Canterbury drew up an address to the bishops of his province, exhorting them to excite the devotion of the clergy of their dioceses toward the prince who would make a new attempt. In 1719 he retired to Brussels, and afterwar to Paris, where he died, February 10th, 1722.

The fame of Attetor rests chiefly on his sermons, which are all very good, and not a few of them are greatly eloquent, and on his epistolary correspondence with Pope. His familiar letters, for their ease and elegance, are preferred to the more labored efforts of his correspondent, Pope. As a controversialist, his parts were splendid; but his prejudices were too strong, and his judgment not sufficiently clear to enable him to a high rank among the editors after truth. It was, how- ever, thought at the time that no man understood better than he the points in dispute between the Church of England and the Church of Rome, as well as the dissenters of all denominations. Attetor has been somewhat absurdly charged, on the strength of an improbable authority, which Dr. Davis has not been able to verify related to him, with having been, at least in early life, a sceptic; but the whole tenor of his conduct, and every reference in his private as well as public writings, contradict such a supposition. He was a worldly-minded and ambitious man, but that he firmly believed the religion for which he lived and died, there can be no reasonable doubt. (See a refutation of this story, in detail, in the New and General Biographical Dictionary, 1784, i, 388.) The conduct of Attetor with reference to the Stuart dynasty is the great blot on his public career, and though perhaps illegally convicted, he was undoubtedly guilty of the treason for which he was condemned. But it was for no selfish ends that he adhered to its desperate fortunes, nor was his conduct wholly inconsistent with his position as a prelate of the English Church. The plan on which he had fixed his hope of securing the restoration of the Stuarts was that of inducing James Edward to educate his son in the Protestant faith; expectation undoubtedly, but it was characteristic of Attetor to overlook obstacles when he had set his heart on accomplishing a great purpose. (Hook, Ecclesi. Biography, i, 374) calls him "an ecclesiastical politician and intriguer, devoting himself, not to the establishment of a principle, but to the mere triumph of a party. Great principles were injured by his advocacy of them, since he gave to them a party coloring, and made what was heavenly appear earthly." In private life the haughtiness and asperity of the politician and controversialist wholly disappeared, and no man ever succeeded in winning a more affectionate attachment from him. As a speaker, and a writer, he had no rivals; and Lord Mahon (Hist. of Eng. c. xii) hardly exaggerates his literary merits when he says that "few men have attained a more complete mastery over the English language than Attetor; and all his compositions are marked with peculiar force, elegance, and dignity of style." Dodsdo (Doddridge's Lectures on Preaching, iv, 18) calls him the "glory of English pulpit orators." Weley (Works, viii, 420) says that in Attetor "all the qualities of a good writer meet." The Tailor (No. 66), having observed that the English clergy too much neglect the art of speaking, makes a distinction between Attetor and the other great writers of his school, who "has so particular a regard to his congregation that he commits to his memory what he has to say to them, and has so soft and graceful a behavior that it must attract your attention. His person," continues this author, "it is to be confessed, is no small recommendation; but he is highly recommended for not losing that advantage, and adding to propriety of speech (which might pass the criticism of Longinus) an action which would have been approved by Demosthenes. He has a peculiar force in his way, and has many of his audience who could not be intelligent hearers of his discourse were there no action. Weley describes his voice as beautiful, and his use of the modulated style as excellent. He pretends to show the beauty of holiness till he has convinced you of the truth of it." His writings include Sermons (Lond. 1740, 4 vols. 8vo, 5th ed.); Correspondence and Charges (Lond. 1783-87, 4 vols. 8vo); besides many controversial tracts and pamphlets of temporary interest. See Stackhouse, Memoirs of Attetor, 1727, 8vo; Burnet, History of His Own Times;
Atterbury, Lewis, father of Bishop Atterbury, was born about the year 1631. He was the son of Francis Atterbury, rector of Milton, Northamptonshire, who, among other ministers, subscribed the Solemn League and Covenant in 1648. Lewis was entered a student of Christ Church, Oxford, in 1647, took the degree of bachelor of arts February 23, 1649, and was created M.A. by a dispensation from Oliver Cromwell March 1, 1651. He was one of those who submitted to the authority of the visitor appointed by the Parliament. In 1654 he became rector of Great or Broad Rissington, in Gloucestershire, and, after the Restoration, took a presentation for that benefice under the great seal, and was instituted again, to confirm his title to it. On the 11th of September, 1657, he was admitted rector of Middleton or Middleton Keyness in Bucks, and at the return of Charles II. took the same prudent method to corroborate his title to this living. July 26, 1659, he was made chaplain extraordinary, and chaplain extraordinary of Gloucestershire, on the 1st of December, in the same year, was created doctor in divinity. Returning from London, whither the lawsuit he was frequently involved in had brought him, he was drowned near his own house in the beginning of December, 1653. He published three occasional sermons, the titles of which may be seen in Wool. Athem. Oxon. vol. ii., col. 211.—New Gen. Biol. Dict. i, 377.

Atterbury, Lewis, eldest son of the preceding, was born at Caldecott, in Bucks, on the 20th of May, 1666. He was educated at Westminster School under Dr. Bushy, and at Christ Church, Oxford. He was ordained deacon in September, 1739. In 1688 he served as chaplain to Sir William Pritchard, lord mayor of London. In February, 1694, he was instituted rector of Shipling, in Hampshire. In 1681 we find him lecturer of St. Mary Hill, in London. Soon after his marriage he settled at Highgate, where he supplied the pulpit of the reverend Mr. Daniel Latham, on whose death, in June, 1695, he became pastor of the chapel. He had a little before been appointed one of the six preaching hearths of the women of the princesses of Denmark at Whitehall and St. James's, which place he continued to supply after she came to the crown, and likewise during part of the reign of George I. To help the poor of his parish, he studied physic; and after acquiring considerable skill, practiced gratis among his poor neighbors. In 1707 the queen presented him to the vicarage of Sheperton, in Middlesex, and in March, 1719, the bishop of London collated him to the rectory of Hornsey. In 1729, on a report of the death of Dr. Sprat, archdeacon of Rochester, he applied to his brother to succeed him. The bishop giving his brother some reasons why he thought it improper to make him his archdeacon, the doctor replied, "Your lordship very well knows that Lanfranc, archbishop of Canterbury, had a brother for his archdeacon, and that Sir Thomas More's father was a plain judge when he was lord chancellor. And thus, in the sacred history, did God himself appoint that the safety and advancement of the patriarchs should be procured by their younger brother, and that they, with their father, should live under the protection and government of Joseph." In answer to this, the bishop informs his brother that the archdeacon was not dead, but well, and likely to continue so. He died, however, some time after. The prince bishop collided Dr. Brydges, the duke of Chandos's brother, to the archdeaconry, after writing thus in the morning to the doctor: "I hope you are convinced, by what I have said and written, that nothing could have been more improper than the placing you in that post immediately under yourself. Could I have been easier under that thought, you may be sure no man liv-
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asphem to come forward for relief, and on no account to give anything to those who made a business of begging. He also recommends that the distribution should be made without any distinction as to religious grounds (Hist. Ecl., vii, 28). Sozomen (Hist. Ecl., viii, 27) describes the Christian portion as less than literary attainments, while he evinced aptitude for the management of affairs, and was as skilful in carrying on intrigues as in evading the machinations of others. His sermons did not rise above mediocrity, and were not accounted by his auditors of sufficient value to be preserved in writing; and asserts that "as Atticus was distinguished alike for learning, piety, and discretion, the churches under his episcopate attained a very flourishing condition." He also wrote to Eusebius concerning the incarnation (Theodoret), and to St. Cyril of Alexandria concerning the restitution of the name of St. Chrysostom in the dipytchy, and another to Peter and Eudesius, deacons of the church of Alexandria, concerning the restoration of peace in that church. A fragment of a homily on the Nativity will be found in Labbe, iii, 116.—Cave, Hist. Lit., i, 684; London, Eccles. Dict., i, 610.

Attila (called by the ancient Germans Etzel, in the Magyar language Atzel), a celebrated king of the Huns, ruled from 434 to 453. He assured his people that he was the sworn god, with which he was to procure for them the dominion of the world. He called himself the Scourge of God, and his subjects looked upon him with superstitious awe. He extended his sway over a large portion of Europe and Asia, and but for his defeat by Theodosius the Great, in 451, would have destroyed the Roman Empire. He spared the city of Rome in consequence, it is believed, of the impression made upon his mind by Pope Leo I. See Leo I, Pope.

Attire (ἀπορριματική, keshurim, girdles, Jer. ii, 38), "headbands," Isa. iii, 20. Under this head we propose to bring together a general description of the various articles of apparel with either sex among the ancient Jews, so far as this can be gathered from the notices of antiquity, leaving a more detailed account to each portion of dress in its alphabetical place, while a comparison with modern Oriental styles will be found under Costume, and a statement of the materials under Clothing. (See generally John's Archaeology, § 118-155.) Compare also Drass.

1. Male garments.—The regular pieces of raiment worn by men were chiefly the following, to which may be added (1) that of royalty or eminence, the sash, crown, and scapery, and (for ornament) the anklet, bracelet, etc. (see severally).

1. The skirt or tunic, in Heb. γυνή, kitto'neath, generally rendered by the Sept. γυνή, which indeed is but a Grecized form of the Heb. word (see Gesenius, Thes. Heb. p. 724). It was the usual under-garment (comp. Lev. xvi, 4) of youths (Gen. xxviii, 9, 20, etc.) and men (2 Sam. xxiv, 30), also of the priests and Levites in their service (Exod. xxviii, 40; Lev. viii, 13; x, 5). Female tunics or "chemises" were also called by the same name (2 Sam. xiii, 18; Cant. v, 8). The kitometh was commonly quite short, scarcely reaching to the knee; but eventually, as a peculiarity kind, there is mentioned (Gen. xxvii, 3; xxiii, 22; Sam. xiii, 18 sq, an ornamental dress of young persons of either sex, the kitomoth passim, ἐκτός, tunic of the extremities, i.e. reaching to the feet (for so the word appears to signify; see Gesenius, Thes. Heb. p. 1117; rather than party-colored tunic, "coat of many colors," as in the Author. Ver. after the Sept. and Vulg.), which was an under-dress with sleeves, and extending to the ankles (Josephus, Ant., vii, 8, 14).—Winer, ii, 383. See Tunic.

2. The mantle or robe, a comprehensive term that appears to include several Hebrew words, signifying not

only a long flowing outer garment, but sometimes also a wide under-garment or double tunic. See Robe.

It sometimes approaches the significance of a "veil" (see below), as this was often like a modern cloak, or at least shawl. Wide flowing mantles were a fashion of the ancient Orient, and would introduce the ancient gifts to the Chaldees, Medes, and Persians (Herod. i, 195; Strabo, xi, 520). Such are doubtless referred to in Dan. iii, 21; it only remains uncertain which of the Chaldean terms there employed (נבל, barbela, "AUTH. Vers. "hat," or נלב, barbela, "coat") has this significance. Gesenius (Thes. Heb. in vers.) renders both pallium, or cloak, against the improbability that in a single verse two kinds of mantle would be named. Others, as Lengerke, understand, and the second word to mean abomaera, which would yield a good sense, and one agreeable to etymology, could we be sure that horeia was employed by the ancient Babylonians. The word הָעָרָה, pethigai, (Isa. iii, 24, Auth. Vers. "stomach-er"), which some regard as a cloak, is probably a festive garment or flyny (see Gesenius, Thes. Heb. p. 1137). Ewald separates the word thus: הָעָרָה, breadth of mantle (comp. Syr. מַעֲדוֹת). In the N.T. the mantle is denoted by ζυαμός, a robe, such as the scribes and scribes (Matt. xxvi, 38), a long garment, thrown down, reaching to the feet. For θωράκια and φολίνια, see Apparel.—Winer, ii, 54.

3. The girdle, in Heb. רָבָה, chagor, or הָעָרָה, chagorah (the usual name both for male and female girdles, Isa. iii, 24; whether the same article of apparel is designated by הָעָרָה, genazim, "chests," in Ezek. xxvii, 24, as supposed by Hartmann, is doubtful), Gr. γυμνή, one of the most distinguished articles of attire among the Hebrews and Orientals generally (comp. Ezek. xxvii, 25; Dan. x, 5, except the Phenicians (Auss. Patr. ii, Grat. 14; Tertull. Pall. i; Plaut. Pom. v, 2, 15; see Credner, Joel, p. 146 sq.), being a belt by which the under-garment (tunic) was gathered at the waist, and thus prevented from floating, as well as binding the person in walking (1 Kings xvii, 46; 2 Kings iv, 29; ix, 1) or in any other bodily motion (sometimes dancing, 2 Sam. vi, 14). Hence girdles were often bestowed as presents (2 Sam. xviii, 11; 1 Macc. x, 87), and were an article of fancy goods (Prov. xxxi, 24). The poor and ascetic classes wore girdles of leather (2 Kings i, 8; Matt. iii, 4; Mark i, 6, as they still do in the East, of half a foot in width), with the rich, of gold or ostrich (Av. kiku'; Hayyam. ix, 3), or byssus (Ezk. xvi, 10; the moderns even of silk, of some four fingers' breadth, Mariti, p. 214; Chardin, iii, 68), ornamented (Dan. x, 5; 1 Macc. x, 89; xl, 58; xlv, 44; Curt. iii, 3, 18; comp. Arvieux, iii, 241; a Persian fashion, Xenoph. Anab. i, 5, 9; comp. Briissen, Reg. Pers. p. 109 sq.) in a costly manner with gold, jewels, etc.; this last description was especially valued in female girdles, which, being an indispensable part of household manufacture (Prov. xxxi, 17), was probably the chief article of feminine luxury (Isa. iii, 20, 24; comp. Hidai, xiv, 181; Odyssey, v, 321; Hartmann, Hebrä. ii, 299 sq.). The men wore girdles about the loins (1 Kings ii, 5; xxiv, 66; 2 Kings iv, 29; Jer. xiii, 11; Rev. i, 18; xv, 6, etc.), but the priests somewhat higher around the breast (Josephus, Ant., iii, 7, 2); the women, as still in the East, wore the girdle lower and looser (Niebuhr, Reis. ii, 184, pl. 27; 296, pl. 64; comp. Odys. iii, 154).

The sacerdotal girdle is called עַנְבָּט, onbet, and was tied up in front, so that the two ends hung down to the feet; female girdles were called עַנְבָּת, onbetah. The καμαθρόνιον (Isa. iii, 20; Jer. ii, 22; whitish, especially as, still persons wore it, comp. Ezek.; ecc., etc., see Targ.), and the sword (Daggar, 2 Sam. xx, 8; xxv, 18; Judg. iii, 16; Curt. iii, 8, 18; comp. Arvieux, iii, 241; hence a secure girdle was an essen-
tial part of a good equipment of the warrior, 1 Kings ii, 5; Isa. v, 27; and the phrase “to gird one’s self” is tantamount to arming for battle, Isa. viii, 9; Psa. lxxvi, 11; 1 Macc. iii, 88; comp. Herod. viii, 120; Plutarch, Coriol. 9) and the inkstand (Ezek. ix, 2; comp. Shaw, p. 199; Schulz, Lic. v, 890); it also served as a purse (Matt. x, 9; Mark vi, 8; comp. 2 Sam. xvii, 11; Jamblich. Vii. Pythag. 27, p. 121; Liv. xxxiii, 29; Suet. Vit. 16; Plaut. Perna, v, 2, 48 sq.; Juven. xiv, 297; Gell. xv, 12, 4; Niebuhr, Beschr. p. 64; Shaw, p. 199; see Rost, De vet. zona pecuniaria, Jen. 1681). The passing over one’s girdle to another is among friends a mark of great confidence and intimate relation (1 Sam. xviii, 4; see Rosenmüller, Morgel. iii, 108); when it occurs between (high) functionaries it is a symbol of installation into honor (1 Sam. xxii, 21; on Isa. iii, 24, see Gesenius, in loc.; and in general see Credner, Joel, p. 142 sq.).—Winer, i, 448. See Girclipse.

4. The turban, of which there were various kinds:

![Ancient Oriental Modes of Attire.]

Modern Oriental Modes of Attire.

a. Bedouin.
b. Mameluck.
c. Bethlehemite Women.

(1.) Among the ancient Hebrews of either sex, coats, formed of folds wound about (comp. 2 Sam. 19:31), the head, were in common use, but nothing distinct is given of the style. Their usual shoes are as follows:—(a) מְנֶפֶךְ, teneiph, which is applied to men (Job xxix. 14), women (Isa. iii. 23), and the high-priest (Zech. iii. 5); but which, according to all the passages, was a prominent distinctive costume. (b) מִשְׁמָעָה, mishma‘ah, simply the bonnet of the ordinary priests (Exod. xxviii. 40; xxix. 9; Lev. viii. 13; see the description of Josephus, under the article SACRED TOWERS). (d) יָֽעַל, pe‘er, which occurs of the head-dress of men (Isa. lx. 8, 10; Ezek. xxiv. 17) and women (Isa. iii. 20), and sometimes stands in connection with the foregoing term (מִשְׁמָעָה יָעַל, Exod. xxix. 28; comp. Ezek. xlv. 18). This was likewise a piece of special apparel. Schroeder (Verst. Mal. p. 94 sq.) understands a high-tower ing turban. The מְנֶפֶךְ, teneiphah (Isa. xxviii. 5), signifies a crown or diadem, and does not belong here (see Gesenius in loc.); on the other hand, Hartmann (Hebräerin, iii, 262) explains it of a chaplet of gorgeous flowers. See Crown. Among the modern Arabs and Persians there are various kinds of turbans (some of them exceedingly costly), which are always wound out of a long piece of muslin (Arvieux, Voyage, ii. 243; Niebuhr, Reisen, i, 159, comp. pl. 14-23). Nevertheless, this species of head attire appears not to have been customary in the ancient East. On the ruins of Persepolis are delineated sometimes caps (flat and pointed), sometimes turbans, which were wholly wound out of strips of cloth, and ended in a point (Niebuhr, Reisen, ii, pl. 21, 22). The latter is the more probable form of the coiffure of the Hebrews. (ordinary Israelites, i.e. Israelites, probably bound the hair about only with a cord or ribbon (Niebuhr, Beobacht. p. 64; Reisen, i, 229; comp. the Persepolitan figures in vol. ii, pl. 22, fig. 9; pl. 23, fig. 5, 6, 11), or wrapped a cloth around the head, as is yet customary in Arabia. The כָּסִי (kasi) mentioned in the Talmud (Mishna, Ched. xxv. 16) were not hoods (of women), but protective caps for the eye-sight. (2) The tares of the Chaldeans (Herod. i, 193) are called תְּבֻנָּה, tebunah (Ezek. xxvii. 18), probably from their colored material; they were, according to the monuments (Münter, Rel. d. Babyl. p. 97), high in form; and such some interpreters (as John Archd. i, ii, 118 sq.) find among the Persians (תְּבֻנָּה, tebunah), Esth. viii. 15; נְקָדָה, karbela, Dan. iii. 21), although both these passages rather refer to cloaks (see Lengerke, in loc.).—Winer, ii, 634. See HEAD-DRESS.

5. The shoes (כּל, nál; ἱλάτα, ἱλάτων, sandal) was among the Orientals (as also among the Greeks and Romans), and still is, a simple sole of leather or wood, which was fastened under the foot (comp. Niebuhr, Beobacht. p. 63, pl. 2; Martini, Trav., p. 214; Harmer, Obs. iii, 304 sq.) by a thong (κόρακος, korakos, Gen. xiv. 23; Isa. v. 27; ἱππότης, Mark i, 7; Luke iii, 16, etc.; comp. Perizonius ad Phleg. Var. Hist. ix, 11) passing over it. This protection for the feet, at once suitable to the climate of the East, and probably cheap (comp. Amos ii, 8; vii, 6), is found very generally represented on the Persepolitan monuments (Niebuhr, Reisen, ii, 189, pl. 28, 6; Ker Porter, Trav., i, pl. 39, 40, 41, 47). Females probably wore a more costly sort of sandals (Jud. xi, 11; comp. Cant. vii, 1 [see the Targ.]; Ezek. xvi, 10), since also among the Syrians ( VIR. xin, i, 566 sq.) the Persians, the Greeks, and the Romans (Martin, ii, 29, 8), shoes of variegated (especially purple-colored) leather, and even gilt (calcei aurei), were a favorite article of luxury; and, although a considerable part of this decoration might be expended upon the latchet merely, yet there is also evidence that sandals with a side and upper leather (like slippers) were employed. The (eminent) Persians certainly wore actual shoes (Xenoph. Cyrop. viii, 1, 41; Strabo, xv, 734), and the monuments represent a kind of half-boot (Ker Porter, Trav. i, pl. 39); the shoes of the Babylonians, according to Strabo (xvi, 746), were no ordinary sandal, and it is possible that the later Hebrews wore a covering for the feet similar to theirs. The task of binding on and unbinding (livos, Aristoph. Thesmoph. 1183; in Heb. בּגָּשׁ, yad; or כָּסִי these soles, and of carrying them about for one’s use, was assigned to (menial slaves (Matt. iii, 11; Mark i, 7; John i, 27; Acts xiii, 25; comp. Talm. Bah. Kiddush, xvii, 9; Kerubimoth, livi, 1; Plutarch, Sympos. vii. 8, 4; Arrian, Epict. iii, 26, 21; Euseb. Hist. Eccl. iv, 15; see Kype, Observ. 1, 12; C. W. Volland [A. Plathner], De sandalioperis Hebr. Vet. 1712; also in Ugozini Theaurum. xxiii). Indoors the Orientals wore no shoes, which visitors were required to leave in the outer hall (comp. also Plat. Sym-
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po. p. 213). Only at the paschal meal were the Israelites to keep their shoes on (Exod. xii, 11), in order to complete their equipment for travelling, since for a journey and on going out persons of course assumed their sandals (Acts xii, 8). It was customary in very early times, however, to walk barefoot (ἐπαναλαμβάνει, nudo pede) in sacred spots, where the Delty was believed to have been disclosed (Exod. iii, 5; Acts vii, 38; Joel v, 15); and, according to Jewish tradition (see Josephus, Ant. ii, 15, 1), which the O. T. by no means contradicts, the Jewish priests performed their sacred services unsandalled (comp. Ovid, Fast. vi, 397; see also Baldwin, De calceo, p. 23; Dougan, Analect. i, 57 sq.; Spanheim ad Catilin. Cerer. 826; Carpzov, De spectatoriis bei Sacri, Lapor. 212). It is in his Aporat. antiq. p. 769 sq.; Walch, De religiosa vesture avturqtoq. Jen. 1765; also in his Daiserit. ad Acta Ap. i; Wichmannhausen, De calceo in Ebror. sacris deponendo, Viteb. 1721; also in Ugolini Theaurum. xxix).

Also, in deep grief, persons went in shock (2 Sam. xvi, 10; Ezek. xxiv, 17, 23; Isa. xx, 2; comp. Blom, Idyll i, 21; Stat. Theb. ix, 572; Kirchmann, De funere, Rom. p. 855; Rosenmüller, Morgenl. iv, 280). The pulling off the shoe was a legal act, symbolical, with respect to the Levite marriage (Deut. xxv, 9, 10; Ruth iv, 7; comp. Otho, Lex. Rabb. p. 112), that the individual surrendered his title or passed it over to another; it was also used, when a man, who was, stepping into a sudden death (Rosenmüller, Morgenl. iii, 71 sq.), a usage that seems to be alluded to in Psa. ix, 10; civli, 10 (comp. Castell. Lex. heptagiott. 2842; Baldwin, De calceo, p. 217 sq.; see Ewald, Psalms, p. 313). The generally unavoidable collection of dust and stains upon the covering of the feet among the Israelites rendered frequent washing of the feet necessary. See UNCLEANNESS. Shoemakers are named in the Talmud (see MECHANICS), among the Persians the fabrication of foot-clothing was carried on in manufactories (Xenoph. Cyrop. viii, 2, 5). On the subject generally, see Bynaus, De calceis vet. Heb. (Dordr. 1862, 1710; also in Ugolini, Theaurum. xxix); Rottboli, De estub. et calceis Israelit. (Hafn. 1758); Baldwin, Calceus antiqu.; and Nigrion, De caliga vet. (L. B. 1711).—Winer, ii, 428. See SANDAL.

II. Female articles of apparel consisted, in addition to the foregoing, of the following pieces of ornament (unless we except the veil) rather than necessity. See also PAINT; ORNAMENT; HEAD-DRESS.

6. The veil (in general perhaps ἑρμά, a covering; in proper art the peπη, below) throughout the East to this day as a most indispensable piece of female attire, and no lady of character and respectability allows herself to be seen without it in public, or even by strangers within doors (comp. the Koran, xxxii, 56). Only female slaves (Niebuhr, Reises, ii, 162), public dancing-girls (who are probably always prostitutes, yet do not usually dispense with the veil, Hasenselquist, Trav. p. 73, but are easily induced to lay it aside, Niebuhr, Reises, i, 184), and in general women of the lowest class constitute an exception to this universal custom. These usages appear, on the whole, to have been prevalent among the Israelites (see Bucher, Antiquit. des Heb. et Grce, du velo de religion, Budisc, 1717), since we cannot suppose the privacy and restraint of females to have been less than in modern Oriental society [see WIFE], although in patriarchal times a less strict etiquette would seem to have prevailed with regard to the use of the veil. Virginas (Gen. xxvi, 18 sq.) and even widows (Gen. xxviii, 14 sq.) of the old Hebrew nobility, especially in domestic employments, appear to have gone unhesitatingly without a veil, as still in Arabia (Wellsed, i, 240) and Palestine (Rusegger, iii, 109); but the betrothed covered herself in the presence of her bridegroom (Gen. xxiv, 65; comp. the phrase nubere evo), and the use of the veil in the act of intimacy the apostle appears to allude to in 1 Cor. xiv, 5 sq. Courtesans were known by their deep veiling (Gen. xxxviii, 15; comp. Petron. 16), and sought the more to decoy by this mark of modesty. That the veil was a principal article of female costume in the Jewish national costume appears from Isa. iii, 22; Cant. v, 7; and ladies of rank may have worn several veils, one over the other, like the modern Egyptian women (Buckingham, lii, 888). The various species of veils designated by the several Heb. terms having this general significance are but uncertainly indicated by the etymologies of the different words: (1) דְּתָרָא, ῥα'āl (Isa. iii, 19), is thought (in accordance with its Arabic synonym roli) to be the large general covering thrown loosely around the head and temples, and hanging down in front, which appears so arranged as to allow the female to see through the folds (see Jahn, pl. 9, fig. 10). In the Talmud (Mishna, Shabb. vi, 6) Arab women are designated (ירעם קטר) from this peculiarity of dress. (2) דְּתָרָא, ῥα'āl (Isa. iii, 23; Cant. v, 7), may denote the thin covering that Oriental females still wear over the entire clothing, and may have been earlier styled a mantle (see Jahn, pl. 8, fig. 12; comp. Schröder, Vestit. mueller. p. 686 sqq.). (3) A still different style of veil, which, indeed, of Egypt (Niebuhr, Reises, i, 166) and Syria (Avreux, Voyages, iii, 247), covered the bosom, neck, and cheek as far as the nose, while the eyes were left free (see Jahn, pl. 10, fig. 1). This form is depicted on the Persepolitan ruins, and may also have been in common among the Hebrews. Yet this import cannot, on intrinsic grounds, be assigned to either of the words דְּתָרָא, ῥα'āl, (Gen. xxiv, 65; xxxviii, 14, 19; Sept. Syr.). דְּתָרָא, (Gen. xxiv, 65; xxxviii, 14, 19; Sept. Syr.), or דְּתָרָא, (Cant. iv, 1; vi, 7; Isa. xvii, 2; and whether this last means in general veil (Hartmann, Hebrariim, iii, 286 sqq.) is doubtful (Ge- semius, Jesu in loc.; Rosenmüller, Cant. in loc.).—Winer, ii, 416. See Veil.

7. The armlet, or band for the wrist (אֶתֶר, teemid, or אֶתֶר, teemidah), was a very favorite ornament, not only of all ancient nations (Plin. xxxi, 10, 12; xxi, 42; vii, 29; Liv. x, 44; Suet. Hetr. 50), but especially of Orientals (so much so that gold and silver are forbidden in the Koran, xviii, 30; xxxv, 20; xxxv, 21; on the forms of ancient Egyptian ones, see Wilkinson, iii, 374), being worn by men as well as women (Xenoph. Cyrop. i, 8, 2; Anab. i, 8, 8; Curt. viii, 9, 21; Petron. Sat. 32; comp. Bartholin, De armilla vet. Atl. 1676; Schroder, De Feitiat. musel. p. 56 sq.). Among the Hebrews the first use of armlets is from the earliest times (Gen. xxiv, 22, 30, 47; comp. Isa. iii, 19; Ezek. xvi, 11; xxiii, 42; Jud. x, 14), but among the men those of rank only appear to have worn it (2 Sam. i, 10; comp. Num. xxxi, 50; see Harmer, i, 126 sq.; Ker Porter, ii, 56). They consisted either of rings of ivory, precious metals, etc.; among the poor probably likewise of horn, as in modern times, Harmer, iii, 368; or of cords and chains, רַעַד (Isa. iii, 19). They were worn on both arms or (more usually) on one arm (the right)? Sirach, xxi, 23, and partly covered the wrist (Xenoph. Cyrop. vi, 4, 2); but (in Persia) they are often so broad as to reach to the elbows (comp. Niebuhr, Reises, i, 164; Hartmann, Heb. ii, 178 sq.; Buckingham, Messop. p. 439). See BRACELET. Like the armlets, the ornamental earrings also generally served as armlets (Plin. xxvii, 47).

—Winer, i, 88. See TALISMAN.

8. The anklet (אֶתֶלֶק, א'קָס; comp. παπρίφυλο, Hor. irod. iv, 168, perioscia; also ἠλος, Lucian, Lexiphan. 9), of metal, horn, ivory, etc., was in ancient times, as still by Eastern ladies, extensively worn about the feet (Isa. iii, 18; see Michaelis, in Pott's Syll. ii, 90; Niebuhr, Reises, i, 164; Russell, Aleppo, ii, 199; Harmer, ii, 400 sq.; Rüppel, Abyss. i, 201; ii, 172); comp. Longi Pastor, i, 2; Aristeneut. Ep. i, 19), being indeed an Oriental fashion (Horace, Ep. i, 17, 56; Plin.
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Children of both sexes (Exod. xxxvii, 2; comp. Buckingham, 7r. p. 241, 342). Travellers have found them sometimes small and closely fitting the ear, sometimes very large and heavy (Mandeleiso, Reisen, p. 21; in North Africa as thick as a good-sized pipe-stem, Host, Marocco, p. 119), four fingers' breadth in diameter; so they enlarge the hole through the lobe of the ear, and put that on top of the first clasp (Hammer, Obz. iii, 314). Luxury has carried the fashion to such a pitch that women puncture as many apertures in the ear-lobe as possible, and hang a ring through each (Arieux, iii, 25); Wellsted (Travelz, i, 244) counted sometimes fifteen in a single ear, and Russegger (11, ii, 180) speaks of even twenty. The ancient Egyptians are said to have pierced this number of holes; but the terms δεκας, μετασ, (e.g. Gen. xxxvii, 4, τενικά, τιχλά, τιλερεία ρηματ, the rings that were in their ears), and μετασ, 

9. The necklace, ἱθηκ, ῥαβδ, a still very favorite ornament in the East (Prov. i, 9; ii, 5; xxxvii, 13; Ezek. xvi, 11; Hos. ii, 15), which not only women (Cant. iv, 9; Xenoph. Cyrop. v, 6, 18), but also (eminent sovereigns, even warriors, perhaps the last, however among the Medes and Persians (Xenoph. Cyrop. i, 9, 2; ii, 4, 6; Anaib. i, 5, 8, 8, 29; Curt. iii, 8, 13; Philostr. Apoll. ii, 1; Strabo, iv, 197; comp. Odys. xv, 460; Adams, Rom. Antiq. ii, 198), as among the Belgic Gauls (Strabo, iv, 197), for we find no trace of this as an article of male attire among the Israelites (see Scheffer, De torquibus. Holm. 1858; c. notis a J. Nicolai, Hamb. 1707). Necklaces were made sometimes of metal, at others of stones or pearls, which were strung upon a cord (ὄλαυρα, charaim), Cant. i, 10; comp. Fränk, ad Ibn Forslan, Petropol. 1823, p. 86 sq.; the στήλῆς, torinum, Cant. i, 10, are probably not a necklace [Vulg. murrenusco], but an ornament for the head, most likely strings of pearls entwined in the hair or attached to the head-dress (q. v.) and flowing down, see Michaels, in loc.), and hung down to the breast, or even as far as the girdle (Jerome ad Exez. xvii, 11; Arieux, iii, 253). Persons of rank perhaps wore several such. Other articles of finery were also at times attached to them, such as (in) ἰπώμονα, ἱσορόμενα, haf-moons or crescents, Isa. iii, 18 (Sept. μυραμακ), comp. unam, Plaut. Epid. v, i, 34; see Tertull. Gen. fem. ii, 10; called in Arabic ḥādal; comp. Judg. viii, 21; (v. 28; trinkets: trinkets: trinkets for canes' necks) (2). Schmuck, χρυσός, botrye ne'pher (lit. houses of the soul), Isa. iii, 20 (comp. Le Bruyn, Voyage, i, 217; Chardin, iii, 72); (3) perhaps little studded studs, δεκας, μετασ, skelaim, Isa. iii, 18; and (4) serpente, ἱσορόμενα, leka sm, Isa. iii, 20, probably as amulets (q. v.); but see Gesenius, Comm. z. Jast. i, 209, 211. Ladies may also have worn rings (collars) of metal around the neck (see Niebuhr, Reisen, i, 164; comp. Virg. Aen. v, 560). Among the Persians kings used to invest men with a necklace (τερισ, hamnik, which, however, may mean armlet) as a mark of favor (Dan. v, 7; xxvi, 29; comp. Xenoph. Anab. i, 2, 27; Cyrop. v, 15, and it appears that a higher rank was associated with this distinction (Dan. v, 7). In the Egypt prince the minister of state was adorned with a (state) necklace (Gen. xlii, 42); the chief-justice also wore a golden chain, with the symbol of truth attached (Diod. Sic. i, 48; comp. Henegustenber, Moes, p. 29 sq.). (See generally Schröder, Vestit. mut. arm. Hebræi, i, 172 sq.; 259 sq.; iii, 208, 207 sq.—Winer, i, 456. See Necklace.

10. Ear-rings were universal in the East with women (Exod. xxxvii, 2; Ezek. xvi, 12; Jud. x, 4) and

11. The nose-ring (in general δεκας, μετασ, comp. Prov. xi, 22; Ezek. xvi, 12; more definitely δεκας, μετασ ha-aph, jewel of the nose, Isa. iii, 21; probably also ἱσορόμενα, charoh, Exod. xxxvii, 22), a very favorite adornment among Oriental females from the earliest
times (Gen. xxiv, 22, 47; comp. Mishna, Shabb. vi, 1, where it appears that the Jews wore no nose-rings on the Sabbath, but ear-rings only). Eastern women to this day wear in the perforated extremity of the cartilage of the left (Chardin, in Harmer, iii, 310 sq.) or right nostril (see the fig. in Hartmann, Hebræer, pt. 2), or even in the middle partition of the nose (Mariti, p. 216), a ring of ivory or metal (doubtless often decorated with jewels) of two or three inches diameter, which hangs down over the mouth, and through which the men are fond of applying their kiss (Arvieux, iii, 202; see Tavernier, i, 92; Shaw, p. 211; Niebuhr, Reise, p. 65; Jolliffe, p. 35; Rüppel, Arab. p. 208; comp. Hartmann, Hebræer, ii, 116 sq., 292; Bartholin, De annulis narium, in his treatise De morbis Bibl. c. 19; also in his work De insaniae rer. Amstel. 1767). Even among the aborigines of America this ornament has been found. Occasionally men also in the East affect the use of the nose-ring (Russegger, II, ii, 180). But whether it was derived from the practice of treating animals thus (as Hartmann thinks) is not clear; for the female love of decoration might naturally introduce nose-rings as well as ear-rings, since the nose and the ears are such conspicuous parts of the person as readily to lead to a desire to set them off by artificial finery. Wild beasts were led (as still bears and buffaloes are) by a ring through the nose, as the easiest mode of subduing and holding them; the same is sometimes done with large fishes that have been caught and again placed in the water (comp. Bruce, ii, 214). Such a ring is likewise called צוּר, charch, or צוּר, chozur (Job xi, 26 [21]; comp. 2 Kings xix, 28; Isa. xxxvii, 29; Ezek. xix, 4; xxix, 4; xxxii, 2), by the Arabs Chāmūn.—Winer, ii, 187. See NASEJEWEL.

**Attitude.** From the numerous allusions in Scripture to postures expressive of adoration, supplication, and respect, we learn enough to perceive that the usages of the Hebrews in this respect were very nearly, if not altogether, the same as those which are still practised in the East, and which the paintings and sculptures of Egypt show to have been of old employed in that country. See SALTATION.

1. **ADORATION AND HOMAGE.** The Moslems in their prayers throw themselves successively, and according to an established routine, into the various postures (nine in number) which they deem the most appropriate to the several parts of the service. For the sake of reference and comparison, we have introduced them all at the head of this article; as we have no doubt that the Hebrews employed on one occasion or another nearly all the various postures which the Moslems exhibit on one occasion. This is the chief difference. (See Lane's *Arabian Nights*, passim; *Mod. Egyptians*, i, 108 sq.; Thomson's *Land and Book*, i, 26.) In public and common worship the Hebrews prayed standing (1 Kings viii, 54; Ezra ix, 5; Dan. vi, 10; 2 Chron. vi, 13); but in their separate and private acts of worship they assumed the position which, according to their modes of doing homage or showing respect, seemed to them the most suitable to their present feelings or objects. It would appear, however, that some form of kneeling was most usual in private devotions. See ADORATION.

1. **Standing** in public prayer is still the practice of the Jews. This posture was adopted from the synagogue by the primitive Christians, and is still maintained by the Oriental Churches. This appears, from their monuments, to have been the custom also among the ancient Persians and Egyptians, although the latter certainly sometimes knelt before their gods. In the Moslem worship, four of the nine positions (1, 2, 4, 8) are standing ones; and that posture which is repeated in three out of these four (2, 4, 8) may be pointed out as the proper Oriental posture of reverential standing, with folded hands. It is the posture in which people stand before kings and great men.

While in this attitude of worship, the hands were sometimes stretched forth toward heaven in supplication or invocation (1 Kings viii, 22; 2 Chron. vi, 12, 29; Isa. i, 15). This was perhaps not so much the conventional posture (1) in the Moslem series, as the more natural posture of standing adoration with outspread hands, which we observe on the Egyptian monuments. The uplifting of one hand (the right) only in taking an oath was so common, that to say 'I have lifted up my hand' was equivalent to 'I have sworn' (Gen. xiv, 22; comp. xvi, 44; Deut. xxiii, 10). This posture was also common among other ancient nations; and we find examples of it in Ancient Persian and Roman Praying standing. The sculptures of Persia (fig. 1) and Rome (fig. 2, above).

2. **Kneeling** is very often described as a posture of worship (1 Kings viii, 54; Ezra ix, 5; Dan. vi, 10; 2 Chron. vi, 13; comp. 1 Kings xix, 18; Luke xxii, 41; Acts vii, 60). This is still an Oriental custom, and three forms of it occur (5, 6, 9) in the Moslem devotions. It was also in use, although not very frequent, among the ancient Egyptians; who likewise, as well as the Hebrews (Exod. xxxiii, 18; 2 Chron. xxix, 29; Isa. i, 15), sometimes prostrated themselves upon the ground. The usual mode of prostration among the...
Hebrews by which they expressed the most intense humiliation was by bringing not only the body, but the head to the ground. The ordinary mode of prostration at the present time, and probably anciently, is that shown in one of the postures of Moslem worship (9), in which the body is not thrown flat upon the ground, but rests upon the arms, knees, and head. In order to express devotion, sorrow, compunction, or humiliation, the Israelites thrust dust upon their heads (Josh. vii, 6; Job i, 22; Lam. ii, 10; Ezek. xxiv, 7; Rev. xviii, 19), as was done also by the ancient Egyptians, and is still done by the modern Orientals. Under similar circumstances it was usual to smite the breast (Luke xviii, 13). This was also a practice among the Egyptians (Herod. ii, 85), and the monuments at Thebes exhibit persons engaged in this act while they kneel upon one knee.

8. In 1 Chron. xvii, 16, we are told that "David the king came and sat before the Lord," and in that posture gave utterance to eloquent prayer, or rather thanksgiving, which the sequel of the chapter contains. Those unacquainted with Eastern manners are surprised at this. But there is a mode of sitting in the East which is highly respectful and even reverential. It is that which occurs in the Moslem forms of worship (9). The person first kneels, and then sits back upon his heels. Attention is also paid to the position of the hands, which they cross, fold, or hide in the opposite sleeves. The variety of this formal sitting which the annexed figure represents is highly respectful. The prophet Elijah must have been in this or some other similar posture when he inclined himself so much forward in prayer that his head almost touched his knees (1 Kings xviii, 42). See SIT.

II. SUPPLICATION, when addressed externally to man, cannot possibly be exhibited in any other forms than those which are used in supplication to God. Uplifted hands, kneeling, prostration, are common to both. On the Egyptian monuments suppliants captives, of different nations, are represented as kneeling or standing with outspread hands. This also occurs in the sculptures of ancient Persea (Persepolis). The first of the accompanying figures is of peculiar interest, as representing an Inhabitant of Lebanon.

1. Prostration, or falling at the feet of a person, is often mentioned in Scripture as an act of supplication or of reverence, or of both (1 Sam. xxv, 24; 2 Kings iv, 87; Esth. viii, 3; Matt. xviii, 29; xxviii, 9; Mark v, 22; Luke vii, 41; John xi, 32; Acts x, 25). In the instance last referred to, where Cornelius threw himself at the feet of Peter, it may be asked why the apostle forsook an act which was not unusual among his own people, alleging as the reason, "I myself also am a man." The answer is that, among the Romans, prostration was exclusively an act of adoration, rendered only to the gods, and therefore it had in him a significance which it would not have had in an Oriental. This custom is still very general among the Orientals; but, as an act of reverence merely, it is seldom shown except to kings; as expressive of alarm or supplication, it is more frequent (Hackett's Illustra. of Script. p. 105).

2. Sometimes in this posture, or with the knees bent as before indicated, the Orientals bring their forehead to the ground, and before resuming an erect position either kiss the earth, or the feet, or border of the garment of the king or prince before whom they are allowed to appear. There is no doubt that a similar practice existed among the Jews, especially when we refer to the original words which describe the acts and attitudes of salutation, as רון יבג, to bend down to the earth, יבג רון יבג, to fall prostrate on the earth, יבג יבג, to fall with the face to the earth, and connect them with allusions to the act of kissing the feet or the hem of the garment (Matt. ix, 29; Luke vii, 38, 45).

3. Kissing the hand of another as a mark of affectionate respect we do not remember as distinctly mentioned in Scripture. But as the Jews had other forms of Oriental salutation, we may conclude that they had this also, although it does not happen to have been specially noticed. It is observed by servants or pupils to masters, by the wife to her husband, and by children to their father, and sometimes their mother. It is also an act of homage paid to the aged by the young, or to learned and religious men by the less instructed or less devout. Kissing one's own hand is mentioned as early as the time of Job (xxxvi, 27), as an act of homage to the heavenly bodies. It was properly a salutation, and as such an act of adoration to them. The Romans in like manner kissed their hands as they passed the temples or statues of their gods. See ADORATION. It appears from 1 Sam. ix, 1; 1 Kings xix, 18; Psa. li, 12, that there was a peculiar kiss of homage, the character of which is not indicated. It was probably that kiss upon the forehead expressive of high respect which was formerly, if not now, in use among the Bedouins (Athan, ii, 119). See KISS.

III. BOWING.—In the Scriptures there are different
words descriptive of various postures of respectful bowing: as ἀναπλοῦ to incline or bow down the head; ἀνακάμπτω, to bend down the body very low; ἐκφεύγω, to bend the knee, also to bless. These terms indicate a conformity with the existing usages of the East, in which the modes of bowing are equal in diversity, and, in all probability, the same. These are, 1, touching the lips

Modern Oriental Bowing.

(is this the kissing of the hand noticed above?) and the forehead with the right hand, with or without an inclination of the head or of the body, and with or without previously touching the ground; 2, placing the right hand upon the breast, with or without an inclination of the head or of the body; 3, bending the body very low, with folded arms; 4, bending the body and resting the hands on the knees: this is one of the postures of prayer, and is indicative of the highest respect in the presence of kings and princes. In the Egyptian paintings we see persons drop their arms toward the ground while being to a sitting position, or standing respectfully with the right hand resting on the left shoulder. See Bowing.

Ancient Egyptian Bowing.

It is observable that, as before noticed, the word ἄρνησις, barak, means to bless and to bend the knee, which suggests the idea that it was usual for a person to receive a blessing in a kneeling posture. We know also that the person who gave the blessing laid his hands upon the head of the person blessed (Gen. xlviii, 14). This is exactly the case at the present day in the East. The picture of the existing custom would furnish a perfect illustration of the patriarchal form of blessing.—Kitto, s. v.

Oriental Blessing of one kneeling.

IV. For the attitude at meals, see Accubation.

Atto. See Hatto.

Attributes of God. See God.

Attrition, in the Roman Catholic theology, means imperfect contrition. See CONTRITION. The term was introduced by the schoolmen in the twelfth century, to make a distinction between a perfect and an imperfect contrition, after they had brought penance into the number of the sacraments. By contrition they mean a thorough or complete repentance (contritio cordis), the spirit being crushed under a sense of sin; by attrition they mean an inferior degree of sorrow, such as may arise from a consideration of the turpitude of sin or from the fear of hell (timor servitii). Alexander of Hales distinguishes as follows (p. 4, q. 74, memb. 1): Timor servitii principium est attritionis, timor initialis (i.e. that with which the life of sanctification begins) principium est contritionis. . . Item contritio est gratia gratum facienda, attritio gratia gratum data. Comp. Thom. Aquinas, qu. 1, art. 2; Bonaventura, in lib. iv. dist. 17, p. 1, art. 2, q. 3 (Hagenbach, Hist. of Doctrines, § 198). This distinction is maintained by the Council of Trent as follows: “Imperfect contrition, which is called attrition, commonly arising from a consideration of the turpitude of sin and a fear of hell and punishment, the intention of continuing in sin, the hope of receiving pardon at last being disavowed, not only does not make a man a hypocrite and a greater sinner, but is really a gift of God and an impulse of the Holy Spirit; not that the Spirit does as yet dwell in the soul, but merely excites the penitent, who, thus aided, prepares his way to righteousness. And although it cannot of itself conduct the sinner to justification without the sacrament of penance, yet it disposes him to seek the grace of God in the sacrifice of penance” (Sess. xiv, c. iv.). To Protestant eyes, attrition seems to have been devised to make a way of salvation easier than contrition. If attrition, with penance and priestly absolution, avail before God to deliver him from the punishment of sin, arising from fear, is all the repentance necessary in practice to a sinner, whatever the theory may be. So Denz: “Imperfect contrition is required, and it is sufficient; perfect contrition, though best, is not absolutely required, because this last justifies without the sacrament” (Theologia, t. vi, no. 51). This is one of the weakest features of the Roman theology. “A belief in sacerdotal power to procure acceptance for those who merely feel a servile fear of divine wrath is one of those things that require to be plucked up by the roots,” if human society, in Roman Catholic countries, is to be preserved pure. The better class of divines in that church seek to palliate this doctrine; they would do better to conspire for its subversion.—Elliot, Delinitaion of Romanism, bk. ii, c. x: Bergier, Dict. de Théologie, i, 210; Perrone, Precinct. Theologicae, ii, 387; Gibbon, Prescribers against Popery, ii, 36 (fol. ed.); Soames, Latin Church, p. 88; Ferraris, Promtus Bibliothecae, s. v. Bapstianus.

Attitude. See GOAT.

Atwater, Jeremiah, D.D., a Congregational minister, was born at New Haven in 1774; graduated at Yale College in 1793; was tutor in that university from 1795 to 1799; president of Middlebury College from 1800 to 1809; and president of Dickinson College, Carlisle, from 1810 to 1818. From that period he lived in retirement until his death, July 29th, 1858. Dr. Atwater was a man of great reading, and of a retentive memory, especially of historical events, and the lives and characters of men he had known, but he had no fondness for writing, and has left, it is believed, but few literary remains.—Am. Cong. Year-book (vol. vi, 1859, p. 116).

Auberlen, Karl August, an eminent German theologian, was born November 19, 1824, at Fellbach, near Stuttgart. He studied four years, from 1847, at Blaubeuren, and in 1849 entered the University of Tubingen as theological student. F. C. Bauer (q. v.) was then at the height of his glory, and Auberlen for a time was carried away by this brilliant Rationalist; a disciple which probably helped to fit him for his later work in resisting the destructive school of theologians. The lectures of Schmidt and Beck (who came to Tubingen in 1848) helped to save him from the abyss of Pantheism. He had hardly taken his doctor's degree when he published Die Theosophie Oetingers, ein Beitrag z. Dogmengeschichte, etc. (Tubingen, 1847, 8vo), showing the higher sphere into which his studies
had ascended. See Öttinger. He had previously (1845) become a pastor; and in 1848 he followed Hofacker (q. v.) in that office. In 1849 he became representative at Tübingen, and in 1861 professor extraordinary at Basel. In the same year he married the daughter of Wolfgang Meunzel. From this time his labors as teacher, preacher, and author were most abundant and successful to the time of his death. He published in 1865 Zehn Predigten (Basel, 8vo); Der Prophet David und die Offenbarung Johannes (Basel, 1864, 2d ed. 1867; translated into French and English, a work which contributed greatly to the revival of sound Biblical theology in Germany; Zehn Vorträge zur Veranschaulichung des Christlichen Glaubens (Basel, 1861, 8vo); Die göttliche Offenbarung, ein apologet. Versuch (vol. I, 1861; vol. II, posthumous, 1864). In part one he undertakes to show that, even in its essence only the New Testament Scriptures which the most destructive of the Tübingen critics grant to be genuine, to wit, the Epistles to the Galatians, Corinthians, and Romans, a strictly scientific and logical method of interpretation forces us to the inevitable conclusion that the extraordinary gifts of the apostolic church, the miracles of the New Testament, the manifestation of himself to Saul on the way to Damascus, as also his continued intercourse with him, are facts. In the gospels he seeks but one concession, to wit, the historical genuineness of Christ's testimony respecting himself when on trial (and this is granted by Bauer, Strauss, etc.), in order to put all the miracles of the divinity of Christ in a very disagreeable position. In the same regressive way he goes back to the Old Testament, and by a sure induction mounts from the patent and undeniable fact-phenomena of the Old Dispensation to a supernatural and divine factor in the whole history. The result of this part of the discussion is this: the miracles of the gospels and of the New Testament, then has the inmost consciousness of all the holy men of old—that is to say, of the noblest and mightiest spirits, the real pillars of human history—reposed upon illusion and mental derangement. The world is either a bedlam, an insane asylum, or it is a temple, a place of divine epiphanies. The second, or historical part, is a succinct history of the long struggle in Germany between rationalism and supernaturalism. A translation of part of vol. I, by Professor Hackett, is given in Bibliotheca Sacra, July, 1865. His career was prematurely cut short by consumption, May 2, 1864. In the last hour he said, in the fullness of Christian faith, "If God will not save me, I am lost; but if He has saved me, Jesus is my light and my rong" (sketch of his life in preface to 2d vol. of Die göttl. Offenbarung).—Herzog, Real-Encyklopädie, Suppl. I, 798; Bibliotheca Sacra, 1865, p. 365, 517.

Aubertin, EDM, one of the most learned divines of the French Protestant Church, was born at Chalon-sur-Marne in 1596, and became minister at Chartres in 1616. He was called to Paris in 1618, and died there April 4th, 1652. He wrote Conformité de Croyance de l'Eglise et de St. Augustine sur le Sacrement de l'Eucharistie (1626, 8vo), which attracted great attention, and was afterward enlarged into L'Eucharistie de l'Eglise Catholique, etc. (1633, fol.). This work awakened great attention and controversy. Arnauld answered it, but ineffectively. It was translated by Blondel, De Eucharistia sicco domini libri tres (Deventer, 1654).—Haag, La France Protestant, 1, 149.

Abigné, Théodore-Agrippe n', a French writer and historian, born the 8th of February, 1550, at Saint-Maur-en-Saintonge. He showed at a very early age signs of what he was afterward to become. At six years of age he studied Latin, Greek, and Hebrew; at ten he translated the Critic of Plato, on his father's parting with him. At fifteen, after his father, who was a zealous Protestant, made him swear (upon the scaffold on which some Protestant sects were executed) eternal hatred to Rome. He kept the vow. At fifteen he was a student at Geneva under Bener, but soon quit his studies to serve in the army under the Prince de Conde and the King of Navarre. He soon rose to the first rank of Protestant warriors, and did not lay down his sword till Henry IV was established on the throne. He served his king only too faithfully, and by his plain rebukes often brought down upon his head the wrath of the monarch. After the death of Henry he published L'Histoire universelle de ses tems de l'année 1560 (Paris and Amsterdam, 1616-28, 8 vols. fol.). The book was condemned to be burnt by the Parliament, and the author took refuge at Geneva, where he died the 29th of April, 1630. He was a species of admirable Crichton, combining the statesman's skill, the warrior's intrepidity, the scholar's acumen, and the poet's genius with all the sterling virtues of the Christian. His daughter became afterward the mother of Madame de Maintenon, who inherited many of the qualities of her ancestor, but not his religion. A new Life of D'Abignon, from a MS. found in the library of the Louvre in 1561, was published in 1854 by M. Lalanne (Paris, 8vo), who also published in 1848 the same life (Les Tragiques, 1857; Aventures de Fantast, edited by Merimée, with a sketch of D'Abignon, 1856).—Haag, La France Protestant, s. v.; Herzog, Real-Encyklopädie, Suppl. p. 117; Hoefer, Nouv. Biog. Générale, iii, 576.

Aucher, Pascal, an Armenian monk, born 1771 in Armenia, died 1824. He was, while yet very young, sent, together with his elder brother, J. R. Achuer (born 1760, died 1853), to the Armenian convent of San Lazaro at Venice, where they were educated, and subsequently joined the order of Mechitarists. Both deserved well of the theological literature of Armenia by publishing a number of important works in ancient Armenian (as, g. the Chronicles of Echmiadzin, the Discourses of Philo, etc.). Paschal Aucher also published an Armenian-English Dictionary (2 vols. Venice, 1821).

Audene, Audene, or Audias, followers of Audus or Audius (A.D. 840 or 850), a native of Syria, who boldly castigated the luxury and vice of the clergy, and who finally left the church. He and his followers afterward deviated from the usages of the church, especially on the date of Easter. He was charged with anthropomorphism. He had himself irregularly consecrated as bishop; was banished to Scythia, and died before 872. His personal character was remarkably pure. The sect died out in the fifth century. See De Aureis et audacibus (Marburg, 1716); Lardner, Works, iv, 176; Mooreham, Ch. Hist, i, 309; Neander, Ch. Hist, ii, 705.

Audientes. See Hearers.

Audientia Episcopalis (i.e. episcopal judgment), a name first used in the code of Justinian, and thence generally employed in the ecclesiastical law of the Middle Ages to designate the right of the bishop to act as a judicial officer. See Bishop; Jurisdiction. —Herzog, Real-Encyklopädie, s. v.

Audin, J. M. Vincent, a French litérateur, was born at Lyons in 1793, and studied theology at the seminary of Argentière. He soon abandoned theology for the study of the law, but after being admitted to the bar he never practiced. In 1814 he came to Paris and commenced bookseller, at the same time keeping up his literary pursuits. The books for which Audin is most especially celebrated are Histoire de la St. Barthélemy (1826, 2 vols. 12mo); Histoire de la Vie, des Oeuvres, et des Doctrines de Luther (2 vols. 8vo); translated by Turnbull, London, 1854, 2 vols. 8vo); Histoire de la Vie, etc., de Calvin (1843, 2 vols. 8vo); Henry VII et le Schisme d'Angleterre (2 vols. traduit par Brown, Lond. 1852, 8vo). He died February 21st, 1851. His lives of Luther and Calvin are written in a controvers-
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Auditories (hearers). The Manichaeans were di-
vided into electi and auditories, corresponding, accord-
ing to some writers, to clergy and laity, and, accord-
ing to others, to the faithful and catechumens. By the
Manichean rule a different course of conduct was
prescribed for electi and auditories. That of the
latter might eat flesh, drink wine, bathe, marry, trade,
possess estates, etc., all which things were forbidden to
the elect.—Mosheim, Comm. ii, 399; Farrar, s. v.

Außia (Àüia), the daughter of Berzeles and wife
of Addus (1 Esdr. v, 38), probably a conjecture of
the copyists or translator, since her name is not
given in either of the genuine texts (Ezra ii, 61; Neh.
iv, 63), and even in the Vulgate, at the passage in Esdras.

Augsian Manuscript (Codex Augensis), a
Greek and Latin MS. of the epistles of Paul, supposed
to have been written in the latter half of the ninth
century, and so called from Augia major, the name of
a monastery at Rheinau, to which it belonged. After
passing through several hands, it was, in 1718, pur-
chased by Dr. Leyly for 250 Dutch florins, and it is
now in the library of Trinity College, Cambridge. This
noted MS. F, is contained on 186 leaves of good
vellum, 4to (the signatures prove that 7 more arc
lost), 9 inches by 7b, with the two languages in para-
allel columns of 28 lines on each page, the Greek being
always inside, the Latin next the edge of the book. It
is written with the same uncial lettering and accents;
not continua serie, as is common with most ancient
copies, but with intervals between the words, and a
dot at the end of each. The Greek text is very
valuable. The Latin is a pure form of the Vulgate, but
in the style of character usually called the Anglo-Saxon,
whence it is clearly clear that it must have been written in
the west of Europe, where that formation of letters was in
general use between the seventh and twelfth centuries.
The first sheets, containing Rom.
i, 1-iii, 19, are wholly absent; in four passages (1 Cor.
iii, 8-16; vi, 7-14; Col. ii, 1-8; Phil. 21-25), the
Greek column is empty, although the Latin is given;
in the epistle to the Hebrews, the two columns, the
Greek being absent. Tischendorf examined it in 1842, and
Tregelles in 1845. Scrivener published an edition of this
Codex in common type (Lond. 1859, 8vo), with prolegomena and a photograph of one
page.—Tregelles, in Horne's Introd. iv, 197, 255; Scriv-
ener, Introd. p. 183 sq. See Manuscripts.

Augsburg Confession (Confessio Augustana), the
first Protestant confession of faith.

I. History.—After Charles V concluded peace with
France, he summoned a German Diet to meet at Augs-
burg April 8, 1530. The writ of invitation called for
aid against the Turks, who in 1529 had besieged Vi-
enza; it also promised a discussion of the religious
questions then in dispute, and such a settlement of them
as both to abolish existing abuses and to satisfy the
demands of the pope. Elector John of Saxony, who
received this writ March 11, directed (March 14) Lu-
ther, Jonas, Bugenhagen, and Melancthon to meet in
Torgau (q. v.), and draw up a summary of the most
important and necessary articles of faith, in support
of which the Roman church and princes and states
should combine. These theologians (with whom John
Jonas, who joined them somewhat later) drew up a
profession of their faith on the ground of the seventeen
articles which had been prepared by Luther for the
convention at Schwabach (q. v.), and fifteen other
articles, which had been drawn up at the theological
colloquy in Landau (q. v.). On June 24 they su-
ficiently presented to the Saxon elector John at Tor-
gau. (The original articles were for the first time
published by Heppe, in Niedner's Zeitschrift für
tur. Theologie, 1848, 1st number.) The first draft
made by the four theologians, in seventeen articles,
was at once published, and called forth a joint reply
from Wimpina, Mensing, Redecker, and Dr. Elpers,
which Luther immediately answered. The subject of
the controversy had thus become generally known.
Luther, Melancthon, and Jonas were invited by
the Saxon elector to accompany him to Augsburg.
Subsequently it was, however, deemed best for Luther's
safety to make haste to Coburg, where he arrived on
his arrival at Augsburg, completed the Confession, and
gave to it the name of Apologia. On May 11 he
sent it to Luther, who was then at Coburg, and on
May 15 he received from Luther an approving an-
swer. Several alterations were suggested to Melan-
chthon in letters from Jonas, Nicolaus von Zesen, or
Brück, the conciliating bishop Stadion of Augs-
burg, and the imperial secretary Valdes. To the
latter, upon his request, 17 articles were handed by Me-
ancthon, with the consent of the Saxon elector, and he
was to have a preliminary discussion concerning them
with the papal legate Pimpinelli. Upon the opening
of the Diet, June 20, the evangelical theologians who
were present—Melancthon, Jonas, Agricola, Brenz,
Schnepf, and others—presented the Confession to the
elector. The latter, on June 23, had it signed by the
 evangelical princes and representatives of cities who
were present. They were the following: John, elec-
tor of Saxony; George, elector of Brandenburg; Ernest,
duke of Lauenburg; Philip, landgrave of Hesse; John
Frederick, duke of Saxe; Francis, duke of Lauenburg;
Wolfgang, prince of Anhalt; and the magistrates of
Nuremberg and Reulingen. The emperor had ordered the Confession to be presented to him at the next meeting, June 24; but when the evangelical
princes asked for permission to read it, their inten-
tion was refused, and efforts were made to prevent the
public reading of the document altogether. The evan-
gelical princes declared, however, that they would not
part with the Confession until its reading should be
allowed. The 24th was then fixed for the day of its
presentation. In order to exclude the people, the lit-
tle chapel of the episcopal palace was appointed in the
place of the spacious City Hall, where the meetings of
the Diet were held. In this episcopal chapel the Prot-
estant princes assembled on the appointed day, Satur-
day, June 25, 1530, at 3 P.M. The Saxon chancellor
Brück (who had held in his hands the Latin, Dr.
Christian Bayer the German copy). They entered into
the middle of the assembly, and all the Protestant
princes rose from their seats, but were commanded to
sit down. The emperor wished to hear first the Latin
copy read, but the elector replied that they were on
German ground; whereupon the emperor consented
to the request, and the German copy was translated
by Dr. Bayer. The reading lasted from 4 to 6 o'clock.
The reading being over, the emperor commanded both
copies to be given to him. The German copy he hand-
ed to the archbishop of Mayence, the Latin he took
along to Brussels. Neither of them is now extant.
He promised to have this highly important matter into
serious consideration, and make known his decision;
In the mean while the Confession was not to be printed
without imperial permission. The Protestant princes
promised to comply with this; but when, soon after the
reading, an erroneous edition of the Confession
appeared, it was necessary to have both the Latin
and German texts published, which was done through
Melancthon. On June 27 the Confession was given
in the presence of the whole assembly, to the Roman
Catholic theologians to be refuted. The most
prominent among them were Eck, Faber, Wimpina,
Cochleus, and Dietzenberger. Before they got through
with the refutation, it was read by Cardinal Campas-
pius, who had been asked for his opinion by cardinal Cam-
paigns, recommending caution, and the concession of
the Protestant demands concerning the marriage of
the priests, monastic vows, and the Lord's Supper.
On July 12 the Roman Catholic "Confutation" was
presented, which so little pleased the emperor, that
"of 280 leaves, only twelve remained whole." A
new "Confutation" was therefore prepared and read
to the Diet, August 8, by the imperial secretary
Schweiss. No copy of it was given to the evangelical
members of the Diet, and it was not published until
1573 (by Fabricius, in his Harmonia Conf. Aug. Co-
logia, etc.). In 1626, in Chytrnaus's Historie der
Augsburg, Conf. Rostock, 1576). Immediately after
the reading of the Confutation, the Protestants were
commanded to conform to it. Negotiations for
withstanding a compromise were commenced by both parties,
but led to no result. Negotiations between the Lutherans and
the Catholics were finally closed by the law of the Seven
Years, the 28th of September 1575, which had sent to the
emperor a memorial, dated July 4 (Ad Carolum Rom. Imperatorum comitatus Augustana celeb-
trantem fidei Huldrychi Zwillingo ratio), and Bucer, Cap-
ito, and Hedio had drawn up, in the name of the cities of
Strasbourg, Constance, Memmingen, and Lindau, the
Confutation, which was presented to the em-
peror July 11. Neither of these two confutations was
read, and both were rejected.
Against the Roman Catholic "Confutation," Me-
lancthon, at the request of the evangelical princes and
cities, prepared an "Apology of the Confession" (Apo-
logia Confessionis), which was presented by the chan-
cellor Bruck, on Sept. 22, to the emperor, who refused
to receive it. Subsequently Melancthon received a
copy of the "Confutation," which led to many altera-
tions in the first draft of the Apology. It was then
published in Latin, and in a German translation by
Jonas (Wittenberg, 1551). A controversy subse-
quently arose concerning the extent of which Melancthon after
1540 made considerable alterations in the original
Augsburg Confession, altering, especially in Art. x,
the statement of the doctrine of the Lord's Supper in
favor of the Reformed view. Melancthon, who had
already before been charged with "crypto-Calvinism,
was severely attacked on account of these alterations;
but the "Confessio Variata" remained in the assen-
scency until 1560, when the Confessio Inevitata was put
into the "Concordienbuch" in its place, and thus the
unaltered Confession has come to be generally regarded as the standard of the Lutheran churches.
But the altered Confession has never ceased to find ad-
versaries, and became the basis of the "Augsburg Union."
Churches have even abrogated the authoritative character of the
Confession, and do not demand from the clergy a be-
 lief in all its doctrines.
II. The following is the table of contents of the
Confession and of the Apology: Part I. I. Acknow-
ledges four eccumenical councils: 2. Declares original sin.
that justification is the effect of faith, exclusive of
good works: 5. Declares the Word of God and the
sacraments be the means of conveying the Holy
Spirit, but never without faith: 6. That faith must
produce good works purely in obedience to God, and
not in order to the meritting justification: 7. The true
church consists of the godly only: 8. Allows the va-
validity of the sacraments, though administered by the
Declares the real presence in the Eucharist, con-
trasted with the elements of bread and wine
receiving; insists upon communion in both kinds: 11.
Declares absolution to be necessary, but not so partic-
Requires actual faith in all who receive the sacra-
ments: 14. Forbids to teach in the church, or to ad-
minister the sacraments, without being lawfully call-
ed: 15. Orders the observance of days and
festivities in the church: 16. Of civil matters and
marriage: 17. Of the resurrection, last judgment,
heaven, and hell: 18. Of free will: 19. That God is
not the author of sin: 20. That good works are not
altogether unprofitable: 21. Forbids the invocation
of saints. Part II. 1. Enjoins communions in both
kinds, and forbids the procession of the holy sacra-
ment: 2. Condemns the law of celibacy of priests:
3. Condemns private masses, and enjoins that some of
the congregation shall always communicate with the
priest: 4. Against the necessity of auricular confes-
sion: 5. Against tradition and human ceremonies:
6. Concerning the reading of the Gospels in both
languages; between civil and religious power, and declares the
power of the church to consist only in preaching and
administering the sacraments.
The Apology of the Augsburg Confession contains six-
teen articles, which treat of original sin, justification and
faith. In the view of the law, persons of the law, pre-
sumption of grace, the doctrine of grace, a
confession, satisfaction, number and use of the sac-
raments, human ordinances, invitation of the saints,
communion in both kinds, celibacy, monastic vows, and
ecclesiastical jurisdiction. The "Confession," with the
"Apologia," may be found in Francke, Biblische Ge-
storia der Lutherer (Lips. 1687, 2 vol.); Biblische
Formenbuch, (Lips. 1846, 2 vol.), which contains also
the papal Augustanae Confessiones Responsio of Faber, in Tittmann, Biblische Symbolik (1817, 8vo).
It has also been edited by Winer (1825), Weiz-
chen (1740, 1850), France (1846), Müller (1848), Hepp
(Kassel, 1856). There are works on the history of the
Confession by Chytrnaus (Rost. 1676); Müller (Jena,
1705); Cyprian (Gotha, 1750); Salig (Historiae a. C.
deren Apologia, Halle, 1780, 2 vol.): Weler
(Kriech Gesch. a. C. Leipz. 1783, 2 vol.); Rot-
terrand (Hann. 1880). - Danz (Die A. C. nach ihrer
Gesch. Jena, 1829). - Rubelbach (Historische Einleitun-
g in die Augsburger Conf., 2 vol.); Rübeck (Luthers Verhältnis
zur a. C. Jena, 1854); Calinich (Luther und die a.
Augsburg. Leipzig, 1861). See also Evang. Quo-
Rieb. April, 1864, art. 6; Zeitschrift für hist. Theol. 1865, Heft 8;
Hardwick, Hist. of 39 Articles, ch. ii; Smith's Hagen-
bach, Hist. of Doctrines, 215; Gieseler, Church His-
tory (Smith's edit.), iv. 432. The history and liter-
ature of the "Confession" are given in a very sum-
mary but accurate way by Hase, in his Probogema,
etc., to the Lib. Symbol.; see also Guericke, Christliche
Symbolik, § 14. On the relation of the Variata
edition of 1540 to the original, see Hopp, Die confessionalen
Entwicklung der alt-protestantischen Kirche Deutschlands
in historischer Reihe, Martin, Die Reformation (Utrecht, 1833-
35). English versions of the "Confession" have been published by Rev. W. H. Teale (Leeds, 1842)
also in P. Hall's Harmony of Confessions (London, 1842),
and in Barrow, Summary of Christian Faith and Prac-
tice, vol. 1 (London, 1822, 8 vols. 12mo); the latest
American translation is that of H. H. Heuser, of Baltimore, 1863 (a re-
vised translation). See also Confession.

Augsburg Interim. See Interim.

Augusta. John, a Bohemian theologian, born at
Prague in 1500, died Jan. 18th, 1575. He studied at
Wittenberg under Luther and Melancthon, with whom
he subsequently remained in correspondence, without,
having, however, adopting all the views of Luther. He be-

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came a minister of the Bohemian brethren, and subsequently a bishop in the Church. He tried to bring about an understanding among the Protestants at an interview with Luther in 1542. After the Schmalkaldic war many of the Bohemian brethren were burned and some of the Bohemian preachers, who ventured to publish books, were arrested. To recover his liberty, he consented to join again the "Utraquists," to whom he had originally belonged, but he refused to make a public recantation. He was liberated in 1564, but had to pledge himself by an oath not to teach or preach. He is the author of an "Outline of the doctrine of the Bohemian brethren and of two works on "The Duties of the Christian Religion" and on "Temptations."—Hoefler, Biographie Générale, iii, 642.

Augusti, Johann Christian Wilhelm, a German theologian, was born 27th of October, 1772, at Eschenberg, near Gotha, where his father was pastor. He was educated in the gymnasium of Gotha and at the University of Jena, where, under Griesbach, he devoted himself to theology and philology. In 1798 he began teaching at Jena. In 1800 he was made professor extraordinary, and in 1808 he succeeded Hagen in the chair of Oriental literature, which he exchanged in 1807 for that of theology. In 1812 he accepted the chair of theology in the University of Breslau, in addition to which he was honored with the consistory of the province of Silesia. His influence upon the University of Breslau, and upon all the educational establishments of Silesia, was very great. At the time when the French marched into Russia, Augusti was rector of the university, and it was owing to his intrepidity and patriotic spirit that the property of the university was saved. In 1819 he was appointed professor of theology in the newly-established University of Bonn, and received the title of councillor of the Consistory at Cologne. In 1828 he was appointed director of the Consistory of Coblenz. Notwithstanding his numerous duties, he still continued his lectures in the university until his death, 29th April, 1841. Augusti was one of the most voluminous theological writers of Germany. He was originally led by the influence of Griesbach to join the critical or philosophical school of theology, but this did not suit his natural bias, which was more inclined to maintain things as they are than to speculative investigations; and during the last twenty years of his life he was the most liberal, although not a bigoted advocate of the established form of religion. In doctrine he may be considered an orthodox Lutheran. His writings, most of which are of a historical or archaeological nature, are useful as works of reference, but they are deficient in elegance and style. He is the author of a voluminous work on learning and industry than of the true spirit of a historian. The most important of all his works is the Denkwürdigkeiten aus der christlichen Archäologie (12 vols. 8vo, Leipzig, 1817-1831), which he subsequently condensed into das Handb. d. christl. Archäologie (Leipzig, 1837, 3 vols. 8vo). Among his other works are Lehrbuch d. christl. Dogmengeschichte (Leipzig, 1885, 4th ed. 8vo); Beiträge z. christl. Kunstgeschichte u. Liturgik (Leipzig, 1841-46, 2 vols 8vo); Einleitung in das alte Testament (Leipzig, last ed. 1827); System der christl. Dogmatik (Leipzig, last ed. 1826); Corpus librarium symbol. ecclesiae reform. (Elberfeld, 1827)—English Cyclopaedia, Herzog, Real-Encyklop. Supplement.

Augustinus (Aurelius Augustinus), bishop of Hippo, was born at Tagaste, Algeria, near Sufetula, 13th Nov. 354. His mother, Monica, was a Christian and a woman of plenty, who took care to have her son instructed in the true faith and placed among the catechumens. His father was as yet unbaptized, and appears to have cared more to advance his son in worldly knowledge: he spared nothing for his education; and, after giving him the rudiments of grammar at Tagaste, he sent him to the School of Carthage, a town in the neighborhood, and afterward re-

moved him to Carthage, to learn rhetoric (this was about the end of the year 371); and here he first imbibed the Manichanean errors. He also fell into immoral habits, of which he afterward gave a minute account in his remarkable "Confessions." In 385 he left Carthage, against the will of his mother, and repatriated to Rome; and, still adhering to his sect, he lodged at the house of a Manichean, where he fell ill. After his recovery he was sent by Symmachus, the prefect of the city, to Milan, where the inhabitants were in want of a preacher of rhetoric. Here he came into intimate contact with Ambrose, and was deeply impressed by his convincing by his doctrine that he resolved to forsake the Manichean sect: this design he communicated to his mother, who came to Milan to see him. "Augustine listened to the preaching of Ambrose frequently, but the more he was forced to admire his eloquence, the more he guarded himself against persuasion. He was in seeking truth outside of her only sanctu- rity, agitated by the stings of his conscience, bound by habit, driven by fear, subjugated by passion, touched with the beauty of virtue, seduced by the charms of vice, victim of both, never satisfied in his false delusions, struggling constantly against the errors of his sect and the sciences of religion, an unfortunate running from rock to rock to escape shipwreck, he flees from the light which pursues him—such is the picture by which he himself describes his conflicts in his Confessions. At last, one day, torn by the most violent struggles, his face bathed in tears, which flowed involuntary, he raised his eyes and called his friend Ambrose in his garden. There, throwing himself on the ground, he implored, though confidently, the aid of Heaven. All at once he seemed to hear a voice, as if coming from a neighboring house, which said to him, Tolle: laxe: "Take and read. Never before had such emotion seized him. Surprised, beside himself, he seeks himself in vain, because the thing which he was to read. He was sustained by a force he knew not, and sought his friend Alype. A book was placed before him—the epistles of St. Paul. Augustine opens it at hazard, and falls upon this passage of the apostle: 'Let us walk honestly, as in the day; not in rioting and drunkenness... But ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof.' Augustine needed not any further reading. Hardly had he finished this passage before a ray of divine light broke upon him, enlight- ening his understanding, disquieting all his shadows, and kindling the true flame of eternal life. The conversion of Augustine was fully as striking and effec- tive as St. Paul's had been. All the apostle's spirit had passed in an instant into the new prosvlece. He was then in his thirty-second year. When once again with his mother, the virtuous Monica, to whom his wanderings had cost so many tears, he related to her all that had passed, and also communicated his new resolutions, with that peaceful firmness which changes not. Monica heard this consoling recital with lively joy. All these particulars he himself gives in his Confessions, with a charm and simplicity which have, before or since, never been surpassed."

After eight years the space of two years among the catechumens, he was baptized by Ambrose at Easter, 387. Soon after his baptism, having given up his profession, he resolved to return to his own country; and on his way thither, while at Ostia, his mother died. About this time he wrote his treatises De Moribus Eccles. Cathol., De Laude Coelestis, De Quaestione Animae. He arrived in Africa at the end of 388, and removed to Tagaste, where he dwelt for three years with some of his friends, occupied solely with prayer, meditation, and study. At this period he wrote the treatises De Genesi contra Manichaeos and De Vera Religione. In 391 he went to Hippo; and while there, in the capacity of a tutor to Melitius, the son of that city chose him to fill the office of priest in their
church, and brought him to Valerius, their bishop, that he might ordain him. When priest, he instituted a monastery in the church of Hippo, where he entirely devoted himself to works of piety and devotion, and to teaching. Valerius, the bishop, contrary to the custom of the African churches, permitted Augustine to preach in his place, even when he himself was present; and in his sermons he startled himself on the ground that, being himself a Greek, he could not so well preach in Latin. After this, the practice became more general. About 389 Augustine wrote the treatise De duabus animis, contra Manichaeos. In 393 he was elected colleague to Valerius in his episcopacy; and in 394 he translated Bishop Blase's declaration to the dissentions of the church. The duties of his office were discharged with the greatest fidelity; but, amid all his labors, he found time for the composition of his most elaborate works. His treatise De Libero Arbitrio was finished in 396; the Confessiones Libri XIII in 398; most of the treatises against the Donatists between 400 and 413; those against the Pelagians between 412 and 428. The De Civitate Dei was begun in 418 and finished in 426. The singular candor of Augustine is shown in his Retractiones (written in 428), in which he explains and qualifies his former writings, and not unfrequently acknowledges his mistakes. Of the Vulgate version, which he himself translated, he was, in the third month of the siege (August 28), Augustine died, in his 76th year. His whole career, after his profession of the Christian faith, was consistent with his high calling; the only faults with which he can be charged are an occasional undue severity in controversy and the share which he bore in the persecution of the Donatists (q. v.). His intellect was acute, vigorous, and comprehensive; his style rapid and forcible, but not remarkable for purity or elegance. "Of all the fathers of the Latin Church" (says M. Villemain, in his Tableau de l'Eloquence de la chose au quatrième siècle, 1849, 8vo), "St. Augustine brought the highest degree of imagination in theology, and the most eloquence and even sensibility in scholasticism. Give him another century, place him in the highest civilization, and a man never will have appeared endowed with a vaster or more flexible genius. Metaphysics, history, antiquities, science, and manners, Augustine had emblazoned throughout his life on the principles of the freedom of the will; he explains the intellectual phenomenon of the memory as well as reasons on the fall of the Roman Empire. His subtle and vigorous mind has often consumed in mystical problems an amount of sagacity which would suffice for the most sublime conceptions. His eloquence, tinged with affection and barbaramism, is often fresh and simple. His austere morality displeased the corrupt casuists whom Pascal had so severely handled. His works are not only the perennial source of that scientific theology which has agitated Europe for so many ages, but also the most vivid image of Christian society at the end of the 4th century, in which he was absorbed and inclosed. Nothing could be more remarkable than to find in the writings of the monks of the 4th century the germ of all that has since been developed in the monasteries of the Benedictines, the Cistercians, the Carthusians, and the Augustinians; the traces of all the different religious orders which have since been founded; the seeds of all the various revivals which the Church has experienced, have been traceable to the same source. He resembled Origen in his turn for speculation, but surpassed him in originality, depth, and subtlety. Both passed through Platonism in the process of their culture; he did not, however, like Origen, mingle the principles of Christianity independently of Platonism and even in opposition to it. But Origen fell in greater mental freedom and erudite culture, while Augustine's mind was betted by
Augustine 542 Augustine

In his treatise De Libero Arbitrio, which certainly would have received a good deal of attention from what he has actually been expressed, he may be safely affirmed that no systematic writer of theology seems so completely to have entered into the best views of the bishop of Hippo, or so nearly reconciled the apparent discordances in them, as Armínus has done (Watson, Thol. Dictionary, s. v.). The changes in Augustine’s theology are described as follows by Neander (History of Dogmas, ii. 387). “In his treatises de Lib. Arbitrio and de Vera Religione he supposes everything in man to be conditioned on free will. In his exposition of Rom. ix. (A.D. 894) he expressly opposes the interpretation of that passage as implying predestination and the exclusion of man from the merit divine grace by his works, for, in order to perform works that are truly pious, he must have first a suitable state of heart, the inward justice. But this source of goodness man has not from himself; only the Holy Spirit can impart it to him in regeneration; antecedently to this, no personal estrangement from God; but it depends on themselves whether, by believing, they make themselves susceptible for the Holy Spirit or not. (Cap. 60.—Quod credimus nostrum est; quod autem bonum operamur illius qui credentibus in se dat Spiritum Sanctum.) God has chosen faith. It is written, God works all in all men, but he does not believe all in all. Faith is man’s concern. (Non quidem Deus eleget opera quae ipse largitur quum dat Spiritum Sanctum ut per caritatem bona operemur; sed tamen eleget fidem.) From this point we can trace the gradual revolution in Augustine’s mode of thinking to its later harsher form. Yet in his treatises de Lib. Arbitrio (Augustine, de Genesi ad L. vii. cap. 888), he says, in explaining Rom. i. 18 (‘Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth’). This will of God is not unrighteous, for it is conditioned by the most secret relations of congruity; all men, indeed, are corrupt, but yet there is a difference among them; there is in sinners something antecedent by which they become deserving of justification or of hardening (Questio 68, § 4.—Venit enim de occultisimis meritis, quia et ipse peccatores cum propter generalissima peccatum unam massam fecenter, non tamen nulla est inter illas diversitas. Precedet ergo aliquid in peccatoribus quo, utique quondam, si rectius intelligatur, se solvens et item predecit in aliss peccatoribus quo digni sunt obtusione). The calling of individuals and of whole nations belongs to those high and deep things which man does not understand if he is not spiritually minded. But it must be always maintained. The more original freedom there is, the more there is no being who does not owe everything to God. The more Augustine advanced in a deeper perception of faith, the more he recognized it as a living principle, and not as a mere faith of authority, and he acquired a stronger conviction that faith presupposed a divine operation in the soul of man, and that the Bible referred to this. How far he reconciled his general doctrine is perhaps indicated in the following passage from his book De Graetia et Lib. Arbitrio, c. 17. Speaking of grace, he says ‘that we...’
at his earlier life, he learned more and more to trace everything to his training by divine grace. He now allowed the conditioning element of free human sus-
cceptibility to vanish altogether. That theodicy now appeared to him untenable, which made the attain-
ment of faith by individuals or nations, or their re-
mainder stranding in the Gospel, depend on their free wills, and the divine predestination; in opposition to
this view, he now sought for a foundation in the secret
absolute decree of God, according to which one was
chosen and another not. This view was confirmed by
the opinion prevalent in the North African Church,
that outward baptism was essential to salvation. He
now held that one received baptism absolu-
tism and another not, and this seemed to confirm the
unconditionality of the divine predestination.
The alteration in his mode of thinking occupied perhaps
a space of four years. In the **dierae questions ad Sym-
picarium**, written about A.D. 387, this is shown most
directly, as he himself says in his treatise de dino
persecutatis that he had then arrived at the perception
that even the beginning of faith was the gift of God.
In that work (lib. i, quostio 2) he derives all good in
man from the divine agency; from the words of Paul,
'What hast thou that thou hast not received?' (1 Cor.
iv. 7), he infers that nothing can come from man himself,
that the Gospel had to be explained in another form.
The same stage can be explained, he taught, that by it human nature was totally corrupted,
and deprived of all inclination and ability to do good.
Before the age in which he lived, the early fathers
held what, in the language of systematic theology, is
tered the synergistic system, or the needfulness
of human co-operation in the works of holiness; but,
though the freedom of the will was not considered
by them as excluding or rendering unnecessary the grace
of God, yet much vagueness is perceptible in the man-
ner in which they express themselves. In fact, there
was no scientific view as yet on these topics. Those
who held a purely monistic view of God, for in the
language of Scripture, the fertile invention of controversial writers not
having as yet displayed itself, except on the divine
nature of Jesus Christ, and subsidiary terms and learn-
ed distinctions not being then required by any great
differences of opinion. But as soon as Pelagius broach-
ed his errors, the attention of Christians was natural-
ly turned to the investigation of the doctrine.

The personal experience of Augustine, coinciding with
the views of the great body of the Christian Church,
who held the freedom of the will as given, led to
the necessity of divine grace, or the influence of the
Holy Spirit, for our obedience to the law of God.
He ascribed the renovation of our moral constitution
not to the free will, but to God's decretive will, and
acknowledged the necessity of grace for our sancti-
fication, and that it secured the perseverance of our
souls. From this, he was led to a study of the nature of
free will, and the manner in which it acts. His view of predesti-
nation has been summed up as follows: 1. that God
from all eternity decreed to create mankind holy and
good. 2. That he foresaw man, being tempted by Sa-
tan, would fall into sin, if God did not hinder it; he
decreed not to hinder. 3. That out of mankind, seen
fallen into sin and misery, he chose a certain number
to be the elect of God, and that this election was
imputed to his posteriority, and went so far as to reject
original sin entirely, and they asserted the freedom of
the will, and its capacity for good without super-
natural grace. 'It is not,' they said, 'free will if
it requires the aid of God; because every one has it within
him to do any thing, and it is in our own will, not
to do it. Our victory over sin and Satan proceeds not
from the help which God affords, but is owing to
our own free will.' The unrestricted capability
of men's own free will is amply sufficient for all these
things, and therefore no necessity exists for asking of
God those things which we are able of ourselves to ob-
tain; the gifts of grace being only necessary to enable
men to do that more easily and completely which yet
they could do themselves though more slowly and with
greater difficulty, seeing that they are perfectly free creatures.' These opinions were assailed by St.
Augustine and St. Jerome, as well as by Orsius, a Span-
ish preacher, and the majority of the heretics in the
Council of Carthage and in that of Milan. The eagerness
of these to confute these opinions, St. Augustine employed language so strong as made it susceptible of
an interpretation wholly at variance with the account-
ability of man. This led to further explanations and
modifications of his sentiments, which were multiplied
so that the question could not be settled, and at one
time he seems to have received baptism absolu-
tism and another not, and this seemed to confirm the
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our own free will.' The unrestricted capability
of men's own free will is amply sufficient for all these
things, and therefore no necessity exists for asking of
God those things which we are able of ourselves to ob-
to introduce into his system a limitation with respect to baptism, and to preserve the opinions concerning it from interfering with those which flowed from the doctrine of predestination. He accordingly taught that baptism brings with it the forgiveness of sins; that it is so essential that the omission of it will expose us to condemnation; and that it is attended with regeneration. He also affirmed that the virtue of baptism is not in the water; that the ministers of Christ perform the external ceremony, but that Christ accompanies it with its inward spiritual grace, upon which our adoption into a spiritual kingdom, while grace is not so; and that the same external rite may be death to some and life to others. By this distinction he rids himself of the difficulty which would have pressed upon his scheme of theology, had pardon, regeneration, and salvation been necessarily connected with the outward ordinance of baptism, and limits its proper efficacy to those who are comprehend-ed, as the heirs of eternal life, in the decree of the Almighty. Many, however, of those who strictly adhere to him in other parts of his doctrinal system desert him at this point. See Pelagianism. His honest anxiety for the honor of the grace of God led him to attack the side of the question, and make the operation of grace more like physical necessity than moral influence. The traces of his Mani-chæan habit of thought appear plainly here. "Here," says Kling, in his excellent article on Augustine in Herzog's Real-Encyklopädie (t. 28), "is a weak side in Augustine's work. In the free and impulsive intellect to give fixity and stability to the doctrine of Christian anthropology, and to leave no room in his system for self-righteousness, he fell into the labyrinth of unconditional predestination, implying a dualism in the Divine will which has never gained the mind of the Christian Church as a correct interpretation of Scripture as a whole. In fact, the system has been a stumbling-block in the church from Augustine's time till now. As for the better part of Augustine's doctrine, which is, in fact, its true essence, viz. that the entire glory of the renewal of human nature is due to divine grace, and is due in no respect whatever to mere human ability, because the consequences of the fall have left that nature incapable of renewal except by a divine power of renovation, this doctrine has penetrated the heart and intellect of the church, and has found expression in her creeds and confessions in all ages." See Augustinianism.

The Donatist controversy was one of the bitterest controversies in the church, was, perhaps, the least honorable to him. Before this controversy, and even during the earlier period of it, he had always treated heretics with mildness and charity, and opposed the passage of several laws against the Dona-tists. But at a later period, after the Donatists had made alarming progress among the African churches, the urgent representations of his colleagues caused a radical change of his views. He became the most ardent advocate of the compulsory suppression of every heresy, and he based this shocking theory on the passage in Luke xiv, where the master of a house, after the invited guests had declined to come, orders the servants to bring in the poor, the maimed, the blind, from the streets and lanes of the city, and, when there was yet room, to 'go out into the highways and hedges, and compel them to come in.' This interpretation by a church father so profoundly revered, has been, in all following centuries, the source of strife, as, in our own time and place, a principle of national policy, the means for which are in communion with the Church of England, and the government of which, in its turn, have not hesitated to use the coercive power of the state against the Church of Rome, and the people of that Church are now suffering the consequences of the former's error.

Augustine (or Austine), first archbishop of Canterbury, was a monk of the Benedictine monastery of St. Andrew, at Rome, and was sent by Pope Gregory, who had been prior of that convent, soon after his accession to the papal throne, as a missionary into England, together with some of his clergy, to aid also Benedictines, A.D. 597 (Lib. Ecl. I, 28). Augustine and his company became discouraged, and Augustine was dispatched back to Rome to obtain the pope's leave for their return; but Gregory disregarded his remonstrances, and, providing him with new letters of protection, commanded him to proceed. Augustine accordingly proceeded to the isle of Thanet, whence they sent messengers to Ethelbert, king of Kent, to inform him of the object of their mission. Ethelbert's queen, Bertha, daughter of Cherubert, king of the Parisi, was a Christian, and by the articles of her marriage (as early as 570) she introduced Christianity into Kent, and the religious rites of the English church. Ethelbert ordered the missionaries at first to continue in the isle of Thanet, but some time after came to them

St. Augustine's works have been printed in a collected form repeatedly: at Paris, in 10 vols. folio, 1582; by Erasimus, from Frobenius's press, 10 vols. folio, 1540-48; by the d'évines of Louvain, 10 vols. folio, Lutet., 1566; and by the Benedictines of Con- gregatie, M. Murr., 13 vols. folio, 1567-73. Of the 12 vols. folio, 1688-1703, and 12 vols. folio, Antwerp, 1700-1703; reprinted, Paris, 1886-90, 11 vols. 4to. The latest edition (not the best) is that of the Benedic-tines, edited by Migne (Paris, 1842, 15 vols. imp. 8vo). A review of his literary activity is given by Busch, in the Acta Calend. S. Ysidro, 1830. Of his separate works many editions have been published. The Benedictine edition gives a copious Life of Augustine; and the 12th vol. of Tillemont's Mémoires pour servir à l'Histoire Ecclesiastique is a vol. of 1075 pages devoted entirely to his biography. Dupin (Jesuit. Writings) gives a copious and miscellaneous edition of all of Augustine's works. English versions of the Confessions, and of the Expositions of the Gospels and Psalms, may be found in the Library of the Fathers (Oxf. 1839-1856). A translation of the Confessions, with an introduction by Prof. Shedd, has also been published at Andover (1880). M. Poujoult, the au-thor of a life of St. Augustine, and the compiler of a dictionary of classical works, has commenced (1854), in connection with abbé Raulx, a translation of the complete works of St. Augustine. The translators claim that this is the first complete French translation of the great church father. The work will be completed in twelve volumes. (Catholic Press, 1839). Editions (and summaries) of his first five letters of the De Civitate Dei have been published by Bruder (Leipzig, 1838) and Stranece (Cologne, 1850); of the Confessions, by Bruder (Leipzig, 1857), Pusey (Oxford, 1888), Rainmter (Stuttgart, 1856); of the Meditations, by Sintzel (Salzburg, 1844) and Westhoff (Münster, 1854). German translations of the Confes-siones have been published by Rapp (3d edition, Stutt-gart, 1856); Gröninger (4th ed. Münster, 1859), and by several anonymous translators (Passeau, 6th ed. 1856; Ratibon, 1858; Reutlingen, 1858); and of the City of God, by Silbert (1829, 2 vols.)-Neander, Ch. Hist. ii, 284, 364; Hist. of Dogmas, vol. 1, passim; Mozley, Augustinianism, Doctrine of Predestination (Lond. 1856); Moebius, Ch. Hist. i, 110, 156; Wiggers, History of Augustinianism and the Ispagnian (vol. i trans. by Emerson, And. 1840, 8vo); Schaff, Life and Labors of Augustine (N. Y. 1854, 12mo); Böhringer, Kirchengeschichte, in Biographien, i, pt. ii, 99 sq.; Kloth, Der heil. Kirchenlehrer Augustinus (Aachen, 1840); Hagen, Augustus, (Berlin, 1843); Pernot, Histoire de St. Augustine (Paris, 1844, 8 vols.); Shedd, History of Dogmatics, i. iv., Am. Bib. Repos. 196, 196; Meth. Qua. Rev. 1857, 323, 324; Princeton Rev. July, 1862, art. iii.; Waton, Dictionary, s. v.; Hook, Eccles. Biol. vol. 1; Taylor, Ancient Christianity, i, 281; Jähn. de lateische Theologie, 1869; Church Review, July, 1863, 316;
and invited them to an audience in the open air. Although he refused at first to abandon the gods of his fathers, he allowed them to preach without molesta-
tion, and assigned them a residence in Canterbury, the town in England which them received before proc-
sion, singing hymns. After the conversion and bap-
tism of the king himself, they received license to preach in any part of his dominions, which Bede as-
sures us (c. 25) extended (probably over tributary kingdoms) as far as the river Humber, and proelytes were now made innumerable, which the historian 597, Au-
gustine, by direction of Pope Gregory, went over to Arles, in France, where he was consecrated archbish-
op, and metropolitan of the English nation, by the
archbishop of that place; after which, returning to
Brittain, he sent Lawrance, the presbyter, and Peter, the deacon, to the English, with the promise of the suc-
cess of his mission, and to desire his solution of certain
questions respecting church discipline, the mainte-
nance of the clergy, etc. which Bede (1. i. c. 27) has
reported at length in the form of interrogatories and
answers. Gregory sent over more missionaries, and
directed him to constitute a bishop at York, who might have such dominion over the English bishops, yet in such a manner that Augustine of Canterbury should be metropolitan of all England. Augustine now made an attempt to
establish uniformity of discipline in the island, and, as
a necessary step, to gain over the Welsh bishops to
his opinion. For this purpose a conference was held in
Warickshire, at a place since called Augustine’s Oak, and attended by the archbishops of Canterbury and
Aberystwyth, and by the bishops of Llandaff, Bangor, and near hundred monks of Bangor were put
to the sword. In the year 604 Augustine consecrated
two of his companions, Mellitus and Justus, the for-
ner to the see of London, the latter to that of Roches-
ter. He died at Canterbury, probably in 607, but the
date of his death is variously given from 604 to 614. The observation of the festival of St. Augustine was
first enjoined in a synod held under Cuthbert, arch-
Script. x. col. 1641), and afterward by the pope’s bull
1 and lii; Gregorys, Epistola I. vii. ep. 6. 59; 1. ix.
ep. 50; Joan Dacorn. 2a S. Greg.; Stanley, Memori-
al of Canterbury (London, 1856); Acta Sanctorum,
Mensis Mai. vii. 578; English Cyclopedia; Neander,
Ch. Hist. iii. 11-18; Smith, Religion of Ancient Britain,
ch. x. See England, Church of.

Augustinian Monks are divided into two class-
es:

1. Canons Regular.—In the year 1058, four can-
os of the Church of Avignon, called Arnaldus, Odelo,
Pontius, and Durandus, being desirous of leading a
more strictly religious life, betook themselves, with
the permission of the bishop Benedict, to a solitude, where they led an ascetic life; and having thus origi-
nally been under the censured institution before the
monastic, they acquired the name of "regular canons."

A large number of canons, both lay and clerical, in-
duced by their example, set themselves to follow this
new rule of life, and ere long monasteries were built
in various places, but chiefly in solitude, and filled with such a spirit of sanctity and of penitence as was not known in any other life, who differed from the monks in name only. At first they appear to have had no rule peculiar to themselves, and probably followed that of Aix-la-Chapelle (A.D. 816); but subsequently they assumed for their rule that of
Augustine (i. e. his letter ad Sanctimoniæs), adding to it various constitutions taken from the rule of Ben-
edict, which had already been arranged before the
monastic. They did not take any vows until the twelfth century, nor do they appear to have assumed the name of "Regular Canons
of St. Augustine" until Innocent II, at Lateran, in
1139, ordained that all regular canons should be under
the rule of St. Augustine, contained in his 105th epistle.
The dress of the regular canons was usually a long
black cassock, and a white rochet over it, and
over that a black cloak and hood; they also wore
beards and caps. They were a numerous body in
England, where they were probably first settled at
Colchester in 1105. They are said to have had 170
houses in England. They were established in Scot-
land in 1114, at the desire of Alexander I, and in that
country 28 monasteries, of which the chief were
Scone, Loch Tay, Inch Colme, St. Andrew’s, Holy-
rood, Cambuskenneth, and Jedburgh.—Dugdale, Mo-
naconia, vi, 57.

II. Hermits, one of the four great mendicant or-
ders [see MENDICANT ORDERS] of the Roman Catho-
lic Church. The Augustinians endeavor to trace their
origin back to the time when St. Augustine, after his
conversion, lived for three years in a villa near Ta-
gaste, wholly given up to ascetic exercises. But even
the Romanist historians generally reject this claim as
utterly without foundation. The order originated in
1256, when Pope Alexander IV, in pursuance of a de-
cree, compelled eight minor monastic congregations,
between which the John-Bonites (founded in 1168 by
John Bon), the Brittannics, and the Tuscan hermits
were the most important, to unite. The united order
was called the Hermits of St. Augustine, because most of
the congregations followed the Rule of Augustine,
compilation of precepts taken from two sermons of St.
Augustine on the morals of priests and from his letter
to the nuns of Hippo. Though now monks, they re-
tained the name hermits, because all the congregations
had been hermits. In 1257 they were exempted from the
jurisdiction of the bishops, and divided into four
provinces, Italy, Spain, France, and Germany.

Unlike the other mendicant orders, they started with a
lax rule, and gross disorders and immorality grew up
among them sooner and more generally than among
the others.

Usual style of the Augustinian Hermits. 1. in-gown. 2. afarad.

Since the fourteenth century many attempts at in-
roducing a stricter discipline have been made by zeal-
ous members, and have resulted in the formation of a
large number of special congregations, of which the
congregation of Lombardy, with 86 convents, became the
most numerous. The congregation of Saxon, which
was established in 1498, and with which the convents
of Germany generally connected themselves, separa-
ted itself entirely from the order, and its superior,
John Stauwitz, assumed the title of vicar-general.
Among the friends of Stauwitz was Martin Luther,
The most celebrated of all who ever wore the hal it
of Augustine, and through whose influence the majority
of the convents of the Saxon congregation seceded from the Roman Catholic Church.

The Barefooted Augustinians (Observants, Recollects) owe their original to the Portuguese monk Thomas a Jesus de Andrade (died in 1582), though their first convent was not organized until after his death, in 1588, by order of the king of Spain. They adopted a rule which in strictness surpasses the primitive one, and were afterward divided into three separate congregations, the Italian, German, and French (1166). The last was divided in 1566, in four provinces, subsequently in seven (2 of Naples, 2 of Sicily, 1 of Genoa, 1 of Germany, 1 of Piedmont), the French in three provinces, and the Spanish, the most rigorous of all, which extended to the East and West Indies, to the Philippine Islands, and to Africa. They also erected a retired convent, with a hermitage close by, in which monks desirous of a particular ascetic perfection may live.

In the sixteenth century, when Pius V conferred on them the privileges of the other mendicant orders, the Augustinians counted 2000 convents of men and 800 of females, together with 85,000 inmates. The order has fallen in the general suppression of convents in Portugal, Spain, France, Northern and Western Germany, and quite recently in Italy. At the beginning of 1600, the Augustinian hermits had 131 convents in Italy, 10 in Germany, 6 in Poland, 1 in France, 10 in Germany, 1 in Switzerland, 3 in Czechoslovakia, 1 in the United States (in the dioceses of Philadelphia and Albany), 13 in South America, and 1 in the Philippine Islands. The Barefooted Augustinians had 6 monasteries in Italy, 1 in Germany, 2 in South America, and 6 in the Philippine Islands. The Augustinians have never been able to gain the same importance as the other mendicant orders, and at present they exert no great influence in the Church of Rome.

The most remarkable men, besides Luther, which the order has produced, are Onuphrius Panvini (of the sixteenth century), Cardinal Norris, Abraham Santa Clara, and Ludovico Leon. The constitution, which was established at the general chapters of 1287, 1290, 1575, and especially at that of 1580, is aristocratic. The general chapters, which assemble every first year, elect a prior-general, and may depose him. His power is limited by the definitoris, who, as his counsellors, reside with him. Every province has a provincial, and there is a general visitation. Every convent has a prior. The Discalced Augustinians have their vicar-generals, while the general of the order is taken from the calced (conventuals).

The sources of information are Bingham, Orig. Eccles. book vii; Dugdale, Monasticon Anglicanum, vi; Febr's Geschichte der Minnonorden; Helyot, Ordres Religieux, i, 288 sq., with the authorities cited there, especially N. Crusenii Monasticon Augustinianum (1623); St. Martin, Vie de St. Augustin, etc. (Toulouse, 1641); Osmigeri Bibliotheca Augustina (Ingolstadt, 1706, fol.); Zangger, Historia Cm. Leg. August. Prodomus (Ratisbon, 1742); 2 vols., Romak; Ehrhorn, Jochbuchen der Kirche (Regensb. 1600); Migne, Dictionnaire des Ordres Religieux, tom. iv (Paris, 1859).

**Augustinian Nuns**, a religious order of the Roman Catholic Church following the rule of Augustine. Like the Augustinian monks, they have claimed Augustinian inspiration, but have given rise to many historical proofs. They form lay congregations under the guidance of the Augustinian monks, and partly are placed under the jurisdiction of the diocesan bishops. Congregations of Discalced or Barefooted Augustinian nuns were founded in 1589, 1597, and 1604 in Spain, and one about the same time in Portugal by Queen Leonor, mother of John IV. The most recent congregation of Augustinian nuns is that called **Augustines de l'Intérieur de Marie**, established on Oct. 14, 1829. It had, in 1889, only one house, at Grand Montrouge. In 1860 the Augustinian nuns had, altogether, 42 establishments in France, and a few others in Italy, Switzerland, Syria, Poland, Canada (at Quebec), and South America. The sources of information are the same as those mentioned at the close of the preceding article. See also Migne, Dict. des Ordres Religieux, tom. iv, p. 105–116.

**Augustinism**, the theological system of St. Augustine, as developed in opposition to Pelagianism by Ambrose, Jerome, and St. Paul of Tarsus, and later by the Western Church, especially in a compact mass, a collective body, responsible in its unity and solidarity. Carrying out his system in all its logical consequences, he laid down the following rigid proposition as his doctrine: 'As all men have sinned in Adam, they are subject to the condemnation of sin. On account of this heritage of sin and the guilt thereof' (Smith's Hagenbach, History of Doctrines, i, 299). Wiggers (Augustinism and Pelagianism, p. 268) gives the following summary view of the theological system of Augustine: 1. Infant Baptism. — The baptism of infants as well as adults is for the forgiveness of sin. Children have, indeed, committed no actual sins, yet by original sin they are under the power of the devil, from which they are freed by baptism. Hence Christian children who die before baptism no more escape positive punishment in the future life than do all who are not Christians. 2. Original Sin. — By Adam's sin, in its descending order from himself, free will was destroyed, and every positive punishments of Adam's sin, came into the world. By it human nature has been both physically and morally corrupted. Every man brings into the world with him a nature already so corrupt that he can do nothing but sin. The propagation of this quality of his nature is by his own free will. 3. Free Will. — By Adam's transgression, the freedom of the human will has been entirely lost. In his present corrupt state, man can will and do only evil. 4. Grace. — If nevertheless man, in his present state, wills and does good, it is merely the work of grace. It is an inward, secret, and wonderful operation of God upon man. It is a preceding as well as an accompanying work. By preceding grace, man attains faith, by which he comes into an insight of good, and by which power is given him to will the good. He needs co-operating grace for the performance of every individual good act. As man can do nothing without grace, so he can do nothing against grace. There is a general will to evil, but no one is under grace. 5. Redemption and Redemption. — From eternity God made a free and unconditional decree to save a few from the mass that was corrupted and subjected to damnation. To those whom he predestined to this salvation, he gave the requisite means for the purpose. But on the rest, who do not belong to this small number of the elect, the merited ruin falls. Christ came into the world and died for the elect only.

These are the principles of Augustinism. Its aim is to subdue the native corruption of man, and of his utter incapacity to do good apart from divine grace, has remained fixed in the church to this day. Pelagius maintained, on the contrary, that "every man, in respect to his moral nature, is born in precisely the same condition in which Adam was created, and inherits good without God's special aid. It was Augustinian mission to enunciate clearly and to fix forever the Christian doctrine as to the condition of human nature in its fallen state. But the anxiety of Augustine to save the divine glory in the work of man's salvation led him to the doctrine of unconditional election and predestination. It was the heart of the church, as a whole, has never acceded. It has been a stumbling-block from Augustine's day until now. But Augustine, in his combat against Pelagius,
was entirely successful. The church of his times sided with him, and Pelagius and his adherents were condemned by a number of synods, and excommunicated, the bishop of Rome. After the death of Augustine, the controversy about the chief points of his system continued for a long time to agitate the entire church. The General Synod of Ephebus (431) condemned the Pelagians, together with the Nestorians; yet, on the whole, the Greek Church did not take any real interest in the controversy and never really grasped the doctrines of absolute predestination and irresistible grace. In Africa and Rome a tendency to Augustine prevailed; and at the synods of Arausio (Orange) and Valentia (529) a decision was obtained in favor of the exclusive operation of divine grace, although predestination was evidently evaded. In Gaul Augustineanism did not exercise the same influence; and although the authority of Augustine was too great to permit an open opposition to his system, Semi-Pelagian tendencies seemed to be for a long time in the ascendency.

The authority of Augustine's name remained unimpaired, although his peculiar doctrines were but little understood by the church of the Middle Ages. The first important controversy concerning Augustine was that called forth by the monk Gottschalk (q. v.), who in the most decided forms of expression announced the doctrine of a double predestination, founded upon the absolute foreknowledge of God, according to which some persons were predestinated to salvation, and others were consigned to destruction. Gottschalk, who pretended to be a strict follower of Augustine, was condemned by the Synod of Mayence (848), and died in prison (869). His doctrine was a development, not of the good side of Augustinianism, viz. its anthropology, but of the false side, viz. its view of the relations between God and man in the work of salvation. Augustine maintained unconditional election, but not reprobation; he held that God chose from the masses perditionis such and such persons to be saved, because he pleased to choose them, and for no other reason whatever; while the rest were lost, not because God chose to damn them, but because they were sinners. Gottschalk was the first to announce in clear terms the doctrine of the divine reprobation of sinners, i.e. that they are damned, not simply because of their sins, but because of God's decree to damn them, for no other reason than because it pleased him so to do. In the subsequent centuries, the controversies between the Roman and mystics and between mystics and orthodox Christians were diverted from the church of Augustine. Anselm, Peter Lombard, and Thomas Aquinas endeavored to retain Augustine's doctrine of an unconditional election, though with many limitations. The current of theological opinion in the church in general was in a direction toward Pelagianism, and the learned Thomist, Thomas de Bradwardine (q. v.), a professor at Oxford, and subsequently archbishop at Canterbury (d. 1249), charged the whole age with having adopted Pelagianism. On the whole, the Thomists claimed to stand on the same ground as Augustine; yet, with the notable exception of S. Tommaso, the revival of the doctrine of original sin and divine grace as predestination, they nevertheless believed that man has some remnants of power by which he may make himself worthy of divine favor (meritum et congruo), and regarded divine grace as dependent upon divine foreknowledge. The Scotists (adherents of Duns Scotus), on the other hand, de- scribed man as being original sin and grace as predestination, the two opposed the two orders of mendicant friars. After the Reformations, the Jesuits, in accordance with the moral system of their school, adopted the views of the Scotists. Augustine found very zealous champions in the professors of the University of Louvain. One of them, Bais (q. v.), was denounced by the Tiscans to Pope Pius V, who in 1567 condemned 79 propositions extracted from the writings of Bais, a sentence which was confirmed by Gregory XIII (1579). In return, the theological faculty of Louvain censured 34 propositions in the works of the Jesuits Lessa and Hamele, as opposed to the teachings of St. Augustine, and to the absolute and unrestricted doctrine of predestination. The controversy was, however, dismissed in 1607, without having accomplished its object, and the antagonism between the Augustinian school and its opponents continued as before. An elaborate representation of the Augustinian and Pela- gian systems was given by Bishop Jansenius of Ypres, in his work Augustinianus s. doctrina Augustini de humana natura et sua conditione (1643), written in defense of the doctrine of predestination, and to the exclusion of the Jansenist controversy, and to the exclusion of the Jan- senists from the church. See JANSENS und JAN- SENISTS. The condemnation of Jansenius and the Jansenists has been a continued controversy in the Roman Catholic Church concerning the Augustinian theology, though the subsequent history of the controversy is not marked by any prominent event. But the Roman Catholic Church, as a whole, rejects that part of Augustinianism which teaches absolute predestination (see Möhler, Symbolism, ch. iii., § 10).

Some of the forerunners of the Reformation during the Middle Ages, as Wickliffe and Savonarola, were strict Augustinians; but others, e.g. Wessel, urged the necessity of a free appropriation of divine grace on the part of man as a conditio sine qua non. Luther was an Augustinian monk, and, as a reformer, he was at first confirmed in his Augustinian views by the context which he had to maintain against the doctrine of the meritousness of works. But his reason to believe that, in common with Melanchthon, he modified his views as to absolute predestination; and, under the guidance of Melanchthon, the Lutheran Church has assumed the doctrine of the consequences of the Augustinian system, asserting that the doctrine of predestination is conditional. Calvin was a strict Augustinian, and even went beyond Augustine, by maintaining reprobation. He, and the early reformed theologians generally, in their religious controversy, not only admitted all the consequences of the Augustinian system, but, having once determined the idea of predestina- tion, went beyond the premises so far as to main- tain that the fall of man was itself predestinated by God (supralapsarianism). This view, however, did not meet with much approbation, and was at last almost entirely abandoned. In opposition to the ultra Augustinianism of the Reformers, according to Augustine's anthropology, defined the true doctrine of the relations between God and man in the work of salvation. In Germany, the Rationalists and the school of Spec- ulative Philosophy discard Augustinianism, while the Pietists, and other theologians who returned to the old faith of the church, and (though with various modifi- cations) were the exponents of the inveterate Augustinianism in its essential points. At present, hardly one of the great theologians of Germany holds the extreme Augustinian doctrine of absolute predestination. The first good work on the Augustinian system was written by Wiggers, Versuch einer systematischen Dar- stellung des Augustinianismus, überliefert und von der zweyen Herausgeber aus dem Lateinischen übersetzt (Leipsic, 1821; Hamburg, 1838, vol. i. translated by Prof. Emer- son, Andover, 1840, 8vo.). See also Gaukant, Psycholo- gie des heil. Augustinus (Augsb. 1862). More philo-
sophical than theological, yet of great value for the history of the theological system of Augustine, is the work of Nourisson on "The Philosophy of St. Augustine" (La Philosophie de Saint Augustin," Parr. 1685, 2 vols.). This work received a prize from the French Academy des Sciences Morales et Politiques. The first volume contains a memoir of the bishop, and a detailed exposition of his philosophical views; the second gives an account of the sources from which Augustine borrowed his ideas, an estimate of the influence which the Augustinian theories exercised, especially during the seventh century, and a critical discussion of the Augustinian theologies. See ARMINIANISM; AUGUSTINE.

Augustus (cænerable, Gracized Agyouwetos), the imperial title assumed by Octavius, or Octavianus, the successor of Julius Caesar, and the first peaceably acknowledged emperor of Rome. He was emperor at the birth and during the lifetime of our Lord (B.C. 30 to A.D. 14), but his name occurs only once (Luke ii, 1) in the New Testament, as the emperor who appointed the enrolment in consequence of which Joseph and Mary went to Bethlehem, the place where the Messiah was to be born. See JESUS. The successors of the first Augustus took the same name for his title, but it is seldom applied to them by the Latin writers. In the eastern part of the empire the Greek Συμφωνετος (which is equivalent) seems to have been more common, and hence is used of Nero (Acts xxv, 21). In later times (after Diocletian) the title of "Augustus" was given to one of the two heirs-apparent of the empire, and "Caesar" to their younger colleagues and heirs-apparent.

Augastus was descended from the Octavian family (gens Octavia), being the son of a certain prætor, Calvis Octavius, and born in the year of Rome 281, B.C. 62 (Sueton. Octav. 5). His mother was Atia, daughter of Julia, the sister of C. Julius Caesar. He bore the same name as his father, Calvis Octavius. Being adopted and educated by his great uncle Julius Caesar, he changed his name from Octavius to that of Calvis Julius Caesar Octavianus (i.e. ex-Octavine), in accordance with Roman usage. After the assassination of Caesar, he went, although still a youth, into Italy, and soon acquired such political connections and importance (Suet. Caes. 83 sq.; Octav. 8) that Antony and Lepidus took him into their triumvirate (Suet. Octav. 15). After the removal of the weak Lepidus, he shared with Antony the chief power over the entire Roman empire, having special charge of the western provinces, as Antony did over the eastern (Suet. Octav. 16, 54; Appian. Cir. v, 122 sq.). But there was no cordial union between these two ambitious men; their opposition gradually developed itself, and soon reached its crisis in the decisive naval battle of Actium (B.C. 31), in which Octavius was victorious (Suet. Octav. 17; Dio Cass. I. 15 sq.; Vell. Paterc. ii, 85). Two years afterward he was greeted as "emperor" (imperator) by the senate, and somewhat later (B.C. 27), when he desired voluntarily to receive the supreme power, as "Augustus" (Vell. Paterc. ii, 91; Dio Cass. III, 16). Liberality toward the army, moderate toward the people, which he allowed to retain the semblance of its ancient authority, affability and clemency toward the populace, strengthened the supremacy which Augustus, uniting in his own person the highest offices of the republic, maintained with imperial power, but without a regal title. To the Roman people he attached himself to the party of Antony. He was unexpectedly gracious, instated himself as king of Judæa ("rex Judæorum," Joseph. Ant. xv, 7, 8), raising also somewhat later his brother Pheroras to the tetrarchate (Joseph. Ant. xv, 10, 5). In thankfulness for these favors, Herod built him a marble temple near the source of the Jordan (Joseph. Ant. xv, 10, 3), and remained during his whole life a firm adherent of the imperial family. After the death of Herod (A.D. 4) his dominions, almost in exact accordance with the will which he left, were divided among his sons (Joseph. Ant. xviii, ii, 4) by Augustus, who was soon compelled, however (A.D. 6), to exile one of them, Archelaus, and to join his territory of Judea and Samaria to the province of Syria (Joseph. Ant. xxi, 13, 2). Augustus died in the 76th year of his age at Nola in Campania, August 19, in the year of Kome 767 (see Wurm, in Bengel's Archio. ii, 8 sq.), or A.D. 14 (Suet. Octav. 99 sq.; Dio Cass. v. 29 sq.; Joseph. Ant. xviii, 5, 2; War, ii, 9, 3), having some time previously nominated Titubertus as his associate (Suet. Titi, xxi; Tacit. Annal. i, 3). The kindness of Augustus toward the Herods, and the Jews through them (Philo, ii, 888, 591, 592), was founded, not upon any regard for the Jewish people themselves (as the contrary appears to have been the case with all the other Roman emperors), but upon political considerations, and, as it would seem, a personal esteem for Herod. Augustus not only procured the crown of Judea for Herod, whom he loaded with honors and riches, but was pleased also to undertake the education of Alexander and Aristobulus, his sons, to whom he gave a place in his palace.

Coin of Augustus with the head of M. Vipsanius Agrippa that the latter was enabled to exercise a strong influence in favor of the Jews. See AGrippa. After the death of Lepidus, Augustus assumed the office of high-priest, a dignity which gave him the inspection over ceremonies and religious concerns. One of his chief proceedings was an examination of the Sibyl's books, none of which he burnt, and placed the others in two gold boxes under the pedestal of Apollo's statue, whose temple was within the enclosure of the palace. This is worthy of note, if these prophecies had excited a general expectation of some great person about that time to be born, there is reason to suppose that the fact. It should be remembered, also, that Augustus had the honor to shut the temple of Janus, in token of universal peace, at the time when the Prince of Peace was born. This is remarkable, because that temple was shut but a very few times. For further details of the life of Augustus, see Smith's Dict. of Biog. s. v. On the question whether this emperor had any knowledge respecting Christ, there are treatises
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by Hesse (Regiom. 1863), Hering (Stettin, 1727), Köber (Gerl. 1693), Sperling (Viteb. 1703), Ziebold (Gera, 1718, and in his Vern. Beitr. i, 8), Zorn (Opuscul. ii, 491 sq.)

AUGUSTUS' BAND (συνήθως Ζυζάντης, the Augustan cohort), the title of the body of Roman imperial troops to which the centurion who had charge of Paul on his voyage to Rome belonged (Acts xxviii, 1). See AFFINITY.

Aunt (τίτιττι, dodak, fem. of τίττι, a friend, hence uncle), one's father's sister (Exod. vi, 20), also an uncle's wife (Lev. xviii, 14; xxi, 20). See AFFINITY.

Aurandt, John Dietrich, a minister of the German Reformed Church, was born on Malden Creek, Berks county, Pa., 1760, and in his youth was apprenticed to a miller. In 1728 he enlisted as a soldier in the brigade of the Pennsylvania Regulars under Gen. Wayne. He continued in the army till 1781, when he received an honorable discharge. He now resumed his business as a miller, but after several years turned his attention to farming. Meanwhile his mind had been strongly turned toward the holy ministry. He became a member of the Lvina congregation, and was soon studying privately as best he could. He was licensed to preach in 1806, and ordained in 1809. He settled in Hunting- ton county, Pa. His field of labor extended east and west sixty miles, north and south from forty to fifty miles. Here he labored with apostolic zeal as a pioneer, laying the foundation of numerous congregations. His travelling over these mountain regions of Pennsylvania was done on horseback. This was his first and also his last field of labor. His health failed toward the last, and sometimes for a short period his labors were interrupted; but he continued his work, though often amid much suffering, till near his end. He preached his last sermon the latter part of the summer of 1830, and died April 24th, 1831, in the 71st year of his age. Mr. Aurandt's power of usefulness lay in extraordinary natural gifts, deep and earnest piety, rather than in acquired learning or intellectual polish. He was gifted with a good memory, quick perception, a ready flow of language, and a clear enunciation. He preached only in the German language.

Aurandt. See HAEUSCH.

Aur'anus (Αὐρανός), given as the name of the leader in the riots at Jerusalem against Lysimachus (2 Macc. iv, 40), where he is described as "a man far gone in years, and no less in folly." Other MSS., however (followed by the Vulg.), read Τιφανόν, Typeu, which may be taken either as a proper name or appellative, q. d. ringleader.

Aurélius, Marcus Antonius Verus Antoninus, Roman emperor from 161 to 180, was born in 121, and at the age of eighteen adopted by the Emperor Antoninus Pius, whom he succeeded, in 161, on the throne. He was educated by Sextus of Chersonæ, a grandson of Plutarch, and became early in life an ardent ad- mirer and adherent of the Stoic philosophy. On his accession to the throne he most liberally shared the government with his adopted brother Verus. Shortly after a war broke out with the Parthians, which was victorious terminated by the generals of Verus. Both emperors held a triumph, and assumed the title Parthicus. A more dangerous war broke out on the northern frontier of the empire with a number of German tribes, as the Marcomanni, Alani, and others. It was carried on, with many vicissitudes, until 169, when the barbarians sued for peace. In the same year Verus died. Soon the war was renewed; and in the course of it, in 174, a celebrated victory was gained by Marcus Aurelius over the Quadri in consequence of their attack on a fortress which they had destroyed. The septemviri, Verus, Verus, Verus, and Verus, were saved apparently imminent defeat. The emperor ascribed the victory to Jupiter Tonans; but the twelfth legion, composed largely of Christians, ascribed it to their prayers. The statement of Eusebius, that the emperor gave the name Legio Fulminatrix (Thundering Legion), and threatened persecution as accused Christians merely on account of their religion, is generally rejected as inaccurate (Eusebius, CH. Hist. v, 5). See Lardner, Works, vii, 178-198. Avidius Cassius rebelled against Aurelius, but was murdered by his own adherents. Aurelius pardoned the rebels, revisited Rome in 174, celebrated his victories by a tri- umph, and soon after marched again, with his son Commodus, against the Marcomanni; but before the conclusion of the war he died at Vindobona (now Vi- enna), in 180. Aurelius was one of the best emperors the Roman Empire ever had; truthful, just, severe against himself, but mild toward his other men; and in his life, in the main, corresponded to his philosophical principles. The only blot in his reign is the persecution of Christians. The first persecution during his reign seems to have occurred at Lignons in 167, and in it Polycarp, the last surviving disciple of the apostle John, lost his life. In 177, the Christians of Gaul, especially those of Lyons, were subjected to a cruel persecution, in which a great many Christians fell, and among them Pol¬thusius, bishop of Lyons. See PERSECUTIONS. The philosophical emperor acted logically in persecuting the philosophers, who disobeyed the laws of Rome, while he held it his duty to exact those of the Church. He was convinced that a new religion was a superstition, and that it was danger¬ous to the state. This was enough for him. Aue¬rius wrote a work (in Greek entitled Τα iic iavορων (Meditations), from the composition of which he has received the title of " Philosopher." There are editions of it by Casaubonius (London, 1640), Guataller (Cambr. 1654), Schulz (Schles., 1800, and Paris, 1810). It has been translated into the languages of all civilized nations, and even into Persian by Hamler (Vienna, 1881). A new English version by G. Long appeared in 1863 (London).—Smith's Dict. of Class. Biog. s. v.; Neander, CH. Hist. i, 105-113; Lardner, Works, l. c.; Neander, On Greek Ethics, Bibliothek Sozius, v, 475 sq.

Aureola or Aureole (gold-colored), the crown of rays used to represent the saintly fire, by the old painters around the figures of saints, investing the whole body, as the nimbus (q. v.) does the head. Its form is generally oval.—Didron, Chr. Iconography, 107 sq.

Auricular Confession, the confession of sin into the ear of the priest, which, as part of penance, is one of the sacraments of the Romish Church.

1. Before the time of Leo the Great (fifth century) it had been the custom for the more grievous offenders to make confession of their sins publicly, in the face of the congregation, or, at least, for the minis¬ ters occasionally to proclaim before the whole assembly the nature of the confessions which they had re¬ ceived. This public act, called exomologesis, included not only public confession, but public mortification in sackcloth and ashes; and, as such, was entirely dis¬ tinct from auricular confession, which is the well¬ known to the ancient Church (see the authorities in Bingham, Orig. Ecc. b. xvii, ch. iii.; Daillè, Crof¬ fes. Auricular. iv, 25). As for the Eastern Church, Sozomen, in his account of the confessional, says that the public confession in the presence of all the people, which forebears the auricular confession, was to be spoken into the ear of the priest (στῆναι στίχον, a well-bred, silent, and prudent presby¬ ter was in charge of it; thus plainly denoting the change from public to auricular confessions. It was this penitential presbyter whose office was abol¬ ished by Nectarius in the fourth century, on account of a rape he committed on a noblewoman; the office was then given to the priest (Sozomen. Hist. Ecc. vii, 16; Sozomen. Hist. Ecc. v, 19).

Pope Leo discouraged the ancient practice of public
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confession, or, rather, the publication by the priest of flagrant sins confessed, and permitted, and even enjoined with some earnestness, that confession should rather be private, and confined to the priest alone. The impediment which the public prosecution of this relaxation was the general increase, or, at least, the more indelicate practice of the mortal sins, and especially (as Mosheim, Church. Hist. cent. v, pt. ii, ch. iv, has observed) of that of incontinence; unless, indeed, we are to suppose that the original publicity of confession was always conscious of being longer a very small part in the numerous body and a corrupt age. But another consequence which certainly flowed from this measure, and which, in the eye of an ambitious churchman, might counterbalance its demoralizing effect, was the vast addition of influence which it gave to the clergy. When he delivered over the conscience of the people into the hands of the priests, when he consigned the most secret acts and thoughts of individual imperfection to the torture of private inquisition and scrutiny, Leo the Great had indeed the glory of laying the first and corner-stone of the papal edifice—that on which it rose and rested, and without which the industry of his successors would have been vainly exerted, or (if it is more probable) their boldest projects would never have been formed.

2. But Leo made no law requiring private confession before communion. That step was not taken till the fourth council of Lateran, A.D. 1215, when it was decreed that all persons should confess privately, and lists of all under penance were kept. The practice of communicatio (can. xxii; Hard, Conc. t. v.) the doctrine that penance is a sacrament seems to have been first broached by Aquinas (Summa, pt. iii, 2, 84). The Roman system of sacramental penance was completed by the Council of Trent (sess. xiv, cap. 6, 6), which declared that, from the institution of the sacrament of penance already set forth, the Church has always understood that an entire confession of sins was also appointed by the Lord, and that it is of divine right necessary to all who have lapsed after baptism. Because our Lord Jesus Christ, when about to ascend from earth to heaven, left his priests, his vicars, to be, as it were, the presidents and judges, to whom all mortal sins into which Christ's faithful people should fall be brought, in order that, by the power of the keys, they might pronounce sentence of remission or retention. For it is plain that the priests cannot exercise this judgment without knowledge of the cause, nor can they observe effect in obtaining penal dispensations from the Church so simply generally, and not rather particularly and separately. From this it is inferred that it is right that the penitents should recount in confession all the deadly sins of which, upon examination, their conscience accuses them, even though they be most secret, and only against the last two commandments, which not unfrequently grievously wound the soul, and are more dangerous than those which are openly practised," etc. Here an attempt is made to invest the Christian priesthood with the prerogative of the Most High, who is a searcher of the hearts and a discernor of the thoughts, in forgetfulness of the very distinction which most obviously proceeds from the fact that "man looketh to the outward part, the Lord trieth the heart." As Christ has invested his ministers with no power to do this of themselves, the Tridentine fathers have sought to supply what they must needs consider a grievous omission on his part by enjoining all men to come under the second of their two command of their past, as well as of all ages and sexes to submit not only to general questions as to a state of sin or repentance, but to the most minute and searching questions as to their inmost thoughts. Auricular confession is unquestionably one of the greatest corruptions of the Romish Church. It goes upon the ground that the priest has power to forgive sins; it establishes the tympanical influence of the priesthood; it turns the penitent from God, who only can forgive sins, to man, who is himself a sinner; and it tends to corrupt both the confessors and the confessed by a foul and particular disclosure of sinful thoughts and actions of every kind without exception. Special confessors are provided for monks and nuns. For the place of confession, see CONFESSIONAL. The laws of confession may be found in the Roman directories and books of moral theology; and a glance at them is enough to satisfy any candid mind of the fearful dangers of such a system. Any one who may think it necessary to satisfy himself upon the point may consult the cases contemplated and provided for (among others) by Cardinal Cajetan in his Opuscula (Lugd. 1562), p. 114. In the Bull of Pius IV, Contra sollicitantes in confessione, dated Apr. 16, 1561 (Bullarium Magn. Luxemb. 1727, ii, 48), and in a similar one of one Gregory XV, dated Aug. 8, 1622 (Gregory XV, Constit. Rom. 1622, p. 114), there is laid open another fearful scene of danger to female confidants from wicked priests. For a full account of the history of the system, its existing dangers, see Hopkins, History of the Confessional (N. Y. 1850, 12mo).

4. The Protestant churches reject auricular confession. The Lutheran Church, however, allows confession, only with this difference, that while the Catholic Church requires from the penitent the avowal of his particular and single crimes, the Lutheran requires only a general acknowledgment of sin, in every sin which the conscience of the sinner, or, at the option of its members to reveal their particular sins to the confessor, and to relieve the conscience by such an avowal. The Reformed churches of the Continent generally practise only general confession preparatory to the sacrament. There is a tendency, however, in the High Lutheran reaction in Germany, to return to auricular confession. The Church of England, in some cases, exhorts to confession, but she makes it no part of her discipline, nor does she (as the Church of Rome insists upon, or as some of her own members would fondly introduce the practice) prescribe regular, complete, periodical confession. For the doctrine of the Church of England upon the subject of confession to a pastor, see (in the Prayer-book) the former of the two exhortations in giving warning for the Communion, and the order for the Visitation of the Sick. The Church of England has recently been greatly agitated by what appears to be a concerted attempt on the part of the leading men of her church to give it all to auricular confession.—Bingham, l. c.; Hopkins, Hist. of the Confessional; Elliott, On Romanism, i, 612 sq.; Klees, Die Brücke, eine histor. crit. Untersuch. (Frankf. 1829); Kleifow, Die Brücke und Abolition (Schwerin, 1856).—Hook, Ch. Dict. s. v. See PENANCE; CONFESSION.

AUSTIN, David, a Presbyterian minister, was born in New Haven, Conn., 1760, and graduated at Yale College, 1773. After studying with Dr. Bellamy, he spent some time in European travel, and in 1788 was ordained pastor of the Presbyterian Church in Elizabethtown, N. J. He labored faithfully till 1795, when he became deranged from fever. On his recovery the derangement continued, and he preached that Christ would appear in May, 1796. The prophecy of the delusion, and he went about preaching the advent with great zeal, and creating great excitement. In 1797 he was dismissed from his pastorate. After some years he recovered his sanity, and was installed in 1815 pastor at Bozrah, Conn., where he remained until his death in 1851. He edited a Commercial and published several millennial pamphlets.—Sprague, Annals, ii, 197.

AUSTIN, Samuel, D.D., was born in New Haven, 1760, graduated at Yale College in 1783. After teaching and travelling a few years, he was ordained, as
the successor of Allen Mather, at Fairhaven, Conn., Nov. 9, 1756, where he remained until 1780. He then became pastor of a church in Worcester, Mass., where he labored faithfully nearly 20 years. In 1815 he was elected president of the University of Vermont, which office he resigned in 1821. After preaching a few years in Newport, he fell ill health and melancholy, and died at Glastonbury, Conn., Dec. 4, 1830. He was eminently pious and distinguished as a minister. He published letters on baptism, examining Merrill's seven sermons, 1805; a reply to Merrill's twelve letters, 1806; and a number of occasional sermons.

Sprague, Annals, ii, 224.

Austen, St. See Augustine.

Australasia, a division of the globe forming a part of Oceania. It comprises the continent of Australia, Tasmania (Van Diemen's Land), New Guinea, and the Louisiade Archipelago, New Britain, New Ireland, and neighboring islands, Solomon's Islands, New Hebrides, New Caledonia, New Zealand, and the isles to the southward, Kerguelen Islands, St. Paul, and Amsterdam, and numerous coral reefs and islets.

—Newcomb, Cyclopaedia of Missions. See Australasia.

Australia, or New Holland, a vast extent of land forming the main portion of Australasia. Its area is about 2,700,000 square miles. The population is divided in the five English colonies, New South Wales, Victoria, South Australia, West Australia, and Queensland, was, in 1862, about 1,240,000 souls. The native population is rapidly decreasing. Their numbers are estimated at from 15,000 to 20,000. Toward the close of the last century, the chaplain appointed by the British government in New South Wales, which at that time was a penal settlement. In 1795 the Society for Propagating the Gospel in Foreign Parts commenced its missionary operations. In 1836 the first bishop was consecrated, and in 1847 these new sees were constituted. In 1856 the Anglican Church had in Australia (exclusive of Tasmania, q. v.) seven dioceses, Sydney, Melbourne, Adelaide, Perth, Brisbane, and Goulburn. The Roman Church has an archbishop at Sydney, and bishops at Perth, Adelaide, Melbourne, mainland, and Brisbane, and a population of about 80,000 souls. The Moravians established a mission to the aborigines in 1849. In 1858 they sustained there two missionaries, but no specific results are yet reported. The Wesleyan Missionary Society opened a mission in New South Wales in 1815, in South Australia in 1834, in Western Australia in 1839. Their missions, both among the English population and the natives, have been blessed with remarkable success. They had, in 1865, 99 circuits, 493 chapels, 256 other preaching places, 115 missionaries and assistant missionaries, 322 subordinate agents, 16,246 members, 2707 on trial for membership, 82,012 scholars in schools, 91,870 attendants on public worship. There are also Congregationalists, Baptists, German Lutherans, and other denominations, though less numerous. The government contributes to the support of the churches and clergy of the Episcopalians, Wesleyans, Presbyterians, and Roman Catholics. In 1855 there were 618 public Roman Catholic, and private schools, in which 40,000 children received instruction.—Almanac de Gotha; Schem. Ecclesiastical Year-book for 1859.

Austria, one of the principal states of modern Europe (q. v.), with an area of 11,751 geogr. sq. miles, and a population in 1857 of 8,040,810 souls.

1. Church History.—For the introduction of Christianity into those countries which now constitute Austria, and for their early church history, we refer to the articles Germany; Slavonians; and to those on the several provinces of Austria (see below). The Reformation spread at first in Austria with great rapidity. In Bohemia, Moravia, Austria Proper (the archduchy), Styria, Carinthia, and the Tyrol, it soon became very powerful. See Reformation. Even one of the emperors, Maximilian II, favored it, and was believed secretly to belong to it. But Ferdinand II
AUSTRIA (1619–87), the most fanatical adherent of the Church of Rome in the entire series of Austrian rulers, initiated a period of long and costly persecution. In 1629, thousands were frightened into apostasy, and many more thousands expelled from their native land. This rigorous legislation lasted until the accession of Joseph II (1763–90), who not only endeavored to loosen the connection of the Roman Catholic Church with the Pope, but who gave also to the Protestants, by his cabinet decrees, the privilege of holding religious worship and their churches and parishes, and have been permitted to have independent parishes, but they had to pay the fees and tithes, and to submit to the discipline of the Roman Catholic parish priest. In Hungary and Transylvania, they possessed from the time of the Reformation, and preserved unimpaired, much greater rights. The successors of Joseph II revoked a part of his legislation, and, in general, accorded the churches of the Pope abroad, but continued to withhold from the Roman Church in Austria many rights which she possessed in most other states (as holding of councils, connection of the monastic orders with their several superiors in Rome, formations of religious associations, etc.). The year 1848 brought to all the religious denominations the promise of self-government in the province of the provinces, in the church, and the protection of the festivals of the Protestants in the localities in which they are the most numerous; 9. The Synod of Protestant teachers, in granting the right of the Roman Catholic schools in existence in the same locality, as it also against the ordination which forbids Catholic parents placing their children with Protestant foster-parents; 10. The General Synod advances claims on the funds of the Protestant churches in favor of the Protestant schools; 11. It demands the admission of Protestant teachers in the Catholic schools; 12. The incorporation of the Protestant theological faculty into the University of Vienna; 13. The representation of the Evangelical Church in the Diet and in the Municipal Council. All these articles, with one or two exceptions, were very harmonious. A union between the Lutherans and the Reformed churches, as it has been consummated in several German countries, was not resolved upon, but both synods will continue to meet simultaneously, and at the same place, and to deliberate on all subjects not strictly denominational in their character. The nationality question, which produces so much trouble in the politics of Austria, led on some questions to a disagreement between the German majority and the Slavic minority, as the former were unwilling to concede everything the latter demanded, but it produced no open rupture.

II. Ecclesiastical Statistics. — The following table exhibits the membership of the several denominations in every province according to the census of 1867. It appears from this table that the Roman Catholic Church, if we include the United Greeks, has a majority in every province except Transylvania. In Galicia the Greek Catholics excelled the Roman Catholics of the Latin rite. The Roman Catholic Church (Latin rite) had, in 1859, 13 archbishoprics: Agram, Colocz, Erolan, Gran, Gorizia and Gradiska, Lemberg, Olmütz, Prague, Salzburg, Udine, Venice, Zara. The archbishop of Venice has the title patriarch, and the archbishop of Udine is merely not in possession of the see at the present moment, as the diocese is divided into several districts of the Austrian province. The number of bishops since the separation of Lombardy is 53. There were, in 1851, 4,826 parishes and local chaplaincies, and 4,916 priests.
The Greek United Church has two archbishoprics, Lemberg and Fogaras (the latter of recent erection), and 8 bishoprics. The United Armenian Church, 1 archbishop at Lemberg; these two churches together had, in 1831, 4283 parishes and local chaplaincies, and 5098 secular priests. The Greek (non-united) Church has a patriarch-archbishop at Carlovitz, 10 bishops, 3201 parishes or local chaplaincies, and 4036 secular priests. The number of convents is constantly increasing. In 1849, 789 convents of monks and 176 of nuns were counted in the Roman Catholic Church, and 44 convents of monks, with 271 members, in the Greek (non-united) Church. The Protestants of the Confession of Augsburg (Lutherana) were, until 1869, divided into 10 superintendencies, and the Protestants of the Helvetic Confession (Reformed Church) into 8, 4 superintendencies of each church being in Hungary. In a territorial respect the Protestant churches are divided into three groups, which, with regard to church government, are independent of each other: viz., 1. Hungary, with the adjacent countries; 2. Transylvania; 3. the other provinces. The two Protestant churches of the last group are under the jurisdiction of the Consistory of Vienna. Together they had, in 1851, 3162 parishes, which number has since considerably increased. The Unitarians have 1 superintendent at Klausthal and Transylvania. Theological faculties for education of Roman Catholic priests are connected with each of the nine Austrian and 18 Catholic seminaries; the University of Innspruck has been wholly transferred to the order of the Jesuits. Besides these theological faculties there are episcopal seminaries, in which theology and philosophy are taught, in nearly every diocese. In addition to them, seminaria psueorum (seminaries for boys who have the priesthood in view) have, since 1848, been erected in many dioceses. The priests of the United Greeks are educated at Lemberg and Fogaras, those of the Non-united Greeks at Czernowicz (Galicia) and Carlovitz (Hungary). For Protestant theologians there is a theological faculty at Vienna, which, however, is not connected with the university. Hungary has six schools for the study of theology and philosophy, three for each of the two churches. The Unitarians have a college at Klausthal. See Coxe, History of the House of Austria, Lichnowsky, Gesch. d. Hauses Habsburg (Wien, 8 vols. 1836-1841); Malath, Geschichte unter Kaiserstatts (Hamburg; 5 vols. 1834-1835); Hofmann, Uber die Entwicklung und den Einfluss der Religion in den osteuropäischen Staaten (Wien, 1783-1785, 6 vols.); Helfurt, Die Rechte und Verfassung der Athesisten in Osterreich (Wien, 24 ed. 1827); Wiggers, Kirchr. Statistik; Schem, Eecker, Year-book for 1850.

**Authorieth.** Johann Hermann Ferdinand von M. D. was born at Stuttgart, 20th October, 1772, and died 24 May, 1835, at Tübingen, where he was professor of the classics. He was the author of a treatise, Uber das Buch Hlob (Tübing, 1823), and an essay, Uber den Ur sprung der Beschneidung bei weiden und halbweiden Völkern (Tübing, 1829), besides many medical essays, for which see Hoefler, Biog. Générale, s. v.

**Authentically.** A term frequently used in reference to the literary history of the Holy Scriptures. (1.) In a broad and loose sense, by the authenticity of the canonical books is meant that they were really written by the authors whose names they bear; that those which are anonymous were written at the time in which they profess that they were written; and that their contents are credible. (2.) In careful and scientific researches, authenticity implies authority: an authentic account is truthful, and therefore credible. A genuine book, on the other hand, is one written by a person whose name it bears, whether it be truthful or not. Thus, for instance, Addison's History of Europe is genuine, because it was written by Addison; but it is not authentic, because it looks at facts with partisan eyes. — Home, Introduction, II. 1. **Authority.** (1.) In matters religious and ecclesiastical, an assumed right of dictation, attributed to certain fathers, councils, or church courts. On this subject Bishop Hoadley writes: "Authority is the greatest and most irreconcilable enemy to truth and argument that this world ever furnished. All the sophistry—all the humor of philosophical possibility—all the cunning of the subtlest disputers in the world may be laid open and turned to the advantage of that very truth which they designed to hide; but against authority there is no defense." He shows that it was authority which crushed the noble sentiments of Societies and others, and that by authority the Jews and heathens contradicted the truth of the Gospel; and that, when Christians increased into a majority, and came to think the same method to be the only proper one for the advantage of their cause which had been the enemy and destroyer of it, then it was the authority of Christians, which, by degrees, not only laid waste the honor of Christianity, but well-nigh extinguished it among men. It was authority which would have prevented all reformation where it is, and which has put a barrier against it wherever it is not. The remark of Charles II. is worthy of notice—that those of the established faith make much of the authority of the church in their disputes with dissenters, but that they take it all away when they deal with papists.—Buck, Theol. Dict. s. v.

(2.) In a proper sense, by the "authority of the church" is meant either the power residing generally in the whole body of the faithful to execute the trust committed by Christ to his church, or the particular
power residing in certain official members of that body. The first-named authority is vested in the clergy and laity jointly, the latter in the clergy alone. In the interpretation of Scripture for any church, that church's authority does not belong to all divines or "distinguished theologians" who may be members of the church, but only to the authorized formularies. Single writers of every age are to be taken as expressing only their individual opinions. The agreement of these opinions at any one period, or for any lengthened space of time, may and must be used as proof to ourselves, privately, as to the predominant sentiments of the church at that time, but no opinions can be quoted as deciding authoritatively any disputed question. The universal church "deserves deference in all controversies of faith; and every particular church has a right to defend such rights and ceremonies as are not contrary to God's written word; but no church has a right to enforce any thing as necessary for salvation, unless it can be shown so to be by the express declaration of Holy Scripture. See the XXIst and XXXIVth Articles of the Church of England, and the Vth and XXIst of the Methodist Episcopal Church; Eden, Theol. Dict. e. v. See Rule of Faith; Tradition.

Authorized (ENGLISH) Version of the Holy Scriptures. As this was not a strictly new original translation, it will not now be considered briefly those earlier English versions upon which it was founded, and it will enable the reader better to appreciate its value and character if we prefix some account of the still earlier Anglo-Saxon versions which led the way to these. (See Mrs. Comant's Hist. of Engl. Bible Translation, N. Y. 1866.) See Versions (of the Bible).

I. Anglo-Saxon Translations. — Though our Anglo-Saxon ancestors early possessed translations, chiefly from the Latin, of at least portions of the Scriptures, the first attempt with which we are acquainted is the rude but interesting poem ascribed to CEDMAN, a monastic bishop of Winchelsea, which contains the leading events of Old Testament history, and renders several passages with tolerable fidelity; but the epic and legendary character of the composition preclude it from being ranked among the versions of Holy Writ. The first portion of it, entitled The Fall of Man, has been translated by Bosanquet (Long. 1860, 8vo). This work was succeeded in the following century by the Anglo-Saxon Psalter, said to have been translated by ALDHELM, bishop of Sherborn, who died in 709; the first fifty Psalms are in prose, the others in verse. About the same period, GETHLAC, the first Saxon anchorite, is reported to have translated the Psalms. The next laborer in the field was the Venerable BIDE, who turned the Apostles' Creed and the Lord's Prayer into Anglo-Saxon. He also translated the Gospel of John, and completed it just as death put an end to his learned labors, in the monastery of Jarrow, on the south bank of the Tyne, A.D. 785. The close of the next century probably produced the celebrated Durharn Book, containing the four Gospels in Anglo-Saxon, written between the lines of an earlier Latin copy, by Alldred, a priest. The following is the Lord's Prayer from this version — Matt. vii, 9-13.

Fader unu th euth in heofonum, sie gehalgud noma thin: to cmeth rig thin; sie wile thin sunes inheordne in eorthe; hiaf usum orfe wistle susi tudere: & forges us rydla susi susu forsoton seydum susum; & no inledi us in costungus uigfrycefrum frime.

The Psalms, which have the Anglo-Saxon word placed over the corresponding Latin, was probably executed about the same period, by Owyn, aided by Farman, a priest at Harewood. About this time, AIIHEBRB, bishop of the See of York, undertook an Anglo-Saxon translation of the Ten Commandments, with such of the Mosaic injunctions from the xxi, xxii, and xxiii chapters of Exodus as were most to his purpose.

He is also said to have entered upon a translation of the Psalms, which he did not live to finish. Next in order come some fragments of an imperfect intermediary version of the Book of Psalms, far from perfect. Similar glosses were made on the Psalter; also on the Canticles of the Church, the Lord's Prayer, and other portions of Scripture. In the latter part of the tenth century, the monk Elfric translated — omitting some parts, and greatly abridging others — the Pentateuch, Joshua, Judges, a portion of the Books of Kings, Esther, Job, Judith, and the Maccabees, in Anglo-Saxon, a brief account of the books of the Old and New Testaments; and, by the texts and quotations used in his homilies, he contributed greatly to the knowledge of the Scriptures. A third Anglo-Saxon version of the four Evangelists, of which there are two copies, and a few copies of the Psalms, appear to have been executed at a later period, probably but a little before the time of the Norman Conquest. With these, the series of Anglo-Saxon translations of parts of Scripture would seem to end; though it is not improbable that other portions of Scripture were translated which have not come down to us. Before the middle of the eleventh century the language of Cedmon and Bede had undergone important changes, probably through the influence of Edward the Confessor and his Norman associates, among whom he had been educated. At the period of the Conquest, A.D. 1066, the Norman began rapidly to revolutionize the Latin and Anglo-Saxon language. Soon after this period a version of the Gospels appears to have been made, of which there are three copies, and it is difficult to determine whether they are to be assigned to the Anglo-Saxon or Anglo-Norman class of literary remains. Before the year 1200 the Anglo-Normans had translated into their own dialect, in prose, the Psalter and Canticles of the Church, and towards the middle of the following century appear to have possessed not only a history of the Old Testament in verse, as far as the end of the books of Kings, but also, it is supposed, a prose version of a great part of the Bible. Nevertheless, the Anglo-Saxon versions and glosses of the Gospels, and other portions of Scripture, continued long after in partial use. See Anglo-Saxon Versions.

II. Early English Translations. — The earliest essays of Biblical translation assumed in English, as in most other languages, a poetical form. The Ormulum, written perhaps at the commencement of the thirteenth century, is a noble example of verse of the paraphrase of the Gospels and Acts of the Apostles. The Biblical poem called "Soulehole" was probably written about the same period. To a later period of the same century belongs the poem reciting the principal events in the books of Genesis and Exodus. Apparently coeval with this is the metrical version, from the Latin, of the whole book of Psalms. In some manuscripts a version is found partly similar, but with amendments and revisions, probably the partial adaptation of the same version to a more modern diction and orthography. The 100th Psalm is here given as a specimen of this ancient English version.

Mitches to God al that us
Serves to loved in felness,
In go yel al in his rih,
In gladness that is so brijth.
Whiles that loved god is he thus,
He us made and our soi nech,
His folk and ship of his fode;
In ges euy his gratitude are god's;
In schrit his worches belive,
In yrge to him yhe aerche,
Heryes his name for louere he banhe,
In all his merci do in stende and stende.

The earliest version in English prose of any entire book of Scripture is the book of Psalms, translated by WILLIAM of NEWCASTLE, a Norman, born in Kent. The translation is generally faithful and literal. The following is a specimen of this version — Ps. xxiii, 1-6:

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Our Lord goeth me and nothing shall defasten to me; In the steed of pasture he set me there. He nourised me up waters of life, for the waters of life have made me glad. He made me v p the bristliest of rynultums; for his name. For yf that I have shown ammend of the shadow of dete. Y s shall noy doth comfort of the world. Y shall do me ammendung; comforted me. Thou madest radia grace in my soul; ouayna hem that trublen me. Thou madest feit my soul and madest me to full- celer. And thy merci shall folwen me; alle dala of mil lif. And that I woonne in thee of our Lord; in length of dala.

Schorham's version of the Psalms could scarcely have been completed, when another was undertaken by Richard Rolle, chantry priest at Hampole, near Doncaster, who died in 1349. Of this work of Rolle, to which he subjoined a commentary, there were copies which were still in use at the time in which this original must have been altered to some extent. The following is a specimen of this version—Ps. lxix, 1-6:

God, gnis come in this heritage; thei fled thi holy tempul, thei sette Jerusalem in kepyng of appult. Thei sette the dynde bodys of thi serannate mecte to the fowyng of the lyft. Floche of thi halowes to be syfted of stryf. Theliple hore biode as waster in vmbgong of Jerusalem; and none was for to grane, hede to thei of thei myngag thyne ngnebors and hef- ling to alle that in oure vmbgong are. Hawe longe, shalt thou be wrothe in ende; kyndetl shall be thi luf as fir. Holde ongoun herte in gnis that thi ne knowe not; and in kyndgome that thi mem lace note.

All these versions were made in Latin, and some of the venerable relics still exist in manuscript in the public libraries in the kingdom. A few of them have been printed as objects of literary curiosity. It was not till about the year 1380 that our language was enriched with a complete copy of the Scriptures, by the hands of Wycliffe and his coadjutors, not improbable with the aid of other fragmentary portions then existing. This translation was made from the Latin Vulgate, collated with other old copies. For several centuries there had occasionally been found fragments in English in the same language, with the Hebrew and Greek languages; and, though Wycliffe occasionally introduced Greek words in some of his writings, yet it seems scarcely probable that the knowledge of Greek possessed by him was at all sufficient to enable him to translate from that language. Hence, if the translation in any way resembles the Latin, it belonged to a later and more critical age to use the originals in forming vernacular versions of the Scriptures. The translation of the New Testament was probably the work of Wycliffe himself. During its progress, the Old Testament was taken in hand by one of Wycliffe's coadjutors; and from a note written in the margin of the oldest existing portion of the Book of Baruch, the translation is assigned to Nicholas de Herford. Not unlikely the cause of this manuscript, and also of another which is probably a copy, suddenly breaking off in the Book of Baruch, was the summons which Herford received to appear before the Synod in 1382. The translation was evidently completed by a different hand, not improbable by Wycliffe himself. However this may be, it was certainly through Wycliffe's energy that the earliest translation of the whole Bible in the English language was carried on and executed. Many of the peculiarities of his translation are still attributed to the time in which Wycliffe lived; and it is remarkable that, in his version of the Scriptures, he writes far more intelligible English than is found in his original works; the dignity of the book which he translated seems to have imparted an excellence of expression to the version itself. No part of the genius of the man was better illustrated than in his Song of Solomon, by Dr. Adam Clarke, in his Commentary, until 1848, when Mr. L. Wilson published the New Testament in a beautiful Gothic-letter quarto volume. More recently, the entire Bible, accompanied with Purvey's revision, has been published. The following are specimens of Wycliffe's translation—Gen. iii, 7, 8; Luke viii, 31-39:

And the ezen of both being openend; and whanne thed knewen hem stille to be nakid, thed sowedon to gide leasses of a foole wynde to seone y a figno tre and mede hem bruyke. And whanne thed were by the voye of the Lord God gyngwe in paradis in the snyngwe after myd-dal, Adam had hyd hisem and his wif fro the face of the Lord God in the gardyn of eden and the tree of amending.

And thel priden him, that he slechrute not comandane hem, that thel sullen be helto to the devouns, that many houles ther was here leesseweynge in an hit, and thel priden him, that he slechrute suffre hem to entere in to him. And hem he sullif suffre hem to entere in to hem, that hem suffrde the devouns to dede wynds westen hem the devouns, and entrinde in to hoggel; and withe the flore wene heilugis in the to the lake of water, and was straitly.

As Wycliffe's translation was completed in a comparatively short space of time, and necessarily possessed blunders incident to a first edition, it is not surprising that a revised version was contemplated even in his lifetime. The change was made, according to him, about the year 1888, not more than four years after the death of Wycliffe, the revision was accomplished, but with few substantial differences of interpretation, by Purvey, who had been Wycliffe's curate, and, after his death, became the leader of the Lollard party. Purvey's revision rendered the text more correct, intelligible, and popular, and caused the earlier translation to fall into disuse. Copies of this revision were rapidly multiplied; even now, more than one hundred and fifty copies of the whole or part of Purvey's Bible are in existence. The following are specimens of Purvey's version—Gen. iii, 7, 8; Luke viii, 31-39:

And the ezen of both being openend; and whanne thed knewen hem stille to be nakid, thed sowedon to gide leasses of a foole wynde to seone y a figno tre and mede hem bruyke. And whanne thed were by the voye of the Lord God gyngwe in paradis in the snyngwe after myd-dal, Adam had hyd hisem and his wif fro the face of the Lord God in the gardyn of eden and the tree of amending.

Notwithstanding the prohibitory constitutions of Archbishop Arundel in 1408, and the high price of manuscripts, both versions were extensively multiplied; they contributed largely to the religious knowledge which prevailed at the commencement of the Reformation, and probably be first ones to come into the hands of the people. In the year 1413, the first one of Wycliffe's Testaments was not less than four marks and forty pence, or £2 10s. 6d., equal to £4 2s. 6d. now, taking sixteen as the multiple for bringing down the money of that time to our standard. It is somewhat remarkable that the revised version by Purvey has been taken until recently as the only one in circulation. A portion of the New Testament portion was published by Lewis, 1731; by Baber, 1810; and again by Bagster, in his English Hexysly. It is, however, now known that the most ancient version is Wycliffe's, and the revised or modern one is by Purvey. These two earliest English versions of the entire Bible by Wycliffe and Purvey were printed, column by column on the same page, with various readings from the several manuscripts, in four splendid quarto volumes, under the care of the Rev. J. Forshall and Sir F. Madden, Oxford University Press, 1830.

The circulation of Wycliffe's version, and that of his reviser, Purvey, in manuscript, was the sowing of seed destined to yield a mighty harvest. The down-fall of the Eastern empire in 1453 contributed to the revival of learning by scattering learned Greeks, who carried with them manuscript treasures from Constantinople. The printing-press contributed immensely to the reviving of the library and to the extending the press to several places on the Continent the Scriptures were printed not only in Latin, but in Hebrew and Greek, thus providentially preparing for setting forth the Inspired Oracles in the vernacular tongues. In England, however, the operation of the press was slow. In vain do we look over the list of works by the father of the press in England, for a copy of any portion of
The scriptures. The earliest attempt at giving forth any portion of the scriptures in print in English was a translation of the contents of the Psalms, in 1505, by Fisher, the Romish bishop of Rochester; and even this was printed on the Continent, though published at London. The instrument in the hand of God for translating the New Testament, and a great part of the Old, out of the original tongues into English, was William Tindal. But England Tyndale could find no place to print his translation of the New Testament. In the year 1524 he passed over to Hamburg, where he is said to have published the same year the Gospels of Matthew and Mark. As, however, no fragment of this first fruit of Tyndale's labor is known to be remaining, we suspect that it is lost. It was probably printed in Paris, and was first printed at Cologne. In September, 1525, Tyndale, with his assistant Roye, was at Cologne, actually engaged in bringing the first edition of his New Testament, in quarto, through the press. When the sheets of this edition were printed as far as the signature K, the printer, through the influence of Cochlinis, a Romish deacon, was interdicted from proceeding further with the work. Tyndale and his assistant snatched away some of the printed sheets, and fled to Worms. In this city Tyndale immediately printed an octavo edition of his Testament; then, it is said, he completed the quartus which had been interrupted, and published both in Leipzig, at the close of 1525, and in 1526. The only relic of the precious old quartus, which was the first partially printed edition, for we are inclined to think that it never was completed, was discovered in 1854 by the late Mr. Rodd, and is now in the British Museum. It only contains the prologue, a table of the books of the New Testament, and part of the Gospel of Matthew—chap. i. xxi. The following is a specimen of this fragment, printed at Cologne by P. Quentell—Matt. ii, 1, 2:

When Jesus was born in Bethlehem a town of Judæa, in the time of Herod, King of Judæa, there came wise men from the east to Jerusalem saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him. The only known perfect copy of the octavo, which was the second printed, but the first published complete edition of Tyndale's New Testament, is preserved in the Baptist College Library, Bristol. The following is a specimen of this edition, printed at Worms at the close of 1525 or early in 1526—Mark iv, 3-5:

When he was in Bethsaida in the house of Simon the leper, and he sat at meat; and there was a woman of Samaria that kept an alabaster box of ointment, which she had made of spikenard, pure and costly, and she brake the box, and poured it on his head. Then said Jesus, Whereunto shall this ointment be to me? But they said, Except thou hadst done this unto the poor, thou hadst done right. But she hath done what she could; she hath done it willingly. And she left a name that is recorded through all ages. And they glorified him. In November, 1534, Tyndale published at Antwerp a third edition, "diligently corrected and compared with the Greeke." The second or first complete edition, though a most important advance, certainly bears marks of haste; but the edition of 1534, revised by himself, stands in the first place as exhibiting Tyndale as a translator. The following is a specimen of this edition—Mark iv, 3-5:

When he was in Bethsaida, in the house of Simon the leper, even as he sat at meat, there came a woman having an alabaster box of ointment, which was pure and costly, and she brake the box, and poured it on his head. And there were some that were there disconteining themselves, saying, Whereunto shall this ointment be to me? But Jesus said, Except thou hadst done this unto the poor, thou hadst done right. But she hath done what she could; she hath done it willingly. And they glorified him. That Tyndale's New Testament was translated from the Greek, no one can question who has examined it with care; it will be found continually to leave the scriptures of the Vulgate. Mr. Zuerze, and adheres to the third edition of Erasmus's Greek Testament, printed in 1522. Sometimes, indeed, great deference is paid to the critical observations of Erasmus; but still the translation is made from the Greek, and not from his Latin version. When Erasmus departed from the Greek, as he does in several places, apparently through inadvertence, Tyndale does not follow him, but adheres closely to the original. As Tyndale's New Testaments were eagerly bought up, partly by erudite inquirers, and partly by others for destruction, numerous surreptitious copies rapidly issued from different presses, chiefly by the order of this edition. The time about fourteen editions were issued, and eight or nine in 1538, the year of his death. A very curious edition of Tyndale's Testament was printed, probably at Antwerp in 1538, during the translator's imprisonment at Vilvorde. The letter and the spelling prove that it was printed in the Low Countries. Some suppose that the book which was produced at this time, is that of Tyndale's native county, peculiarly adapted to agricultural laborers; and that, by this edition, he nobly redeemed his bold pledge given to the priest in Gloucestershire many years before, "If God spare me life, ere many years I will cause the boy that driveth the plow to know more of the Scriptures than you do." He also put headings for the first time to the chapters. The following is a specimen of this edition—1 Cor. xvi, 41:

Wisdom is one manner of glory of the sunne, & a nother glory of the moonne, & a nother glory ye stars. For out: stars differeth fro a nother in glory. The edition of Tyndale's New Testament, printed in folio, at London, by Thomas Berthelet, in 1536, from the revised edition of 1534, was the first portion of the English Scriptures printed on English ground. The following is a specimen of this rare and interesting edition—1 Cor. xvi, 45, 46:

The first man Adam was made a lyvyng soule, and the last Adam was made a spirytuall Homin to him that is nat frytich which is spirituall: but that which is natural, & than that which is spirituall. The martyr Tyndale was also the first to translate the five books of Moses into English from the Hebrew. As the books of Genesis and Numbers are in Gothic letter, while those of Exodus, Leviticus, and Deuteronomy are in Roman type, it would appear that these books were printed at separate times and in different places. The following occurs at the end of Genesis—"Emperius eritus in the last line, farewell, Helme. By me, Hans Luft, the yer of our Lordes 1580, the 17 days of Januarii." Tyndale also translated and published the Book of Jonah. In the succeeding years of his life he was engaged in translating, perhaps in conjunction with Rogers, the remaining books of the Bible. Tyndale's translation, as far as the end of Chronicles, was printed by Rogers and issued as part of his martyrdom, to have been in the possession of Rogers. The following is a specimen of Tyndale's Pentateuch of 1530—Gen. xxiii, 18-20:

And she hasted and late downe her pytcher upon her armes and gese him drinke. And shee had green hym drynke, she sayd: I will drawe water for thy camels also, unlesse thou haue dronke ynowe. And she pumpd out her pytcher in to the trough, and watered the shee, and agayne unto the well, to fet water: and drew for all his camels. During the year 1530, the Argentine English Psalter was printed. The translator, who rendered from the Latin, calls himself J ohan Alref. The date at the end of this Psalter is January 10, 1530; it seems to have been, perhaps, an antedating, the first whole book of the Psalter which was translated into English, the completion of Tyndale's Genesis having appeared one day subsequent. In 1531 there was published a translation of Isaiah by George Joye; in 1533, two leaves of Genesis; and in 1534 he published a translation of Jeremiah and the Book of Psalms. These portions were also translated from the Latin Vulgate. Mr. Lox, in his life of the translator, published not to translate, the whole Bible into English. He commenced this work in November, 1534, and it was printed, probably at Zurich, in October, 1535. Though
Coverdale had evidently the Hebrew and Greek before him, he freely translated the translations of Tyndale both printed and perhaps manuscript. He speaks of his having been aided by five sundry interpreters in the Dutch, German, and Latin languages. In the Old Testament he may have had, 1st, the Latin Vulgate; 2d, Pagninus’s version; 3d, Luther’s German translation; 4th, Leo Juda’s German-Swiss version; 5th, the Latin version connected with Sebastian Munster’s Hebrew Bible, the first volume of which was printed in 1534. The New Testament appears to be in part a revision of Tyndale’s, in which Coverdale took much care, and availed himself both of the edition of 1525 and the amended one of 1534. This Bible, with its title-page of 1535, had the following as the title: “Brittia. The Bible, that is, the holy Scripture of the Olde and New Testament, faithfully and truly translated out of Douche and Latyn into English.” However, it must be observed, the use of the words “out of Douche, i.e. German, and Latyn, was merely a bookselling artifice by the printers, to make the work circulate better, as being intimately connected with the reformed doctrines, which were then equally well known by the name of German or Dutch doctrines. In the new title inserted the following year, these terms were left out. Coverdale certainly did not follow the Latin, nor even Luther’s version; there is no doubt he did himself all the different means of assistance within his power. This Bible was reprinted with some amendments at Zurich in 1537, with a London title-page, and was then allowed by the king to “go abroad among the people,” but without any regal imprint or license. The following is a specimen of Coverdale’s translation—Ps. xc (xlii), 4, 5:

He shall cover the vnder his wings, that thou mayest be safe vnder his fethers: his faithfulness and trueth shall be thy shylde and buckler. So yth shal not need to be a feryed for euery bugges, serpent, or any other dawe.

In the year 1537, the translations of Tyndale were published in a collected form, under the name of “Thomas Matthew.” The editing of this Bible was realy the work of the martyr Rogers. To this edition was prefixed, An Exhortation to the Study of the Holy Scriptures, beneath which stand J. R., the initials of his name. In the execution of this work, Rogers had the assistance of the avowedly unconverted imprimatur manuscripts, before him. The Old Testament is a reprint of Tyndale’s Pentateuch; the remainder, as far as the Second Book of Chronicles, was copied from Tyndale’s manuscripts, which were undoubtedly in Rogers’s safe keeping. The New Testament was Tyndale’s of 1536. The author of the printer’s labor was not then stamped upon it as clearly to show that at least two thirds of the translation were his work; the remainder is the work of Rogers, who was probably aided by Coverdale’s sheets. At the end of the Old Testament, the letters W. T. are printed in very large text capitals curiously flourished. This Bible was probably printed at Leubeck, and it is impossible that it was printed at all in the press, under the joint labors of Tyndale and Rogers, at the time of Tyndale’s arrest and martyrdom. Much credit is due to Rogers, who probably resided at the place of printing, as the careful editor of this Bible; he was evidently a fine scholar, and he seems to have acted both as inquiring to give his countrymen a Bible as correct as possible, and likewise to perpetuate the labors of Tyndale, his friend and instructor in the truth of the Gospel. This Bible was translated by the first Hebrew, Greek, and English scholars, and is executed most in conformity with the views of the latest and best Biblical critics. This revision, which is frequently but not entirely correct; “‘Tyndale’s Bible,” appeared with the then much coveted words, “Set forth with the king’s most gracious license;” hence it was the first properly authorized edition of the English Bible. This Bible—at least part of it—appears to have been printed at the expense of Richard Bancroft, his partner, Edward Ritchurch—who afterwards married the widow of Archbishop Cranmer. They, about the same period, became printers themselves, as their initials appear at the beginning of the Prophets, where, perhaps, the part of the expense which they defrayed commenced. “Thomas Matthew” may actually have been the person at whose cost the whole improvement or correction of this Bible was brought about, the popular translation, and from the various editions it appears to have been much used for many years. The following is a specimen of Tyndale’s rendering from the Hebrew—2 Sam. i, 17, 18:

And David sang these songs of mourning over Saul and his House; and the Lamentations of his mother. And he had to teach the children of Israel the stanzas thereof.

In 1538, several editions of Coverdale’s new version of the New Testament were published. He also issued several editions of the English New Testament, together with the text of the Latin Vulgate. The printing of this Diggleshott Testament was executed with great carelessness, so that Coverdale had it speedily reprinted in Paris. It is probable that Nicholson the printer, hearing that Coverdale’s Latin and English Testament was about to be reprinted at Paris, with more attention to accuracy, printed the one bearing the name of “Elizabith’s” within a month; in order to anticipate the Paris edition. The following is a specimen of Coverdale’s Testament—Matt. v, 13:

Ye are the salt of the earth. But if ye salt vndavie abke, wherein shall it be salted? it is thereby good for nothing, but to be cast into the vnter of the maws.

In the year 1540, he published the English translation known by the name of “The Great Bible.” This edition was executed under the superintendence of Grafton, to whom Coverdale lent his aid as corrector. This Bible was printed at Paris by the permission of Francis I., obtained by Henry VIII. But, notwithstanding the royal license, just as the work was well advanced, the Inquisition interposed, and issued the order dated December 17, 1538, summoning the French printers, their English employers, and Coverdale, the corrector of the work, and inhibited their farther proceeding. The impression, consisting of 2500 copies, was seized, confiscated, and condemned to the flames. Four great dry-fats full, however, of these books escaped the fire by the agency of the avowedly unconverted imprimatur manuscripts, before them; and the burning of them; and the English proprietors, who had fled on the first alarm, returned to Paris as soon as it was subsided, and not only recovered some of these copies, but brought with them to London the presses, type, and even the workmen, and resuming the work, finished it, but in a very laborious manner. This Bible, which is a revision of Matthew’s version, probably by the hand of Coverdale, has been unhappily confounded with “Cramner’s Bible,” issued in 1540. The preface written by Cranmer for the edition of 1540 was inserted in some copies of the Great Bible, but subsequently to their completion. The statesman Cromwell, not Cranmer, was the master-spirit, not only in getting up this edition, but in securing the royal injunction that “the whole Bible, of the largest volume in English,” should be set up in the churches. This edition, continued, with slight alterations, to be the authorized English version of the Bible—except, of course, during the reign of Elizabeth, when, on the 29th of April, 1559, it was superseded by the Bishop’s Bible. The Psalms in this Bible were the same as those found in the book of Common Prayer, having seventeen interpolations from the Septuagint or Latin Vulgate, but printed in a smaller type, and between parentheses. These readings were marked in Coverdale’s Bible as not being authorized by the Church of England, and continued in Cranmer’s editions. The following is a specimen, with the interpolation in smaller type, which includes three verses—Ps. xiv, 3, 4:

But they are all gone out of the ways, they are altogether
become abominable: there is none that doth good, no not one
(they there is an open sepulchre: with their toses they have dys-
rene their ears from the face of the earth: the earth is full of
of carvings and buttervans: they are swift to shed blood. In-
story and unhappiness is in them eyes, and the way of peace
they know not, nor do they come to know the fountain of the
they have no knowledge that they are all such workers of mys-
cheets, exagyye up my people as it were brass.

In the year 1589, another edition of the Bible appeared to the king. It was the new recension of Matthew's Bible, executed by Richard Tav-
erner, under the patronage of Lord Cromwell. The three editions through which this Bible almost immediately went prove that its circulation was considerable, though it is to be observed that they were pri-
ately printed, as they were used by, those who used it, as ever, even for a time, publicly made an authorized version. Tav-
nerer's New Testament, of which he published two editions, is a different recension from that which accompanied his "Recognition of the Bible.

In the year 1540 "Cranner's Bible" was issued from Grafton and Withchurch press. This was probably the first complete Bible ever printed in England. This edition, of which only five hundred copies were printed, was a mere revision of the Great Bible of 1589, and had a preface by Cranmer. Another edition, "overseen and perused," by the king's command, by Cuthbert Tottall, bishop of Durham, and Nicholas Crandall, bishop of Rochester, also made a few variations in the text, appeared in 1541. The following is a specimen from Cranmer's New Testament—Matt. vi, 9-13:

Out our father which art in heaven, hallowed be thy name. Let thy kingdom come. Thy will be fulfilled; as it is in heaven, so it is on earth. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil. For thine is the kingdom and the power, and the glory for ever. Amen.

The only impressions of any portions of the Scriptures which were printed during the remainder of the reign of Henry appear to have been the Epistles and Gospels for the Sundays, in 1549, probably an edition of the Pentateuch in 1544, Joyce's book of Daniel and the books of Solomon in 1545, and the New Testament according to the text of the Great Bible in 1546. The number of copies of the Scriptures in circulation at this time must, however, have been very considerable. In 1547 a statute was published which prohibited the printing of Tyndale's version; and in 1546 Coverdale's translation, as well as Tyndale's, was prohibited by a stringent proclamation, and all such books were to be delivered up to persons appointed for the purpose, in order that they might be burned. The diligence with which Henry's professed annihilators, in the destruction of the earlier editions, accounts for the very few copies which have come down to our time. The destruction appears to have been almost as complete as that of the earlier editions of Tyndale's New Testament.

Among the early acts of the reign of Edward VI was the reversing of the restrictions which had been laid on the circulation and the reading of the Scriptures. Yet no new recension or translation was published, except a translation of the paraphrase of Eras-
mus in 1549-50. Among those who took part in this work was Coverdale; and the Princess Mary—the fu-

ture persecuting queen—translated a portion of the Gospel of John. Another translation of the new tran-
slation of the Bible; but Pagius and Bucer died, and the work was frustrated. An edition of Coverdale's Bible, said to have been printed at Zurich, was published in 1550. This edition was probably one of the two revisions which Coverdale mentioned in his ser-
mon at Paul's Cross, in which he defended his version, and said that it was the best that he knew for the time being, as he had twice before, doubted not he should amend." During some part of this reign Sir John Cheke trans-
lated the Gospel of Matthew, and perhaps part of Mark, but the translation was not then published. The fol-
lowing is a specimen of Cheke's version—Matt. ii, 1:

When Jesus was born in Bethlem a cit of Juri in king Herod's time there was a report among the Wises men that

However, many editions of the Bible were printed, some being reprints of Matthew's Bible, some of Cran-
mer's, and some of Tavener's Recognition. The total number of impressions of the Bible in the reign of Ed-
ward was at least thirteen. There were also several editions of the New Testament, some of Tyndale's translations, some of Coverdale's version, and some, according to Cranmer's Bible. The number of these editions of the New Testament amounts to at least twenty-five, so that the whole number of Bibles and Testaments in circulation comprised many thousand copies.

On the accession of Mary the printing and the circulation of the Scriptures in English was hindered, so that her reign only witnessed the printing of one edition of the New Testament, printed at Geneva in 1557. The translator of the Generation Testament was Wiliam Whittingham, a native of Holmest, six miles from Durham, who was one of the exiles from England. This was a small square volume, printed in Roman letters, with the supplementary words in italics. It was the first English New Testament divided into verses and broken into small sections or par-

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When seen a man hearth the words of the kyngdome, and vnderstandeth it not, there commeth that cuyf one, and catcheth away that which was sown in his heart, and this is the corn which was sown by the way syde.

Whittingham and his companions in exile also execut-
ed a translation of the whole Bible at Geneva, and it is not unlikely that Coverdale aided in the work. The translators probably had motives which sufficiently influenced them in executing a new version, instead of giving a mere reprint or revision of any which had preceded. The intention of such a work had been enter-
tained in the reign of Edward VI, and it is probable that in this projected revision, from the manner in which the name of Bucer was connected with it, there was an intention to embody the results of the translation made from the biblical knowledge possessed by the Reform-
ers on the Continent. This translation differed from all that had preceded it not only in its plan, but also in its execution. The other versions had been gener-
ally the work or the revision of an individual, or, at most, of a small band of persons; but this the translation of certain particular parts; in this translation we find, on the contrary, many acting unitedly in the forma-
tion of a version, and thus, in the plan of operation, there was a principle of completeness which had not been acted on previously. The translators, by the use of supplementary words, often aided the sense with-
out seeming to insert what was not found in the origi-
nal. It was also stored with marginal notes. This version of the whole Bible was printed at Geneva by Rowland Hall in 1560, so that it was not published until after many of the exiles had returned home. In this translation, which was the first complete English Bible divided by verses, it is to be observed that the translation of the New Testament differs in several respects from that which had been separately printed in 1556. The expense of preparing the Geneva Bible was chiefly borne by John Bodley, the father of Sir Thomas, the founder of the noble library at Oxford. On the return of the exiles, Queen Elizabeth granted a patent to Bodley for the book, and again, on the desire to print this edition; yet, on account of the interfer-
ce of Archbishop Parker, no edition of the Geneva Testament or Bible was published in England till the year 1576. Immediately after Parker's death this version was published; it continued to be frequently
reprinted in this country, and was for many years the popular version in England, having been only gradually displaced by King James's translation, which appeared fifty-one years afterward. From the peculiar reading in Gen. iii, 7, the editions of the Geneva version have been commonly known by the name of "Bradshaw's" but this reading, as we have already seen, is as old as Wycliffe's time, and occurs in his translation. To some editions of the Geneva Bible is subjoined Beza's translation of the New Testament, Englished by L. Thomson. The following are specimens of the Geneva Bible—Gen. xii, 42, 43, and Matt. xiv, 19.

And Pharaoh took of his ring from his hand, and put upon Joseph's hand, and arrayed him in garments of fine linen and put a golden chain about his neck, and he set him upon the best chariot that he had, and one of the chief of his eunuchs did he put over the land of Egypt. Whereupon man might bear the word of the kingdom, and understand it, not the dull one cometh, and catcheth away that which was sown in his heart: and this is he which hath the seed of the way side.

The next version of the Bible was superintended by Archibald Parker, hence sometimes called "Parker's Bible," and published in 1568. This version was executed with great care by more than fifteen learned men, the initials of whose names occur at the end of the portions executed by them. From the general character of those who were engaged in its preparation being bishops, this version is also called the "Bishops' Bible." This edition is adorned with one hundred and forty-three engravings, including portraits and maps, which give it quite a pictorial appearance. The passages from the Vulgate, which had been introduced into Cranmer's Psalms, are omitted in this edition. It is continued to be the version authorized to be read in the parish churches for forty-three years; but in private use it never displaced the Geneva version. Though the Bishops' Bible was the avowed basis of our authorized version, this latter was executed upon wholly different principles, and is very different in general character. The Vulgate was prefixed, among other things, the sum of Scripture, tables of genealogy, and a preface written by Parker.

In 1585, under Archibald Whitgift, the seventeen readings from the Latin Vulgate were re-introduced, so as to harmonize with the Psalms in the Prayer-book. The edition of 1572 contains a large version of the Latin Vulgate from the Cranmer's and part of the bishops'. The edition of 1595 has the Psalms according to Cranmer's Bible. The following is a specimen of this version—Mal. iii, 17:

And they shall hate to me, saith the Lord of hosts, in that day, saith the Lord of hosts, that do add (judgment), a foot to foot, I will spare them as a man sparing his own son which serveth him.

In the year 1582 was published the Anglo-Rheishm version of the New Testament. The circumstances which led to the execution of this version are to be found in the history of the expulsion of Romanists from England in the reign of Elizabeth. The versions of the New Testament previously executed, from that of Tyndale to the Bishops' Bible inclusively—the English text of Coverdale's Diglott New Testament excepted—had been made from the original Greek; but the Rheishm translators took for their basis the Latin Vulgate. Some of the principal objects which the Rheishm translators had in view was evidently to circulate their doctrinal and controversal notes, together with the Scriptures translated by them. Though the translators desired anything rather than to give the rendering of the text simply and fairly, for the purpose of as many dishonest persons; yet very many passages exhibit a desire of expressing the sense obscurely, or at least in such a way that a common reader may find not a little difficulty in gathering from the words a definite meaning. However, if we take the whole version, we shall find a very large portion well translated, and truly exhibiting the sense of the Latin Vulgate, such as they had it. Though the Council of Trent had defined the Latin Vulgate to be the "authentic" version, as yet, when the Rheishm version was printed, there had been no decision to what copy was to be regarded as such. The Rheishm translators, as may be supposed, did not exactly agree with either the Sixtine published in 1590, or the Ciemensine, published in 1593; and in 1598 they have the reading adopted afterward by the one, sometimes that which is found in the other. This may be said to be a matter of comparatively small importance, so long as they used the best readings which were within their reach, in the absence of an authentic edition of the Latin Vulgate.

The following is a specimen of this version—Heb. xi, 4:

By faith Abel offered a greater host to God than Cain; by which he obtained testimony that he was just, God giving testimony to his gifts, and by it he being dead yet speaketh.

The Romish translation of the Old Testament was published at Douay, in two volumes, in the years 1609 and 1610. The editors of this part of the version speak of it as having been executed many years before, but that the poor estate of the English Romanists, in their banishment, hindered its publication. They say that they have followed the very version accredited as the Ciemensine edition of the Vulgate, that thus it might be fully in accordance with "the authenticated Latin." The following is a specimen of this version—Gen. xlii, 10:

The scepter shall not be taken away from Judah, and a Tyre out of his thigh; but he that cometh up to him is to be sent, and the same shall be the expectation of that gentiles.

In the modern editions of the Douay Bible and the Rheishm Testament, many changes have been introduced, some of which approximate to the authorized version, while others are not improvements. It is marvellous how editions of the Scriptures were multiplied in the days of Tyndale, and how, during the severity of occasional persecutions. Besides about fourteen editions issued in Tyndale's life-time, eight or nine were issued in the year of his death. From the death of Tyndale to the close of Mary's reign, 1558, no fewer than fifty editions of the New Testament and twenty-six of the entire Bible were printed, and from 1558 to 1611 there were issued more than fifty editions of the New Testament, and about one hundred and twenty of the Bible, besides separate books. Of this number, twenty-one editions of the New Testament and sixty-four of the Bible were of the Genevan translation. Still the work of Tyndale forms substantially the basis of every revision, not excepting the translation now in common use.—Bastow.

III. History of the English Translation now in common Use.—The authorized version was undertaken at the command of King James I, in consequence of several objections having been made by the Puritans to the bishops' translation at the second day's sitting of the conference held at the palace of Hampton Court, January 16th, 1609-4. The method proposed by the king for the accomplishment of the new translation was thus: That the version should be made by some of the most learned men in both the universities; that it then should be reviewed by certain of the bishops; that it should then be laid before the royal privy council; and, last of all, be ratified by royal authority. Accordingly, fifty-four men, pre-eminently distinguished for piety and learning, were appointed to execute this great work. However, the list of persons actually employed in the translation contains only forty-two; the fifty-four dishonest persons; yet thus appointed were made bishops before the work was completed, yet, as none of them were so at the time of the appointment, it would appear that the number needed to make up the deficiency is to be found in the fact of certain bishops having been especially named as having the work in some manner under their control. This view is not improbable when
It is known that Bancroft, archbishop of Canterbury, is said to have made some alterations in the version; and, if so, he, bishop of Winchester, was one of those who gave the work its final revision. The following is a list of the translators' names, by the paragraph the part of the text assigned, from Clarke's Commentary, Gen. Pref. to O.T.; Masculino, Authors of Eng. Bible, N. Y. 1853:

1. The Pentateuch; the story from Joshua to the First Book of the Chronicles exclusively: these ten persons at Westminster: Master of Pembroke Hall, in Cambridge; then dean of Westminster; afterward bishop of Worcester; Dr. MEADE, fellow of Pembroke College, in Cambridge; dean of St. Paul's; afterward bishop of Norwich. Dr. SARAVI. Dr. CLARKE, fellow of Pembroke College, in Cambridge; professor of divinity; Dr. LAFERRE, fellow of Trin. Coll., in Cambridge; president of St. Clement Danes. (Being skilled in architecture, his judgment was much relied on for the fabric of the Temple.) Dr. LEIGH, archdeacon of Middlesex; parson of All-Hallows, Barking. Master HUBERT. Mr. KING. Mr. THOMSON. Mr. BENEDICT. of Cambridge; vicar of Totham, near London.

2. From the First of the Chronicles, with the Rest of the Story of the Kings, the Apocrypha, etc., are the following eight persons at Cambridge: Master, Edward Lively. Mr. Richardson, fellow of Pembroke College, in Cambridge; after-d-D., master of Pembroke House Coll., then of Trin. Coll. Mr. CHADLEON, afterward D.D.; first of Christ Coll., then master of Emmanuel Coll. Mr. Darwell, fellow of Pembroke Coll., in Bedfordshire, where he died, a single and a wealthy man. Mr. ANDREWS, fellow of Pembroke Coll., in Cambridge; and master of Jesus Coll. Mr. HARRISON, the vice-master of Trinity Coll. Mr. SPALDING, fellow of St. John's Coll., in Cambridge, and master of Jesus Coll. Mr. KING, fellow of Peter-House Coll., in Cambridge, and Hebrew professor there.

3. The Four Greater Prophets, with the Lamentations, and the Twelve Lesser Prophets, these seven persons at Oxford: Mr. HARDING, pres. of Magdalen Coll. Dr. REYNOLDS, pres. of Corpus Christi Coll. Dr. Holland, rector of Exeter Coll. and king's professor. Dr. Kilby, rector of Lincoln Coll. and regius professor. Master Fairen, afterward D.D., and bp. of Gloucester. Dr. HART, tutor to the son of a good family, beneficed at Glaston, in Buckinghamshire. Mr. FAIRCLough.


5. Acts of the Apostles; these eight at Oxford: Dr. RIVET, dean of Christ Church, afterward bp. of London. Mr. BANCTOR, master of University Coll., and master of Pembroke Coll. Mr. CHAPMAN, reader in Newbrough, in Cambridge. Mr. THOMAS. Mr. NAYL. Mr. VRAN. Mr. RAMBER. Mr. RAMBER.

6. The Epistles of St. Paul, and the Canoncical Epistles; these seven at Westminster: Dr. BARNACLE, of Trinity Coll., in Cambridge, dean of Chester, afterward bishop of Lincoln. Dr. HUTCHINSON. Dr. SPPICHEL. Mr. EYTON. Mr. HARRIB. Mr. SANDERSON. Mr. DAKINS.

The following instructions were drawn up for their proceedings:

1. "The ordinary Bible read in the church, commonly called the English Bible, should be followed, and as little altered as the original will permit."

2. "The names of the prophets and the holy writers, with the titles of the books in the same order, as in the text, to be retained as near as may be, as according as they are vulgarly used."

3. "The old ecclesiastical words to be kept, as the word church is not a foreign word, it is not a local or translated compound." 4. "When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent and approved and received by the property of the place and the analogy of faith."

5. "When the division of the chapters to be altered either not at all, or as little as may be, if necessity so require." 6. "No marginal notes at all to be affixed, but only for the explanation of the text in the margin."

7. "Keep such quotations of places as shall be marginally set down as shall serve for the fit references of one Scripture to another."

8. "Every particular man of each company to take the same part of the work; and he that shall have amended them severally by himself, where he think good, all to meet together, to confer what they have done, and agree for their part what shall stand." 9. "As any one company has despatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his majesty is very careful in this point."

10. "If any company, upon the review of the book so sent, shall doubt of the accuracy of any place, or have occasion to send them word thereof to note the places, and therewithal to send their reasons; to whom it shall not be requisite for them to be compounded at the general meeting, which is to be of persons of each company, at the end of the work."

11. "We shall read the books, and the book to be translated, letter by letter to be directed by authority, to send any learned in the land for his judgment in such a place."

12. "Let every person of every company, every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as being skillful in the tongues, have taken on themselves to give their observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the queen's chancellor."

13. "The directors in each company to be the deans of Westminster and Chester for Westminster, and the king's professors in Hebrew and Greek in the two universities."

14. "These translations to be used when they agree better with the text than the Bishops' Bible, viz., Tyndale's, Coverdale's, Matthew's, Whittingham's, General."

To these the following rule was added:

15. "Bodeas the said directors before mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be as bidden by the vice-chancellor, to give their opinion without difference with the rest of time, whether the translation to be overseers of the translation, as well Hebrew as Greek, for the better observation of the 4th rule above specified."

According to these regulations, each book passed the scrutiny of all the translators successively. In the first instance, each individual translated every book which he had been assigned to, and after his delivery, the readings to be adopted were agreed upon by the whole of that company assembled together, at which meeting each translator must have been solely occupied by his own version. The book thus finished was sent to each of the other companies to be again examined; and, if they agreed that the style was as Selden informs us, 'one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc.'

If they found any fault, they spoke; if not, he read on." In this way every precaution was taken to secure a faithful translation, as the whole Bible underwent at least six different revisions by the most learned men in the kingdom. The translation was commenced in the spring of 1607, and occupied about three years, and the revision of it occupied about three quarters of a year more. It was printed in Gothic letter, and first published in folio in 1611, with the title, The Holy Bible Containing the Old Testament and the New Testament, Newly translated out of the original Tongues: And with the former translations diligently compared and revised by his Majesties special Comandement. Appointed to be read in Churches." The expense of this translation appears not to have been borne by the king, nor by any government commission, but chiefly, if not entirely, by Mr. Barker.

IV. Critical Estimate of the Authorized Version.—It has often been affirmed that "King James's Bible is in no part a new translation taken directly from the originals, but that it is merely a revision of the earlier English versions, and compared with various Continental translations. The arguments from these remarks seem to be correct. The translators themselves give us a correct view of the nature of their work. In their dedication to King James, they observe, 'Your highness, out of deep judgment, apprehended how convenient it was that, out of the original tongues, together with comparing of the labors, both in our own and other foreign languages, the best and most approved, there should be one more exact translation of the Holy Scriptures into the English tongue.' It must be admitted, however, that they closely followed the Septuagint and Vulgate in their emendations of previous English translations to suit the originals. As King James's version has been so extravagantly eulogized by some as it has been unduly decried by others, it is.
ers, it will be well calmly and briefly to consider its merits as well as its faults.

The most prominent perhaps among its excellences is its philosophical style. Its words are usually chosen from the old and more expressive Saxon element. It is this feature, no doubt, that has so endeared it to the popular heart, and which gives it a charm to the youngest reader. There are some noticeable exceptions to this remark, however, for it sometimes uses Latin terms when Saxon were at hand, e.g. "cognition" for thought; "illuminate" for enlightened; "matrix" for womb; "prospective" for forseidler; "terrestrial" for earthly; "vocation" for calling, etc. In the Lord's Prayer, at both passages (Matt. vi. 13; Luke xi. 4), our translators employ "temptation" for provocation, which has not uncommonly been considered unbecoming and unexpressive.

Vers. is its general accuracy and fidelity to the original. In this respect it compares to great advantage with the Septuagint, which not only very often misses or misconstrues the entire drift of a clause, but sometimes interpolates words and whole verses from scripture, elsewhere, and also with the Vulgate and other ancient versions, which, if they do not, like the Tar- gums, run into paraphrase, yet are very often misled into fanciful and erroneous interpretations. To this commendation, however, there must, in candor and truth, be made very large drawbacks in many instances. The translators in A. V. have never failed to take advantage of the many kinds of rendering. Not only were the sciences of sacred philology, and especially of Biblical geography and antiquities, in too crude a state to enable the translators to fix the exact meaning of obscure and doubtful terms with precision, but they have totally ignored the dialects, the phrases, the idioms, the peculiarities of expression, especially the laws of paroimia (q.v.), re- ducing poetry to prose, and transposing the words in the clauses arbitrarily and without reference to the original. They habitually neglect the import of moods and tenses, especially in the Hebrew (constantly ren- dering the present or future by the present or indefinite past, or the reverse), and they constantly lose the true force of particles and the nice shades of meaning in the prepositions, the article, and syntactical construction. Occasionally they are very happy in their renderings, but there is scarcely a verse, especially in the more highly-wrought and terse utterances of the O. 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The spelling and punctuation are very irregular, as in all books of the time. The following two verses, taken at random, will be a sufficient example—Matt. ix, 1, 2:

And he entered into a ship, and followed after, and came into his own city.

And behold, they brought him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the palsy of the palsy, Some, be of good cheer, thou sinner be for

There are also many typographical errors—more, indeed, than would be borne with in any Bible printed now. The most striking is in Exodus xiv, 10, which reads thus, modernizing the spelling:

And when Pharaoh drew nigh, the children of Israel lifted up their eyes; and behold there was Egypti with them behind them, and they were sore afraid: and the children of Israel lifted up their eyes, and behold, the Egyptians marched after them, and they were sore afraid: and the children of Israel cried unto the Lord.

Other notable errors are in Lev. xiii, 56, "the plain be somewhat dark," where we must read, "the plague be somewhat dark"; Lev. xvii, 14, "Ye shall not eat the blood," for "Ye shall eat;" Jer. xxii, 8, "deliver the spoiller," instead of "deliver the spoiled;" Ezek. xxiv, 7, "poured it upon the ground," for "not upon;" Hosea vi, 5, "shewed them," for "hewed them;" and many others. These, however, were soon corrected.

Notwithstanding that by the king's command marginal notes were not to be affixed, some were found inserted in our Bibles of this present edition. We have, for instance, in the note, "The Roman penny is the eighth part of an ounce, which, after five shillings the ounce, is sevenpence halfpenny." Others of this class are found in other places. The translators did not even avoid critical notes. Baruch 1, 10, at "prepare ye manna," has "Gr. corruptly for mincha, that is, a meat-offering." Others of these notes might be pointed out; but, as a general thing, these would be quite as well omitted, as they now generally are. The number of marginal references is very small—only 9890, including the Apocrypha.

At present the best Bibles, without the Apocrypha, have over seventy thousand. Bagster's Comprehensive Bible claims to have "nearly half a million," which, we opine, is incorrect.

The translators' manuscript has been lost. According to a pamphlet published in 1660, it was, five years previously, in the possession of the king's printers. In another to the next of the translators. Address to the Reader is said to be preserved in the Bodleian Library, Oxford. Copies of this edition are now pretty scarce. The commonest loss, as with other books, is of title-pages.

Much care is necessary to identify an imperfect copy of this edition, for a second was printed in 1611, and others in 1613, 1617, 1834, and 1840, from the same type, and running page for page. Each edition presents typographical errors peculiar to itself. The only clue we have here space to give is, that the second editions of 1611 are the only ones in which the signatures recommence with the New Testament, and the second of that year have the above-mentioned errors corrected. Many bad ones, however, are found in it, not the least of which is the enumeration of "1 Corinthians" and "2 Corinthians" in the list of the books of the Old Testament instead of Chronicles. In 1883 a reprint of this first edition, page for page, but in Roman letter, was made at Oxford, so exact as to follow even the margin. The second edition was immediately reprinted and the ancient spelling throughout. Bagster's English Hieropa also contains the text of the New Testament printed verbatim from this edition; and where the book itself is unattainable, these are perhaps the best substitutes for those who, for any reason, require to go back to the Bibles of the time. Many others have reformed the text "to such a standard of purity as, it is presumed, is not to be met with in any other edition hitherto extant." How far this is the case will be seen by-and-by. Besides this, the punctuation was revised throughout "with a view to preserve the true sense;" upon comparison with the Hebrew and Greek originals, which was done in the body of the text and also in the marginal references. In the body of the text, the "heads or contents prefixed to the chapters;" many proper names were translated in the margin, where the narrative contained an allusion to their meaning (this should have been done fully); the chronology, which was first added in 1611, was changed, and the marginal references were compared and corrected throughout, besides having 30,495 new ones added.

Dr. Blayney makes an accidental admission, tending
to lower confidence in the book, that two proofs were read, "and, generally speaking, the third likewise," which is quite insufficient for a standard edition of any work, or even an ordinary edition of the Bible. Four proofs are the least allowable on such a work. It is no wonder that afterward one hundred and sixteen typographical errors were discovered in it. The most important is in Rev. xviii, 22, which in the quarto copy reads:

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more in thee; and the sound of the mill shall be heard no more in thee: Reference to a correct Bible will show that the following words are omitted: "at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more." But, saying nothing of accidental errors like this, there is yet abundant ground for complaint against the text for incorrectness. In Joshua iii, 12, all previous editions had read "Take ye twelve men; it appears here, to the confusion of the grammar, "Take you twelve men." In Joshua xi, 19, "unto my place" is changed to "unto my place;" and, so far as there is a difference in the sense, the change is incorrect. But these errors, though utterly out of place in a standard Bible, are venial by the side of others. In Joshua iii, 6, Bible beads be mentioned after read "the elders of Gilead:" he has, "the children of Gilead." In Psalm xxiv, 8, instead of and who shall stand in his holy place? he introduced or who shall stand." In Psalm cxxi, 16, he, followed only by editions copied from him, reads for he hath broken the gates of brass, and cut the gates of iron in sunder, "the true reading being "bars of iron." In Deut. xxv, 3, he is the first to read whatsoever be hath pleased," the inserted "hath" being quite superfluous. His is the only edition we have met with which reads, in Isaiah xlii, 3, "But these two things will I not forsake;" the reading of the Authorized Version is changed he introduced into Matt. xvi, 16, where he reads Thou art the Christ" instead of Thou art Christ." In this edition we find, for the first time, in 2 Cor. xii, 2, I knew a man in Christ about fourteen years ago instead of of above." In 1 John 1, 4, the reading our joy for your joy, though often met with, is only an error first made in this edition. In punctuation too, Blayney did but little better. There are few places where he for the first time mispointed a verse, but he has perpetuated many errors. In Deut. ix, 3, the original, and all down to his time, are pointed substantially thus: "The Lord thy God is he that leadeth thee as a bird leadeth her, he will destroy them, etc.; but the sense is entirely changed by putting the colon after "thereafter," and no point at "therefore." In Acts xxvii, 18, the translators placed the comma after "day," but he perpetuated the mistake of placing it after "tempest," the effect of which is to make the mariners endure an exceedingly storm for twenty-four hours before they lightened the ship. In Heb. x, 12, the sense is entirely lost by placing the comma after "serva instead of at "for ever," according to the translators. Other typographical errors remained uncorrected. For instance, the marginal readings of Jonah iv, 6, is the meaningless "pallister, In 1 Tim. ii, 5, Bishop "jesus faceless' instead of "shamefastness": a word of an entirely different meaning; and this error, unfortunately, has been continued to our day. In the same text he perpetuated the nonsensical corruption "broided," and in 1 Tim. iv, 16, he continues the error by inserting of "thy doctrine," instead of the doctri ne. He is faulty in a critical point: the distinction between Lord and Lord. The word seems to be uniformly printed Lord with him; certainly in every case we have noticed, including many where the Hebrew is Adonai. On the other hand, Blayney did some good things. He changed the obsolete "sith" into "since" in two places, though he left it unchanged in two others: Ezek. xxxv, 6, and the heading to Rom. v. In a few cases in which "mo" had remained unaltered to his time, he changed it to more. He changed "fet," taken as a preterite, into "fetched," as a verb present it had been altered before. He attempted, too, to change "glister," but, as with ". and the New Testament, he entirely eschewed. It contains no special preface, or mention of its peculiarities on the title-page or elsewhere, but is simply dated Oxford: Printed by T. Wright and W. Gill, printers to the University." It was published at four guineas. The University of Oxford paid Dr. Blayney £6000 for his labor in revising the Bible. They thereupon concluded that they had an available standard, and incontinently adopted it. The other privileged presses followed. But very soon his errors, one by one, came to light; some were corrected at one press, some at another; just as had been the case before, passages really correct were changed in ignorance, and the upshot of the whole was that in a very few years there was no standard again.

In 1804 the British and Foreign Bible Society was formed, and proceeded to work on the principle of buying the cheapest Bibles it could and trusting to the printers for accuracy. The American Revolution had erected a new Bible-reading nation; an effort was made in its first Congress to restrict the printing of the book to licensed houses was cut short by the first amendment to the Constitution, and the book was thrown into the hands of the trade at large, with anything but a beneficial effect on its general integrity. To crown all, the English printers became careless in supplying the American market. Charles Knight tells us of a Bible so full of typographical errors that its printers dare not publish it in England, and he was assured we had to send the whole edition to America! The editions of 1806 and 1813, though adopted as standards by the Protestant Episcopal Church, were but careful reprints of Blayney without further editorial care.

3. The American Bible Society's Revision.—This society was formed in 1816, and proceeded to print its own Bibles, thus making itself responsible for their correctness. The first edition, in 1817, was followed almost any respectable copy that came to hand, disregarding discrepancies. But in so many editions as were now produced in England and here, these differences were constantly increasing in number. They were chiefly in punctuation, the use of capitals and italics, and such minor points. At length, in 1847, these had accumulated to such an extent that the proof-readers of the Society really did not know what to follow. The matter was now referred to the Board of Managers of the Society, and in February, 1848, they resolved to have a thorough collation of the English Bible made, and appointed Rev. J. W. McLane, D. D., Bishop of Pennsylvania, and the firstDickensian of the Church of Williamsburg, N. Y., to proceed with it. Accordingly, recent copies from the four "standard" British houses were obtained, an American Bible Society's copy was the fifth, and the edition of 1811 the sixth. Blayney was ignored. These were carefully collated, and compared with the text as printed by the didactic hand, minute noted; and this comparison furnished the data whence to prepare the text of a future edition. The number of variations found was about twenty-four thousand. The Apocrypha formed no part of the work. The rules governing the formation of this standard text were simple. The reading of a majority of the copies was to be followed; when the three English
copies agreed as to the use of the hyphen, their usage was to be accepted. In other matters, where each copy was inconsistent with itself, a system was agreed on. For instance, each copy had in one place "a highway," in another "an highway." So, too, every copy sometimes "a husband" and "an husband," "a hole" and "an hole," "a hill" and "an hill," "a house" and "an house," etc., so that even the strict grammatical rule was enforced. The distinction between "O" and "Oh," which had been lost sight of, was brought out, either form being used, as the sense of the passage required. In capital letters the words "Spirit" and "Scripture" were found very irregular; the first was made to be capital when referring to the Holy Spirit and not elsewhere, and the second was used when referring to the whole volume. Some spellings, now obsolete, were reformed, as "spunge," "sope," "cuckow," "plaister," "rasor," "morter," "aswaged," and others; and, what was of more importance, some names of Old-Testament characters given in the New Testament, and there spelled according to the Greek, were changed to the ordinary Old-Testament spelling. Thus "Juda" was changed to "Judah," because it was already spelled so in the Old Testament; "Gedeon" to "Gideon," "Jephthae" to "Jephthah," "Sina," to "Sinai," "Channaan" to "Canaan," "Cort" to "Korah," and so on with some—not all. In the margin of the page, the changes from the modern copies were made. In Josh. xix, 2, "and Sheba" was made "or Sheba." In Ruth iii, 15, "she went" was changed to "he went." In Solomon's Song ii, 7, "he please" was made "she please." In Isa. i, 18, "wash ye" was altered to "wash ye." But all of these corrections were according to the original edition, which had been departed from in each case wrongly. Farther, in Matt. xxi, 41, "in judgment" was made "in the judgment," because the Greek required it, and very many early English copies had it, though not the first. Also in Solomon's Song iii, 5, and viii, 6, the change was made as in ii, 7; for, though the original edition here read "he," the probability, all things considered, was that it was but a typographical error in each case. In prosecuting the collation, the headings of the chapters came under notice. These often differed; but, so far as they agreed with the edition of 1611, or that of Blayney, they were found to be correct. Many were found incorrect, either false, as those to Daniel vii, Isaiah xli, Zechar. xii; others were comments on the text, as those to Ps., xiii, Dan. xi, and the whole of Solomon's Song; others were incomprehensibly clumsy, as the few first of Acts; some positively shocking, as "the Lord refuseth to accept every sacrifice" (Exod. xxxiii); "Samuel sent by God under pretense of a sacrifice" (1 Sam. xvi). These headings had not been prepared by the body of the original forty-seven translators, but by one of their number and one other person; they were never considered as forming part of the version; they had been extensively altered before, both by Blayney and by many anonymous parties, and therefore the committee under whose care the collation was going on resolved to remodel these where necessary. Wherever "Christ" or "the Church" was mentioned in any Old-Testament heading, "Messiah" and "Zion," the equivalent words used in the Old-Testament paragraphs, were omitted, as in the margin of the first for "out" a comment. The marginal references were again rectified, many errors corrected, and their number, upon the whole, diminished. A very few marginal readings were added, chiefly explanatory of proper names. To Matt. xxiii, 34, where "at" is now generally considered to be a slip from the first for "out" a note was put, "Or, strain out;" and to "Jesus," in Acts vii, 46, the committee put the note, "That is, Joshua," as the translators themselves had done in Heb. iv, 8. (See, on the whole subject, the Society's pamphlet entitled "Report on the History of the Recent Collation of the English Version of the Bible," N. Y. 1857.) The standard thus prepared was published in 1851. Though issued in a quiet way, it was received with general approval. For six years it remained the standard of the Society, and during that time not a whisper of disapprobation was heard. But in 1857 a Protestant Episcopal clergyman of Baltimore published a pamphlet at this very period, carefully avoiding specific charges, the most severe spirit was exhibited. The Society was accused of an attempt to "supersede the time-honored version in its integrity;" it was making a "half-way adventure" toward a new translation; it was "debasin the standard," it was "a new second-rate Bible." The committee had found twenty-four thousand variations in the Bibles in common use; their language was converted into a statement that they had made twenty-four thousand changes. The New-York organ of the same church at once joined in the attack, but the amount of its charge amounted to the assertion that the translator was different from every copy collated. In the General Assembly of the Old-School Presbyterian Church in the same year, the same subject was brought up by a speaker who stigmatized the standard as being "tinkered up" by "an anonymous printer and a New-School preacher!" Asking, "Why discard these epistles that have been acquired by two hundred years?" that they had not been so acquired in, and that abundant reason had been shown for "discarding" them. In July, 1857, the (Presbyterian) Princeton Review had a most bitter article on the same subject. The only attempt to meet the difficulties of the case was the statement (page 510) that the Society should "give up entirely all idea of producing a standard text," or otherwise should "take the standard editions and collate them." But if this latter course was followed, as it had been, "the Society would have no right to exercise its own discretion in selecting the readings or the punctuation it would adopt." In compliance with these and similar demands from auxiliary bodies, the Board of Managers, in February, 1858, revoked this standard. Their present imperial quarto edition is now their printer's guide. With this action perished the hope of having for the present a generally-accepted standard of King James's translation. One cannot now look with approval in the East isial, because dissent in many branches is so extensive; nor by co-operation, because they have no union; nor by their Bible Society, because it does not print its own books. In this country the American Bible Society is the only body which has any general authority. It is to be regretted that this society has not been authorized by its constitution to retain and prosecute the needed work. See Bible Societies, 8, xii.

VI. Marginal Readings.—These are generally passed over by Bible readers, but a careful student will find them invaluable for ascertaining the precise meaning of any text. They are of two kinds: the first, commonly marked by a dagger (†), giving the literal translation of a peculiar idiom in the originals where it could not be rendered in good English, also the translation of significant proper names; and the other, marked by a parallel (∥), representing a possible different rendering where the original may have been caused to be so rendered by some force or voided by being prefixed by "That is," in the translations of names, or "Heb," "Chald," or "Gr," according to the original language in the first class; and "Or," in the second class. In many modern Bibles they are referred to by consecutive figures or Greek letters; but it is the system here described that is used by the modern translators and by the American Bible Society. The translators regarded these readings as a component part of their work; and to the present day ministers of the Church of England read and use either the marginal rendering or that in the text at pleasure. They were
first used by the translators of the Geneva version of the Bible half a century before ours was made.

Since the publication of our translation in the year 1611, the marginal readings have at various times been enlarged and improved. There are now about three hundred of these more than the original number, and a few have been omitted. Of the others, many have been retained. We are adding the necessary explications. A few palpable errors have been corrected, as in the note to 1 Sam. v. 4, where the stump of the fish- idol Dagon was indifferently described as "the fishy part," now correctly printed "the fishy part." In other cases one note has been divided into two, one of each was made into one. And one or two "and" cases of compound clauses has been introduced into a note and perpetuated. Jo- nah's gourd (Jonah iv. 6) is in the first edition described as a "palme-crist," or palma cristi (the castor-oil plant), in the margin; but the word has been corrupted into "palmerist," to which no meaning can be attached.

There is no trace of any person or body authorized to make these changes, and except in the correction of palpable typographical errors, as above noticed, it would seem that they should no more be meddled with than should those other readings which form the body of the text. Both came originally from the same translating body, and were intended to be equal authority. This fact at once places them above the rank of mere commentary, and renders their study most important. Ruth i, 20, for example, is almost meaningless as commonly printed; but when opposite "Nao- mi" we read "that is, Pleasant," and opposite "Ma- ra," "that is, Bitter," we see at once a beauty in the passage of which otherwise we could form no idea. So, also, with strength of expression. Verse 13 of the same chapter is made much stronger when, instead of "it giveth me much for your sakes," we read, "I have much bitterness for your sakes." Job xvi. 3, is wonderfully strengthened if we adopt the Hebrew idiom—never mind if the English is not so good—and instead of "vain words," read "words of wind." So when, in Job v. 7, we read "sons of the burning coal" instead of "sparks," we at once see, better than by any commentary ever written, the metaphorical character of Old Testament poetry, and thenceforth the value of the poetic books with vastly-increased appreciation.

VII. Chapter and Verse. — Among the Jews, with whom the only divisions of the Scripture was into books, according to authorship, references were made by citing the subject treated of near where the passage quoted or alluded to it. In this way, for instance, the Sadducees to what we call Exodus iii. 6, as we see by Mark xi. 26. The meaning here is not that God spoke to Moses in the bush, for the text says that he spoke to him out of it; but rather, "have ye not read in the Book of Moses, in The Bush, how God spake unto him?" that is, "in that part of the Book of Moses called The Bush." "I may observe," says Arch- bishop Trench, "that Romans xi. 2, is a quotation of the same kind. It can never mean 'of Elias,' as in our version, but is rather 'in [the history of] Elias,' in that portion of Scripture which tells of him." The Koran is quoted by this means now. Its chapters are called from their subjects by such names as "The Cow," "The Thunder," "Smoke," "The Moon," "Di- vorce," "The Spider," "The Resurrection," "The Slanderer," and so on.

The division into chapters was made by a cardinal, Hugo de Sancto Caro, about the year 1250. He was engaged in compiling a Latin Concordance, the first of which we know, and according to the recommendation of his superiors, to facilitate his labor. The Book of Psalms is naturally divided. Paul quotes "the second Psalm" and "another Psalm" in Acts xiii, 33, 35. The chapters having been marked, greater precision was obtained by putting capital A, B, C, and so on, at regular distances down in the margin, so that any passage near the beginning of a chapter would be quoted; for example, "John, 10, A;" further down, "Jeremi- ah, 14, D;" and so on. The early English versions all showed this arrangement, and Marbeck's Concordance, the first one in English, makes its references in this manner. These smaller divisions by letters were intended to give a convenient and easily-remembered system, and in different translations were of different lengths. They generally embraced about six or seven verses under one letter. The divisions into chapters were not uniform; at least they are not so in our early English translations. Wycliffe, for instance, divides the book of Psalms into six books: and one of the thirty chapters in 1 Chronicles by dividing the fourth chapter into two. Very frequently in the Pentateuch and Job, and occasionally elsewhere, there is a difference of one to four verses in the beginning of a chapter. Where this is the case, too, our version often makes the difference in the worst place.

The divisions into verses were made by several persons. About 1430 Rabbi Mordecai Nathan divided the Hebrew Bible thus, using Cardinal Hugo's chapters. In 1527 a Latin Bible was published at Lyons in which this division of the Old Testament was followed, and the New Testament also divided, but into verses as before. In the New Testament arrangement in this part of the Scriptures was made about 1550, by Robert Stephens, a printer of Paris, who executed the work while making a horse- back journey from Lyons to Paris. This was done only as an advertisement for an edition of the Testa- ment he soon after published in Greek, with two Latin versions. The circumstances under which the work was done effectually prevented the exercise of any scholastic or critical care or ability. But, though the Old Testament was divided first, no edition of it in Hebrew was printed thus till 1661. The first English Scripture printed with verses was the Testament printed at Geneva, 1567, and in 1569 the whole Bible at the same place. The Bishops' Bible, next in order, pub- lished in 1568, had them, but also had the marginal guide letters, as in the earlier translations, and in its marginal references it uses the letters instead of the verses. In the next Protestant translation, King James's, of 1611, the letters were once more omitted. It seems never to have been considered that the division into verses superseded chapters; but really a reference to Luke 24:43 would be much shorter than to Luke xii. 13. The Psalms are, by their structure, naturally divided into verses. But yet our transla- tions and commentaries are still prolix, and, indeed, for instance, is in Coverdale's Bible made one para- graph; Matthew's, twelve verses; Cranmer's, fifteen, Geneva and Bishops', eleven; and the Douay, twelve. In Cranmer's Bible each of the alphabetical sections of Psalm cxix is numbered Independently, 1 to 8.

From all this it appears that these divisions have no divine warrant whatever, were carelessly made, and should be disregarded in seeking the sense of any part of Scripture. Hence it follows that the best Bibles for common use are those called Paragraph Bibles, in which the matter is reduced to ordinary prose form, except in the poetical books, which are printed in short lines, or at least show their poetic structure. Un- fortunately, but few editions are thus published. The Religious Tract Society of London issue a few; one in 12mo, some thirty years ago, was the best. One they have recently got out, in royal 8vo, with notes and maps, has all the parallel passages, and, though very useful, is so encumbered with reference marks in the text as to make the reading harder. A. U. Rev. T. W. Cole published a very good one in Cam- bridge, Mass., 1834. Before that, others had been got out at Oxford, chiefly objectionable as not showing the poetic form of some parts. One of the most useful Paragraph Bibles to the English student is that of
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it, forty-two such bishops; in that of Antioch, sixteen; in that of Jerusalem, twenty-five. The earliest mention of such bishops is in the Notitia of the Emperor Leo in the tenth century. — Bingham, Orig. Eccles. bk. ii. ch. xxix. § 1, 2, 3; Landon, Eccles. Dict. s. v.

Auto da Fe (Spanish, from the Latin Actus Fidelis, "act of faith"), a ceremony in the acts of the Spanish Inquisition in which condemned heretics were punished, and those acquitted of heresy were released. The auto da fé generally took place on a Sunday, between Pentecost and Advent, and very often on All-saints' day. The procession was headed by the Dominican monks, carrying the banner of the Inquisition. Following these, and separated from them by a crucifix, were those whom the Inquisition had pardoned. Next marched those who were condemned to death, attired in a peculiar habit, barefooted, their head covered with a high cap, on which were painted devils and flames. Finally came effigies of such as had avoided condemnation by flight, and the coffins of the victims, painted black, with images of devils and flames on them. The march was closed by priests, who accompanied the procession through the principal streets of the city as far as the church, where a sermon on the gospel was preached. The ventriloquial confession of the convicted was then read to the accused, who were obliged to stand in front of a cross, with extinguished tapers in their hands. As soon as the sentence of death was read against any one, an officer of the Inquisition gave the accused a slight tap on the chest to signify his surrendering the culprit to the secular authorities. The condemned were then loaded with chains, taken to prison, and two hours afterward cited before the higher court, where they were asked in what religion they preferred to die. Such as declared their adherence to the Roman Church were strangled, the others burnt at the stake. At a stake were prepared on the place of execution for each priest involved, and the victims made their peace with the church, and, when all their efforts failed, solemnly consigned them to the devil. The burning then commenced; and the remains of such as were already dead, together with the effigies of such as had fled, were also thrown into the fire. The day after the auto da fé, those whom the Inquisition had pardoned were (after swearing never to reveal what had taken place during their trial) restored to the places from whence they had been taken when arrested. On the occasion of an auto da fé, the Inquisitors were accompanied by the civil and military authorities, and even the young and princes, while people of all ranks crowded to see the exhibition. No auto da fé has taken place since the middle of the 18th century; and the sentences after that time, up to the abolition of the Inquisition in 1808 by Joseph Napoleon, were carried into execution privately, in the buildings of the Inquisition. See Inquisition.

Auvargue, Guillaume d', bishop of Paris, born at Aulnay in the second half of the 12th century; died March 30, 1249. He was one of the most learned theologians and philosophers of his day, and undertook to refute Aristotle on metaphysical questions. He was doctor of the Sorbonne and professor of theology, and subsequently was called to the see of Paris. His sermons and essays on several points of ethics were published by Le Fèron in 1674 (2 vols. fol.).—Hoefler, Biographie Générale, iii. 795.

Auvargue, Pierre d', or PETRUS DE CHROS, a French theologian and philosopher, died Sept. 25, 1307 (according to others, 1301). He became, under the guidance of Thomas Aquinas, a distinguished theologian and philosopher. He was doctor of the Sorbonne and canon of the chapter of Paris. According to the Acta Gallicana, Clement V was subsequently bishop of Clermont. He wrote a number of commentaries to Aristotle.—Hoefler, Biographie Générale, iii. 795.

Avezius. 1. Arian bishop of Milan, A.D. 358-374 (Sozomen, Hist. Eccl. vi. 23). He was the leader of the Arians in the Western churches. When the orthodox bishop Attila of Milan was held in 329, under the presidency of Bishop Damasus of Rome, the condemned Arianism, they did not dare to pronounce the anathema against Auzenius, because they knew he would be protected by the favor of the Emperor Valentinian I. Although they were at last prevailed upon by Athanasius to mention in their synodal epistle to the Illyrians the condemnation of Auzenius, he himself maintained himself in his see until his death. He was succeeded by Ambrose (q. v.).

2. Abbot, born in Syria, being the son of Abduz, who was compelled by the persecution under King Sapor to leave his country and settle in Syria. In 342 Auzenius came to Constantinople, where he received an appointment in the royal guards, but afterward retired to a solitary mountain in Bithynia, named Oxius, where, clothed only in the skins of animals, he led a life of the most complete austerity. When the Council of Chalcedon was convoked, Auzenius was unwillingly compelled to attend, and subscribed the decrees. After this he retired to a more remote mountain, called Siloe. The voce clamando of the hermits, charged with the Inquisition, was then sent to him, and he was commanded to subscribe to the decrees, which he refused; and he was ordered to be arrested. Of these, many continued to abide near him in cells, and followed the example of his ascetic course of life. He died in 470. His memory is celebrated on the 14th of February. — Sozomen, Hist. Eccl. vii. 21; Butler, Lives of Saints, Feb. 14; Landon, Eccles. Dict. s. v.

A'va (Heb. Avva, 8387, rain). Sept. Aouvi (2 Kings xvii. 24), also Iva'h (Heb. Jacobs), 7772, same signif.; Sept. Aovvi, 2 Kings xviii. 84; xix. 13; but in Isa. xxxviii. 13, unites with the preceding word, Avaryoyvovt (avaryoyvovt, the capital of a small monarchal state conquered by Sennacherib, and from which King Shalmaneser sent colonies into Samaria. The early Jewish translators (Syriac and the Targums) understand it as a mere appellative; but it is associated with other proper names as a city. Some take it for the river, or rather the town which gave name to the River Arvah (Akam of Ezra viii. 31; Bellermann, Handb. iii. 874); but this name is quite different in the Heb. (87778). Iken (Diessitt. Philol. p. 152) would identify it with the Phoenician town Arvatha, mentioned in the Notitia Vit. Dignitatum Imper. Rom. (but the reading here is rather doubtful, see Roland, Palaest. p. 232 sq.); or with the town of Abaž, between Beirut and Sidon, which Paul Lucas mentions in his account of Syria as a place of a Druses reservoir, which he supposes to be the land of the Avites between Tripoli and Beirut, because they are described as worshipers of Nibazh (2 Kings xvii. 31), an idol which he compares with the great stone dog that formerly stood in that quarter, on which account the Lycus obtained its name of Nahr el-Keib, Dog River (comp. Mannert, VI. i. 880). This, however, rests upon a confusion of the Avim of 2 Kings xvii. 31, with those of Deut. ii. 23; Josb. xiii. 3. See AYlve. Avva or Iva'h was doubtless a city of Mesopotamia, in the region indicated by the associated names (Babylon, Cuth, Ha-math, Sepharvaim), perhaps somewhere farther east, in the direction of the classical Ariarathes.

Avalonius, Elvan, an apostle of England, lived in the second century. He preached Christianity to the Britons, and converted king Lucius, with his entire court. This king sent him to bishop Eleutherus to Rome, who made him bishop of London about 181. An "Essay on the Origin of the Church of Great Brit- ain" is attributed to Avalonius.—Hoefler, Biographie Générale, 6954, s. v.

Avaris. Avoi, Avojep Sphaxon Avoj, Ant. xii. 6, 1; Vulg. Aurovum and Averos; prob. of Arabic derivation, see Grimm, in loc.), an epithet of Eleazar, the brother of Judas Maccabaeus (1 Macc. ii. 5).
Avarice (from Lat. avarus, from ame, crave, strive after), an undue love of money. Avarice consists not merely in seeking after worldly wealth too eagerly, or by unjust means, but in loving it excessively, even though it be our own. Avarice is in its nature sin, and is of a kind of idolatry. Gregory the Great enumerates seven particular sins which spring from avarice, or, as he calls them, "daughters of avarice," viz. treasons, frauds, lies, perjuries, restlessness, violations, hardness of hearts (Mor. in Jobum, lib. xxxi, cap. 17). The cause of this vice is really unbelief, because it is a violation, therefore do they so greedily scrape and hoard" (Barrow On the Creed, Sermon 1). It grows by indulgence, and is strongest in the aged, as if, by a penal irony, they who can least enjoy riches should most desire them (Wesley, Sermon, sermon. cxxx).

Avaris (A'varis), the name of a city on the borders of Egypt and Syria, which the shepherd-kings (Hyksos) again occupied after their expulsion from it, according to Manetho, as recited by Josephus (Apion, i, 26). Kawlinson (Historical Ec. p. 74) thinks it is a corruption of the name Hebrews, who are referred to as being settled in Goshen. See Aaram.

Avatar or Avatara, a term in Hindu mythology, denoting the descent of the Deity. The number of the Avatāras mentioned in the Puranas, or legendary poems of the Hindoos, is very great. Those of Vishnu alone, who is distinguished by the character of "Preserver" in the Trimagi, or triad of the principal Hindoo deities, are stated to be endless. They are variously enumerated; but all accounts seem to agree in selecting the following ten as the most conspicuous:

1. Matsya, the Fish, under whose form Vishnu preserved Manu, the ancestor of the present human race, during a universal deluge.

2. Kurma, the Tortoise, which incarnation Vishnu underwent in order to support the world (Muni); and rather the entire earth, when the celestial gods and their opponents the Asuras, or Dāityas, were churning the sea for the beverage of immortality (amrita).

3. Varaha, the Boar. Vishnu, with the head of a monstrous boar, is represented as slaying Hiranyakāśa, the chief of the Asuras, who had taken possession of the celestial regions, and as uplifting the earth, which had been sunk to the bottom of the sea.

4. In his incarnation as Narasimha, a being half man and half lion, Vishnu killed Hiranyakāsippu, the brother of Hiranyakāśa.

5. The form of Vīmaṇa, the Dwarf, was assumed by Vishnu in order to hide the pride of King Bali. He went to a sacrifice which the king was performing, and substituted for as much ground as he could measure with three steps, which request being granted, the dwarf suddenly grew to an immense size, and with his steps comprised earth, mid-air, and heaven.

6. Vishnu appeared in a human form, as Pururādama, the son of Jamadagni and Renuka, in order to preserve mankind, and especially the Brahmins, from the tyranny of the military tribe of the Kāthārisyas.

7. Vishnu was born as the son of King Dasaratha, and under the name of Rāma, in order to destroy Ravana, the Dāitya sovereign of Ceylon, and other demons who were then infesting the earth. The actions of Rāma form the subject of a celebrated epic poem in Sanscrit, called the Rāmāyana, and attributed to the ancient sage Vālmikī.

8. The most celebrated of the Avatāras of Vishnu is his appearance in the human form of Krishna, in which he has been wholly and completely incarnate, whereas the other Avatāras are only considered as emanations from his being. Krishna assisted the family of the Pandavas in their war with the Kuru, and through them relieved the earth from the wicked men who oppressed it. The history of this conflict is told at length in the Mahābhārata, another great epic poem in Sanscrit.

9. Buddha is, by the followers of the Brahminical religion, considered as a delusive incarnation of Vishnu, assumed by him in order to induce the Asuras to abandon the sacred ordinances of the Vedas, by which they lost their strength and supremacy.

10. Kali, the Sign of the Time of the Dying Avatāras in which Vishnu will appear at the end of the Kaliyuga, or present age of the world, to destroy all vice and wickedness, and to restore the world to virtue and purity.—Penny Cyclopædia. See BUDDHISM; HINDOOISM.

Ave Maria or Ave Mary (Hail, Mary!), the angel Gabriel's salutation of the Virgin Mary when he brought her the tidings of the incarnation (Luke i, 26). It is now a prayer or form of devotion in the Romish Church, called the Angelic Salutation (q. v.), and used to invoke the aid of Mary. The chaplets and rosaries are divided into so many Ave-Marys and so many Pater-nosters. The papiats ascribe a wonderful efficacy to the Ave Mary. The following is the prayer: "Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now, and in the hour of death. Amen." The practice of using this prayer at all is no older than the eleventh century, and its use before sermons is not referred to in the church books until when Vincentius Ferrerius, a Spanish Dominican, began to use it before his sermons, from whose example it gained such authority as not only to be prefixed to sermons, but to be joined to the Lord's Prayer in the Roman breviary.—Bingham, Origi. Eccles. bk. xiv., ch. iv; Furrer, Eccd. Diet. s. v.; Wetzer u. Welte, Kirchen- Lexikon, s. v. See ROSARY.

Aven (Heb. id., nothingness, hence insignificance, as often, especially idolatry, and so concretely an idol itself, as in Isa. lxi, 3), a contemptuous name given to three places on account of the idolatry practised there. See also BENONI.

1. (Sept. 'On). A plain (ἐλν Navalik, valley, "the plain of the sun," of Damascene Syriac, mentioned by Amos (i, 6) in his denunciation of Aram (Syria) and the country to the north of Palestine. It is generally supposed to be the same as the plain of Baalbek, or valley of Baal, where there was a magnificent temple dedicated to the sun. See BAALBEK. Being between Lebanon and Anti-Lebanon, it is supposed by Rosenmüller and others in loc. to be the same plain or valley that is mentioned in loc. as the valley of Lebanon in Josh. xi, 17 (comp. Gibbon, Thes. bib. i, 59). Some, however, would rather seek Aven in the plain four leagues from Damascus toward the desert, where Micah (Notes on Amos) heard from a native of Damascus of a valley near that city called Us, and he quotes a Damascene proverb referring thereto; but this locality lacks confirmation (see Henderson, in loc.), for the information was at best suspicious, and has not been confirmed, although the neighborhood of Damascus has been tolerably well explored by Burckhardt (App. iv) and by Porter. The prophet, however, would seem to be alluding to some principal district of the country on the Arabian shore with Damascus, and so the Sept. have understood it, taking the letters as if pointed, "On, and expressing it in their version as "the plain of" On, by which they doubtless intend the great plain of Lebanon, Care-Syria, in which the renowned idol-temple of Baalbek or Heliopolis was situated, and which still retains the very same name by which Amos and Joshua designated it, "Baalak in the plain of On. The word has been wholly and completely incarnate, whereas the other Avatāras are only considered as emanations from his being. Krishna assisted the family of the Pandavas in their war with the Kuru, and through them relieved the earth from the wicked men who oppressed it. The history of this conflict is told at length in the Mahābhārata, another great epic poem in Sanscrit.

2. (Sept. Ἡλιοπόλις, Eng. marg. "Heliopolis.") Another name for Oxy (q. v.) in Egypt (Exek. xxx.i, 17).

The intention of the prophet is doubtless to play upon
AVENARIUS

The name in the same manner as Amos and Hosea. See No. 1, above.

Johannes, a Protestant theologian, born at Eger in 1520, died at Zelitz, Dec. 5, 1590. After having been in succession pastor at Planen, Gesanitz, Schoenfeld, he was appointed professor of theology at Jesenik, and in 1575 became at Zelitz. He is the author of a celebrated Prayer-book, which went through a great number of editions (Strasbourg, 1578, etc.), and was translated by Zader into Latin. He also published a Hebrew Grammar and Dictionary, and several other works.—Hoefer, Biographie Générale, iii, 826.

Avenger of Blood (αἰμαρρήτης), a term applied to the nearest relative of a murdered person, inasmuch as he had the right, and on him devolved the obligation of killing the murderer (2 Sam. xiv, 7, 11) wherever he met him (outside any of the cities of refuge). Respecting this custom, ancient among the Hebrews from the earliest times (Gen. x, 14; xxvii, 45), as among other nations of antiquity (e.g., the Hebrews, see Weckmuller, Helden, Alterth., iii, 241, 254; the inhabitants of Trachonitis; see Josephus, Ant. xvi, 9, 1), and in the East to this day among the Arabsians, Persians, Abyssinians, Druses, Circassians, etc. (see Chardin, iii, 417 sq.; Niebuhr, Beitr. p. 58 sq.; Reises, ii, 430; Pau Ferrand, Mission. Isr., iii, 491; Burckhardt, Trav. ii, 672, 1011; Lebo, Relation d'Egypte, p. 128 sq.), the Jewish lawgiver, in order to restrain its abuse, appointed (Exod. xxii, 13; Num. xxxv, 9 sq.; Deut. xix, 1 sq.; comp. Joseph. Ant. iv, 7, 4) six cities of refuge (苡卽, 유), which was the practice in the same city of refuge, to which the manslayer might have recourse, and where, if his offence had not been premeditated, he might remain in safety till the death of the high-priest at that time acting should release him from the danger of retribution, which on the other hand, the wilful murderer was to be in any case surrendered to the pursuer for vengeance. If, however, the man-slayer quitted the city (Deut. xiv, 6), or even went beyond the prescribed limits of its environs (Num. xxxv, 25 sq.), the avenger might kill him with impunity. See AYLUM. A similar provision prevailed among the Medes (see Weckmuller, Helden, Alterth., ii, 1 sq.; Heffer, Athen, Gerichtsw. p. 136) for the rescue of the accidental man-slayer. (See generally Michaelis, Mos. Recht, ii, 401 sq.; vi, 52 sq.; Hoffmann, in the Hall. Encycl. xi, 89 sq.; Jahm, Archivol. ii, 572 sq.)—Winer, i, 189. See Blood-revenge.

Avesta. See AARA.

Avestan. See ZEND-AVESTA.

Avignon (Aviение), an episcopal see of France, on the Rhone, capital of the department of Vaucluse, 20 miles N.E. of Nîmes. In 1848 it passed into the possession of Pope Clement VI and his successors, and was the see of the pontiffs from Clement X to Gregory XI, i.e. for sixty years. Baluze's Vues des Pays d'Avignon (1693, 2 vols. 4to) is an admirable refutation of the ultramontane pretensions. It maintains that the holy see is not necessarily fixed at Rome. By the Concordat of 1801 Avignon ceased to be a metropolis, but by that of 1821 it was re-established. See FACET.

Several Councils were held in Avignon. The most important were: 1, in 1299, in which 29 canons were adopted, some concerning discipline, and the others against heretics; the inhabitants of Toulouse were excommunicated for not having expelled the Albigensians; 2, in 1327, against the antipope Pierre de Corbie.—Landon, Manual of Councils, Smith, Tables of Church Hist.

Avila, Juan de, a famous Spanish preacher, surname the "Apostle of Andalusia," because he spent 40 years of his life in preaching to the towns and villages of Andalusia, was born in 1500 at Almodovar del Campo, in New Castle, and died May 10, 1569. He is the author of a number of religious works, which are still held in great esteem by Roman Catholics. A complete edition of his works, together with a biography, was published by Martin Ruiz under the title Vida y Obras de Juan de Avila, predicador apostolico de l'Andalusiad (Madrid, 1618, 2 vols. 4to, reprinted in 1757). A French translation of his works was published by Arnauld d'Andilly (Paris, 1673, fol.), and a German by Schermer (Ratisbon, 3 vols. 1861).

A'vim (Heb. 'avorim), with the article, the ruins, or the Avites' tower; Sept. Aivv, v. r. Aivv, a city in the tribe of Benjamin, mentioned between Bethel and Parah (Josh. xvii, 25). It may have been so named as having been settled by the Avites (q. v.) when expelled from Philistia, although it is uncertain whether they penetrated so far into the interior of the country (Keil, Comment. in loc.). The associated names A'ima and A'ir, seem to indicate a location eastward from Jerusalem, and it is possibly the same with A't (q. v.). See AVITE.

Avise or Aviz, knights of a military order of Portugal (order of St. Brionio de Aviz), instituted by Alphonso I, in 1147 or 1162, in commemoration of the capture of Evora from the Moors, whence the name of this order was at first called knights of Santa Maria de Evora. They were afterward styled the Knights of Aviz, from the valley where they were encamped, and where they built a fortress. These knights followed the rule of Citeaux, with some variations, and their duty was to defend the true faith by force of arms, to keep chastity, and to wear a religious dress, consisting of a scapulary and hood, so made that it did not hinder their fighting. Their dress of ceremony was a white cloak, having on the left side a cross fleur-de-lis, at the foot of which are two birds. In their armorial bearings they also have two birds and a tower. They possessed in Portugal about forty commanderies, and since 1530 the grand mastership of the order has been in the crown.—Helyot, Ordres Relig., i, 365; Landen, Excl. Dict., i, 674.

A'vite (Heb. 'avv, only in the plur. נכ.bill, gentile from 'Avv), name of two tribes of people.

1. (Sept. Edom, Anth. Vers. "Avivi," in Deut.; Edom, "Avivi," in Josh.) A people who originally occupied the southernmost portion of that territory in Palestine along the Mediterranean coast which the Cophorim or Philistines afterward possessed (Deut. xi, 23). They are usually considered a branch of the Hivites, a people descended from Canaan (Gen. x. 17). See Hivite. The territory of the Avites is mentioned in Josh. xiii, 3. In addition to the five Philistine states, it would appear that it was not included in theirs, and that the expulsion of the Avites was by a Philistine invasion prior to that by which the five principalities were founded. Their territory began at Gaza, east of the Jordan, and extended to the river of Egypt" (Deut. ii, 23), forming what was the Philistine kingdom of Gerar in the time of Abraham, when we do not hear of any other Philistine states. There were then Avites, or Hivites, at Shechem (Gen. xxxiv, 2), and we afterward find them also at Gideon (Jos. ix, 7), and beyond the Jordan, at the foot of Mount Hermon (Jos. xii, 3).—But we have no means of knowing whether these were original settlements of the Avites, or were formed out of the fragments of the
nation which the Philistines expelled from southern Palestine. See GEER; PHILISTINE. According to Ewald (Geschichte, i, 160) and Berthau, the Avvim were the aborigines of Palestine Proper. They may have been so, but there is nothing to prove it, while the mode of their dwellings points rather to a nomadic origin. The Avvim were driven out of their native domain northward from the Desert (Stanley, Sinai and Pal. App. § 83). In Deut. ii, 23, we see them "dWelling in 'the' villages" (or nomad encampments—Chatzerim) in the south part of the "plain," or great western lowland, "as far as Gaza." In these rich possessions they were attacked by the invading Phœbes and Phœbeans (Josh. xii, xvi), which came forth out of Caphtor," and who, after 'destroying' them and "dwelling in their stead," appear to have pushed them farther north.

This must be inferred from the terms of the passage in Josh. xiii, 2, 8, the enumeration of the rest of the land still remaining to be conquered. (The punctuation of this passage in our Bibles is not in accordance with the Hebrew text, which has a full stop at Geshuri [ver. 2], thus: "This is the land that yet remaineth, all the borders of the Philistines and all the Geshurite. From Sihor . . . even to the border of Ekron northward, is counted to the Canaanite," etc.) Beginning from "Sihor, which is the river Euphrates," probably the Wady el-Arish, the list proceeds northward along the lowland plains of the sea-coast, through the five lordships of the Philistines—all apparently taken in their order from south to north—till we reach the Avvim, as if they had been driven up out of the more southerly position which they occupied at the date of the earlier record into the plains of Sharon. It is perhaps worth notice, where every syllable has some significance, that while "the Gazathite . . . the Ekronite," are all in the singular, "the Avvim" is plural. So with the other aboriginal names. Nothing more is told us of this ancient people, whose very name is said to signify "ruin." Possibly a trace of their existence is to be found in the town "Avim" (accurately, as in the other cases, "the Avvim"), which occurs among the cities of Benjamin (Josh. xviii, 23), and which may have preserved the memory of some family of the extinct people driven up out of their fertile plains to take refuge in the wild hills of Bethel; just as in the "the Abodes of the Avvim," the Hebrew verse we have probably a reminiscence of the otherwise forgotten Zemarites.

But, on the other hand, it is possible that the word in this place is but a variation or corruption of the name of Al. See AVIM. The inhabitants of the northern-central districts of Palestine (Galilee and the adjacent portions of Lebanon) in later times distinguished themselves as tattling the gutturals, as, for instance, ה with ה (see Lightfoot, Coh. Cent. ch. 87. Buxtorf, Lex. Talm. col. 434). It is possible that ה, Hurice, is a variation, arising from this cause, of ה, Arete, and that this people were known to the Israelites at the date of the conquest by the name of Hivites. At any rate, it is a curious fact that both the Sept. and Vulg. identified the two names, and also that the town of ha-Avim was in the actual district of the Hivites, in the immediate neighborhood of Gilboa, Chephirah, and their other chief cities (Josh. xi, 7, 17, compared with xviii, 22, 27). The name of the Avvim has been derived from AVVA (Avva), or IVVah (Ivah), as if they had migrated thence into Palestine; but there is no argument for this beyond the mere similarity of the names. See AVVA.

(Sept. Eiaioi, Auth. Vers. "Avites.") The original designation of the colonists transported from Avva into Samaria by Shalmaneser (2 Kings xviii, 31). They were idolaters, worshiping gods called Astarte and Tarian. See A. (See. Eiaioi, Auth. Vers. "Avites.") The original designation of the colonists transported from Avva into Samaria by Shalmaneser (2 Kings xviii, 31). They were idolaters, worshiping gods called Astarte and Tarian. See A.

A"with (Heb. Ag"ith, א"ית, ruins; Sept. 1 saioth, Vulg. A"ith), a city of the Edomites, and the native place (capital) of one of their kings, Hadad ben-Bedad, before there were kings in Israel (Gen. xxvii, 25; 1 Chron. i, 46, where the Heb. text has א"ית, Ag"ith, Sept. ג"ית, v. r. ג"ית, Egoth, Vulg. A"ith). It would seem to have been situated at the north-eastern extremity of the range of Mount Seir, as the king is stated to have thence made a hostile incursion into the territory of Edom, and his neighbors, the Ammonites and Moabites, with the Midianites. The name may be compared with el-Choreith, a "chain of low hills" mentioned by Burckhardt (p. 375) as lying to the east of the district of Kerek in Moab (Knobel, Genesis, p. 252).

AVITUS (properly Sestus Alcimus Edicos, or Ecclits, Avitus), bishop of Vienne, was born at Vienne about the middle of the fifth century. At a religious dispute between the orthodox bishop and the Arrians in 442, he was the leading spokesman of the orthodoxy, and gained the confidence of King Gondebaud of Burgundy, whose son and successor, Sigismund, he converted from Arianism (after Gondebaud's death). He vigorously attacked the Ariean heresy, both by writing and speaking, and presided at the council of Paris in 517. He died according to the commonly received opinion, February 5th, 525, although other accounts assign an earlier date. He was a man of great learning, and there are still extant a number of his letters, homilies, and poems, which may be found in Bib. Moz. Patr. i, 500; and in Bib. Patr. Galland. t. x.—Dupin, Hist. Ecol. Freres, v. 4.

Avoídance, in the Church of England, takes place where a benefice becomes void of an incumbent. This happens either by the death of the incumbent, or by his being appointed to a prebendary of such a kind as necessarily makes the living vacant; as when a clergyman is made a bishop all the prebendaries he holds fall to the crown, who is the patron for that time, unless there be some special dispensation, or cession, or resignation. In the first-named instance, which is avoidance by fact, the patron must take notice of the avoidance at his peril; in the last case, which is avoidance by law, the ordinary must give notice to the patron to prevent a lapse.

Averydon, JEN Baptiste Elie, a Franciscan (Minim), born at Paris, 1652; he made profession, January 30, 1671, in the convent of the Black and Blue Minims, and was also elected Prebendary of St. Avois, in the cathedral of Rheims. He began his career as a preacher in 1676, and continued until 1728, i. e. for fifty-three years, and died at Paris, May 10th, 1729, aged seventy-eight. He was much sought after as a preacher, and left many devotional works, which are highly esteemed in the Roman Church. The following have been translated by the Benedictine Abbot of the Church of England: "Conduite pour passer sainement le temps de l'Avinent," Guide for passing Advent holy, with preface by Dr. Pusey (London, 1844, 12mo); "Conduite pour passer sainement le Carême," Guide for passing Lent holy, ed. by Pusey (London, 1844, 12mo); "L'Année Affective," The Year of Affectations, ed. by Pusey (London, 1845, 12mo); and Exsurgite, Mediation, ed. by Shipton (London, 1862, 12mo).

Awrakeshness (3) is used with regard to individuals, and designates the first work of the Spirit in conversion, i. e. conviction; (2) it is also applied to reveal of religion, in which multitudes of sinners are awakened. The state of sin is in the New Testament represented as a sort of sleep or death (Rom. vi, 14, Awake, thou that sleepest; and arise from the dead, and Christ shall give thee light.) When man, then, is brought to a consciousness of his sins, and feel sorrow and contrition on account of them, and these are followed by a desire for the forgiving and renewing grace of God, and partly for improvement, the process is called conatskepsis. This is found in the New Testament, although the thing itself is largely explained therein. The prodigal son was awakened by his self-inflicted poverty, Peter by the
correcting look of the Lord, Paul by the miraculous apparition of Christ, Judas by the consequences of his betrayal, and many by the preaching of Jesus or by his miracles. Awakening takes place when the sinner, who before did either not know the truth, or else treated it lightly, is strongly impressed with it, and gives up his heart and mind to it. Comp. Acts i, 36, 37: "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ. Now when they heard this they were pricked in their heart, and said unto him, What shall we do? Acts x, 38, and brethren, what shall we do?" (Comp. also ii, 43; iv, 4; v, 11; xi, 23, 24.) One of the principal aims of the preacher in presenting the word of God and of the church in the exercises of divine worship is to produce the awakening of sinners.

As, according to the doctrine of the New Testament, all possible agencies of deliverance and of moral improvement in humanity are to be ascribed to the Holy Spirit, the church holds, and rightly, that the operation of the Holy Spirit is united with the word of Christian truth, and also with visible religious exercises, in the awakening of sinners. It is also right in considering the message and the medium of the Holy Spirit. Awakening may also result from external changes and events in life, by which truth, previously received into the heart, is made real, as if awakened from slumber, so that the sinner himself is aware of the sleep or death of sin. Among the outward causes often producing awakening are sickness, either our own or others, particularly such as is the result of sin; the death of those we love, or sometimes of those who have fallen victims to their sins or to others of us, perhaps have ended their life by suicide; or the death of such as were associated with us in our sins; and we shall either ashamed and confounded, or fall into gross sin, either by ourselves or others, which discloses to us the bottomless nature of sin; deliverance out of danger, or, on the other hand, undeserved blessings. Intercourse with plow and good persons, or sometimes of the bad, may lead to awakening. Sometimes the Spirit uses the ministries of youth and of its inexplicable feelings and of confused impulses; sometimes solitary meditation; sometimes the contemplation of nature; the reading of biographies, the study of works of art, as means of awakening. Both good and evil can be made awakening in the life of man; thus the Hebrews were disposed by the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" (Comp. x, 22: "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off;" 1 Cor. x, 6, 11: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.

The effects produced by an awakening cause differ widely; both for objective and subjective reasons, more quiet and tranquil natures, its effect may be slow and gentle; in the more vigorous ones it is more forcible, and often sudden. But the weaker natures are, on the other hand, more easily awakened than stronger ones, while the latter, though requiring a stronger impulse, are more likely to belastingly impressed. When moral sense, judgment, or conscience, is yet awake, the feeblest awakening can act effectually; but where conscience has become numbed and dormant, a more powerful impression is required. It is evident, besides, that the result will be influenced by a variety of other causes, such as the more or less enlightened state of the subject, the energy of the impulses, the relations of life, either favorablen or unfavorable to the development of moral sense, etc. Of course, to produce saving effects, the impression must last, i.e. it must not merely lead to a resolve to amend, but must work it out also. This, however, is not the work of a moment, but of a whole lifetime through which the awakening mustlast steadfastly and unceasingly act. The sinner must do all in his power to apply the prevenient grace, which is the source of the awakening, to the redemption of his soul; for without the sinner's own co-operation, the work of sanctification will not be accomplished. In order, then, to render the effect of awakening persistent, it is necessary to keep the memory of it continually in the soul, and to connect with it all that follows. We see, therefore, how great an obstacle is frivolity, which never looks back, but only considers the present or the future; and for that reason the sanguine temperament, while more readily awakened for a moment, is more difficult to impress lastingly; choleric natures are touched easily and deeply, the melancholy lastingly, and the phlegmatic with difficulty. The strength of the awakening is measured by the inward pains of conscience, but cannot be estimated by the outward tears or demonstrations, partly on account of differences in temperaments. Sanguine and choleric subjects will be more demonstrative than phlegmatic or melancholy while under the same force of awakening.

—Krell, N.-T. Handsöder, s. v. See also Conviction; Revival.

Awi (aw') is, marti'a, perforator, Sept. brithros), an instrument for boring a small hole (Exod. xxii, 6; Deut. xv, 17). Considering that the Israelites had recently withdrawn from their long sojourn in Egypt, there can be no doubt that the instruments were the same as those of that country, used by the sandalmakers and other workers in leather (Wilkinson, ii, 165). In the above passages the word is employed in reference to piercing the ear as a sign of perpetual servitude, which it seems was a custom common among other Oriental nations (Petronius, Satyr. 102), and it was the practice in Lydia, India, and Persia to perforate the ears of boys dedicated to the service of the gods (Xen. Anab. iii, 1, 31; Plutarch, Sympos. ii, 1, 4). See Servant.

Axe. Several instruments of this description are so discriminated in Scripture as to show that the Hebrews had them of different forms and for various uses. (1) ἀρχηγός (so called from chopping), which occurs in Deut. xiv, 5; xx, 19; 1 Kings vii, 7; Isa. x, 15; ἐξίνον, Matt. iii, 10; Luke iii, 9; corresponding to the Lat. secare. From these passages it appears that this kind was employed in felling trees (comp. Is. x, 84), and in hewing large timber for building. The conjecture of Gesenius, that in 1 Kings v, 7, it denotes the axe of a stone-mason, is by no means conclusive. The first text supposes a case of the head slipping from the handle in felline a tree (comp. 2 Kings viii, 5). This would suggest that it was shaped like fig. 3, which is just the same instrument as our common hatchet, and appears to have been applied by the ancient Egyptians to the same general use as we do. The reader is reminded of the contrivance of the Egyptians (wanting in this) of fastening the head to by thongs. (2) ἀρχηγός, ma'atsud (a hewing
Ancient Egyptian Axes, Cleaver, and Adze. From the British Museum.

The most common use of the axe, as is well known, is to cut down trees; hence the expression in Matt. iii, 10, and Luke iii, 9, "the axe is laid at the root of the trees" (comp. Silius Italicus, 10; also Virgil, Aen. vi, 180; Isa. x, 35). That trees are a general symbol of men is well known. See FOREST; TREE. (See also Ezek. xxvi, 8; Dan. iv, 7, 8; Matt. vii, 19, xii, 33; Psalms i, 3; Ezek. xi, 1, 2). What John Baptist therefore refers to is probably the excision of the Jewish nation. But there is a force in the preposition used here which escapes the ordinary reader: the expression πρὸς τὴν μίαν τῶν διόρθων καταργεῖ, denotes that it had already been struck into the tree preparatory to felling it, and now only awaited the signal for the utter vengeance of Heaven. The axe was also used as the instru-ment of decollation, to which there is allusion in Rev. xx, 4, "The souls of them that were beheaded for the testimony of Jesus," literally, "cut with an axe." Hence the axe becomes a symbol of the divine judgments. Sometimes it is applied to a human instrument, as in Isa. x, 15, "Shall the axe boast itself against him that heweth therewith?" i.e. Shall the proud king of Assyria boast himself against God, whose instrument he is to execute his purpose? In Jer. ii, 20, the army of the Medes and Persians is most probably intended, as elsewhere the instrument of God's vengeance is called a sword, a rod, a source (see also Jer. xlvii, 22). By axes, which were a part of the insignia of the Roman magistracy, was denoted the power of life and death and of supreme judgment. Axes were also used in war (Sidonius, Carm. Ep. iv, 347; Horace, Od. iv, 4; Carm. Secul. 54; Virgil, Aen. ii, 490). Axes were used in sacrifices; hence called the axe of the Hierophant. These are seen on various coins (Smith's Hist. of Coins. Ant. s. v. Securitis).

Axe. See ABALON.

Aixoromus (Αἰξορόμος), given by Josephus (Ant. x, 8, 6) as the son (or successor) of Iasus, and father (or predecessor) of Philides, in the list of the Jewish high-priests, apparently instead of Jehoiada (q. v.). See HIGH-PRIEST.

Axe occurs only in 1 Kings vii, 22, 28, as a trans-
lation of ḫ, yad, hand, in the phrase יָדָּם, hand, in the phrase יָדָּם, hand, in the phrase יָדָּם; see the gloss to the previous phrase.

Axell, Henry D.D., was born at Mendham, N. J., June 9, 1775, and graduated at Princeton in 1796. In 1797 he removed to New York, and again in 1804 to Gaussa, N. Y., where he kept a classical school. In 1810 he was licensed, and in 1812 called to the Presbyterian Church in Geneva. At the time of his ordination in 1812, his church consisted of 70 members; at the time of his death of about 400. In two revivals his labors had been particularly blessed. He died Feb. 11, 1849. His eldest daughter died a few days after him, and was placed in the same grave.—Sprague, Amada, iv, 455.

Ayah. See Kitrai.

Aydelott, Joseph, a minister of the Methodist Episcopal Church, was born in 1758, and entered the itinerant ministry in the Philadelphia Conference in 1802. After 28 years of active service, he died at Philadelphia, in May, 1854. "Perhaps no man gave a more decided character to the purity and excellence of religious life, as well as his preaching, was living comment upon the doctrines and precepts of Christ, and his Master owned his labors." —Minutes of Conferences, i, 475.

Ayler. See FOAL.

Aylliffe, John, LL.D., fellow of New College, Oxford; degraded and expelled for the publication of a work said to contain scandalous aspersions, entitled, "The Ancient and Present State of the University of Oxford" (2 vols. 8vo, 1714), taken, in fact, chiefly from Wood's Athenæ. He also published Paragoni Juris Canonicæ Anglicani, 1726, and a "New Pandect of the Roman Civil Law" (Lond. 1734, fol.), one of the most elaborate works in English on the civil law. No other particulars are recorded of him.

Aylmer, John, bishop of London, born in 1521, of a good family, in Norfolk. He studied at Oxford and Cambridge, but chiefly at the latter; and after leaving the university was appointed tutor to the celebrated Lady Jane Grey. In 1553 he was made archdeacon of Stow, but on the accession of Queen Mary was obliged to leave England, and retired to Zurich. In 1563 he became archdeacon of Lincoln, and in 1565 appointed one of the bishops in the see of London. Several persons have been as vigorously opposed to the Puritans as to the Romanists; and unhappily, amid many excellencies of character, he had a persecuting spirit. On more than one occasion his severity was rebuked by the privy council. In the case of a clergyman named Benison, who was imprisoned by Aylmer for a supposed irregularity in regard to his marriage, the bishop was desired by the privy council to make him compensation, lest in an action for false imprisonment he should recover damages which would touch his lordship's credit. By the Puritans Aylmer was ridiculed in pamphlets, scandalous reports were actively circulated to his injury, and frequent complaints of his conduct were made to the privy council. Aylmer would gladly have exchanged into a more retired diocese, but none of his plans for this purpose succeeded; and he was still bishop of London when he died on June 3d, 1594. See Maitland, Essays on the Reformation; Neal, Hist. of Puritans, i, 224, 265, etc.

Aylworth, James P., a minister of the Methodist Episcopal Church, and one of the fathers of the Oneida Conference, was born in 1788. He entered the ministry in 1822, serving chiefly in Central New York, until his superannuation in 1847. He died in 1848. —Minutes of Conferences.

Aymo. See HAMO.

Aymon, John, a French writer, lived at the close of the 17th and the beginning of the 18th century. He was first a Catholic priest, then left the Roman Catholic Church at Geneva, and married at the Hague. He again returned to the Church of Rome, and in 1706 was put by the Cardinal de Noailles in the Seminary of Foreign Missions. In 1707 he fled to Holland with a manuscript (the original of the Acts of the Council held at Jerusalem in 1672 and 1673), and had it printed at the Hague under the title Monumenta Authenticae de Eglise Greque (1708, 4to), reproduced under the title Lettres et Anecdotes de Caraquer (Amsterdam, 1708). Aymon was judicially pursued by Clement, the librarian of the French king, and in 1709 the States-General ordered the restoration of the manuscript. Aymon wrote also Actes Ecclésiastiques et civils de tous les Synodes Nationaux des Eglises Réformées de la France (Amsterdam, 1705), and general works on the Roman Catholic Church.—Hoefer, Biographie Générale, iii, 900.

Azael (Awel, Awel), the father of Jonathan, which latter was one of those who superintended the repudiation of the Gentile wives after the return from Babylon (1 Esdr. ix, 14); evidently the Azazel (q. v.) of the genuine text (Ex. x, 15).

Azazel (Azazel), one of the Israelites, "sons of Maassai who did not accept the dismission. He and the Gentile wife after the exile (1 Esdr. ix, 84); but the name is apparently an erroneous repetition for the Israel just preceding it (Azareel of Ezra x, 41). See AZAZEL.

Azal (Heb. Atal), Ben, prob. the same as Azel, in pause; Sept. Αζαλι (v. v. Αζαλι), apparently a place near Jerusalem on the east, mentioned only in Zech. xiv, 5, as the limit to which the "ravine" or cleft (Neb.) of the Mount of Olives will extend when "Jo-

zobiah shall go forth to fight." Henderson (Comment. in loc.) regards it as the proper name of a place close to one of the gates on the east side of Jerusalem, to which the cleft of the valley was to extend westward, so as at once to admit those who should flee from the enemy; but this seems too strict a literalism for so figurative a prophecy. First (Urb. Wörterb. s. v.) inclines to identify it with the Beth-εθν of Mic. i, 11. Perhaps the conjecture of Gesenius (Thes. Heb. p. 144) is the most easy way of adoption, that the term be simply an appellativo for Ben, q. d. at the side, i.e. of foot of the mountain, sc. Olivet. The supposition of Schwarz (Pales. p. 185) that it is the present village Azarai, or Bethany (according to him, the Iżal of the Talmud, Mqlīd, v. 6), evidently proceeds from his Jewish prejudices against the account respecting Lazarus in the Gospels. See ENSOEL.

Azazal'ah (Heb. Azazylah, Azazylah, Azazylah, heard by Jeho-

zobiah; Sept. 'Aṣāziyah, the father of Jeshua, which latter was one of the Levites that subscribed the sacred covenant after the exile (Neh. x, 9). B. C. ante 410.

Azaephion (Aseaphion), given in 1 Esdr. v, 83, as the first named of the family heads of the "sons of Solomon's servants" that returned from Babylon; apparently the same as the Asevireon (q. v.) of the genuine text (Ezra ii, 55), where the Heb. has the article, אֲשֶׁר, has-Sopherh.

Azaara (Azaraq), one of the heads of the "temple servants," said to have returned from the exile (1 Esdr. v, 81); but the genuine text (Ezra ii, 49) has no such name at all.

Azar'ai (Neb. xii, 36). See AAREEL.
AZAREEL (Heb. Azare'el, מַעֲרֵיָּל, helped by God), the name of five men.

1. (Sept. ʼΩσαρί ly. Esa') One of the Benjamite scribes and archers that repaired to David at Ziklag (1 Chron. xxv, 6). B.C. 1054.

2. (Sept. ᾮσερ ρί l v. Ἀσερί) The head of the eleventh division of the musicians in the Temple, consisting of himself and eleven others of his family (1 Chron. xxv, 18; called Uzziah in ver. 4). B.C. 1014.


4. (Sept. ᾮσερ ρί l) An Israelite, one of the descendants of Bani, who denounced the Gentile wife whom he had married on the return from Babylon (Ezra x, 41). B.C. 435.

5. (Sept. ᾮσερ ρί l v. ᾮσηρ ρί, ᾮσηρί) Son of Ahazai and father of Amasai, which last was one of the chiefs of the 128 mighty men of the priests who served at the Temple under the supervision of Zabdiel, on the restoration from Babylon (Neh. xi, 18). B.C. cir. 440. He is probably the same with one of the first company of priests who were appointed with Ezra to make all circuits of the newly completed walls with trumpets in their hands (Neh. xii, 48, where the name is Anglicized "Azariel"). B.C. 446.

Azari'ah (Heb. Azar'iyah, עֲזָרִיָּה, helped by Jehovah), answering to the German name Gottfried, also in the prolonged form Azeray'ah, עֵזָרָיָּה, 1 Kings iv, 2, 5; 2 Kings xv, 6, 8; 2 Chron. xv, 1; xxvi, 2; xxii, 6; xxiii, 11, 17, 20; xxviii, 12; xxix, 12; xxxi, 10, 13, Sept. 'Azeriya and 'Azeria, a very common name among the Hebrews, and hence borne by a considerable number of persons mentioned in Scripture, especially in the families of the priests of the line of Eleazar, whose name has precisely the same meaning as Azariah. It is nearly identical and is often confounded with Ezra, as well as with Zerubbah and Seraiah. See also AZARIAH.

1. Apparently the only son of Ethan, the grandson of Judah (1 Chron. ii, 8). B.C. 1856.


3. A person named as a son of the high-priest Zadok, and an officer in the cabinet of Solomon (1 Kings iv, 2). B.C. cir. 1000. He is perhaps the same, however, with No. 6 below.

4. A son of Nathan and captain of King Solomon's guards (1 Kings iv, 5). B.C. cir. 1000.

5. A prophet who met King Asa on his return from a great victory over the Cushite king Zerah (2 Chron xv, 1, where he is called the son of Oded, but Oded simply in ver. 8). See ASA. B.C. 930. He powerfully stirred up the spirit of Asa, and of the people of Judah and Benjamin, in a brief but pithy prophecy, which has been preserved, to put away all idolatrous worship, and to restore the altar of the one true God before the porch of the temple. Great numbers of Israelites from Ephraim, and Manasseh, and Simeon, and all Israel, joined in the national reformation, to the great strengthening of the kingdom; and a season of rest and great prosperity ensued.—Smith, s. v.

6. A high-priest, son of Abimelech and father (grandfather) of Johanan (1 Chron. vi, 9), perhaps the father of Amariah, who lived under Jehoshaphat, king of Judah (2 Chron. xix, 11). B.C. ante 912. See HOM-PIER.

7. One of the sons of King Jehoshaphat (2 Chron. xxii, 2, where the name is repeated, as if he had two sons of this name). B.C. post 912.

8. Otherwise called AHAZIAH (q. v.), king of Judah (2 Chron. xxii, 6).

9. Son of Jeroham, who joined Jehoiada in his pious efforts to restore the worship of the Temple, and put down the usurpation of Athaliah (2 Chron. xxiii, 1). B.C. 877.


11. A person named as son of Johanan and father of another Amariah, a high-priest (1 Chron. vii, 10, 11), whom some suppose the same as Zechariah, son of Jehoiada, who was killed in the reign of Josiah of Judah (2 Chron. xxxiv, 20-22). In Ezra vii, 3, either his or a former person's father is called Mesaroth. B.C. cir. 609. See HIGH-PRIEST. From the date he appears to be the same with the high-priest who opposed King Uzziah (q. v.) in offering incense to Jehovah (2 Chron. xxvi, 17, 20). B.C. 781.

12. Otherwise called ZEZZIAH (q. v.), king of Judah, (2 Kings xiv, 21; xv, 1, 6, 7, 8, 17, 23, 27; 1 Chron. iii, 12, etc.).

13. A son of Johanan and chief of the tribe of Ephraim, one of those that protested against enslaving their captive brethren of Jerusalem during the reign of Ahaz (2 Chron. xxviii, 12). B.C. 739.

14. A Levite, son of Zephaniah and father of Joel (1 Chron. vi, 86). In ver. 24 he is called UZIAH, the son of Uriel and father of Shaul. It appears from 2 Kings xiv, 21, that his son Joel lived under Hezekiah. B.C. ante 726.

15. A high-priest in the time of Hezekiah (2 Chron. xxxi, 10, 13). B.C. 726. He seems to be the same incorrectly called AIHETH in 1 Chron. vi, 11, 12. He appears to have co-operated zealously with the king in that thorough purification of the Temple and restoration of the Temple services which was so consequent an event in Hezekiah's reign. He especially interested himself in providing chambers in the house of the Lord in which to stow the tithes, and offerings, and consecrated things for the use of the priests and Levites, and in appointing overseers to have the charge of them. The maintenance of priests and Levites, and the maintenance of the Temple services depended entirely upon the supply of such offerings, whenever the people neglected them the priests and Levites were forced to disperse themselves to their villages, and so the house of God was deserted (comp. Neh. x, 36-39; xii, 27-50, 44-47).—Smith, s. v.

16. The son of Hilkiah and father of Seraiah, which latter was the last high-priest before the captivity (1 Chron. vi, 13, 14; ix, 11; Ezra vii, 1, 8). B.C. cir. 600.

17. One of the "loud men" who rebelled Jeremiah for advising the people that remained in Palestine after the expatriation to Babylon not to retire into Egypt, and who took the prophet himself and Baruch along with them to that country (Jer. xxiii, 2-7). B.C. 587.

18. The Hebrew name of ABEDNEGQ (q. v.), one of David's three friends who were cast into the fiery furnace (Dan. i, 7; iii, 9). He appears to have been of the royal lineage of Judah, and for this reason selected, with Daniel and his two other companions, for Nebuchadnezzar's especial service. The three children, as they were called, were remarkable for their beauty, and wisdom, and knowledge, and intelligence. They were no less remarkable for their piety, their strict adherence to the law of Moses, and the steadfastness of their faith, even in the face of death, and their wonderful deliverance. B.C. 583. See DANIEL.

19. One of the nobles who returned from Babylon (Neh. vii, 7; xii, 39), and joined in the oath of fidelity to the law (x, 2), and assisted in interpreting it to the people (viii, 7). His father's name was Maaseiah, and he repaired that part of the wall of Jerusalem opposite his house (iii, 23, 24). In Ezra ii, 2, he is called SERRAH. B.C. 538-534.

Azari'as (Ἀζαρίας, the Greek form of Azariah), the name of several men in the Apocrypha.

1. The last named of the "sons" of EMMEN (rather HARRIM) among the priests who promised to renovate their Gentile wives after the captivity (1 Esdr. ix, 21);
evidently the Uzziah (q. v.) of the true text (Exra x, 21).
1. One of the nobles stated to have supported Ezra on the right while reading the law to the people (1 Esdr. ix, 48); but the genuine list (Neh. viii, 4) does not contain this name.
2. One of the priests who expounded the law on the same occasion (1 Esdr. ix, 48); the Azariah (q. v.) of the Heb. text (Neh. viii, 7).
3. The son of Helcias and father of Seraias in the genealogy of Ezra (2 Vulg. 4 Esdr. l, 1); the Azariah (q. v.) of the Heb. lineage (Ezra vii, 1).
4. The son of Helcias and father of Seraias in the genealogy of Ezra. He is mentioned by the angel Raphael (Tobit viii, 12; vi, 6, 13; vii, 8, 9, 12).
5. The name (Song of 3 Children, ver. 2, 26, 60) of Abednego, Daniel's companion in trial, i. e. Azariah (q. v.) of Dan. i, 7. He is mentioned by this Greek appellation also in 1 Macc. ii, 50, and by Josephus (Ant. x, 10, 1). See DANIEL, ADDITIONS To.
6. One of the generals under Judas Maccabæus (1 Macc. v, 19); he was defeated by Gorgias near Jamnia (1 Macc. v, 56, 60; Josephus, Ant. xili, 8, 2 and 4).

A'azāz (Heb. Az'āz, אֶזָּעַז, strong; Sept. Ἀζω'ατ, v. r. Ὄζω'ατ), the son of Shema and father of Bela, a Reubenite (1 Chron. vi, 8). B.C. apparently ante 47.

Azazel [so Milton] (Heb. Az'āzel, אֶזְאזֵל, strong; Sept. Αζω'ατ, v. r. Ωζω'ατ), a word of doubtful interpretation, occurring only in the ordinance of the festival of expiation (Lev. xvi, 8, 10, 26).
1. Some contend that it is the name itself of the goat sent into the desert. So Symmachus ρηγός ἀπροχέμονος, Aquila ρηγός ἀπολογεμένως, Vulgate hircus emissarius; but not the Septuagint (for γρα ἀποτομητικώς, in ver. 8, as by no means to be explained, with Theodoret and Cyril, by γρα ἀποτομητικώς, nor the Mishna (for the expression נַחַלְנָה רַכְבּ, hircus emissarius, of Yoma, iv, 2; vi, 1, 2, is only added as a gloss on account of the occurrence of נָחַלְנָה in the Heb. text).
   It should also be observed that in the latter clause of Lev. xvi, 10, the Sept. renders the Hebrew term as if it was an abstract noun, translating נַחַלְנָה by γρα ἀποτομητικώς. Buxtorf (Heb. Lex.) and Fuglius (Crurici Sacri in loc.), in accordance with this view of its meaning, derived the word from נַחַלְנָה a goat, and נַחַלְנָה to depart. To this derivation it has been objected by Bochart, Winer, and others, that נַחַלְנָה denotes a scape-goat. It is, however, alleged, that the word applied in this manner was common in Gen. xxx, 22, etc.
   But the application of נַחַלְנָה to the goat itself involves the Hebrew text in insuperable difficulties. In ver. 10, 26, the azazel clearly seems to be distinguished as that for or to which the goat is let loose. It can hardly be supposed that the prefix which is common to the designation of the two lots should be used in two different meanings, if both objects were beings.
2. Some have taken Azazel for the name of the place to which the goat was sent. (1) Aben-Exra quotes the words of an anonymous writer referring to it as a hill near Mount Sinai. Vatinius adopts this opinion (Critici Sacri, in Lev. xvi). (2) Some of the Jewish writers, with Le Cerf, consider that it denotes the cliff to which the goat was taken to be thrown down. So Pseudo-Jonathan, Saadia, Arabs Erpenius and Jarchi, interpret a hard or difficult place (comp. Mishna, Yoma, vi, 6). (3) Bochart (Hieroz. i, 749 sq.) regarded the word as a pluralis fractus signifying desert places, and understood it as a general name for any fit place to which the goat might be sent. This has the approbation of Hengstenberg (Prod. et Mem. p. 136). Geuenius remarks that the pluralis fractus, which exists in Arabic, is not found in Hebrew. Moreover, on this interpretation the context (ver. 10) would contain a palpable tautology, for the goat was to be sent to Azazel in the wilderness. Moreover, no such place

as Azazel is elsewhere mentioned; and had it been a mountain, "would not have been omitted.
3. Many of those who have studied the subject very closely take Azazel for a personal being to whom the goat was sent. (1) Gesenius gives to נטז the same meaning as the Sept. has assigned to it, if ἀποτομητικός is to be maintained in its usual sense. In this case also, so designated he supposed to be some false deity who was to be appeased by such a sacrifice as that of the goat. He derives the word from a root unused in Hebrew, but found in Arabic, نَتْزَ, to remove or take away (Heb. Lex. s. v.). Ewald agrees with Gesenius, and speaks of Azazel as a demon belonging to the pre-Mosaic religion. (2) But others, with scarcely less perspicacity, interpret it as an evil spirit, who is himself the devil himself. So, among the rabbins, Menahem, who mentions the four arch-demons Sammael, Azazel, Machel, and Machazeel. In Sirr. Eliezer, c. 46, it is stated that Azazel, for the propitiation of which the goat was let loose, is the same demon with Sammael (compare Eisenmenger. Entw. Judasjud. ii, 157; Zohar, od Gen. ii, in Castell, Opp. Posth. p. 390). In the apocryphal book of Enoc, Azazel (not Azazel) is among the chief of the spirits by whose doctrine and influence the earth was corrupted (viii, 11; x, 12; xiii, 1 sq.; xxv, 9); and among the Greek writers the same name (Azazel, Αζω'ατικά) occurs (Fabric. Cod. supscript. i, 104); sometimes as Αζω'ατικος, but this by other demon, Αζω'ατος); and in Syrian authors (Cod. Nazar. i, 240) it is the name of an evil spirit otherwise called Barbag. The same title (Ἀζω'ατικά) among the Gnostics signified either Satan or some other demon (Epiphan. Hier. 54); on which account Origen (contra Cirta. vi, p. 363, ed. Soden) supposes that when in the passage of Leviticus in question, to understand the devil as meant. From the Jews and Christians, the word passed over to the Arabsians (see Reland, De Rel. Mohammed. p. 189); and so, in later magical treatises, Azazel and Azathl are reckoned among the genii that preside over the elements. Among the moderns this view has been copiously illustrated by Spencer (De legibus Hebræorum ritualibus, iii, diss. 8, p. 1039-1085), and has been assented to by Rosenmüller (od Lev. in loc.), Ammon (Bibl. Theol. i, 390), Von Cöln (Bibl. Theol. i, 199), Hengstenberg (Christol. i, 1, 36). The following are the arguments used in its support: (a) The contrast of terms ("to the Lord" ) to Azazel in the text naturally presumes a person to be intended, in opposition to and contradistinction from Jebovah.
(b) The desert, whither the consecrated goat of Azazel was sent away, was accounted the peculiar abode of demons (see Isa. xiii, 21; xxxiv, 13, 14; Baruch iv, 35; Tobit viii, 3; Matt. xii, 43; Rev. xvii, 2; Mon. mond. Neonch. iii, 30). (c) This interpretation may be confirmed by the early derivation of the word, i. q. נטז, signifying either strength of God (comp. Gabriel), if referred to a once good but now fallen angel, or power over against God, as applied to a malignant demon. Spencer derives the word from נט' תטס, and נט, explaining it as οἶκος recedens, which he affirms to be a most suitable name for the evil spirit. He supposes that the goat was given up to the devil, and committed to his disposal. Hengstenberg affirms with great confidence that Azazel cannot mean the thing but another name for Satan. He repudiates the conclusion that the goat was in any sense a sacrifice to Satan, and does not doubt that it was sent away laden with the sins of God's people, now forgiven, in order to mock their spiritual enemy in the desert, his proper abode. He explains it by its Hebrew gamsals their excelling triumph. He considers that the title of the rite was Egyptian, and that the Jews substituted Satan for Typhon, whose dwelling was the desert.
On the other hand, this explanation is forbidden by the total absence in the O. Test. of any reference to
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have been in that locality (Josh. xx, 35; 2 Chron. xii, 9; Neh. x, 9), but is most clearly defined as being near Shochoh (that is, the northern one) (see SHOCHOH) (1 Sam. xvii, 1). Joshua's pursuit of the Cenamites after the battle of Beth-horon extended to Azekah (Josh. x, 10, 11). Between Azekah and Shochoh, an easy step out of their own territory, the Philistines encamped before the battle in which Goliath was killed (1 Sam. xvii, 3). It was among the cities fortified by Rehoboam (2 Chron. xii, 9), was still standing at the time of the invasion of the kings of Babylon (Jer. xxxiv, 7), and is mentioned as one of the places re-occupied by the Jews after their return from captivity (Neh. vi, 80). Eusebius and Jerome state (Onomast. s. v.) that there was in their time a town in this quarter called Azahelae, united between Jerusalem and Eleutheropolis, which was probably the same as that mentioned by Joshua (see Reland, Palest., p. 603). According to Schwarz (Palest., p. 102), it is represented by the modern village Tell Eskarah, three miles east of Saphia or Alba Specula; but this appears rather to be from the name Zecharjah (Tell Zarchariah, Robinson's Researches, ii, 249). The notices would correspond better to the present Zawkah, marked on Zimmermann's Map a little to the north-east of Beit-Jibrin (Eleutheropolis); but that is in the hill country, beyond the Jordan, to the south of the city of Jerusalem, which was the boundary of the group in Josh. xv, 35. See Tarn, Van de Velde (Memoirs, p. 101), who states that there must have existed at this site as that of a village on a high hill-top called Albek, about 14 miles N. of Daman, and between 4 and 5 miles E.N.E. of Shuweihke (Robinson, Researches, ii, 342 note).

Azel (Heb. 'Atzel, 'ezel, noble; Sept. 'Ezriel), the son of Eleashah, of the descendants of king Saul, and father of six sons (1 Chron. viii, 57, 88; ix, 43, 44). B.C. considerably post 1037. See Azal.

A'zem (Heb. E'tzem, 'ezem, a bone, in pause 'a'tzem, 'a'tem; Sept. 'Azmus v. r. 'Azmus, 'Azam), a city in the tribe of Simeon, originally included within the southern territory of Judah, in the neighborhood of Bilnah (or Bilhah) and Eltolad (or Tolad) (Josh. xv, 29; xix, 3; 1 Chron. iv, 29), in which last passage it is Anglicized "Ezem," Sept. Bacoam v. r. 'Azam). These notices afford only a slight ground for a conjectural location, perhaps in the plain at the south-west extremity of the tribe, possibly on the ruins on Tell Abuwar (Van de Velde, Megiddo, p. 158). Azay'oth (Asyopot, Vulg. omits), given (1 Esdr. v, 16) as the name of a man whose descendants (or place whose inhabitants), to the number of 102, returned from the captivity; but the original lists have the name Yorah (Ezra ii, 16) or Harim (Neh. vii, 24), and the number 112.

Aze'atha (A'tzatha v. r. 'Aza'ath), given (1 Esdr. v, 15), in connection with Celan, as the name of another man whose descendants (or place whose inhabitants), to the number of 67, returned from the captivity; but the genuine lists (Ezra ii, 16; Neh. vii, 21) have no corresponding names.

Az'agad (Heb. A'segad, 'azagad, strong in fortune; Sept. 'Agged, 'Azegad), the head of one of the families of the Israelites whose descendants, to the number of 1222 persons, returned from Babylon with Zerubbabel (Ezra ii, 12; Neh. vii, 51), and 111 with Ezra (Ezra viii, 13; Neh. x, 5). B.C. ante 586.

Az'i'ah (Heb. A'shia), one of the "temple servants" whose sons returned from the captivity (1 Esdr. v, 31); evidently the Uzza (q. v.) of the genuine texts (Ezra ii, 49; Neh vii, 51).

Az'iel (Lat. id., for the Greek text is lost), the son of Marimuth and father of Amarias, in the genealogy of Ezra (2 [Vulg. 4] Esdr. i, 1); evidently the Aziariah (q. v.) of the Heb. list (Ezra vii, 8).

Az'irah (Heb. A'shira, 'azirah, Sept. 'Otsira), prob. a
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contracted form (1 Chron. xv. 20) of the name JAZI-
xl (q. v.) in the same chapter (ver. 18).
AZIZ'Z (Heb. 'Aziz', יֶזִ italic; strong; Sept. 'Ωζηζ'), an Israelite, one of the descendants of Zattu, who di-
vorced the foreign wife that he had married on the re-
turn from Babylon (Ezra x. 27). B.C. 459.
AZIZ'UZ (AZÏ'ZUZ), a king of Edom, who embraced Jewish customs, and was inspired to marry Drusilla; but she after-
derwise deserted him for Felix (Josephus, Ant. xx. 7, 1, 2).
He died in the first year of Nero (A.D. 54), and
was succeeded by his brother Soemus (Joseph. iib. 8, 4).
AZIM'AVOT (Heb. Asma'vot, עִנָּה, perhaps strong as death; Sept. 'Αυμάω and 'Αυμάω), the name of three
men, and also at place.
1. A Barhumite (or Baharumite), one of David's three
mighty men (2 Sam. xxii. 31; 1 Chron. xi. 39), and
father of two of his famous slingers (1 Chron. xii. 3). B.C. 1061.
2. The second named of the three sons of Jehodeah (1
Chron. vii. 86) or Jarah (ix. 42), a descendant of
Jonathan. B.C. post 1087.
3. A son of Abd, and overseer of the royal treasury
under David and Solomon (1 Chron. xxvii. 25).
B.C. 1014.
4. A village of Judah or Benjamin, and mentioned
in connection with Geba (Neh. ii. 29). Twenty-two
persons resident of this place were enrolled in the
list of those that returned from the captivity at Baby-
lon (Neh. vii. 28), in the first month. The place is
called BEITH-AZIMAVOTH. The corre-
sponding Arabic name Azimut is still found in Palest-
ine, but not in a location corresponding to the one in
question (Robinson's Researches, iii. 102; De Saucy's
Narratives, i. 91). Schwartz (Palest. p. 129) conjectures
that the name of this place may have been derived from
that of the Benjaminite preceding; but he con-
cludes that it was Almeth, Almon, and even Bahurim.
The notices seem to point to some locality in the north-
ern environs of Jerusalem; hence Ritter (Erck. vi, 519) identifies it with Birnem, a village north of
the site of Anathoth (Van de Velde, Memory, p. 291).
AZ'I'MON (Heb. Ahim'on, אָהָיָּם, strong; Sept. 'Αυ-
μων, Διαμων), a place on the southern border of
Pallate, between Hazar-edar (beyond a bend on the
Kerak) and "the river of Egypt" (Num. xxxiv. 4, 5; Jos-
h. xv. 4). The site is perhaps marked by the ruins
on a hill near Wady es-Sharin (Robinson, Researches, i.
296), near the junction of Wady Futeis with Wady Ru-
halbeh [see TARB], about half way between Elusa and Reboheth (Van de Velde's Map). See ORMON.
AZ'NE'CHOTH-TAR'OR (Heb. Ammon-Tabor, אַמָּה
תּוּבָּה, [i. e. summits] of Tabor [comp. Usen-She-
rab, "'Chinloth-Tabor"; Sept. 'Αμνός-τάβιον], a town on
the western border of Naphthali, between the Jordan
and Hukkok (Josh. xii. 34). It is placed by Euse-
bius (Onomat. s. v. 'Αμνοςας) in a plain not far from
Dioscorea. Neither of these notices, however, could
allow a position near Tabor, as the name implies; for
the territory of Zebalon, at least, intervened. See TAR
and TABBOTH. They may, however, be somewhat combined
in a conjunctural locality at the eastern edge of
the plain el-Buttafah, in the vicinity of Kurn Hattin.
AZ'OR (Αζόρ, from 'mzî, to help), one of the patern-
al ancestors of Christ (Matt. i. 13, 14); perhaps the
same with AZIKIMAN (1 Chron. iii. 28). See AZZUR.
AZ'OR, or AZ'ORUS, JOHN, a Spanish theologian,
born in 1588 at Zamora, in Spain, died in 1609. hav-
ing entered the order of the Jesuits, he became pro-
fessor of theology, first at Alcala, and subsequently
in the Jesuit College at Rome. He published his lec-
tures on morai theology under the title Institutiones
Morales. Some of the opinions advanced in this work
produced a considerable sensation. He, for instance,
finds it "probable" that it is allowable for a man who
is threatened by another with a box on the ear to kill
the aggressor. The Dominicans violently attacked this
proposition, but Pope Clement VIII authorized a new
edition of it. Subsequently Pascal resumed the attack
in his Lettres Provinciales, in which the "probabil-
ism," or the doctrine of probable opinions, of which
Azorius is one of the authors, is severely censured.
Notwithstanding these attacks, the work of Azorius
had a large circulation in Italy, in Spain, and in
France, and was recommended by Bossuet to his
priests. The Institutiones have frequently been pub-
lished at Venice, Cologne, Rome, Lyons, and other
places.— Hoefer, Biographie Générale, iii, 935.
AZ'O'TUS (AZÔ'TUS, the Grecized form (Acts vii.
40; so 1 Mac. iv. 15; v. 68; x, 77, 78, 88; xi, 4, xii.
34, xvi, 10) of the name of the city ASH'DOD (q. v.).
AZ'O'TUS, MOUNT (AZÔ'TOS or Ωτος; or Ωτος un-
used; Vulg. mon. Azotus), a spot to which, in the battle
in which Judas Maccabeus fell, he pursued the broken
right wing of Bacchides' army (1 Macc. ix. 19). Jose-
phus (Ant. xii. 11, 1) calls it AZA (Azôts, or Azotta, Αζ-
οτα, according to many MSS.), which Ewald finds in a
mountain west of Birzeit, under the form ATURA, the
Philistine Ashdod being, in his opinion, out of the ques-
tion. But it is possible that the last-named encamp-
ment, Ezzas, was at some distance.
AZ' 'IHEL (Heb. 'Azrihel', צָרִיאַהל, help of God),
the name of three men.
1. (Sept. Tişqūr.) The father of Jerimoth, which
latter was phylarch of the tribe of Naphthali under Da-
vid (1 Chron. xxvii. 19). B.C. 1014.
2. (Sept. 'Izqûîah.) One of the valiant heads of
families of the tribe of Manasseh east who were taken
in captivity by the Assyrians as a punishment of their
3. (Sept. 'Izqûîâh.) The father of Seraiah, which
latter was one of the persons ordered by King Jehoiakim
to seize Baruch and Jeremiah, and imprison them for
sending him the roll of threatening prophecy (Jer.
xxxvi. 20). B.C. 665.
AZ'ril'kan (Heb. 'Azrikaim', צַרִיאַקְאִים, help against
the enemy; Sept. 'Ekepaq' and 'Ekepaq, once [2 Chron.
xxvii. 7] Ekepaq), the name of four men.
1. The father of the six sons of Azel, the tribe of
Benjamin (1 Chron. vii. 38; ix. 44). B.C. post 1087.
2. (Josephus, 'Ekepaq, Ant. ix. 12, 1.) The governor
of the king's house in the time of Ahaz, slain by Zichri
an Ephraimite (2 Chron. xxvii. 7). B.C. cir. 738.
3. A Levite, son of Hasabiah and father of Has-
bah (1 Chron. ix. 14; Neh. xii. 15). B.C. ante 536.
4. The last named of the three sons of Neatrim, a
descendant of Zerubbabel (1 Chron. iii. 29). B.C. cir.
404. He is perhaps the same as Azor (q. v.), the son
of Eliakim and father of Sadoc in Matt. i. 13, 14 (see Strong's H.A.R.M. and Expos. of Gospels, p. 16, 17).
AZ'UBAH (Heb. Asazâbâh', צַרִיאַבָּה, deserted), the
name of two women.
1. (Sept. 'Azôbâd v. r. 'Azôbâd.) The first wife of
Caleb, Judah's grandson, by whom he had three sons
(1 Chron. iv. 19). B.C. ante 1000.
2. (Sept. 'Azôbâd.) The daughter of Shilhi and
mother of King Jehoshaphat (1 Kings xxii. 42; 2
AZ'SUR, a less correct mode of Anglicizing (Jer.
xxvii. 1; Ezek. xii. 1) the name AZZUR (q. v.).
AZ'turan (Αζτωρ, v. r. 'Az'tou). The name of a man
whose descendants (or place whose inhabitants), to the
northeast, were stated (1 Esdr. v. 15) to have
returned from the captivity; but the true lists (Ezza
ii. 16; Neh. vii. 21) have no corresponding name.
ASYMITEs (from a negative and ζημ, low), a
title applied by the Greeks to the Western Church,
because it uses unleavened bread in the Eucharist.
The Greek Church has always maintained the use of
AZZAH
Azzah, an unusual (but more correct) mode of Anglicizing (Deut. ii. 23; 1 Kings iv. 24; Jer. xxv, 20) the name Gaza (q. v.).

AZZAN (Heb. Azzon, "זִ֣זָּ֣ן", perhaps a thorn; Sept. O'çaiw v. r. O'çan), the father of Paltiel, which latter was the commissioner from the tribe of Issachar for dividing the land of Canaan (Num. xxxiv, 26). B.C. ante 1618.

AZZUR (Heb. Azzer, "אַ֣זֵּר" and "אַ֣זֶּר", helper), the name of three men. See also Azor.
1. (Sept. 'Azqep). The father of Hananiah of Gibbon, which latter was the prophet who falsely encouraged King Zedekiah against the Babylonians (Jer. xxviii, 1, where the name is Anglicized "Azur"). B.C. ante 595.
2. (Sept. 'Azqep v. r. B'Ezep.) The father of Jazaniah, which latter was one of the leaders of the people whom the prophet in vision saw devising false schemes of safety for Jerusalem against the Babylonians (Ezek. xi, 1, where the name is Anglicized "Azur"). B.C. ante 593.
3. (Sept. 'Azqep.) One of the chief Israelites who signed the covenant of faith with Jehovah on the return from Babylon (Neh. x, 17). B.C. cir. 410.

B.

Baader, Franz Xavier von, a Roman Catholic philosopher of Germany, was born at Munich in 1765, and died there, May 23, 1841. In early life he devoted himself especially to the study of medicine and natural science, and was rewarded for his services in the mining interests of his country by the title of nobility. He established a greater reputation by his lectures and works on philosophy and theology. Though a layman, he was appointed, in 1827, Professor of Speculative Dogmatics at the University of Munich, which chair he retained until 1838, when a ministerial decree excluded laymen from the delivery of lectures on the philosophy of religion. From early youth he had a great devotion to Rationalism, and a great longing for a deeper understanding of the mysteries of the Christian revelation. He studied with particular interest the mystic and theosophic writers, among whom he took especially Jacob Boehme (q. v.) for his guide. After his example, he built up a system of theology and philosophy, which, as all admit, is full of profound and original ideas, though, on the whole, visionary and paradoxical in the extreme. Baader never separated from the Roman Church, but published several works against the primacy of the Pope. His system of philosophy has still (1860) a number of followers, both among Romanists and Protestants. Among his principal works are: *Kongreß über speculative Dogmatik* (Stuttg. 8 vols. 1829-38); *Revision d. Philosopheme der Hegel'schen Schule* (Stuttg. 1839); *D. morgenländische und der abendländische Katholizismus* (Stuttg. 1841). His complete works have been edited, with explicit introductions, by six of his followers, Fr. Hoffmann, Hamburger, Lutterbeck, Otten-Sacken, Schaden, and Schliiter (Baader's *Stimmenleiche Werke*, Leipz. 1850-60, 16 vols.). The sixteenth volume contains a copious general index, and an introduction on the system and the history of the philosophy of Baader, by Dr. Lutterbeck. See also Hoffmann, *Vorrede zu spekulativem Lehre Franz Baaders* (Aschaffenburg, 1836).

BA'AL (Heb. id. בָּאָ֣ל, lord or master), a generic term for god in many of the Syro-Arabian languages. As the idolatrous nations of that race had several gods, this word, by means of some accessory distinction, became applicable as a name to many different deities. See BAAL-BERITH, BAAL-PEOR, BAAL-ZEBUB. There is no evidence, however, that the Israelites ever called Jehovah by the name of Baal; for the passage in Hos. ii. 16, which has been cited as such, only contains the word baal as the sterner, less affectionate representative of husband. It is spoken of the master and owner of a house (Exod. xxvii, 7; Judg. xix, 22); of a landlord (Job xxxi, 30); of an owner of cattle (Exod. xxxi, 28; Isa. i, 8); of a lender of money, i.e. creditor (Deut. xi, 2); also of the head of a family (Lev. xxvi, 4); and even of the Assyrians (or the princes) as conquerors of nations (Isa. xvi, 8). See BAALIM. It also occurs very frequently as the first part of the names of towns and men, e.g. BAAL-GAD, BAAL-HAMON, BAAL-HANAN, etc., all which see in their alphabetical order, and compare BAAL-. As a strictly proper name, and in its simple form, Baal stands in the Biblio for a deity, and also for two men and one village. See also GEBBAAL; KIZLATHI-BAAL; MBABB-BAAL.

Ancient Medals with the Head of Baal.

1. This name (with the article, בֶּנְ בָּאָ‬, ben-Ba'el, Judg. ii, 13; Sept. ב בָּאָ‬ Baal, but also ב Baal, Jer. xix, 5; xxix, 35; Rom. xi, 4) is appropriated to the chief male divinity of the Phoenicians, the principal seat of whose worship was at Tyre, and thus corresponds with ASHERETH, their supreme female divinity. Both names have the peculiarity of being used in the plural, and it seems that these plurals designate either (as Guenius, Thea, s. v. maintains) statutes of the Divinities, or different modifications of the divinities themselves. That there were many such modifications of Baal is certain from the fact that his name occurs with numerous adjuncts, both in the O. T. and elsewhere, as we have seen above. The plural BAALIM is found frequently alone (e. g. Judg. ii. 11; x. 10; 1 Kings xviii, 18; Jer. ix. 14; Hos. ii. 17), as well as in connection with ASHERETH (Judg. xiv. 6; 1 Sam. vii, 4), and with Asherah, or, as our version renders it, "the groves" (Judg. iii. 7; 2 Chron. xxxiiii. 3). There is no difficulty in determining the meaning of the name, since the Hebrews and Canaanites, in the very common name of female divinity, having the meaning lord, not so much, however, in the sense of ruler as of master, owner, possessor. The name of the god, whether singular or plural, is always distinguished from the common noun by the presence of the article (בֶּנְ בָּאָ‬, ben-Ba'el), except when it stands in connection with some other word which designates a peculiar modifi-
cution of Baal. In the Chaldaic form the word becomes shortened into Baal, and hence, dropping the guttural, წწ, Be, which is the Babylonian name of this god (Buxtorf, Lex. Chald. et Talm.; so Gesenius, Forst, Movers; the identity of the two words is, however, doubted by Rawlinson, Herod. i, 247). We need not doubt of the very high antiquity of the worship of Baal. We find his cultus established among the Moabites and their allies the Midianites in the time of Moses (Num. xxii, 41), and through these nations the Israelites were seduced to the worship of this god under the particular form of Baal-peor (Num. xxvi, 9 sq.; Deut. iv, 3). Notwithstanding this the whole subsequent history is in every way one of triumph brought upon them in this instance, the succeeding generation returned to the worship of Baal (Judg. ii, 10-19), and with the exception of the period during which Gideon was judge (Judg. vi, 26 sq.; viii, 30) this form of idolatry seems to have prevailed among them up to the time of Samuel (Judg. x, 1; 1 Sam. vii, 4), at whose rebuke the people renounced the worship of Baalim. Two centuries pass over before we hear again of Baal in connection with the people of Israel, though we can scarcely conclude from this silence that his worship was altogether abandoned. We know that in the time of Solomon the service of many gods of the surrounding nations was introduced particularly that of Ashtoreth, with which Baal is so frequently connected. However this may be, the worship of Baal spread greatly, and, together with that of Asherah, became the religion of the court and people of the ten tribes under Ahaz, king of Israel, who, partly through the influence of his wife Jezebel (q. v.), the daughter of the Sidonian king Ethbaal, appears to have made a systematic attempt to suppress the worship of God altogether, and to substitute that of Baal in its stead (1 Kings xvi, 31-33; xvii, 19, 22). And though this idolatry was occasionally put down (2 Kings iii, 2; x, 29), it appears never to have been permanently or factually abolished in that kingdom (2 Kings xvii, 16). In the kingdom of Judah also Baal-worship extensively prevailed. During the short reign of Ahaziah and the subsequent usurpation of his mother Athaliah, the sister of Ahaz, it appears to have been the religion of the court (2 Kings vii, 27; comp. xi, 10), as it was subsequently under both kings Ahaz (2 Kings xvi, 8; 2 Chron. xxviii, 2), and Manasseh (2 Kings xx, 3).—Smith.

The worship of Baal among the Jews appears to have been appointed with much pomp and ceremonial. Temples were erected to him (1 Kings xvi, 26; 2 Kings xi, 18); his images were set up (2 Kings x, 26); his altars were very numerous (Jer. xi, 18), being erected particularly on lofty eminences [see HIGH-PLACE], (1 Kings xvii, 20), and on the roofs of houses (Jer. xxxii, 29); there were priests in great numbers (1 Kings xviii, 19), and of various classes (2 Kings x, 19); the worshippers appear to have been arrayed in appropriate robes (2 Kings x, 22; comp. Lucian, De Deis Syr., 50). His priesthood (the proper term for which seems to be ἄρματος, 3ar Matt, so called from their black garments) were a very select and numerous body (1 Kings xviii, 19), and were divided into the two classes of prophets and of priests (unless the term "servants," which comes between these words, may denote a third order—a kind of Levites, 2 Kings x, 19). As to the rites by which he was worshipped, there is no doubt (according to the most ancient version of the book, which is expressed, lid, about the altar, and, when they prayed, were not an- swered, as was the case with knives and blood, as among the peoples of Belon (Lucan Pharm. i, 565; Tartull. Apologi. ix; Lactant. Divin. Inst. i, 21).—We also read of homage paid to him by bowing the knee, and by kissing his image (1 Kings xix, 18; comp. Cicero, in Verres, iv, 45), and that his worshippers would swear by his name (Jer. xii, 16)._Kittel, Smith. See ETIBAAAL.

Throughout all the Phoenician colonies we continually find traces of the worship of this god, partly in the names of men, such as Ather-bol, Asdru-bol, Han-ibol, and still more distinctly in Phoenician inscriptions yet remaining (Gesenius, Mon. Phoen. passim). Nor need we doubt to regard the Babylonian Bel (Isa. lxvi, 1) or Belus (Herod. i, 181) as essentially identical with Baal, though perhaps under some modified form. Rawlinson distinguishes between the second god of the first triad of the Assyrian pantheon, whom he names provisionally Bel-Ninmrod, and the Babylonian Bel, whom he considers identical with Melrodach (Herod. i, 510 sq.; 521 sq.). Traces of the idolatry symbolized under it are even found in the British Isles, Baal, Bel, or Bel being, according to many, the name of the principal deity of the ancient Irish; and on the tops of many hills in Scotland there are heaps of stones called by the common people "Bel's hair," which it is supposed that are supposed to have been offered in early times (Statistical Account of Scotland, iii, 108; xi, 621). See ETIBAAAL.

The same perplexity occurs respecting the connection of this god with the heavenly bodies as we have already noticed in regard to Ashthoroth. Creuzer (Symb. et Myth. der Märtyrer (Phén. i), 251) says that Baal was to be the Sun-god; on the other hand, the Babylonian god is identified with Zeus by Herodotus, and there seems to be no doubt that Bel-Merodach is the planet Jupiter (Rawlinson, Herod. i, 512). On the whole, Baal probably represents properly the sun, and, in connection with Astarte, or the moon, was very generally worshiped by the idolatrous nations of Western Asia, as representing the great generative powers of nature, the former as a symbol of the active, and the latter of the passive principle. Traces of this tendency to worship the principal luminaries of heaven appear frequently in the history of the Israelites at a very early period, before Sabianism as such was distinctly established (Exod. xx, 4; Deut. iv, 19; xvii, 8; 2 Kings xxiii, 11). Gesenius, however (in his Thesur. Heb.), contends that Baal was not the sun, but the planet Jupiter, as the guardian and giver of good fortune; but the view of Münster (in his Religion der Babylonier) seems to be the most tenable, that, whereas he does not possess the astrological character of this worship, still maintains that, together with and besides that, there existed in very early times a cosmological idea of the primitive power of nature, as seen in the two functions of generation and conception or parturition, and that the sun and moon were the fittest representatives of these two powers. It is quite likely that in the case of Baal, as well as of Ashtoreth, the symbol of the god varied at different times and in different localities. Indeed, the great number of names with which the name of Baal is found is a sufficient proof of the diversity of characters in which he was regarded, and there must no doubt have existed a large number of persons in the worship. It may even be a question whether in the original notion of Baal there was reference to any of the heavenly bodies, since the derivation of the name does not in this instance, as it does in the case of Ashthoroth, point directly to them. If we separate the name Baal from idolatry, we see, according to its meanings, an allusion simply to the highest deity in the worship. With this the idea of productive power is naturally associated, and that power is as naturally symbolized by the sun; while, on the other hand, the idea of power and arrangement and rule, and so of prosperity, is naturally suggested by the word, and in this mythological sense as the blood-god of Jupiter. In point of fact, we find it in the Baal answering to all these notions, e. g. Brēt
BAAL

Balamem (Plut. Per. v, 267) "Lord of the heavens;" בַּלּוֹמֵה, Baal-Hamon (Gesenius, Mon. Pharn. p. 849), the Sun-Baal (comp. the similar name of a city in Cant. vii, 11); בַּלּוֹמָה, Baal-Gad, the name of a city (Josh. xi, 17), q. d. Baal the Fortune-bringer, which god may be regarded as identical with the planet Jupiter. Many more compounds of Baal in the O.T. occur, and among them a large number of cities, which are given below. There has recently been discovered among the ruins of a temple on Mount Lebanon an inscription containing the name בַּל-מָרְאֶה, the first part of which is evidently identical with the Phoenician Baal, which has been worshipped still under the title of "the god of dancing" (Biblioth. Sacra, 1843, p. 559 sqq.). Dr. Wilson, when at Damascus, obtained the impression of an ancient scarabaeus, on which was carved an inscription, in the old Phoenician alphabet, containing the name בַּל-מָרְאֶה, "to wall" of Baal. (Lawes of Bible, ii, 276. See BAALIM.)


3. (Sept. Baal v. r. Beil ell and even Yowl.) A Reubenite, son of Reba and father of Beerah, which last was one of the ten sons of Jesse who were slain at Eleutherah by Tiglath-Pileser I. (1 Chron. vii, 5). B.C. ante 738.

4. (Sept. Baal.) A place in the vicinity of Ain and Ashan, inhabited by the Simeonites (1 Chron. iv, 38); probably the same elsewhere (Josh. xix, 8) called BAALATH-Beer (q. v.). See BAAL.

Baal or Baal (Heb. בָּשָׁל, בָּשָׁל, i. e. Baal), a geographical word occurring as the prefix or suffix to the names of several places in Palestine (see those following, nota Bene-Baal). Gesenius has expressed his opinion (Thes. Heb. p. 225, col. a) that in these cases it has no reference to any worship of the god Baal at the particular spot, but merely expresses that the place "possesses" or contains something special denoted by the other part of the name, the word Baal bearing in that case a definite synonymy with that of Beth (q. v.). See BAAL-TAMAR, etc. Without contradicting this conclusion, some reasons may be mentioned for reconsidering it. See BAALIM.

1. Though employed in the Hebrew Scriptures to a certain extent metaphorically, and there certainly with the force of "possession" or "ownership," as in the "house of Baal" (I Kgs. i, 5), etc. (Gen. xxxvii, 19), etc., Baal never seems to have become a naturalized Hebrew word, but frequently occurs so as to betray its Canaanite origin and relationship. Thus it is several times employed to designate the inhabitants of towns either certainly or probably heathen, but rarely, if ever, those of one undoubtedly Hebrew. It is applied to the men of Jericho before the conquest (Josh. xxiv, 11); to the men of Shechem, the ancient city of Hamor the Hivite, who rose to recover the rights of Hamor's descendants long after the conquest of the land (Judg. ix, 2, 51, with Ewald's commentary, Gesch. ii, 445-447), and in the account of which struggle the distinction between the "lORDS" (יְהוָּה) of Shechem and the "men" (הָעָם, Hebrew relative) of Amelech is carefully maintained. It is used for the men of Kelah, a place on the western confines of Judah, exposed to all the attacks and the influences of the surrounding heathen (1 Samuel xxiii, 11, 12), for Urijah the Hititte (2 Sam. xi, 26), and for others (Isa. xvi, 8, etc.). Add to this the consideration that if Baal forms part of the name of a person, we must not identify the name with that of the Hebrew alteration, as Jerubbaal for Jerub-Baal; Melibechoth for Melib-ba'al; Shebosheth for Esb-baal, and others. In Hos. ii, 16, a remarkable instance is preserved of the distinction, noticed above in connec-

tion with the record of the revolt at Shechem, between the heathen Baal and the Hebrew Jah: "At that day, saith Jehovah, men shall call me 'Jah,' and shall call me no more 'Baali,'" both words having the sense of "my husband."

2. Such places called by this name, or its compounds, as can be identified, and several of which existed at the time of the conquest, were either near Phoenicia, or Baal-gad, Baal-hermon, Belmaros (of later times), or in proximity to some other acknowledged seat of heathen worship, as Baal-meon and Bamoth-Baal, near Baal-poer; or Kirjath-Baal and Baal-tamar, connected with Gibeon and Bethel (see Dem., "Der Baal in d. Hebr. Eigenennamen," in der Zeitschr. d. deutch. geword. Gesellsch. 1862, iv, 72 sqq.).

3. On mentioning the once Baal forms part of the names of places which we elsewhere discover to have been elevated spots, spots in which the worship of the Cannanites delighted. Thus Baal-hermon is elsewhere called "Mount Baal," and Baal-perazim is (very probably) "Mount Perazim." Baalath-beer, too, is called in the parallel lists Ramath (i. e. "height"). Compare the Vulgate rendering of Baalath in 1 Chron. xiii, 6, "ad collem Carathariam," also Baalath (Josh. xv, 11).

4. There is the consideration of the very deep significance with which the name of Baal must always have been invested in the Israelitish and still more in the predecessors in the country—for those who venerated and those who were commanded to hate him. Surely this significance must have been sufficient to prevent that portentous name from becoming a mere alternative for a term which, like Ben- (q. v.), was in the commonest daily use.—Smith, s. v.

5. The most significant form in which this compound word occurs is its use as an element (in a manner common to all the Semitic languages) in proper names, like-el (בָּשָׁלות) and Jah (יְהוָּה) of the Hebrew; sometimes at the end, e. g. Eth-baal (יֵשׁ בָּשָׁל), Meri-baal (מֵר בָּשָׁל), Esh-baal (יָשׁ בָּשָׁל), Jerub-baal (יְרֵעַ בָּשָׁל), etc. (which see severally); at other times at the beginning, e. g. Baal-hamon (יְהוָּה הַמָּרְאֶה), Baal-gath (יְהוָּה אֲגַת), and in some instances the heathenish "Baal" has supplanted the corresponding Jewish sacred name, e. g. El-kods (יִהוָּה כּוֹדֵס), 2 Sam. v, 16 = Beel-kods (בֶּל בָּשָׁל), 1 Chron. iv, 7. This was a frequent method of formation in Phoenician proper names, as appears from those occurring in classical Biblical and Biblical history; and is clearly inscriptions on coins, e. g. Itbeal (יִתֵּבַל), "with Baal," Gerb. i, 2), Bathbeal (בָּשָׁל), "daughter of Baal," Carth. 8), Ribkembaal (רַיבּכֶּל בָּשָׁל), "sage of Baal," Numid. i, 2), Ribkhbaal (רַיבּכֶּל בָּשָׁל), the same by assimilation of the ב, ב, i, 3), Ribkembeal (רַיבּכֶּל בָּשָׁל), the same with the insertion of the relative prex "i, ב, i, 2), Jeshbaal (יֶשֶׁבַל), "desire of Baal," Cit. 26), Jaascherbaal (יֶאֵשֶׁר בָּשָׁל), "enriched by Baal," Numid. v, 1), Malikbaal (מַלְיַכְבָּשָׁל), "ruled by Baal," Malt. iii, 1), Mezbbaal (יְמָצֶב בָּשָׁל), "kindled by Baal," Numid. i, 4), Morbaal (מְר בָּשָׁל), "made by Baal," i, 3), Mouttohaal (מוֹטָש בָּשָׁל), "given by Baal," i, vii, 1), etc. (see Gesenius, The. Heb. p. 224, b.—Fürst, s. v. See Name.

Ba'alah (Heb. בַּלָּאָה, בַּלָּאָה, mistres, cirelts), the name of two cities and of one mountain. See also BAYAF.

3. (Sept. Baalath v. r. Beol.) A city in the southern part of Judah, mentioned in connection with Beer-sheba and Imm (Josh. xxv, 29), apparently the same elsewhere called BAALAH (Josh. xix, 5), also BILBAH, and assigned to Simeon (2 Chron. iv, 29). In the first-named passage it forms part of the preceding name Bizlithah-Baalath. See BIZLITHAH.
BAALBEK

2. (Sept. Budzl v. r. Baalas, but omits in 1 Chron.) A city on the northern border of Judah (Josh. xv. 10), between Bethel and Jerusalem (q.v.) (Josh. xvi. 9; 1 Chron. xiii. 6), otherwise called a city of Judah (2 Sam. vi. 2). In Josh. xvi. 60, and xviii. 14, it is called Kirjath-Baal. From the expression "Baal which is Kirjash-jearim" (comp. "Jebusi, which is Jerusalem," xviii. 28), it would seem if Baalas were the earlier or Canaanite appellation of the place.

3. (Sept. יבש Budzl v. r. יבש, etc.) A mountain "on the N.W. boundary...between Shiron and Jabnool" (Josh. xv. 11), usually regarded as the same with Mount Jearim (ver. 10), from the neighboring Kirjash-baal; but erroneously (see Keil, Comment. in loc.), for the direction in the text requires a location more westerly, apparently at the modern Tell Hermes (Van de Velde, Mop). See TIRE.

*Ba'alath* (Heb. Ba'alath), מָצִיתָ הָאָרֶץ, another form of the name Baalath; Sept. Baalatha (v. r. Τιθικάν in Josh.), but Baalatha v. r. Balas in 2 Chron., a town in the tribe of Dan, named with Gebbethon, Gath-ribbon, and other Philistine places (Josh. xix. 44), apparently the same that was afterward rebuilt by Solomon (1 Kings ix. 18; 2 Chron. viii. 6). Many have conjectured this Baalatha to be the same as Baalbek (so Schwarz, Puelet, p. 62); but in that case it must have lain in northernmost Dan, whereas the possession was restored to that tribe in its territory wholly in the south near Judah; and many years before the migration (recorded in Judg. xviii) which gave Dan a northern territory. Correspondingly, Josephus places the Baalatha of Solomon (which he calls Bileth, Balzì) in the southern part of Palestine, near Gezer or Gezer (Ant. viii. 6, 1), within the territory which would have belonged to Dan had it acquired possession of the lands originally assigned to it. The Jerusalem Talmud (Sanhedr. 1) affirms that Baalatha lay so near the line of separation between Dan and Judah that the fields only were in the former tribe, the buildings being in the latter. Schwarz, however (Puelet, p. 138 note), disputes this position; the statement seems to have reference to the post-exilic distribution of Palestine, by which Judah gave name (Judæa) to the entire neighborhood, including Benjamin as well as Dan and Simeon, an arrangement evidently growing out of the earlier division into two nations (the south corresponding to Judah, and Israel); Van de Velde is probably correct in identifying the site with that of Dar Bâlût, on the high southern shore of Wady Kerma, about half way between Jaffâ and Nahalou; but he distinguishes this from the Baalatha of Solomon, assigning only the insufficient reason that this locality is not situated near a highway where a fortified place would be required (Memor. p. 291).

*Ba'alath-beer* (Heb. Ba'alath Beer, מָצִית הָאָרֶץ, Baalath of [or having] a well; Sept. Baalatba v. r. Bealâ), probably the same as the Baal of 1 Chron. iv. 38, a city of Simeon; mentioned in connection with Ramath-Negeb, or Southern Ramah (Josh. xix. 8; comp. 1 Sam. xxx. 27), in such a manner as to make them identical (so the Sept. B תְּרוֹמָת וֹאֶלִים; Vulg. Baalath-Beerramoth). See Ramath. It is also the same with the Bealath (q.v.) of Judah (Josh. xv. 24). Other sacred wells in this parched region were the Beer-lahai-roi, the "well of the vision of God;" and Beer-sheba, the "well of the oath." See Beer.

BAALBEK, a city of Cœle-Syria, celebrated for its superb ruins yet extant of an ancient temple of the sun, and supposed by many to be the site designated by the later beacon "House on the Forest of Lebanon" (1 Kings vii. 2; x. 17; 2 Chron. iii. 5). We are also informed that among those parts of Palestine which were unsubdued by the Hebrews at the death of Joshua was "all Lebanon towards the sun-rising from Baal-gad, under Mount Hermon, unto the entering into Hamath" (Josh. xiii. 5). This position of a site between Baalbek and Hamath has been often presumed as resulting from that of the temple of Baalbek, which some have reached, that it is no other than the place which, from a temple consecrated to the sun that stood there, was called by the Greeks Helipolis, i.e. city of the sun; and which the natives called and still call Baalbek, a word apparently of the same meaning. The honor of being identified with Baalbek has also been claimed for the Baalbek which Solomon built or fortified; but this claim has already been disposed of (see Baalath); and no weight is to be attached to the local traditions which claim Solomon as the founder of Baalbek, seeing that it is the practice of the natives to ascribe to that great king every grand ancient work of other ages, by which the one is mixed up with the other. It is also to be observed that those who contend for Baalath admit its possible identity with Baal-gad, and hence there are no conflicting claims to adjust. Even those who suppose the Baal-hamon of the Canticles (vii. 11) to be Baalbek, conceive that to be a later name for Baal-gad, and hence the only question that remains is whether Baalbek is not the more ancient name of the place afterward known as Helipolis and Baalbek. Baalbek, in the Syrian language, signifies the city of Baal, or of the sun; and, as the Syrians never borrowed names from the Greeks, or translated Greek names, it is certain that when the Greeks came in contact with the Syrians they found them surrounding some or other signifying "city of the sun," since they termed it Helipolis, which is doubtless a translation of the native designation. Now the question is whether this word has the same meaning as Baal-gad, and, if not, whether any circumstances can be pointed out as likely to occasion the change of name. If we take Baal for the name of the idol, then, as in the case of Baalbek, the last member of the word must be taken as a modifying appellation, not as in itself a proper name; and as God means a mart, a multitude, or a press of people; Baal-gad will mean Baal's crowd, whether applied to the inhabitants, or to the place as a resort of pilgrims. The syllable Baal has precisely the same meaning in the Arabic. If this should not seem satisfactory, we may conclude that Baal was so common an element in the composition of proper names that it is not sufficiently distinctive to bear the stress of such an interpretation, and may rather take it to signify divinity, or any deity (as in natural or artificial combinations) the place where a thing is found. See Baal. According to this view, Baal-gad would mean the place of God. Now Gad was an idol (Isa. lxv. 11), supposed to have been the god or goddess of good fortune (comp. Sept. Τύγγας; Vulg. Fortuna); and identified by the Jewish commentators with the planet Jupiter. See Gad. But it is well known that Baal was identified with Jupiter as well as with the sun; and it is not difficult to connect Baalbek with the worship of Jupiter. John of Antioch affirms that the great temple at Baalbek was dedicated to Jupiter; and in the celebrated passage of Macrobius (Saturn. i. 20), in which Macrobius says that the worship of Jupiter was brought by Egyptian priests to Helios in Syria, he expressly states that they introduced it under the name of Jupiter (sub nomine Jovis). This implies that the worship of Jupiter was already established and popular at the place, and that heliostyles previously was not; and Helios, it would rather seem, was brought into Baalbek to have borne some name referring to Jupiter than to the sun, and may be sure that a name indicative of heliostyles must have been posterior to the introduction of that worship by the Egyptians; and, as we have no ground for supposing that this took place before or till long after the age of Joshua, it could only have been adopted by the people corresponding to Helipolis. But see Baal-gad.

Baalbek is pleasantly situated on the lowest declivity of Anti-Libanus, at the opening of a small valley.
into the plain El-Bekas. Through this valley runs a small stream, divided into numberless rills for irrigation. The place, according to the determination of Maj. Rennell (Geogr. of W. Asia, i, 75), is in N. lat. 34° 1' 30" N., and E. long. 36° 11', distant 109 geog. miles from Palmyra, and 381 from Tripoli. Its origin appears to be lost in the most remote antiquity, and the historical notices of it are very scanty; the silence of the classical writers respecting it would alone seem to imply that it had previously existed under another name. In the absence of more positive information, we can only conjecture that its situation on the high-road of commerce between Tyre, Palmyra, and the farther East, must have contributed largely to the wealth and magnificence which it manifestly attained. It is mentioned under the name of Heliopolis by Josephus (Ant. xiv, 8, 4), and also by Pliny (Hist. Nat. v, 22). Two Roman inscriptions of the time of Antoninus Pius give sanction to the statement of John of Antioc, who alleges that this emperor built a great temple to Jupiter at Heliopolis, which was one of the wonders of the world (Hist. Chron. lib. xi). From the reverses of Roman coins we learn that Heliopolis was constituted a colony by Julius Caesar; that it was the seat of a Roman garrison in the time of Augustus, and obtained the Insiculam from Severus (Ulpian, De Censibus, 9). Some of the coins of later date contain curious representations of the temple (Akersman, Rom. Coins, i, 389). After the age of Constantine the splendid temples of Baalbek were probably consigned to neglect and decay, unless, indeed, as some appearances indicate, they were then consecrated to Christian worship (see Chron. Pasch. p. 303, ed. Bohn; comp. Sozomen, Hist. Eccl. v, 10; Theodoret, Hist. Eccl. iii, 7; iv, 27). From the accounts of Oriental writers Baalbek seems to have continued a place of importance down to the time of the Moslem invasion of Syria (see Ammian. Marcell. xiv, 8). They describe it as one of the most splendid of Syrian cities, enriched with stately palaces, adorned with monuments of ancient times, and abounding with trees, fountains, and whatever contributes to luxurious enjoyment (D’Herbelot, Bibloth. Or. v, v.). On the advance of the Moslems, it was reported to the Emperor Heraclius as protected by a citadel of great strength, and well able to sustain a siege. After the capture of Damascus it was regularly invested by the Moslems, and, containing an overflowing population, amply supplied with provisions and military stores, it made a courageous defence, but at length capitulated. Its importance at that period is attested by the ransom exacted by the conquerors, consisting of 2000 ounces of gold, 4000 ounces of silver, 2000 silk vests, and 1000 swords, together with the arms of the garrison. It afterward became the mart for the rich pilgrimage of Syria; but its prosperity soon received a fatal blow from the caliph of Damascus, by whom it was sacked and dismantled, and the principal inhabitants put to the sword (A.D. 748). During the Crusades, being incapable of making any resistance, it seems to have quietly submitted to the strongest. In the year 1400 it was pillaged by Timour Beg, in his progress to Damascus, after he had taken Aleppo. Afterward it fell into the hands of the Metafeli—a barbarous predatory tribe, who were nearly exterminated when Djezzar Pasha permanently subjected the whole district to Turkish supremacy. In 1750 an earthquake completed the devastation already begun by Mohammedan vandalism.

The ruins of Heliopolis lie on an eastern branch of the mountain, and are called, by way of eminence, the Castle. The most prominent objects visible from the plain are a lofty portico of six columns, part of the great temple, and the walls and columns of another smaller temple a little below, surrounded by green trees. There is also a singular temple of nearly circular form. These, with a curious column on the highest point within the walls (which may possibly have been a clepsydra, or water-dial), form the only erect portions of the ruins. These ruins have been so often and so minutely described by scores of travelers, as well as in many works of general reference, that, since their identification as a Scriptural site is uncertain, a few additional observations only may suffice. The ruins of Baalbek in the mass are appar.
ently of three successive eras: first, the gigantic hewn stones, in the face of the platform or basement on which the temple stands, and which appear to be remains of older buildings, perhaps of the more ancient temple which occupied the site. Among these are at least twenty standing upon a basement of rough stones, which would be called enormous anywhere but here. These celebrated blocks, which in fact form the great wonder of the place, vary from 30 to 40 feet in length; but there are three, forming an upper course 20 feet from the ground, which together measure 190 feet, being severally of the enormous dimensions of 63 and 64 feet in length, by 12 in breadth and thickness (Addison's *Damasculus and Palmyra*, ii, 55). "They are," says Richter (Waldfahrten, p. 281), "the largest stones I have ever seen, and might of themselves have easily given rise to the popular opinion that Baalbek was built by angels at the command of Solomon. The whole wall, indeed, is composed of immense stones, and its resemblance to the remains of the Temple of Solomon, which are still shown in the foundations of the mosque Es-Sakkara on Mount Moriah, cannot fail to be observed." This was also pointed out by Dr. Richardson. In the neighboring quarries (q. v.) from which they were cut, one stone, hewn out but not carried away, is of much larger dimensions than any of those which have been mentioned. To the second and third eras belong the Roman temples, which, being at and about the time of Antoninus Pius, present some of the finest specimens of Corinthian architecture in existence, and possess a wonderful grandeur and majesty from their lofty and imposing situation (Addison, ii, 57). Among the ornaments of these buildings Richter finds confirmation of the following statement of Macrobius: "when the temples are often unequivocally appear. The winged globes surrounded with serpents show that the priests of Baalbek received their ideas of divinity from On, the Heliope- 

pia of Egypt." Speaking generally of these remains, Burckhardt says, "The entire view of the ruins of Palmyra, when seen at a certain distance, is infinitely more striking than those of Baalbek; but there is not any one spot in the ruins of Tadmor so imposing as the interior view of the temple of Baalbek" (Syria, p. 13). He adds that the architecture of Baalbek is richer than that of Tadmor. Mr. Addison remarks that "the ruins, though so striking and magnificent, are, nevertheless, quite second-rate, as compared with the Athenian ruins, and display in their decoration none of the bold conceptions and the genius which characterize the Athenian architecture." The present Baalbek is a small village to the east of the ruins, in a sad state of wretchedness and decay. It is little more than a heap of rubbish, the houses being built of mud and sun-dried bricks. The population of 5000 which the place is said to have contained in 1751 is now reduced to barely 2000 persons; the two handsome mosques and fine serai of the emir, mentioned by Burckhardt, are no longer distinguishable; and travelers may now inquire in vain for the grapes, the pomegranates, and the figs in abundance which used to abound (Iken, Disert. de Baal Hamon et Baal-Gad, in Disert. Philologico-Theolog. i, 136; Wood and Dawkins, Ruins of Baalbek, Lond. 1757; Pococke, Description of the East, ii, 106-113; Maundrell, Journey from Aleppo to Jerusalem, p. 134, 139; Volney, Voyage en Syrie, ii, 215-230; Thesprot, Cosmographe, bk. vi. ch. xiv.; Schubert, Reise in das Morgenland, Erlangen, 1841; see also Rosenmuller, Biblical Geography, ii, 252-257; Thomson, Land and Book, i, 350-361; Kelly's Syria, p. 256-256; Smith's Dict. of Class. Geog. s. v. Hellas and Syria)—Kitto, s. v. *Baal-Gad*.

Ba'll-be'th (Heb. *Ba'al Berith*), בָּעָל בֵּרִית, covenant-lord; Sept. Baal'bamid *V. r. Bria' baalhineq;* Judg. ix. 4) is the name of a god worshipped by the people of Shchem (Judg. viii, 30), who, on account of the constitution of the name, has been compared to the Περίος of the Greeks, and the Latin Deus Fidius. Bochart and Creutzer think that this name means "God of Berith;" but, whether or not the name of that town is to be recognised in the Berothah of Ezek. xlvii, 46, there is hardly any ground for their opinion. Gleiser (i, 162) considers the name equivalent to "Baal in covenant with the idolaters of Israel." The meaning, however, does not seem to be the god who presides over covenants, but the god who comes into covenant with the worshippers. In Judg. ix. 46, he is called simply "the Berith" (ברית בָּעָל). We know nothing of the particular form of worship paid to this god. See *Baalim*.

Ba'ël of Judah (Heb. *Ba'alayeh Yehud th*, בָּעָל יְהוּדָה, lords or cities of Judah; Sept. and Vulg. render ei οἱ γείτοναι 'Ivdoalling, or Joda), a city in the tribe of Judah, from which David brought the ark into Jerusalem (2 Sam. vi. 2). It is elsewhere called Baalah (q. v.), and was still better known as Kvir'ath-je'arim (1 Chron. xiii, 6).

v. t. Balagva, once [Josh. xiii, 5] Galgal, a city of the Canaanites, perhaps in the valley of Lebanon, at the source of the Jordan and foot of Mount Hermon, whose kings were taken and put to death by Joshua, but the city itself remained unsubdued in his day (Josh. xvi, 17; xii, 7; xiii, 5). It was a place evidently well known at the time of the conquest, as such a place is the most northern (Josh. xvi, 17, xii, 7), or perhaps north-western (xii, 5, Hamath being to the extreme north-east) point to which Joshua's victories extended. See BAALAM. The words the plain (נְן נְנָה) of Lebanon would lead to the supposition that it lay between the two ranges of Lebanon and Anti-Lebanon, which is still known by the same name El-Bukka'a, and it has accordingly been identified by Iken and others (including Thompson, Land and Book, i, 368) with Balbek (Ritter, Erdkunde, xxvii, 290). See BAALBEK. But against this are the too great distance of Balbek to the north, and the precise expression of the text—under Mount Hermon. The conjecture of Schwarz (Palest, p. 60), supported by Robinson (Researches, new ed. iii, 219), is, that the modern representative of Balad-gad is Banias, a place which long maintained a great reputation as the sanctuary of Pan. See CAESAREA, PHILIPPICA. From its association with Mount Hermon, it would seem to be the same with BAAL-HERMON (Judg. iii, 8; 1 Chron. v, 23).—Smith.

BAAL-GUR. See GUR-BAL.

Ba'al-hamon (Heb. Ba'al Hamon, בַּעַל חָמוֹן, place of multitude; Sept. Balakwv), a place where Solomon is said to have had an extensive vineyard (Cant. viii, 11). Rosenmüller (Allerh. i, ii, 281) conceives that if this Baal-hamon was the name of a place that actually existed, it may be reasonably supposed identical with Baal-gad or Heholiqa; for Hamon was a chief Phoenician god (Davis, Carthage, p. 256, 262), perhaps the Ammon of the Egyptians (see Nah. iii, 8), whom the Greeks identified with Jupiter (Bib. Geogr. ii, 253). We are not inclined to lay much stress on this conjecture (see Iken, Disser. phil. in loc.), which, however, is adopted by Schwarz (Palest, p. 60). The name, called Hamon, in the tribe of Asher (Josh. xix, 28), which Ewald (Comment. in loc.) thinks was the same as Baal-hamon; but there is little probability in this conjecture. The book of Judith (viii, 3) places a Balamon (Balakwv) or Bealomon (Balawv) in central Palestine, and therefrom inferred the mountain of Ephraim, not far north of Samaria. See BAALAM. If it be the same place (see Gesenius, Thes. Heb. p. 225), this vineyard may have been in one of the fat valleys of the drunkards of Ephraim, who are overcome with wine, to which allusion is made in Isa. xxxviii, 1. It appears to have been situated amongst the eminences south-east of Jemini.—Kitto; Smith. See BET-HAGGAN; BAALIM.

Ba'al-hanan (Heb. Ba'al Chanam, בַּעַל חַנָּם, lord of grace, or Baal is gracious), the name of two men.


2. (Sept. Baladam v. r. Baladam.) A Gederite, royal overseer of the olive-trees and sycamore-trees in the low plains under David (1 Chron. xxvii, 28). B.C. 1914. From his name we may conjecture that he was of Canaanitish extraction.

Ba'al ha'sor (Heb. Ba'al Chasar, בַּעַל חָסָר, having a village; Sept. Bealazawv v. r. Balazawv), the place where Abalaom kept his flocks, and held the sheep-shearing feast at which Amnon was assassinated (2 Sam. xii, 23). The Targum makes it the plain of Hazor, and so Ewald (Ger. Gesch. ii, 689); but this locality would be far from that of the above passage, where it is said to have been beside (כִּנְכֵה) Ephraim; not in the tribe of that name, but near the city called Ephraim, which was in the tribe of Benjamin, and is mentioned in 2 Chr. xiii, 19; John xvi, 64. This Ephraim is placed by Eusebius eight miles from Jerusalem on the road to Jericho, and is supposed by Reland to have been between Bethel and Jericho (Palestinae, i, 377). Perhaps Baal-hazor is the same with Hazor (q. v.) in the tribe of Benjamin (Neh. xi, 28), now Am'ar in the vicinity indicated (see Schwarz, Palest. p. 180).

Ba'al-hermon (Heb. Ba'al Chameron, בַּעַל חָמוֹן, lord of Hermon), the name of a city and a hill adjoining.

1. (Sept. makes two names, Baal' Eprw.) A town not far from Mount Hermon, mentioned as inhabited by the Ephraimites in connection with Bashan and Senir (1 Chron. v, 23). It was probably the same as the BAAL-GAD (q. v.) of Josh. xi, 17 (Robinson, Researches, new ed. iii, 409).

2. (Sept. translates φρος τοῦ Ἄρμων, Mount Hermon.) A mountain ( walmart) east of Lebanon, from which the Israelites were unable to expel the Hivites (Judg. iii, 9). This is usually considered as a distinct place from Mount Hermon; but the only one in that region; for doing so is the statement in 1 Chron. v, 23, unto Baal-hermon, and Senir, and [unto] Mount Hermon; but it is quite possible that the conjunction and may be here, as elsewhere, used as an expletive unto Baal-hermon, even Senir, even Mount Hermon. Perhaps this derives some color from the fact, which we know, that this mountain had at least three names (Deut. iii, 9). May not Baal-hermon have been a fourth, in use among the Phoenician worshippers of Baal, one of whose sanctuaries, Baal-gad, was at the foot of this very mountain?—Smith. See BAALIM.

Ba'al-i (Heb. Baalei, בַּעֲלֵי, my lord; Sept. Bealiai), a colder and more distinct title for ha'Bai, which the prophet reproaches the Jewish Church for hitherto applying to Jehovah, instead of the more enduring term L'di (may Baal, which he predicts she would be emboldened to employ when freed from her idolatries (Hos. ii, 16). Some have supposed from this that the Jews had even borrowed the term Baal from the surrounding nations as expressive of sovereign deity, and so applied it to Jehovah; but this is not likely. See BAAL.

Ba'alim (Heb. hab-balaim, בֶּהָב-בָּלָאִים, plural of Baal, with the def. article prefixed; Sept. Baalies), according to most, images of the god Baal set up in temples and worshipped, usually in connection with those of Ashtar (Judg. ii, 11; 1 Sam. vii, 4, etc.); according to others, various forms of Baal (Ort. Dienst der 2 in Israel, Leyden, 1864). See ASHMORETH.

Baal has been the general name for the deity among the Phoenicians and Carthaginians, and is the name of Baal Pachos, ad En. i, 729: "lingua Punica Deus B'al dictur," Isidor. Orig. viii, 11), but with the article (הַבָּאל, "the Baal") BAIIL, distinctively, the chief male divinity (on the fem. 'h B'al, Rom. xi, 4, and often in the Sept., see Winer, New Test. Gr. § 205) of the Phoenician (i. e. proper Sidonian, Syrian, Carthaginian, and colonial Punic) race (hence the syllable 'lehol or lei so often found at the end of their proper names, e.g. 'Lehol or Ethbaal (q. v.), 'A'lehas ('Herod. vii, 78), 'E'nelebaal and M'lebaal (Joseph. Ap. i, 21); also Hannibal, Abibal, Adhbarbal, Hadhrubal, Maharbal, etc. (comp. Fromm, De cultu deor. ex iudaeis, Altorf, 1744-45, p. 17 sq.). Yet that the suffix in these names is not expressive of deity
in general, but only of Baal specifically, appears from a similar use of the titles Melkart, Astarte, etc., in other personal appellations [see generally Münzer, *Reig. d. Karthager*, 2d ed. Kopenha. 1821], like Bel among the Babylonians (for the contraction בֶּל, Bal, for בִּלַּה, Baal, see Gesenius, *Mom. Phra. p. 462*, and the tudes of the *Dikaiopolis* (*of Bel*). From the *Bibl.* p. 510). The apostate Israelites worshipped him (in connection with Astarte) in the period of the judges (Judg. ii, 11, 13; iii, 7; vi, 25 sq.), and the later kings, especially Ahaz (2 Chron. xxvii, 2) and Manasseh (2 Kings xx, 5) of Judah, and Ahab and Hosea of Israel (2 Kings xvi, 31 sq.; xvii, 19 sq.; 2 Kings xvii, 16 sq., 20 sq.; 1 Kings xvii, 1 sq., 6 sq., etc., with but little interruption (2 Kings iii, 2; x, 28; xi, 18). They had temples to him (1 Kings xvi, 32; 2 Kings x, 21 sq.), and altars (Jer. xi, 13) erected especially on eminences and roofs (Jer. xix, 5; xxxii, 29), as well as images set up in his honor (2 Kings iii, 2). Respecting the form of his worship we have very few distinct notices. His priests and prophets were very numerous (1 Kings xvii, 22; 2 Kings x, 19 sq.), and divided into various classes (2 Kings x, 19). They offered this incense to god (Jer. vii, 9; viii, 12; xxxii, 20 sq., etc.), and, clothed in a peculiar costume (2 Kings x, 22), presented to him bloody offerings, including children (2 Kings iii, 2). In connection with these, the priests danced (derisively, "leaped") (1 Kings xvi, 26) around the altar, and gazed themselves with knives (1 Kings xvii, 26) when they did not specifically gain their suit (Propert. ii, 18, 15; Tibull. i, 4, 77 sq.; Lucian, i, 565; Lucian, Des Syr., 50 [Ling. 1729]; Movers, Phthisis, i, 692). On the adoration (q. v.) by kissing (1 Kings xix, 18), see KISS. That this Baal worshipped by the Israelites was the same as the widely famed Tyrin Baal, whom the Greeks called Hercules, admits of scarcely a doubt (Movers, i, 178 sq.), and thus Baal is identified with Melkarth also. The ancients in general compare Baal with the Greek Zeus or Jove (Sanchoniathon, p. 14, ed. Orelli; Augustine, *Quest. in Jud.* 16; Dio Cass. lix, viii, 8), as they still more frequently do the *Bolus* of the Babylonians [*see BAI*], but sometimes identify him with Chronos or Salus (Ctes. ap. Phot. p. 543). Most investigators recognise in him the sun as the fructifying principle of nature (Proclus, *Metaph.,* vol. ii, 297, 1 sq.; *Bibl. Theol.* p. 366 sq.); while Gesenius (Comment. ad *Jer.* ii, 385, and *Theour.* p. 224) interprets the Babylonian Bel and the Phoenician Baal as the principal lucky star of the Asiatic astralogy, i. e. the planet Jupiter. The latter view has the following considerations in its favor:1. With the sacred worship of the Philistines, the usual title of this planet (in Syriac) is *Jeel* (2). A star of good fortune, God, was evidently esteemed a deity in Western Asia (comp. Isai. lxv, 11), and from this the city Baal-Gadoub doubtless had its name (3). In 2 Kings xxi, 5, Baal (יהוה) would seem to be distinguished from the sun as an object of worship; (4) On Phoenician coins likewise the sun-god is commonly named distinctively "Lord of Heaven", *Baylesum* (ץוֹר אֶלֶם) יבָלֶסִים, *Bellemna, i. c. יבָלֶסִים; comp. also Augustine, in *Jud.* 10). The same name (*Balesum*) occurs in Plautus (*Pers.* v, 2, 67). For other reasons for the identification of the Babylonian, Syrian, and Phoenician Baal with the solar deity, see Movers, *Canaan.* ii, 9, 10. Sensenbeil investigated (p. 185 sq.) the relations of this divinity to the other ancient Asiatic deification of the powers of nature, some of which appear in the names Tammuz, Moloch, and Chian (q. v. severally). Without tracing these out minutely, it is appropriate in this connection to specify some of the functions and spheres of activity which Baal, like Zeus among the Greeks, appears to have fulfilled among the Phoenicians, especially inasmuch as the plural form Baaleh is thought by many to be expressive of this multifort development. The following are referred to in the Bible:

1. **Baal-birth** (*בָּאַל בֹּרִית, Covenant-Baal*), corresponding to the *Zeit* ιδροος, *Dewa Fidius,* of the Greek and Roman mythology. He was worshipped in this capacity in a special temple by the Shechemites (Judg. viii, 29; ix, 4, 46); among whom, however, there were also resident (Judg. i, 28; 2 Kings xxvii, 28. Bochart, *Cananae.* xvii, p. 859), whom Creuzer (*Symbol. ii,* 87) follows, renders the name "Baal of Berytus" (comp. also *Steph. Byz.* s. v. *Beproq,* like the titles Baal of Syria (*בָּאַל בָּרִית*, Baal of Taras (*בָּאַל תָּרוֹס*), found in inscriptions. As the Heb. name of Berytus (q. v.) accords with this title (*בָּאַל בָּרִית*), and a deity of a alliance or contracts might well be requisite to the polity of the Phoenicians (in whose territory this city was incised in the midst of &c.), as an interpreter of Movers (p. 171), with which Bertheau (on *Judg.* ix, 4) accords, namely "Baal with the league is formed" (comp. Gen. xiv, 3; Exod. xxiii, 82; xxxiv, 12 sq.), gives a signification not altogether inapposite. See *Baal-Birth.*

2. **Baal-Zebub** (*בָּאַל צֶבּוּב, Fly-Baal*; the Sept. construes the latter part of the name differently, *יֵרֵעַי יִבּ דָּבָי בֹּדָי אָפִירָבִים*; but Josephus thinks the name has the meaning of a great and powerful deity of the Philistines at Ekron (2 Kings i, 2, 3, 10), corresponding to the *Zeis* αἰσθόμενος *μηνιάς* (Pausan. v, 14, 2; viii, 26, 4) and *Dewa Mygrios* or *Mygroides* (Plin. x, 40; xxxi, 29) of the Greeks and Romans (Salmas. Exerc. p. 9 sq.; Creuzer, *Symbol.* ii, 467; iv, 392; Hitzig, *Philo.* p. 818), and to the *Hercules Mygrius* (*mηνιάς*) of other notices (Solin. c. 7; Clem. Alex. *Protept.* p. 11, ed. Syll.). Flies (and gnats) are in the East a much greater annoyance than with us (comp. Bochart, *Hier. iii.* 346 sq. See FLY). From this explanation of Baal-Zebub only Hug has of late disserted (Freud. *Zeitschr.* vii. 104 sq.); and this, in so far as he clings to the benign and savage deity of the dung-beetle (*carabaeus pallidus*), worshipped also in Egypt (as a symbol of the world's gods), rests on many uncertain assumptions, and is therefore improbable. (For other interpretations, see the *Exeg. Hamb.* d. A. T. ix, 2 sq.) See *Beezebub.*

3. **Baal-Phoros** (*בָּאַל פּוֹרֹס, *Priapem-Baal*, or simply *Peor* (*פּוֹרִס*), was the name of a god of the Moabites (Num. xxxv. 1 sq.; xxxi, 16; Josh. xxii, 17), apparently worshipped by the prostitution (perhaps proceeds of the hire) of young girls (whence, according to the rabbins, the name, from *פּוֹרַס, pa'ar*, to *fructose*, i. q. to deprive of virginity, comp. Jonathan, *Targ.* on Num. xxxv. 1), probably corresponding to the Roman *Piasio* (see Jerome, ad *Hos.* iv, 14) and *Muta* (Creuzer, *Symbol.* ii, 976). If the above rabbinic significance of the title be correct, he would seem to have given name to Mt. Peor, where the Israelites entered Israel by Jeepol (1 Kings xvi, 16 sq.), to the place where was the seat of his worship; but it is more likely that the title was borrowed from the hill (q. d. "ravin") as a distinctive epithet (Movers, p. 667) for his form of worship in that locality (see Creuzer, *Symbol.* ii, 85). Jerome (in *Juvin.* i, 12) considers this deity to be *Beshanah* (q. v.): Winer, i, 118. See *Baal-Phoros.*

4. The deity styled emphatically the *Baal* (*בָּאַל, q. d. "the great lord"), whose worship was transferred into Israel by Jezebel (1 Kings xvi, 16 sq.), was apparently the god with whom the Greek * HERKULES* (2 Mac. Iv, 18, 20) in appellation was Melkart ("king of th..."
Tyro, or Haroed ("merchant," he being supposed to be a great navigator), which the Greeks corrupted into a resemblance to their own Ἰφύλαρχος, and under the name of the "Tyrian Hercules" he was much celebrated (Pliny, *Hist. Nat.* xxxvi, 5; Arrian, *Exped. Alex.* ii, 16). When Herodotus was in Egypt he learned that Hercules was there regarded as one of the primeval gods of that country, and being anxious to obtain more explicit information on the subject, he undertook a voyage to Tyre. The priests there informed him that the foundation of the temple was coeval with that of the city, which they said was founded 2300 years before that time. It was in honor of this god that the Carthaginians for a long time annually sent the tenth of their income to Tyre (Herod. ii, 44). The account of the Baal of Jechabel and Athaliah agrees with this Hercules, since the representation of Scripture (1 Kings xix, 18) is the same with that of Diodorus Siculus (ii, 10), that the fire was always burning on his altar, the priests officiated barefooted, and kissing was among the acts of worship (Cicero, in *Terren*, iv, 43). Many representations of the Tyrian Hercules appear exact on coins, of which there are two specimens in the British Museum. The first was found in the island of Cosynia (now Pantelleria), which belonged to the Tyrians; the other is a Tyrian coin of silver, weighing 214½ grains, and exhibits a very striking head of the same idol in a more modern and perfect style. One of the figures of the date is obliterated, but it is thought that the complete date may have given 84 B.C. See HERCULES.

5. In addition to the above, Forst (*Heb. Handwörterbuch*, s. v.) enumerates the following as local or special attributes of Baal. (a) *Baal-gad* (בַּאַל-גָּד, q. d. Luck-Baal), the epithet of Baal as bringing good fortune, like the luck-dispersing star Jupiter; and thence with the name of a city (Josh. xvi, 17; xxii, 7; xviii, 3) at the foot of Mount Hermon (Jebel esh-Sheik), in which neighborhood was also situated the city Baal-Hermon (1 Chron. v, 23). See *Baal-gad*. (b) *Baal-hamon* (בַּאַל-הָמוֹן, q. d. Heat-Baal), the title of the Phoenician Baal, as representing the vivifying warmth of nature, like the Egyptian Amon (Sun-god) [see *AMON*] and thence given to a city in Samaria (Cont. viii, 11), where his worship may have been practised. See *Baal-hamon*. (c) *Baal-chashor* (בַּאַל-חַשְׁוָר, q. d. village-protecting Baal), the epithet of Baal as the tutelary deity of Hazor (q. v.); then the name of a city in the vicinity of Ephraim or Ephron (2 Sam. xiii, 22; 2 Chron. xiii, 19). See *Baal-hazor*. Baal-Hazor is repeatedly named among the Phoenicians as the guardian divinity of towns, e.g. "Baal-Tyre" (בַּאַל-תְּיוֹר, Malt. i, 3), "Baal-Tarsus" (בַּאַל-תָּרָס, on coins of that city), "Baal-Libya" (בַּאַל-לִיָּבָה, Zelc Aji, Numid. iv, 1), etc. See *Baal-* (d) *Baal-chermon* (בַּאַל-כֶּרֶמ, q. d. Hill-Baal). i.e. Baal as the protector of Mount Hermon, in a city near which his worship was instituted: thence applied to the city itself (1 Chron. v, 23), near Baal-gad (q. v.). That part of Hermon (q. v.) on which this town lay is called (Judg. iii, 3) Mount Baal-Heron (q. v.). See *Baal-hermon*. (e) *Baal-iron* (בַּאַל-יוֹם, q. d. heaven-dwelling Baal), i.e. Baal as associated with the hill of Baal or Saturn, supposed to be in the seventh heaven, as the term divine "habitation" ( вместить) often signifies (Deut. xxvi, 15; Ps. lxviii, 6), and thus equivalent to the later Baal-zebul (בַּאַל-צָעָל, lord of the celestial dwelling, i.e. "prince of the power of the air"), and the Phoenician *Baalmeqam* (בַּאַל-מֵקרָם, lord of heaven), as interpreted by Sanchoniathon [p. 14, *Kinon onomast.*] in *Augustae* in loc. *Judg.* (version codice), whence the name of the place *Beth-baal-meqam* (בֵּית בַּאַל-מֵקרָם, q. d. "house of Baal") so called apparently as the presiding deity of the mountain *Percasim* (q. v.), an eminence famous for an ancient victory ([Isa. xxviii], 27), and probably a seat of his worship; and hence applied in this form to the place itself (2 Sam. v, 20; 1 Chron. xiv, 11), in the same way as Hermon and Peres above, and at length Lebanon itself, as mountains representing great natural features. See *Baal-perazim*. (f) *Baal-tephron* (בַּאַל-תֶּפְרֹון, i.e. Typhon-Baal), the name of Baal as the opposing genius of cosmical order (comp. *Typhon*, the north, i.e. the dark, cold quarter), or the ruling spirit of winter. This was an Egyptian phasis of the divinity, and the name was transferred from one to the other by the.google.com. See *Baal-bazeleth*. (g) *Baal-tamar* (בַּאַל-תָּמָר, q. d. palm-stick-Baal, comp. *Jer.* v, 5), is Baal the phalus of Bacchus, or the scarce-trumpus in the melon-patches (see the apocryphal explanation in Baruch vii, 70), and thence assigned to a city in the fertile meadow near Gibeah (Judg. xx, 35), called in the *Onomast.* Beth-Tamar. See *Baal-tamar*. On the subject generally, see (in addition to the works above referred to) Selden, *De Dies Syriae*; Perizonius, *Origines Rabb., Bullmann, *Ueb. Kronos*, in *Abhandl.* d. Berlin. *Akad.* 1814, 1815; Buttmann, *Mythol.*; Gesenius, in *Ersch's Encyk.* viii; Stuhlf, *Reig.* d. hebr. Volker d. Oriente; Metzger, in Paulli's *Bibl. Quellen d. künstlichen Wintermythen*; *Baal-Hermon*; *Movers,* in *Ersch's Encyk.* xxxvii. See *Baal*. 

*Ba'il-sis* (Heb. *Ba'al-sis,* prob. for בַּאַל-סִיס, son of evolutions; Sept. Βαύλος τ. βαλεοσα; and even Βαύλος; Vulg. *Baalus*), king of the Ammonites about the time of the Babylonian captivity, whom Johanan and his fellow-generals reported to Gedaliah, the viceroy, as having sent Ishmael to assassinate him (Jer. xi, 14). B.C. 587. Some MSS. have *Baalis* (בַּאַלִיס), and so Josephus (בַּאַלִיס, *Ant.* x, 9, 8). 

*Ba'el-me'ôn* (Heb. *Baal melod,* בַּאַל-מֵלוֹד, lord of dwelling; Sept. γελοτός, but in Chron. *Baal-meôn* v. *Balelmus,* and in Ezek. omits; otherwise *Baal-Meôn,* Jer. xviii, 28, and *Baal-Meôn*, Jer. xxvii, 28; *Baal-Meôn*, a town in the tribe of Reuben, which lay beyond the Jordan, or at least one of the towns which were "built" by the Reubenites (Num. xxxii, 38), and to which they "gave other names." Possibly the "Bith." (q. v.), which is added to the name in its mention elsewhere, and which sometimes superseded the "Baal." (q. v.), is the original name, with changes referred to. See BAALIM. It is also named in 1 Chron. v, 8, and on each occasion with Nebo.
In the time of Ezekiel it was in the possession of the Moabites, and under that prosperous dominion evidently had become a place of distinction, being noticed as one of the cities which are the "glory of the country" (Ezek. xxv, 8). The ancient town of Jericho (Onomast. s. v. Bēlμαθω, Balmen) it was still a vast large village called Balmanso, 9 miles distant from Heshbon (Ibýςος, Ebusus), near the "mountain of the hot springs," and reputed to be the native place of Eliah. At the distance of two miles south-east of Heshbon (Ezr. viii, 64) from the ruins of a place called Myran, or (as Dr. Robinson [Researches, iii. Append. p. 170] corrects it) Mā'is, which is doubtless the same; so Schwarz, Main (Palæst., p. 227). In Num. xxxii, 3, apparently the same place is called Berea, perhaps by an error of the copyists or by contraction. —Kitto; Smith.

Ба́л-пе́р'ор (Heb. Бa'ál Pœr", יִבְנֵי יִבְנֵי הָעֲל, "lord of Peor", or sometimes only יִבְנֵי יִבְנֵי הָעֲל, "Peor, respectively represented in the Sept. by Βασιλεύς and Παράσια) appears to have been properly the idol of the Moabites (Num. xxx, 1-9; Deut. iv, 3; Josh. xxii, 17; Psa. civ, 28; Hos. ix, 10); but also of the Midianites (Num. xxxi, 15, 16). It is the common opinion that this god was worshipped by obscene rites, and from the time of Jerome downward it has been usual to compare him to Bel and Baal (Ezek. xxv, 9). In the days of Eusebius and Selden and J. Owen (De Dies Syriæ, i, 5; Theol. Syræanæ, v, 4) seem to be the only persons who have disputed whether any of the passages in which this god is named really warrant such a conclusion. The narrative (Num. xxv) seems clearly to show that this form of Baal-worship was connected with licentious rites. The least that the above passages express is the fact that the Israelites received this idolatry from the women of Moab, and were led away to eat of their sacrifices (comp. Psa. civ, 28); and it is possible for that sex to have been the means of seducing them into the adoption of their worship, without the idolatry itself being of an obscene kind. It is also remarkable that so few authors are agreed even as to the general character of these rites. Most Jewish authorities (except the Targum of Jonathan on Num. xxxv) represent his worship to have consisted of rites which are filthy in the extreme, but not lascivious (see również Pasner, i, 7, 7; Pasner, p. 19, the fullest collections of Jewish testimony on this subject). Without laying too much stress on the rabbinical derivation of the word "Baal, kisius, i. e. "apercer hymnwm virginem," we seem to have reason to conclude that this was the nature of the worship. This is, moreover, the view of Creuzer (ii, 411), Winer, Gesenius, Fürst, and almost all critics. The reader is referred for more detailed information particularly to Creuzer's Symboliek and Movers' Phönizier. The identification of Baal with the sun [see Baal] as the generative power of nature confirms the opinion of the lascivious character of this worship. Peor is properly the name of a mountain [see Peor], and Baal-Peor was the name of the god worshipped there. Some identify this god with Chemosh (q. v.). —Kitto. See BAALIM.

Бa'ál-пeр'аsиm (Heb. Бa'ál Per'asim, בַּעַל פְּרָזֵי, having rents; Sept. [at the first occurrence in S. I.]. Baal Peoris [v. r. Peoris], the scene of a conflict of the Philistines over the possession of a great destruction of their images, and so named by him in a characteristic passage of exulting poetry—"I Jehovah hath burst (גָּזַב) upon mine enemies before me as a burst (גָּזַב) of waters." Therefore he called the name of that place 'Бa'ál-per'asim," i. e. "burns or destructions (2 Sam. v, 20; 1 Chron. xiv, 11). The place and the circumstance appear to be again alluded to in Isa. xxviii, 21, where it is called Мoasc Perazim. Perhaps this may indicate the previous existence of a high-land or sanctuary of Baal at this spot, which would lend more point to David's exclamation (see Gesenius, Jes. in loc.). The Sept. render the name in its two occurrences respectively "Ερώνα θανάσων καὶ Δαμνος θανάτων, the latter an instance of retention of the original word and its explanation side by side; the former uncertain. See PERAZIM. It is important as being the only one with the prelix Baal [see BALL] of which we know the circumstances under which it was imposed; and yet even here it was rather an opprobrious application of a term already in use than a new term. It is not improbable that the site has been near the valley of Rephim, west of Jerusalem; perhaps identical with the modern Jebel Aby (Van de Velde, Map). See PERAZIM.

Бa'áл-шaлишa (Heb. Ba'ál Shalishah, בֶּן-יִבְנֵי הָעֲל, "lord of Shalishah, or having a third; Sept. Baalshalisha v. r. Baalshali and Baelshali), a name placed only in 2 Kings iv, 42, as that from which the man came with provisions for Eliah, apparently not far from (the Ephraimites) Gilgal (comp. v, 36). It was doubtless in the district of Shalishah (q. v.) which is mentioned in 1 Sam. ix, 4; but whether it took its name thence, or from some modification of the worship of Baal (q. v.), of which it was the seat, is uncertain. See BAALIM. Eusebius and Jerome describe it (Onomast. Basilaeand, Bethesda, where the frequent interchange of the term Baal, Beth, and Bethabara, as in De Dies Syriæ, v, 4 (Bala) 193 sq.). Selden and J. Owen (De Dies Syriæ, i, 5; Theol. Syræanæ, v, 4) seem to be the only persons who have disputed whether any of the passages in which this god is named really warrant such a conclusion. The narrative (Num. xxv) seems clearly to show that this form of Baal-worship was connected with licentious rites. The least that the above passages express is the fact that the Israelites received this idolatry from the women of Moab, and were led away to eat of their sacrifices (comp. Psa. civ, 28); and it is possible for that sex to have been the means of seducing them into the adoption of their worship, without the idolatry itself being of an obscene kind. It is also remarkable that so few authors are agreed even as to the general character of these rites. Most Jewish authorities (except the Targum of Jonathan on Num. xxxv) represent his worship to have consisted of rites which are filthy in the extreme, but not lascivious (see especialmente Pasner, i, 7, 7; Pasner, p. 19, the fullest collections of Jewish testimony on this subject). Without laying too much stress on the rabbinical derivation of the word "Baal, kisius, i. e. "apercer hymnwm virginem," we seem to have reason to conclude that this was the nature of the worship. This is, moreover, the view of Creuzer (ii, 411), Winer, Gesenius, Kurst, and almost all critics. The reader is referred for more detailed information particularly to Creuzer's Symboliek and Movers' Phönizier. The identification of Baal with the sun [see Baal] as the generative power of nature confirms the opinion of the lascivious character of this worship. Peor is properly the name of a mountain [see Peor], and Baal-Peor was the name of the god worshipped there. Some identify this god with Chemosh (q. v.). —Kitto. See BAALIM.

Бa'áл-тaмár (Heb. Бa'ál Tamār, בֵּן-יִבְנֵי הָעֲל, "place of palm-trees; Sept. Baal Tzamīt, a place near Gibeah, in the tribe of Benjamin, where the other tribes fought with the Benjamites (Judg. xx, 85). It was doubtless called as being located on the sanctuaries or groves of Baal. See BAALIM. The palm-tree (יַפְרָם) of Deborah (Judg. iv, 5) was situated somewhere in the locality, and is possibly alluded to (Stanley, Palest., p. 145). Eusebius and Jerome (Onomast. s. v. Baselāmā, Baalshamār) call it Bethamar (Bēthāmā, Bethamari), thus affording another instance of that interchange of Beth and Baal which is also exemplified in Baal-Belshalishah and Baelshali. The notice (ib.) which corresponds to the present ruin site Erkah, about three miles N.E. of Jerusalem (Van de Velde, Map), on a ravine running toward Anthoth (Robinson, Researches, ii, 315 note).

Бa'áлтa (Бa'алтa, prep. fem. of Baal), another name apparently for the Syrian Taimus, the chief female deity of the Phoenicians, the Ashtaroth of the O. T. See ASHTARTE.

Бa'áл-зeбüb (Heb. Бa'ál Zebūb, בֵּן-יִבְנֵי הָעֲל, "lord of Baal, or Baal, my lord") occurs in 2 Kings i, 2, 3, 16, as the god of the Philistines at Ekron, whose oracle Ahaziah sent to consult. Though such a designation of the god appears to us a kind of mockery, and has consequently been regarded as a term of derision (Selden, De Dies Syriæ, p. 375), yet there seems no reason to doubt that this was the name given to the god by his worshippers, and the plague of flies in hot climates furnishes a sufficient reason for the designation. See FLY. Similarly the Greeks gave the epithet αἰγών to Zeus (Clem. Alex. Protrept. ii, 88) as worshipped at Elis (Pausan. v, 14, 2), the Νοίρας δειος of the Romans (Solin. Polhyist. 1, and Poly. xvi, 6, 84, init.) speaks of a Fly-god Myopeas. The name in the one case is the name of the god himself, it is difficult to suppose that it was not the proper and reverential title of the god; and the more so, as Beelzebul (Βαλζαζόλ) in Matt. x, 23, seems to be the contemptuous corruption of it. See BEELZEBUB. Any explanation, however, of the symbolic sense in which flies may have been regarded in ancient religions, and by which we could conceive how his wor-
shippers could honor him as the god of ships, would appear to us much more compatible with his name than the only sense which can be derived from the Greek parallel. This receives some confirmation, perhaps, from the word of Josephus (Ant. i. 2, 1), who says, “Ahasiah sent to the Ph (rif Mo'as), for that is the name of the shipbuilder (n. brises).” Then the classical idiom would lead us to conclude that all these Baals are only the same god under various modifications of attributes and emblems, but the scanty notices to which we owe all our knowledge of Syro-Arabian idolatry do not furnish data for any decided opinion on this phasis of Baal.—Kitto; Smith. See BAALIM.

Ba‘al-ze‘phon (Heb. Ba‘al Tophôn, יבצ פון, place of Tophôn; Sept. Βασιλευς της Γαλιλαίας, Βασιλειανοῦ, Ant. ii, 15, 1), a town belonging to Egypt, on the border of the Red Sea (Exod. xiv, 2; Num. xxxiii, 7). Forster (Emp. Asi. J. D. Michaelis, p. 28) believes it to have been the same place as Heropolis (Ἑρώπολις), on the western gulf of the Red Sea (Phiny, Hist. Nat. v, 12; Strabo, xvii, p. 836; Ptolem. iv, 5), where Typhon (which Forster makes in Copitc ΔΩΤΩΝ; but, contra, see Rosenmuller, Altertümer, ii, 219), one of the evil genii of the Egyptians, was worshipped. See BAALIM. But, according to Manetho (Josephus contra Apion, i, 26), the name of Typhon’s city was Avaris (Ἀβαρίς), which, some, as Champollion (who writes OYAPI, and renders “causing malaria”; L’Egypte sous les Pharaons, ii, 67 sq.), contend, must be the same as the town which was known to the Egyptians as a stronghold of the Hyksos, both places which were connected with Typhon (Steph. Byz. s. v. Ἰππος). Avaris cannot be Heropolis, for geographical reasons. (Compare, as to the site of Avaris, Brugsch, Geographische Nachrichten, i, 86 sq.; as to that of Heropolis, Lepsius, Chron. d’Égypte, i, 364 sq., and 943, against the two places being the same.) In fact, a thing is known about the situation of Baal-zephon except what is connected with a consideration of the route taken by the Israelites in leaving Egypt, for it was “over against Baal-zephon” that they were encamped before they passed the Red Sea. The supposition that identifies its site with Jebel Deraj or Kulubab, the southern barrier of the mouth of the valley leading from Cairo to the Red Sea, is as likely as any other. See EXOD. From the position of Goshen, and the indications afforded by the narrative of the route of the Israelites, Baal-zephon must have been on the western shore of the Gulf of Suez, a little below its head, which at that time was located by some twenty miles northward of the present head. See GOSHEN; RED SEA, PASSAGE OF. Its position with respect to the other places mentioned is not clearly indicated. The Israelites encamped before or at Phihahiroth, between Migdol and the sea, before Baal-zephon, according to Exodus (xii, 2), while in Numbers Pi-habiroth is described as being before Baal-zephon; and it is said that when the people came to the former place they pitched between Migdol (xxviii, 2); and again, that afterward they departed from before Phihahiroth, here in Heb. Habiritho (v. 8). Migdol and Baal-zephon have therefore been opposed to one another, and the latter behind Phihahiroth, with reference to the Israelites. Baal-zephon was perhaps a well-known place, if, as seems likely, it is always mentioned to indicate the position of Phihahiroth, which we take to be a natural locality. See PHIHARIOOTH.

The name has been supposed to mean “sanctuary of Typhon,” a conjecture not approved by Gesenius (Thea. Heb. p. 225), but by Fürst (Heb. Handb., s. v.). Zephon would well enough correspond in sound to Typhon, had we any ground for considering the latter name to be either Egyptian or Semitic; and even then Zephon in Baal-zephon might not be its Hebrew transcription, inasmuch as it is joined with the Hebrew form פון. Hence many connect Baal-zephon, as a Hebrew compound, with the root פון, to syg, as if it were named from a watch-tower on the frontier like the neighboring בנה, “the tower.” It is noticeable that the name of the son of Gad, called Ziphon (תפ) in Gen. xlv, 16, is written Zephon (תפ) in Num. xxvi, 15.—Kitto; Smith.

Ba‘nina (Heb. Ba‘ina, בָּנִי, probably for בָּנְי, son of affliction), the name of three or four men.

1. (Sept. Ba‘i.) Son of Ahiel, one of Solomon’s twelve surveyors; his district comprised Tannach, Megiddo, and all Bethshean, with the adjacent region (1 Kings iv, 12). B.C. 1012.

2. (Sept. Ba‘i.) Son of Hushai, another of Solomon’s prophets. See HUSHAI. He was advising Asher and Bealoth (1 Kings iv, 16, where, however, the name is incorrectly Anglicized “Baannah”). B.C. 1012.

3. (Sept. Ba‘i.) Father of Zadok, which latter repaired a portion of the walls of Jerusalem on the return from Babylon, between the fish-gate and the old-gate (Heb. iii, 4, 7). B.C. 446.

4. (Sept.) One of those who returned from Babylon with Zerubbabel (1 Esdr. v, 8); the Ba‘ani (q. v.) of the Heb. text ( Ezra ii, 2).

Ba‘nu‘a (Heb. Ba‘nu‘ah, בָּנְעוֹת, another form of the name Ba‘a [q. v.]; Sept. Ba‘a‘nah), the name of four men.

1. One of the two sons of Rimmon the Beerothite, captains of bands in Saul’s army, who assassinated Jabesh. After the battle of Megiddo, they were slain by David, and their mutilated bodies hung up over the pool at Hebron (ver. 5, 6, 19). B.C. 1046. Josephus represents him (Bawouwa, Ant. vii, 2, 1) as a person of noble family, and instigated by personal ambition. See DAVID.

2. A Netophathite, father of Heleb or Heled, which latter was one of David’s thirty heroes (2 Sam. xxiii, 29; 1 Chron. xi, 30). B.C. ante 1061. The Sept. utterly confounds the list of names at this part, but some copies retain the Bawou.

3. (1 Kings iv, 16.) See Ba‘ana, 2.

4. One of the chief Jews who returned from Babylon with Zerubbabel, B.C. 536 (Ezra ii, 2; Neh. vii, 7); possibly the same with one of those who long afterward (B.C. 410) united in the sacred covenant with Nehemiah (Neh. x, 27).

Ba‘nitas. See Ba‘anites.

Ba‘nit‘as (rather Bawais [q. v.], Bawaisa‘), one of the Israelites, son of Phoras, who divorced his Gentile wife after the exile (1 Esdr. v, 20); evidently the Ba‘anit‘ah (q. v.) of the correct text ( Ezra ii, 2). See BANAITHAS.

Ba‘nit‘as, a sect of Paulicians, called by the name of their leader, Banitis, in the ninth century.—Neander, Ch. Hist. iii, 256, 266. See PAULICIAN.

Ba‘naro‘a (Heb. Ba‘nara‘a, בֶּנְארוֹא, bruitish; Sept. Bapqá‘ v. r. Ba‘ara), one of the wives of Shabaharim, of the tribe of Benjamin (1 Chron. viii, 8, where, however, there is some confusion as to his prior children), by whom she had several children (ver. 9, where by some error she is called Hordah, compare ver. 11). B.C. ante 1612. See SHEBAHAIM.

Ba‘nas (Bawas), the name (according to Josephus, War, vii, 6, 8) of a valley inclosing the city of Jericho on the north, and so called from an extraordinary species of plant (but whether the same with the gigantic τις, τιγγανος, mentioned in the same connection, does not appear), to the root of which the credulous Jewish historian ascribes magical properties of a most marvellous character. See HERODIUM. For other faint notices of a locality by names similar to Baaris, in the vicinity of Machaerus, see Reldan, Paest. p. 881.

Ba‘‘sel‘a‘b (Heb. Ba‘ab soluble, מֵאָבַּם, or work of Jahob; Sept. Ba‘san), a Gerizite Levite, son of Malchis, and father of MI-
chael, in the lineage of Asaph (1 Chron. vi, 40 [25]).
B. C. cir. 1310.

Ba'ashah (Heb. Ba'ashah), נֹבֵשָׁה, for נֹבֵשׁ, from an obsolete root, נֹבֵשׁ, signifying, according to Fürst [Heb. Handw. s. v.], to be bold, but according to Gesenius [Thes. Heb. s. v. נֹבֵשׁ], to be offensive, hence wicked; Sept. Baasah, Josephus Básos, Ant. viii, 11, 4, etc.), third sovereign of the separate kingdom of Israel, and the founder of its second dynasty (1 Kings xvii; xviii; 2 Chron. xvii; 14, xii, 9). He reigned B.C. 950-927.

Baasha was son of Ahijah, the tribe of Issachar, and commander of the royal forces of the northern kingdom; he conspired against King Nadab, son of Jeroboam, when he was besieging the Philistia town of Gibbethon, and, having killed him, proceeded to extirpate his entire circle of relatives. He appears to have been of humble origin, as the Prophet Jehu speaks of him as having been "exalted out of the dust" (1 Kings xvi, 2). In matters of religion his reign was no improvement on that of Jeroboam; he equally forgot his position as king of the nation of God's election, and was chiefly remarkable for his persecution of the worship of the Lord (2 Kings ii, 24, 35). It was probably in the twenty-third year of his reign [see Ahab] that he made war on his king, Aza, and began to fortify Ramah as a barrier against it. He was compelled to desist, however, being defeated by the unexpected alliance of Asa with Benhadad I of Damascus, who had previously been his ally. Baasha took several towns in the north of Israel, and conquered lands belonging to it near the sources of Jordan (1 Kings xv, 18 sq.).

Baasha died in the twenty-fourth year of his reign, and was honorably buried in the beautiful city of Tirzah (Cant. vi, 4), which he had made his capital (1 Kings xv, 35).-Smith, s. v. For his idolatries, the Lord sent a messenger to him that God would exterminate his family likewise, which was accomplished in the days of his son Elah (v. s. v.) by Zimri (1 Kings xvi, 10-13). See ISRAEL, KINGDOM OF.

Baba. See MISHNA.

Babas (בַּבָּא or בָּבָא), since the latter only appears as a genitive, a person mentioned by Josephus as the last descendant of the Asmonaeans, but simply to reinforce his sons were preserved by Costabara from the general massacre of the adherents of Antigonus ordered by Herod the Great on obtaining possession of Jerusalem, until their concealment was disclosed by Salome to the tyrant, who immediately made sure of their death (Ant. xiv, 7, 10).

Babe (בַבָּה, old', or בַבּ, old, so called from its petulance, Psalm viii, 2; xvii, 14, elsewhere "child" or "infant" וּבַבּ: לָתַע), from the same root, Ish, iii, 4; once וְבַבּ, second. Exod. ii, 6, usually a "lad.") Gr. βαπάς, prop. an unborn fetas, Luke i, 41, 44, but also a very young child; Luke ii, 12, 16; 1 Pet. ii, 2; νεανίς, strictly an infant [i.e. as yet unable to talk], but likewise used of children generally. Matt. xi, 29; xxi, 16; Luke x, 21; Rom. ii, 10; 1 Cor. iii, 1; Heb. v, 13). This term is used figuratively in Isa. iii, 4, to represent the succession of weak and wicked princes who reigned over the kingdom of Judah from the death of Josiah to the destruction of the city and Temple. In the New Testament, the term refers to those who are weak in the Christian faith and knowledge, being ignorant and inconstant; or being but born again, begotten from above, they require that heavenly nourishment which is suited to their nature—"the sincere milk of the word" (1 Cor. iii, 1; Heb. v, 13; 1 Pet. ii, 2). See CHILD.

Ba'el (Heb. Ba'el), בַּעֵל, confusion; and so the Sept. Βαυαρός; Gen. xi, 9), originally the name applied to the Tower of Babel (Gen. xi, 9), but afterwards extended (in the Heb.) to the city of Babylon (Gen. x, 10), which appears to have grown up around it, and finally to the whole province of Babylonia (Ezra, xxiii, 17, margin), of which this was the capital. For these latter, see BABYLON; BABYLONIA.

1. Origin of the Tower.—From the account in Gen. xi, 1-9, we learn that the primitive fathers of mankind having, from the time of the Deluge, wandered without fixed abode, settled at length in the land of Shinar, where they took up a permanent residence. As yet they had remained together without experiencing those vicissitudes and changes in their outward for which the possession of different methods of speech, and therefore of one language. Arrived, however, in the land of Shinar, and finding materials suitable for the construction of edifices, they proceeded to make and burn bricks, and using the bitumen, in which parts of the country abound, for cement, they built a city and a tower of great elevation. A divine interposition, however, is related to have taken place. In consequence, the language of the builders was confounded, so that they were no longer able to understand each other. They therefore "left off to build the city," and were scattered "abroad upon the face of all the earth." The narrative adds that they were "confused by God" (confusion from this confusion of dialect. See CONCEPTION OF TONGUES.

2. Its Design.—The sacred narrative (Gen. xi, 4) assigns as the reason which prompted men to the undertaking simply a desire to possess a building so large and high as might be possible by their strength. In the very plains where they had settled, it was easier to prevent their being scattered abroad, and thus the ties of kindness be rudelyصدر, individuals be involved in peril, and their numbers be prematurely thinned at a time when population was weak and insufficient. The idea of preventing their being scattered abroad by building a lofty tower makes it probable in the most remarkable manner to the wide and level plains of Babylonia, where scarcely one object exists different from another to guide the traveller in his journeying, and which, in those early days, as at present, were a sea of land, the compass being then unknown. Such an attempt agrees with the circumstances in which the sons of Noah were placed, and is in itself a commendable nature. But that some ambitious and unworthy motives were blended with these feelings is clearly implied in the sacred record, which, however, is evidently conceived and set forth in a dramatic manner (vers. 6, 7), and may wear around a historical substance, as the poetical drama, in which the apostle Julian has attempted to turn the narrative into ridicule; but even if viewed only as an attempt to account for the origin of diversity of languages, and of the dispersion of the human family, it challenges consideration and respect. The opinion of Heeren (Asiatische Natkun, ii, 146) is far different and more correct: "There is," says he, "perhaps nowhere else to be found a narrative so venerable for its antiquity, or so important in the history of civilization, in which we have at once preserved the traces of primordial international commerce, the first political associations, and the first erection of secure and permanent dwellings. In it appears that the victory of this nature over the absurd or visionary pictures which the Greeks and Romans give of the primitive condition of mankind, will gratify the student of the Bible and confirm the faith of the Christian by showing the marked difference there is between the history contained in Genesis and the lives of the most ancient of the poets, or the tales of the mythologist. (See Eichhorn, Diversitatis lingvarum ex traditione Semitica origines, Gotth. 1788; also in the Biblioth. d. bibl. Lit. iii, 981 sq.)

3. Traditions concerning it.—Versions more or less substantially correct of this account are found among all the chief nations. The Chaldeans themselves are said (Abydenus, quoted by Eusebius, Prepar. Evang. i, 14; comp. Chron. Armen. i, 38 and 59) that the first men,
rallying on their size and strength, raised a tower reaching toward heaven in the place where Babylon afterward stood, but that the winds, assisting the gods, brought the building down on the heads of the builders, out of which the flame which Jupiter. In the middle of the sacred enclosure there stands a solid tower of a stadium in depth and width; upon this tower another is raised, and another upon that, to the number of eight towers. An ascent to them has been made on the outside, in a circle extending round all the towers. When you reach about half way you find resting-places. In the last tower the temple is. In the temple lies a large bed well furnished, and near it stands a golden table; but there is no image within; nor does any one remain there by night, only a native female, one whom the god has chosen in preference to all others, as say the Chaldeans who are priests of that god. And these persons also say, asserting what I do not believe, that the god himself frequents the temple and repose on the couch. And there belongs to the temple in Babylon another shrine lower down, where there stands a large golden image of the god, and near it is placed a large golden table, and the pedestal and throne are gold, and, say the Chaldeans, these things were made for bright-hued talents of gold, and the shrine is a golden altar; and there is another great altar where sheep-offerings are sacrificed, for it is not permitted to sacrifice upon the golden altar, except sucklings only; but upon the greater altar the Chaldeans offer every year a thousand talents' worth of frankincense. The time when the sacrifice is offered is the visitation of the god. And there was at that time in the temple a statue of twelve cubits of solid gold; but I did not see it, and relate merely what was told me by the Chaldeans. Darius Hystaspis wished to have this statue, but did not dare to take it; but Xerxes, his son, did not; and the Persians took it, and burnt the temple, and burnt the statue. Thus is this sacred place abandoned; and there are also in many private offerings. There offerings, made by individuals, consisting of statues, censers, cups, and sacred vessels of massive gold, constituted a property of immense value. On the top Semiramis placed three golden statues of Jupiter, Juno, and Bêsa. The first was 40 feet high, and weighed 10,000 Babylonish talents. The statue of Bêsa was of the same weight: the goddess was seated on a golden throne with lions at each knee, and two serpents of silver. The statue of Juno was erect like that of Jupiter, weighing 800 talents; she grasped a serpent by the head. The lower limb had a sceptre with gems. A table of beaten gold was common to these three divinities, weighing 500 talents. On the table were two goblets of 20 talents, and two censers of 500 talents each, and three vases of prodigious magnitude. The total value of the precious articles and treasures contained in this proud achievement of idolatry has been computed to exceed six hundred millions of dollars.

From the Holy Scriptures it appears that when Nebuchadnezzar conquered Jerusalem and levelled most of the city with the ground, "he brought away the treasures of the temple, and the treasures of the king's house, and all that was in the temple, of Bêsa et al流出" (2 Chron. xxxvii, 7). The brazen and other vessels which Solomon had caused to be made for the service of Jehovah are said to have been broken up by order of the Assyrian monarch, and formed into the famous gates of brass which so long adorned the superb entrance to the great central area of the temple of Belus (comp. Hezek. ap. Joseph. Antiq. i. 4, 8). The purposes to which this splendid edifice was appropriated may be partly gathered from the preceding statements. These purposes varied in some degree with the changes in opinions and manners which successive ages brought. The signal disappointment inflicted on its original founders show that even in its origin there was connected with it something greatly
displeasing to God. It seems, indeed, always to have existed in derogation of the divine glory. Consecrated at the first, as it probably was, to the immoderate ambition of the monothestic children of the Deluge, it passed to the Sabian religion, and thus, falling one degree from purity of worship, became a temple of the sun and the rest of the host of heaven, till, in the natural progress of corruption, it sank into gross idolatry, and, as the passage from Herodotus shows, was polluted by the vices which generally accompanied the observances of heathen superstition.

In one purpose it undoubtedly proved of service to mankind. The Babylonians were given to the study of astronomy. This ennobling pursuit was one of the peculiar functions of the learned men denominated by Herodotus Chaldeans, the priests of Belus; and the temple was crowned by an astronomical observatory, from the elevation of which the stars heavens could be most advantageously studied over plains so open and wide, and in an atmosphere so clear and bright as those of Babylonia.

To Nimrod the first foundations of the tower are ascribed; Semiramis enlarged and beautified it (Ctesias ap. Diod. Sic. ii, 7); but it appears that the temple of Bel, in its most renowned state, was not completed till the time of Nebuchadnezzar, who, after the accomplishment of his many conquests, consecrated this superb edifice to the idolatrous object to whom he ascribed his victory. That the observatory on the tower was erected in remote times there is good reason to believe. Prideaux mentions (Connections, i, 123) the circumstance that when Alexander made himself master of Babylon, Callisthenes, the philosopher, who attended him thither, found astronomical observations ascending upward 1900 years.—Kitto. See Astronomy.

6. Evidence as to its present Remains.—After the lapse of so many centuries, and the occurrence in "the land of Shinar" of so many revolutions, it is not to be expected that the identification of the Tower of Babel with any actual ruin should be easy, or lead to any very certain result. The majority of opinions, however, among the learned, make it the same as the above-described temple of Belus; and as to its modern locality, the predominant opinion has been in favor of the great temple of Nebi at Borsippe, the modern Birnimrud, although the distance of that place from Babylon is a great difficulty in the way of the identification. When Christian travellers first began to visit the Mesopotamian ruins, they generally attached the name of "the Tower of Babel" to whatever mass, among those beheld by them, was the loftiest and most imposing. Rawlins, in the 16th century, found the "Tower of Babel" at Fekugish; Pietro della Valle, in the 18th, identified it with the ruin Babti near Hillah; while early in the present century Rich and Kev Porter revived the Jewish notion, and argued for its identity with the Birth. There are, in reality, no positive grounds either for identifying the tower with the temple of Belus, or for supposing that any remains of it long survived the check which the builders received when they were "scattered abroad upon the face of the earth," and "left off to build the city" (Gen. xi, 6); yet the striking general similarity of its form and construction to those structures, taken in connection with its evidently great antiquity, create a presumption in favor of the identification that it is difficult to resist. See Ninurta. Nor, indeed, does the Birn Limrud lie much, if any, farther distant from Hillah (the modern representative of Babylon) than do (in an opposite direction) some other ruins (e.g., especially the mound called Babii, the only other rival to the honor of representing the ancient Tower of Babel and temple of Belus in the vicinity), which were yet undoubtedly included within the ample circuit of the ancient walls; in fact, the Birn itself will fall within the line of the outer walls of Babylon, if laid down of the extent described by Herodotus. See Babylon. Its pyramidal structure, also, with the numerous contractions of its successive stages, still traceable in the ruins, favors the identification (see below).—Smith; Kitto.

7. Description of "Birn Limrud," its supposed modern Relic.—The appearance of this massive ruin is deeply impressive, rising suddenly as it does out of a wide desert plain, with its rent, fragmentary, and fire-blasted pile, masses of vitrified matter lying around, and the whole hill itself on which it stands caked and hardened out of the materials with which the temple had been built. Its dreary aspect seems to justify the name which the remnant of the captivity, still abiding among the waters of Babylon, give to the place, namely, "Nebuchadnezzar's Prison;" an appellation which may have been assigned from the circumstance of that monarch's being confined there, under the care of the priesthood, during the period of his madness, or from the King of Israel's having been incarcerated within its precincts by Nebuchadnezzar after his last conquest of Jerusalem (2 Kings xxx). A very considerable space round the tower, forming a very
court or area, is covered with ruins, affording abundant vestiges of former buildings, exhibiting uneven heaps of various sizes, covered with masses of broken brick, tiles, and vitrified fragments—all bespeaking some signal overthrow in former days. The tower-like ruin on the summit is a solid mass 28 feet broad, constructed of the most beautiful brick masonry. It is rent from the top nearly half way to the bottom. It is perforated in ranges of square openings. At its base lie several immense unshapen masses of fine brickwork, some changed to a state of the hardest vitrification, affording evidence of the action of fire which seems to have been the lightning of heaven. The base of the tower at present measures 2082 feet in circumference. Hardly half of its former altitude remains.

Of the original pyramidal form, the erections of Semiramis and Nebuchadnezzar appear to have begun at the stage of the former overthrow. From its summit, the view in the distance presents to the south an arid desert plain; to the west the same trackless waste; toward the north-east marks of buried ruins are visible to a vast distance. The bricks which compose the tower are mostly stamped with several lines of inscription, in the cuneiform or Babylonian character. Some extend to four, or even seven lines, but the dimensions of all are the same. The bricks of Babylon are of two kinds, sun-dried and fire-burnt. The former are larger and of a coarser make than the latter. Their solidity is equal to that of many kinds of stone. They are composed of clay mixed with chopped straw or broken reeds, in order to increase their compactness. This is the sort of brick which the children of Israel made while in Egyptian bondage. The unburnt bricks commonly form the interior or mass of a building. This is the case with the great tower, while it was faced with the more beautiful fabric made in the furnace or kiln. See full particulars in Rich’s *Memoir of Babylon and Persepolis; Ker Porter’s Travels in Persia;* comp. Ritter, *Erdk. xl, 876 sq.—Kitto.

8. Type and Character of the Building.—It must be allowed that the Birs Nimrud, though it may not be the Tower of Babel itself, which was at Babylon (Gen. xi, 9), yet, as the most perfect representative of an ancient Babylonian temple-tower, may well be taken to show, better than any other ruin, the probable shape and style of the edifice. This building appears, by the careful examinations recently made of it, to have been a kind of retreating pyramid built in seven receding stages. "Upon a platform of crude brick, raised a few feet above the level of the alluvial plain, was built of burnt brick the first or basement stage—an exact square, 272 feet each way, and 26 feet in perpendicular height. Upon this stage was erected a second, 230 feet each way, and likewise 26 feet high; which, however, was not placed exactly in the middle of the first, but considerably nearer to the south-western end, which constituted the back of the building. The other stages were arranged similarly, the third being 188 feet, and again 26 feet high; the fourth 146 feet square, and 15 feet high; the fifth 104 feet square, and the same height as the fourth; the sixth 62 feet square, and again the same height; and the seventh 20 feet square, and once more the same height. On the seventh stage there was probably placed the ark, or tabernacle, which seems to have been again 15 feet high, and must have nearly, if not entirely, covered the top of the seventh story. The entire original height, allowing three feet for the platform, would thus have been 150 feet, or, without the platform, 158 feet. The whole formed a sort of oblique pyramid, the gentler slope facing the N.E., and the steeper inclining to the S.W. On the N.E. side was the grand entrance, and here stood the vestibule, a separate building, the debris from which, having joined those from the temple itself, fill up the intermediate space, and very remarkably prolong the mound in this direction" (Rawlinson’s *Herodotus, ii. 490-8*). The Birs temple, if the same called the "Temple of the Seven Spheres," was ornamented with the planetary colors (see the plan), but this was most likely a peculiarity. The other chief features of it seem to have been common to most, if not all of the Babylonian temple-towers. The feature of stages is found in the temples at Warks and Mugheir (Loftus’s *Chaldæa, p. 129 and 168*), which belong to very primitive times (B.C. 2230); that of the emplacement, so that the four angles face the four cardinal points, is likewise common to those ancient structures; while the square form is universal. On the other hand, it may be doubted whether so large a number of stages was common. The Mugheir and Warks temples have no more than two, and probably never had more than three, or at most four stages. The great temple of Belus at Babylon (if Babil) shows only one stage; though, according to the best authorities, it too was a sort of pyramid (Herod., Strab.). The height of the Birs is 150 feet,

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A The basement stage—black.
B The second stage—orange.
C The third stage—red.
D The fourth stage—golden (?).
E The fifth stage—yellow.
F The sixth stage—blue.
G The seventh stage—silver (?).
H The shrine or chapel.

Temple of the Birs Nimrud (Elevation restored).
that of Babl 140 (?), that of the Warsa temple 100, that of the temple at Muqair 50 feet. Strabo’s statement that the tomb of Belus was a stade (806 feet in height) would thus seem to be a gross exaggeration. Probably no Babylonian tower ever equaled the Great Pyramid, the original height of which was 480 feet. See PYRAMIDS.

9. Its Materials and Manner of Construction.—On these points more light is to be obtained from the Warsa and Muqair buildings than from the Birs. The Birs was rebuilt from top to bottom by Nebuchadnezzar, and shows the mode of construction prevalent in Babylon at the best period; the temples at Warsa and Muqair remain to a certain extent in their primitive condition, the upper stories alone having been renovated. The Warsa temple is composed entirely of sun-dried bricks, which are of various shapes and sizes; the cement used is mud; and reeds are largely employed in the construction. It is a building of the most primitive type, and exhibits a ruder style of art than that which we perceive from Scripture to have obtained at the date of the tower. Burnt bricks were employed in the composition of the tower (Gen. xi, 3); and though perhaps it is somewhat doubtful what the chumur (ến) “a lime” used for mortar may have been (see Fresnel in Journ. Asiatique for June, 1858, p. 9), yet, on the whole, it is most probable that the typhon, (which abounds in Babylonia) is the substance intended. See BITUMEN. Now the lower basement of the Muqair temple exhibits this combination in a decidedly primitive form. The burnt bricks are of small size and of an inferior quality; they are laid in bitumen; and they face a mass of sun-dried bricks. A solid wall outside it ten feet in thickness. No reeds are used in the building. Writing appears on it, but of an antique cast. The supposed date is B.C. 2300, but little later than the era commonly assigned to the building of Babel. Probably the erection of the two buildings was not separated by a very long interval, though it is reasonable to suppose that of the two the tower was the earlier. If we mark its date, as perhaps we are entitled to do, by the time of Peleg, the son of Eber, and father of Reu (see Gen. x, 25), we may perhaps place it about B.C. 2400. See Dispersion of Nations.

10. Advantages of this form.—It is not necessary to suppose that any real idea of “scaling heaven” was present to the minds of those who raised either the Tower of Babel, or any other of the Babylonian temple-towers. The expression used in Genesis (xi, 4) is a mere hyperbole for great height (comp. Deut. i, 28; Dan. iv, 11, etc.), and should not be taken literally. Military defence was probably the primary object of such edifices in early times; but with the wish for which this may have been combined further secondary motives, which remained when such defence was otherwise provided for. Diodorus states that the great tower of the temple of Belus was used by the Chaldeans as an observatory (ii, 9), and the careful emplacement of the Babylonian temples with the angles facing the four cardinal points would be a natural consequence, and may be regarded as a strong confirmation of the reality of this application. M. Fresnel has recently conjectured that they were also used as sleeping-places for the chief priests in the summer time (Journ. Asiatique, June, 1858, p. 529-531). The upper air is cooler, and is free from the insects, especially mosquitoes, which abound below; and the description which Herodotus gives of the chamber at the top of the Belus tower (i, 181) goes far to confirm this ingenious view.—Smith, s. v.

11. Confirmation from other Pyramidal Temples.—Mr. Taylor (Fragmenta to Calmet’s Dict.) has given views of several similar structures now extant, of which we copy two. The first, rising in several steps or stages, is at Tampere, in the East Indies; and at Forda, it is presumed, a just idea of the Tower of Babel. It is, indeed, wholly constructed of stone, in which it differs from that more ancient edifice, which, being situated in a country destitute of stone, was, of necessity, constructed of brick. On the top of this pyramid is a chapel or temple, affording a specimen of the general nature of this kind of sacred edifices in India. These amazing structures are commonly erected on or near the banks of great rivers, for the advantage of ablution. In the courts that surround them innumerable multitudes assemble at the rising of the sun, after having bathed in the stream below. The gate of the pagoda uniformly fronts the east. The internal chamber commonly receives light only from the door. An external pathway, for the purpose of visiting the chapel at the top, merits observation.

The next is an ancient pyramid built by the Mexicans in America; it agrees in figure with the former, and has on the outside an ascent of stairs leading up one side to the upper story, proceeding to the chapel on its summit. This ascent implies that the chapels were used from time to time, and no doubt it marks the shortest track for that purpose, as it occupies one side only.

12. Literature.—Kircher, Turris Babel (Amst. 1773); Zengravius, De turri Babel (Vitemb. 1774); Hoynoyvius, De turri Babylonicae (Regiom. 1694); Colombus, De causis tur. Bab. (Regiom. 1673); Cyrill. Alex. De Turri (in his Opp. i, 44); Heidseger, De Turri Babel (in his Hist. Patriarch. i); Saurin, Tour de Babel (in his Disc. i, 335; and Disc. p. 75); Calmet, Le Tour de Babel (in his Commentaire, i, pt. 1, dis. 34); De lany, Of the Building of Babel (in his Rev. Examined, ii, 79); Berington, The Tower of Babel (in his Dissections, p. 407); Drew, Babel (in his Script. Studies, p. 89); Dewly, De ortu Bablæis (in his Observat. iii, 24); Dietric, Turris Babylonicae (in his Asho, p. 116); Pizzonii Origine Babylon. c. 8; Hasel, Uber d. Baby. Stadts-u. Thurmbeln (Hildb. 1774); anonymous, Tractatus de locis quibvs. diffic. (Frec. 1839); Kurtz, Hist. of the Old Covenant, § 29.

Ba‘bi (Ba‘bi v. r. Ba‘bn), a chief Israelite whose "son" returned from Babylon (1 Esdr. viii, 37); evidently the BARRAI (q. v.) of the genuine text (Ezra ii, 12), which also recurs in the same verse of Esdras.

Babi, or Bablata, a Persian sect of Mohamans, whose founder, according to one account,
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Moollah Sadik; according to others, a certain Bab, who, coming forth in 1852 as a prophet, was shot by order of the shah of Persia. It is probable that both names refer to the same person, and that Sadik assumed the name of Bab, i.e. Papa, Father; or, according to another version, the Gate, through which alone truth and eternal bliss can be reached. A more recent and authoritative source is the 1882 French translation of the Philosophies d'Asie Centrale (cited in The Nation, June 22, 1866, from which this account is taken). About 1843 a youth of Shiraz, named Mirza Ali Mohammed, after reading the Christian Scriptures, as well as the Oriental Sacred Books, came out as a prophet, to reform or destroy Islamism. He is said to have had dealings with many of the people, and to have soon made many proselytes. Inspired by success, he now declared that, instead of the Gate, he was the Point; that is, the very creator of truth; no longer a simple prophet, but a living manifestation of divinity. The title of the Bab was now conferred upon a priest of the Khorasan. Moollah Hosein Bounarhwich, who became the active chief and soon the warrior- apostle of Babism. Hosein was sent on a missionary tour into Irak and Khorasan, taking with him the writings of his master. He made a great sensation by his preaching. Another missionary was a woman, possessed of extraordinary beauty and eloquence. About 1845 and 1846 Babists generally gathered at a place called Sholik Teberi, and built a huge tower, providing it for a siege. They now gave out political predictions, in which the advent of the Bab as universal sovereign was announced. All who died fighting for the new faith were to rise again, to become princes of some of the countries over which the Bab would extend his sway. Two large armies sent against the Babists were surprised and routed. A third expedition, though it succeeded in withstanding the sortie of the Babists, and in mortally wounding the Babist chief, Moollah Hosein, retired. The next campaign was more successful. For four months the Babists held out, in spite of tremendous odds, but at last, worn out by famine, they tried to force their way through the enemy's lines, but were overpowered, and when they surrendered only 214 were living. The survivors, and multitudes of others who professed to revere the memory of the heroes, were cruelly put to death. The Babist insurrection in Khamseh was also put down. Meanwhile Ali Mohammed had been living in semi-concealment at Shiraz. After the insurrection of Mezenderan he was brought before a court of royal commissioners and Mohammedan priests. In the examination which took place he was silent, and the judges were unable to gain the advantage. Seeing this, the discussion was abruptly broken off, and the Bab, with two of his disciples, was condemned to death, which was inflicted the next day. Everything now seemed to be finished; but the new Bab, Mirza Isaa, whom a divine mark had pointed out at the age of fifteen as the successor to the office, established himself at Bagdad, where he kept up communication with his followers through the pilgrims to the shrines there. The Babists were now forbidden from making any more attempts at insurrection until the Bab should decide that the hour had come and should give them the signal. In 1852 an attempt was made at Bagdad, but failed. The attempted assassins were recognized as Babists. Forty others were arrested, among them the feminine apostle, Gourret-Oul-Ayn, the Consolation of Eyes. The next day she publicly confessed her Babism, was buried at the stake with insult and indignity, and her ashes were cast into the river. The whole of the prisoners were distributed each to a courtier as his special victim. Then was seen at Tehran a sight never to be forgotten. Through the streets, between the lines of executioners, marched men, women, and children, with burning splinters flaming in their wounds. The victims sang: "In truth we come from God, and we return to him." A sufferer falls in the road; he is raised by lashes and bayonet thrusts. But no apostate was found among the sufferers.

Babism, like Mohammedanism, asserts the absolute unity of God; but the eternal unity, far from shutting himself up in himself, is, on the contrary, a power ever-extending, ever-moving, acting, creating. God has created the world by means of seven words—Force, Power, Will, Action, Condensation, Glory, and Revelation—which words embrace the active plenitude of the virtues which they respectively represent. God possesses other virtues, even to infinity, but he manifests these by the creation of material and spiritual worlds. The former consists of persons distinguished from him by the privation of all emanatory action, but he is not altogether separated from him, and at the last day of judgment he will be confounded anew with him in the eternal unity. The Babist doctrine of revelation does not claim that the Bab has revealed the complete truth, but only as his predecessors, the prophets before him, have done—that portion of truth necessary for the age. The Bab is declared superior to Mohammed as Mohammed was to Jesus; and another revelation, which will complete the Bab's, is announced as coming in the future. Nineteen is a sacred number, which the Babists seek to prove over everything. Practically, he says, the Unity was composed of nineteen persons, among whom the highest rank belongs to the Bab. All the prophets who have appeared are, like the world, manifestations of God: divine words; not God, but beings who come from God more really than common men. At the death of a prophet or a saint, his soul does not quit the earth, but joins itself to some soul still in the flesh, who then completes his work. Babism enjoins few prayers, and only upon fixed occasions, and neither prescribes nor defends abductions, so common in the religious rites of Mohammedanism. All the faithful wear amulets. Mendicancy, so much in honor among the Musulman people, is forbidden. Women are ordered to discard veils, and to share in the intercourse of social life, from which Persian usage excludes them.

What will be the future of Babism it is difficult to tell. Since 1852 it has changed its character to a secret doctrine, which recruits its members in Leiden and other centers in Europe. The secret Babists who before suffered martyrdom so courageously rather than deny their religion, now, obedient to the new order of their chief, conceal their faith with Oriental dissimulation. Babism is much more in harmony with the subtle and imaginative genius of the Persian people than the Shiite Mohammedanism, which is still too much bound by the present religion and the present dynasty, both of which were established among them by foreign conquest, less and less acceptable every year. The hour when the Bab shall send word from Bagdad that the time has come for the Babists to take up arms again will be a very critical one for the present dynasty of Persia and for Shiite Mohammedanism.

The first thorough work on the origin and the history of the Bab is the one above referred to by Count Gobineau (formerly French minister in Teheran). Little had previously been published in Europe concerning the sect. (See Ztschrift der deutschen moralphilosophischen Gesellschaft, vol. v., and Petermann's Annalen, vol. ii.) The history of the Bab in Gobineau's work is followed by treatises on their doctrines, and, as a concluding appendix, he gives the sacred book of the Bab, "The Book of Precepts." See also Polak (a German, court-physician of the Shah, and director of the medical school at Teheran), and his "The Life and Times of Abul Fyz, and his Benefactors" (Leipzig, 1855, 2 vols., vol. i, p. 350—354).—Pfister, Universal-Lexicon, ii, 117; The Nation, June 22, 1866; American Ann. Cyclopaedia, 1865, p. 698.

Babington, George, an eminent English prelate, was born at Nottingham in the year 1851. He
BABYLON was educated at Trinity College, Cambridge, where he became master of arts in 1578. He applied himself closely to theology, and became one of the most impressive and useful preachers of his day. In 1588 he was installed into the prebend of Wellington, in the cathedral of Hereford, and through the interest of the Earl of Pembroke was advanced to the bishopric of Llandaff in 1591. In 1594 he was translated to the see of Exeter, from whence, in 1597, he was translated to Worcester. Bishop Babington was a man of eminent Christian character as well as scholarship. Fuller testifies that he "was not tainted with pride, idleness, and courtesies of the world." He died at Worcester on 5 May, 1610. His works are collected under the title "The Works of the Right Reverend Father in God, George Babington, late Bishop of Worcester." (London, 1622, fol.). They contain Notes on the Pentateuch, Exposition of the Creed, the Commandments, and the Lord's Prayer, with a Conference between Man's Frailty and Faith, and three sermons.—Jones, Christian Biography, p. 163. Hook, Eccl. Biog. i, 446.

Babylas, St., became bishop of Antioch about the year 230. When the Emperor Philip, who, in ascending the throne, had murdered the young Emperor Gordian, came to Antioch on his way to Rome, about Easter, 244, Babylas repulsed him from the church door, and refused to permit him to join in Philip's worship. According to the old legend, he was thrown into a well and appeared among the public penitents. After a time Decius repudiated Philip's empire and life, and stirred up a virulent persecution against the Christians. Babylas, conspicuous from his lofty station, did not escape this storm, and about the end of the year he was wounded and thrown into prison, where, in the following year, he died. The Latins commemorated him on the 24th of January, the Greeks on the 4th of September. Chrysostom has a homily in Babylas (t. ii, 578, ed. Montf.). See Eusebius, Ch. Hist. vi, 39; Gibbon, Decline and Fall, ch. xxiii.

Babylon (Heb. and Chald. Babel, דַּבַּל, Gr. Βαβυλών), the name of more than one city in the Old Testament and other ancient writings. See also Babel.

1. Originally the capital of the country called in Genesis בֵּית הַרְפָּעֵה, and in the later Scriptures Chaldea, or the land of the Chaldeans (דַּבְּלָן). See those articles generally.

2. The Name.—The word Babel seems to be connected in its first occurrence with the Hebrew root בָּאֵב, "to confound" (as it by contraction from the reduplicated form בָּבֵל, Babel), "because the Lord did there confound the language of all the earth" (Gen. xi, 9); but the native etymology (see the Keren, ii, 66) is Bebel, "the gate of God," or perhaps more simply "the gate of God," and this no doubt was the original intention of the appellation as given by Nimrod, though the other sense came to be attached to it after the confusion of tongues (see Eichhorn, Biblisch. d. bibl. Lit. iii, 1001). Another derivation deduces the word from בָּבָל, "the court or city of Belus" (see Abulfed in Rosenmüller, Alterth. ii, 60), or בָּבָל ( = בָּבֵל), Bela's Hill (Furst, Neb. Handb. s. v.). A still different etymology is proposed by Tuch (Gen. p. 576), from בָּבָל, "the house of Bel." Whichever of these etymologies may be regarded as the preferable one, the name was doubtless understood or appropriated by the sacred writer in Genesis so as to be expressive of the disaster that befell the founders of the place. In the Bible a later date the place is appropriately termed "Babylon the Great" (בֵּית הֶבֶל, Jer. li, 58; דַּבֵּל, Dan. iv, 27), and by Josephus also (Ant. viii, 6, 1, § μυδήν Βαβυλών). The name Babylon is likewise that by which it is constantly denominated in the Sept. and later versions, as well as by the Apocalypse (Ch. Macr. vi, 4).
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probably, but for his death, have restored. Under Seleucus Nicator the city began to sink speedily, after that had been built by Nebuchadrezzar, and made it his place of abode. In the time of Strabo and Dio- dorus Siculus the place lay in ruins. Jerome, in the fourth century of the Christian era, learned that the site of Babylon had been converted into a park or hunting-ground for the recreation of the Persian monarchs, and that, in order to preserve the game, the wall was left to remain there where it was. The following extract from Rich (p. 80) is compared with these historical facts, the prophecy of Isaiah (xiii, 19) will appear to have been strikingly fulfilled to the letter: "I had always imagined the belief of the existence of satyrs was confined to the mythology of the West; but a sort of satyr was within me when I exa-
mined this ruin (the Mujellebeh) mentioned that in this desert an animal is found resembling a man from the head to the waist, but having the thighs and legs of a sheep or goat; he also said that the Arabs hunt it with dogs, and eat the lower parts, abstaining from the upper, on account of their resemblance to those of the human species." More thorough destruction than that which has overtaken Babylon cannot well be conceived. Rich was unable to discover any traces of its vast walls, and even its site has been a subject of dispute. "On its ruins," says he, "there is not a single tree growing, except an old one," which only serves to make the destruction more complete. Ruins like those of Babylon, composed of rubbish impregnated with nitre, cannot be cultivated. For a more detailed account of the history of Babylon, see the article BABYLONIA.—Kitto.

4. Ancient Descriptions.—The statements respecting the topography and appearance of Babylon which have come down to us in classical writers are derived chiefly from two sources, the work of Herodotus and of Ctesias. These authors were both of them eye-witnesses of the glories of Babylon—not, indeed, at their highest point, but before they had greatly de-
clined—and left accounts of the city and its chief buildings, which the historians and geographers of later times were, for the most part, content to copy. To these accounts are to be added various other details by Quintus Curtius, and Pliny, and a few notices by other ancient visitors.

According to the account of Herodotus (i, 178-186) the walls of Babylon were double, the outer line being 56 miles in circumference, built of large bricks cemented with tar and pitch, and the inner wall of the city in the form of an exact square; hence they measured 14 miles each along each face. They were 87 feet thick and 350 feet high (Quintus Curtius says four horse-chariots could pass each other on them without danger), protected on the outside by a vast ditch lined with the same material, and proportioned in depth and width to the elevation of the inner wall of the city. The city was entered by twenty-five gates on each side, made of solid brass, and additionally strengthened by 250 towers, so placed that between every two gates were four towers, and four additional ones at the four corners. From all the gates proceeded streets running in straight lines, east and west, and fifteen miles in length, fifty in number, and crossing each other at right angles. Other minor divisions occurred, and the whole city contained 676 squares, each about two miles and a quarter in circumference. Herodotus appears to imply that this whole space was covered with houses, which were frequently three or four stories high. The river ran through the city from north to south, and on each side was a quay of the same thickness as the walls of the city, and 100 stadia in length. In these quays were gates of brass, and from each of them steps descending into the river. A bridge was thrown across the river, of great beauty, but with a passage for the passage of elephants and 500 feet in breadth. As the Euphrates overflowed during the summer months, through the melting of the snows on the mountains of Armenia, two canals were cut to turn the course of the waters into the Tigris, and vast artificial lakes formed. The city of Babylon, indeed, made a part of the river. On the western side of the city an immense lake, forty miles square, was excavated to the depth, according to Herodotus, of 85 feet, and into this lake the river was turned till the work was completed. At each end of the bridge was a palace, and these had a subterranean communication. In each division of the town, there was a citadel, or fortress or strong-
hold, consisting in the one case of the royal palace, in the other of the great temple of Belus. This last was a species of pyramid, composed of eight square towers placed one above the other, the dimensions of the base-
tement tower being a stade—or above 200 yards—each side. The height of the temple is not mentioned by Herodotus. A winding ascent, which passed round all the towers, led to the summit, on which was placed a spacious ark or chapel, containing no statue, but regard-
ed by the natives as the habitation of the god. The temple stood in a sacred precinct, two stades (or 400 yards) square, which contained altars for burnt-offerings and a sacred ark or chapel, wherein was the golden image of Bel.—Kitto; Smith.

According to Ctesias (ap. Diod. Sic. ii, 7 sq.), the cir-
cuit of the city was a little under 42 miles. It lay, he says, on both sides of the Euphrates, and the two parts were connected together by a stone bridge above 1000 feet long and above 600 feet broad. The town of Baby-
lon, composed of rubbish impregnated with nitre, cannot be cultivated. For a more detailed account of the history of Babylon, see the article BABYLONIA.—Kitto.

The account given by Quintus Curtius (v, 1) of the entrance of Alexander into Babylon may serve to en-
liven the narrative, and, at the same time, make the impression on the reader's mind more distinct. "A great part of the inhabitants of Babylon stood on the walls, eager to catch a sight of their new monarch. Many went forth to meet him. Among these, Ba-
ephon the king of the citadel and of the royal trea-
ture, strewed the entire way before the king with flow-
ers and crowns; silver altars were also placed on both sides of the road, which were loaded not merely with frankincense, but all kinds of odoriferous herbs. He brought with him for Alexander gifts of various kinds of gold and silver, horses and fine cloaks, which were carried before him in their dens. The magi came next, singing, in their usual manner, their an-
cient hymns. After them came the Chaldeans, with their musical instruments, who are not only the proph-
ets of the Babylonians, but their artists. The first are wont to sing the praises of the kings; the Cha-
ldreans are the interpreters of the stars, and the astro-
logers. The second, besides their periodic vici-
astancies of the times and seasons. Then followed, last of all, the Babylonian knights, whose equipment,
as well as that of their horses, seemed designed more for luxury than magnificence. The king, Alexander, attended by armed men, having ordered the crowd of the townspeople to proceed in the rear of his infantry, enticed the citizens to a chariot and repaired to the palace. The next day he carefully surveyed the household treasures of Darius, and all his money. For the rest, the beauty of the city and age turned the eyes not only of the king, but of every one, on itself, and that with good reason. Within a brief period after this Alexander lay a corpse in the palace.

Of one or two events facts must be in conveying a full idea of this great and magnificent city. When Cyrus took Babylon by turning the Euphrates into a neighboring lake, the dwellers in the middle of the place were not for some time aware that their fellow-townsmen who were near the walls had been captured. This, says Herodotus (i, 191), was owing to the magnitude of the city, and to the circumstance that at the time the inhabitants were engaged in carousals, it being a festive occasion. Nor, according to Xenophon, did the citizens of the opposite quarter learn the event till three hours after sunrise, the city having been taken by night. Alexander had 10,000 men during two months to remove the accumulatated ruins precipitated by order of Xerxes nearly 200 years before. From the fallen towers of Babylon have arisen not only all the present cities in its vicinity, but others which, like itself, have long since gone down into the dust. Since the days of Alexander, four capitals, at least, have been built out of the ruins of Babylon: Seleucia, by the Greeks; Ctesiphon, by the Parthians; Al-Ma'aden, by the Persians; and Kufa, by the caliphs; with towns, villages, and caravansaries without number. The necessary fragments and materials were transported along the rivers and the canals.

The antiquity of the canals of Babylonia dates from the most remote periods of the Chaldaeo-Babylonian monarchy. The ancient kings of Assyria and Babylonia well understood the value of canals, and their empire arose upon alluvial plains, amid a system of irrigation and drainage which spread like a net-work over the land. It may be sufficient to specify the Nahr Malikah, or Royal Canal, the origin of which has been referred both to Nimrod and Cush. Abydenus, however, attributes it to Nebuchadnezzar. From the account of Herodotus, it appears to have been of sufficient breadth and depth to be navigable for merchant vessels. It is not, therefore, surprising that some writers have placed it as the source of the Euphrates. The soil around Babylon is of a light, yielding nature, easily wrought for canals and other purposes, whether of art or war. Cyrus, therefore, would find no great difficulty in digging a trench about the city sufficient to contain the waters of the river (Cyrop. viii). Alexander (Strabo, xvi, p. 610), in enlarging one of the canals and forming basins for his fleet, laid open the graves of many buried kings and princes, which shows how readily the soil yields and gives way before the labors of man.

The new palace built by Nebuchadnezzar was prodigious in size and superb in embellishments. Its outside, according to Josephus, was three miles wide and ten miles long. The two ancient embattled walls, besides a great tower. Three brazen gates led into the grand area, and every gate of consequence throughout the city was of brass. In accordance with this fact are the terms which Isaiah (xlv, 1, 2) employs when, in the guise of a prophet, he prophesied: "The glory of his power should fall before him: "I will open before him the two-leaved gates; I will break in pieces the gates of brass:" a prophecy which was fulfilled to the letter when Cyrus made himself master of the place. The palace was splendidly decorated with statues of men and animals; vessels of gold and silver, and furnished with luxuries of all kinds brought thither from conquests in Egypt, Palestine, and Tyre. Its great est boast were the hanging gardens, which acquired even from Grecian writers the appellation of one of the wonders of the world. They are attributed to the gallantry of Nebuchadnezzar, who constructed them in compliance with a wish he had entertained to see elevated groves such as he had enjoyed on the hills around her native Ecbatana. Babylon was all flat; and to accomplish so extravagant a desire, an artificial mountain was reared, 400 feet on each side, while terraces one above another rose to a height that overtopped the walls of the city; that is, above 500 feet in elevation. The ascent from the terrace to the terraces was made by corresponding flights of steps, while the terraces themselves were reared to their various stages on ranges of regular piers, which, forming a kind of vaulting, rose in succession one over the other to the required height of each terrace, the whole being bound together by a wall of 22 feet in thickness. The level of each terrace or garden was then formed in the following manner: the top of the piers was first laid over with flat stones, 16 feet in length and 4 feet in width; on these stones were spread beds of matting, then a thick layer of bitumen; after which came two courses of large bricks over the bitumen. The earth was heaped on this platform; and in order to admit the roots of large trees, prodigious hollow piers were built and filled with mould. From the Euphrates, which flowed close to the foundation, water was drawn up by machinery. The whole, says Q. Curtius (v, 5), had, to those who saw it from a distance, the appearance of a series of enchanting mountains. Such was the completion of Nebuchadnezzar's work, when he found himself at rest in his house, and flourished in his palace. The king spoke and said, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power and the majesty of my people that is, to a picture which is amply justified by the descriptions of heathen writers. Nowhere could the king have taken so comprehensive a view of the city he had so magnificently constructed and adorned as when walking on the highest terrace of the gardens of his palace.

Babylon, as the centre of a great kingdom, was the seat of boundless luxury, and its inhabitants were notorious for their addiction to self-indulgence and effeminacy. Q. Curtius (v, 1) asserts that "nothing could be more corrupt than its morals, nothing more fitted to excite and allure to immoderate pleasures. The rites of hospitality were polluted by the grossest impiety and murder, for ingenuity lusty, whether of kindred, respect, or esteem. The Babylonians were very greatly given to wine and the enjoyment which accompany inebriety. Women were present at their convivialities, first with some degree of propriety, but, growing worse and worse by degrees, they ended by throwing off at once their modesty and their clothing. Once in her life, according to Herodotus (i, 199), every native female was obliged to visit the temple of Mylitta, the Babylonian Astarte (q. v.) or Venus, and there receive the embraces of the first stranger who threw a piece of money into her lap; an abominable custom, that is alluded to in the A. e., which is placed in the reign of Nebuchadnezzar (ii, 269). On the ground of their awful wickedness, the Babylonians were threatened with condign punishment, through the mouths of the prophets; and the tyranny with which the rulers of the city exercised their sway was not without a decided effect in bringing on them the punishment of the terrors of the Lord. Nor in the whole range of literature is there anything to be found approaching to the sublimity, force, and terror with which Isaiah and others speak on this painful subject (Isa. xi. 11; xviii. 1; Jer. ii. 39; Dan. v. 1). Babylon even stands, therefore, in the New Test. (Rev. xvii. 5) as the type of the most shameless prodigality and idolatry.—Kitto.

5. Investigation of the ancient Topography.—In ex-
The ruins of Babylon, as described by various authors, show that the city was a massive structure. The walls were 250 feet high, and the total area of the city was estimated to be over 100 square miles. The walls were made of mud brick, and the city was surrounded by a moat. The gates of the city were also large and well-defended.

The city was divided into several districts, each with its own temples and palaces. The most notable of these was the temple of Bel, which was dedicated to the god of war. The city was also renowned for its libraries and schools, which attracted scholars from all over the ancient world.

Babylon fell into decline after the Persian conquest in 539 BC, and was eventually destroyed by Alexander the Great in 331 BC. However, its legacy lived on, and it is still a site of great archaeological interest today.

Plan of part of the Ruins of Babylon, on the eastern bank of the Euphrates.

About five miles above Hillah, on the opposite bank of the Euphrates, occur a series of artificial mounds of enormous size, which have been recognised in all ages as probably indicating the site of the capital of southern Mesopotamia. They consist chiefly of three great masses of building—the high pile of unbaked brickwork called by Rich "Mujilah," but which is known to the Arabs as "Babil"; the building denominated the "Ka'ar" or palace; and a lofty mound upon which
stands the modern tomb of Amsun Is. Ab (Loftus's 
Chaldæa, p. 17). Besides these principal masses the 
most remarkable features are two parallel lines of 
rampart bounding the chief ruins on the east, some 
similar but inferior remains on the north and west, an 
embankment along the river side, a remarkable iso-
lated heap in the middle of a long valley, which seems 
to have been the ancient bed of the stream, and two 
long lines of rampart, meeting at a right angle, and 
with the river forming an irregular triangle, within 
which all the ruins on this side (except Babil) are 
enclosed. On the west, or right bank, the remains 
are very slight and scanty. There is the appearance 
of an enclosure, and of a building of moderate size with-
in it, nearly opposite the great mound of Amsun, but 
otherwise, unless at a long distance from the stream, 
this side of the Euphrates is absolutely bare of ruins. 
(See Rawlinson's Herodotus, ii, 473).

Scattered over the country on both sides of the Eu-
phrates, and reducible to no regular plan, are a num-
ber of remarkable mounds, usually standing single, 
which are plainly of the same date with the great 
mass of ruins upon the river bank. Of these by far 
the most striking is the vast ruin called the Birs 
Nimrud, which many regard as the Tower of Babel, 
situated about six miles to the S.W. of Hillah, and 
almost that distance from the Euphrates at the near-
est point. This is a pyramidal mound, crowned ap-
parently by the ruins of a tower, rising to the height of 
153½ feet above the level of the plain, and in cir-
cumference somewhat more than 2000 feet. See Ba-
bel. (Tower of).

7. Identification of Sites.—On comparing the exist-
ing ruins with the accounts of the ancient writers, the 
great difficulty which meets us is the position of the 
remains almost exclusively on the left bank of the 
river. All the old accounts agree in representing the 
Euphrates as running through the town, and the prin-
cipal buildings as placed on the opposite sides of the 
stream. In explanation of this difficulty, it has been 
urged, on the one hand, that the Euphrates, having a 
tendency to run off to the right, has obliterated all 
trace of the buildings in this direction (Layard's Nis.
and Bab. p. 420); on the other, that, by a due exten-
sion of the area of Babylon, it may be made to include 
the Birs Nimrud, and that thus the chief existing re-
 mains will really lie on the opposite banks of the river 
(Rich, Second Memoir, p. 32; Ker Porter, Travels, ii, 
385). But the identification of the Birs with Borsippa 
seems to interfere with this latter theory; while the 
former is unsatisfactory, since we can scarcely suppose 
the abrasion of the river to have entirely removed all 
trace of such gigantic buildings as those which the an-
cient writers describe. Perhaps the most probable 
solution is to be found in the fact that a large canal 
(called Shebl) intervened in ancient times between 
the Kaar mound and the ruin now called Babil, which 
may eas-
ily have been con-
found by Herodotus 
with the main stream. 
This would have had 
the two principal build-
ings upon opposite 
sides; while the real 
river, which ran down 
the long valley to the 
west of the Kaar and 
Amsun mounds, would 
also have separated (as 
Ctesias related) be-
tween the greater and 
the lesser palace. If 
this explanation be ac-
cepted as probable, we 
may identify the prin-
cipal ruins as follows: 
1. The great mound 
of Babil will be the 
animal temple of Be-
lus. It is an oblong
the old palace platform (which resembles those at Nineveh, Susa, and elsewhere), upon which are still standing certain portions of the ancient residences to which the name of "Ksar" or "palace" especially attaches. The walls are composed of burnt bricks, of a pale-yellow color, and of excellent quality, bound together by a fine lime cement, and stamped with the name and titles of Nebuchadnezzar. They contain traces of architectural ornament—piers, buttresses, pilasters, etc.; and in the rubbish at their base have been found slabs inscribed by Nebuchadnezzar, and containing an account of the building of the edifice, as well as a few sculptured fragments, and many pieces of enamelled brick of brilliant hues. On these last portions of figures are traceable, recalling the statements of Ctesias (ap.

mass, composed chiefly of unbaked brick, rising from the plain to the height of 140 feet, flattish at the top, in length about 200, and in breadth about 140 yards. This oblong shape is common to the temples, or rather

Chart of the Country round Babylon, with Limits of the ancient City.
BABYLON

Diodor. Sicul.) that the brick walls of the palace were colored, and represented hunting-scenes. No plan of the palace is to be made out from the existing remains, which are tossed in appearance on the highest part of the mound. 3. The mound of Aμουμ is thought by M. Oppert to represent the "hanging gardens" of Nebuchadnezzar; but this conjecture does not seem to be a very happy one. The mound is composed of poorer materials than the edifices of that prince, and has furnished no bricks containing his name. Again, it is far too large for the hanging gardens, which are said to have been only 400 feet each way. The Aμουμ mound is described by Rich as an irregular parallelogram, 1100 yards long by 800 broad, and by Ker Porter as a triangle, the sides of which are respectively 1400, 1100, and 850 feet. Its dimensions therefore, are very greatly lessened by the curious structure with which it has been identified. Most probably it represents the ancient palace, coeval with Babylon itself, of which Nebuchadnezzar speaks in his inscriptions as adjoinging his own more magnificent residence. It is the only part of the ruins from which bricks have been derived containing the names of kings earlier than Nebuchadnezzar, and is therefore entitled to be considered the most ancient of the existing remains. 4. The ruins near each side of the Euphrates, together with all the other remains on the west bank, may be considered to represent the larger palace of Cæsars, which is said to have been connected with the greater part of the city by a tunnel under the channel of the stream (>). The old course of the Euphrates seems to have been a little east of the present one, passing between the two parallel ridges near it at the bend in the middle, and then closely skirting the mound of Aμουμ, so as to have both the ruins just named upon its right bank. These ruins are of the same date and style. The bricks of that on the east bank bear the name of Nergilissar; and there can be little doubt that this ruin, together with those on the opposite side of the stream, are the remains of a palace built by him. Perhaps (as already remarked) the little mound immediately south of this point, near the east bank, may be a remnant of the ancien bridge. 5. The two long parallel lines of embankment on the east, which form so striking a feature in the remains as represented by Porter and Rich, but which are ignored by M. Oppert, may either be the lines of an outer and inner enclosure, of which Nebuchadnezzar speaks asdefences of the city, or they may represent the embankments of an enormous reservoir, which is often mentioned by that monarch as adjoinging his palace toward the east. 6. The southernmost embankment, near the east bank of the river, is composed of bricks marked with the name of Labynetus or Nabunid, and is undoubtedly a portion of the work which Berosus ascribes to the last king (Pragm. 14).—Smith.

It must be admitted, however, that the foregoing scheme of identification (which is that proposed by Rawlinson, Heroedou, ii, Essay iv) involves the improbably supposition of a mistake on the part of the ancient author. In describing the course of the Euphrates through the middle of the defences of the city, it seems to us unduly to restrict the ancient limits, and thus excludes the Birs Nimrud; and it affords no explanation of the remarkable line of mounds meeting in a right angle on the east of the ruins, and most naturally thought by nearly all topographers (Rich, Ker Porter, Flinders, Layard, and Mr. Ferguson) to have been one of the corners of the city wall. Nor does it altogether agree with the recent conjectural restoration of the royal residence at Babylon on the bold plan of M. Oppert (in the Atlas accompanying his Expedition en Mésopotamie, Par. 1858), who supposes the extant remains opposite Hillah to be a part of the palace surrounding the edifices of the inscriptions, and gardens, and enclosing walls, the double line of city walls being of much larger ex-

tent. He appears, however, to have disregarded many details of the modern as well as ancient indication in his identification (see Rawlinson, op. cit. p. 467 sq.). Perhaps the inscriptions, and the peculiar indications (as above) are correct so far as concerns the royal buildings themselves, the chart of Oppert (given above) truly represents the entire circuit of the city; and that the palace, with its appendages, was enclosed in an interior quadrangle, which the river likewise divided diagonally, its eastern half corresponding to the triangle embracing the edifices here described.

The most remarkable fact connected with the magnificence of Babylon is the poorness of the material with which such wonderful results were produced. The whole country, being alluvial, was entirely destitute of stone, and even wood was scarce and of bad quality, being only yieldable by the palm-groves which fringed the courses of the canals and rivers. In default of these, the ordinary materials for building, recourse was had to the soil of the country—in many parts an excellent clay—and with bricks made from this, either sun-dried or baked, the vast structures were raised which, when they stood in their integrity, provoked comparison with the pyramids of Egypt; and even when, even in their decay, excite the astonishment of the traveller. A modern writer has noticed, as the true secret of the extraordinary results produced, "the unbounded command of naked human strength" which the Babylonian monarchs had at their disposal (Grote's Hist. of Greece, vol. ii, p. 401); but this may be but a fragment of the account for the phenomena; and we must give the Babylonians credit for a genius and a grandeur of conception rarely surpassed, which led them to employ the labor whereof they had the command in works of so imposing a character. With only "brick for stone," and at first only "slime (')t7 for mortar" (Gen. xi, 3), they constructed edifices of so vast a size that they still remain, preserved day among the most enormous ruins in the world, impressing the beholder at once with awe and admiration.—Smith.


2. Another Babylon lies in Egypt, south of Heliopolis, on the east bank of the Nile (Strabo, i, 17). It was founded by Babylonians, who had escaped from Egypt during the civil commotions between the empires (Diod. Sic. i, 56; Josephus, Ant. ii, 85), and whose ruins are described by Hartmann (Der Africa, 1826), Proekesh (Erinnerungen, i, 58).
Champollion (U. Egypte, ii, 33). It is now called Bab- 
 boual (Smith's Dict. of Class. Geogr. s. v.).

3. The Babylon in 1 Pet. v, 13, is thought by some to 
be Rome, but by others (in accordance with a tradi-
tion of the Coptic Christians) to be the above place in 
Egytus. Babylon contradicts this last assertion by 
saying that there is no mention of a Bishop of Babylon till 
500 years after Peter's time, under Justin the Younger. 
(see also Bertholdt, Ewol. vi, 3063; Steiger, Br. Pet. p. 21 sq.) 
There is no good reason for supposing any other than 
ancient Babylon to be here meant, since it is 
known that this continued to be inhabited by Jews 
down to the Christian era (Geese. Jees. i, 470. 
Introd. to N. T. iii, 866. See Peter (Epistles of). 
4. In the Apocalypse (xiv, 8; xvi, 19; xvii, 5; 
viii, 2) Babylon stands for Rome, symbolizing bea-
thenism: "Babylon is fallen, that great city, because 
she made all nations drink of the wine of the wrath 
of her fornication." This reference appears to have 
derived from the practice of the Jews, who were 
accustomed to designate Rome, which they hated, by 
the opprobrious and not inappropriate name of Babyl-
on (Schottgen, Hor. Hebr. i, 1126). The literal Babyl-
on was the beginner and supporter of tyranny and 
idolatry; first by Nimrod and Ninus, and afterward by 
Nephenes and Nebuchadnezzar. Therefore, she 
is accused of magical enchantments from her youth or 
fancy, i.e. from her very first origin as a city or na-
tion. This city and its whole empire were taken 
by the Persians under Cyrus; the Persians were subdued 
by the Macedonians, and the Macedonians by the Ro-
mans; so that Rome succeeded to the power of Old Babyl-
on. 
It was her method to adopt the worship of the 
false deities she had conquered; so that by her own 
acts she becomes the heiress and successor of all the Baby-
onian idolatry, and of all that was introduced into it 
by the intermediate successors of Babylon, and conse-
quently of all the idolatry of the earth. 
See Revela-

Further, that Babylon is Rome is evident from the 
explanation given by the angel in Rev. xvii, 18, where 
it is expressly said to be "that great city which rul-
eth over the kings of the earth;" no other city but Rome 
being in the exercise of such power at the time when 
the vision was seen. That Constantinople is not 
meant by Babylon is plain also from what Mede has 
stated (Works, p. 922): "The seven heads of the beast 
says he) are by the angel made a double type, both of 
the seven hills where the woman sitteth, and of the 
seven sovereignties with which in a successive order the 
beast and his kingdom is a part, and ties to tie 
both beast and whore to Western Rome." 
Rome or Mystic Babylon (says the same author, p. 484) is 
called the "Great City," not from any reference to its 
extent, but because it was the queen of other cities. 
See Rome.

Babylonia (Βαβυλωνία), a name for the southern 
portion of Mesopotamia, constituting the region of 
which the later city of the same name was 
alone is occasionally used in Scripture for the entire 
region; but its most usual designation is CHALDEA 
(q. v.). The Chaldæans proper, or Chaldeans, however, 
were probably originally from the mountainous region 
farther north, now occupied by the Kures (with which 
name, indeed, many find an etymological connection; 
see Goliath, or Alphar, p. 17; Rodiger, in the Zeitschr. 
f. d. Kunde d. Morgenl. iii, 8), a portion of whom 
under the Assyrian sway may have migrated into Mesop-

tamia (see Isa. xxiii, 13), and thus eventually 
become masters of the rich plain of Shinar (see Vitringa, 
ad Jees. i, 412 sq.; Gesenius, art. Chaldeer, in Erich 
and Gruber's Ewol. The original inhabitants now 
soevertheless appear to have been of the Shemitic family 
(see Adelung, Literatur, i, 314 sq.; Olahausen, 
Emend. sum A. T. p. 41 sq.); and their language belonged 
to the class of tongues spoken by that race, particularly 
to the Aramaic branch, and was indeed a dialect simi-
lar to that which is now called the Chaldean. See 
ARAMEAN LANGUAGE; CUNEIFORM INSCRIPTIONS.

The two words, Babylonia and Chaldea, were, how-
ever, sometimes used in another signification; Babyl-
onia, as containing in an extended sense Assyria also 
and Mesopotamia, nearly all the countries which As-

syria in the narrow sense included; and Chaldea, 
indicated, in a narrower signification, the south-west-
ern part of Babylonia between the Euphrates and 
Babylon (Strabo, xvi; Ptol.). In Hebrew, Babylonia 
bore the name of SHINAR (q. v.), or "the land of 
Shinar;" while "Babylon" (Psa. xxxvii, 13) and "the 
land of the Euphrates" (Isa. xxxv. 6; Ezek. xii, 19) 
seem to signify the empire of Babylon. It is in the 
latter sense that we shall here treat it. See CHAL-
DEANS.

1. Geography and general Description.—This province 
of Middle Asia was bordered on the north by Mes-
opotamia, on the east by the Tigris, on the south by 
the Persian Gulf, and on the west by the Arabian 
Desert. On the north it began at the point where 
the Euphrates and Tigris approach each other, and 
extended to their common outlet in the Persian Gulf, 
pretty nearly comprising the country now designated 
Iraq Arab. The climate is temperate and salubrious. 
The country in ancient times was very populous, 
especially in the valley of the Euphrates. Timber is not 
produced. Many parts have springs of naphtha. 
As rain is infrequent, even in the winter months, 
the country owes its fruitfulness to the annual overflow 
of the Euphrates and the Tigris, whose waters are 
conveyed over the land by means of canals. Quintus 
Curtilis (1, 5) declares that the country between 
the Euphrates and the Tigris was covered with so rich a 
soil that the cattle were driven from their pastures 
lest they should be destroyed by satiety and fatness. 
During the three great empires of the East, no tract 
of the whole appears to have been so reputable for 
ferility and riches in the district of Babylonia, which 
rose in the main from the proper management of 
the mighty river which flowed through it. Herodotus 
mentions that, when reduced to the rank of a province, 
it yielded a revenue to the kings of Persia which 
comprised half their income. The terms in which 
the Scriptures describe its natural as well as its acquired 
supremacy, shows the imperial character of the country in 
the same facts. They call it "Babylon, the glory of 
kings; the beauty of the Chaldean excellency; the 
lady of kingdoms, given to pleasure; that dwelleth 
carelessly, and saith in her heart I am, and there is 
none else beside me." But now, in the expressive 
and inimitable language of the same book, may it be 
said, "She sits as a widow on the ground. There is 
no more a throne for thee, O daughter of the 
Chaldeans!" As for the abundance of the country, it has 
vanished as clean away as if "the besom of desola-
tion" had swept it from north to south, the whole 
land, from Ecbatana of Bagdad to the farthest 
reach of sight, lying a melancholy waste.

In order to defend the country against hostile 
attacks from its neighbors, northward from Babylonia, 
between the two rivers, a wall was built, which is 
known under the name of the Median Wall (Xen. 
Anab. ii, 4, 12).—The Babylarians were famous for 
the manufacture of cloth and carpets; they also 
excellled in making perfumes in carvings and 
working in precious stones. They were a commercial 
as well as manufacturing people, and carried on a very 
extensive trade alike by land and by sea. Babylon 
was indeed a commercial depot between the Eastern 
and the Western world (Ezek. xvii, 4; Isa. xiii, 14). 
See Cotton. Thus vast quantities never 
delivered by art, Babylonia became the first abode of social order 
and the cradle of civilization. Here first arose a 
powerful empire—here astronomy was first cultivated— 
here measures and weights were first employed. He-

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rodotus has noticed the Chaldeans as a tribe of priests (i, 28); Diodorus (i, 28) as a separate caste under Belus, an Egyptian priest; while the book of Daniel refers to them as astrologers, magicians, and Chaldeans, but there can be little doubt, as laid down by Gesenius (Jesec. xxiii, 13), that it was the name of a distinct nation, if not, as Heren (Manual of Anc. Hist. p. 28) has maintained, the name of the northern nomades in general. In connection with Babylon, the Chaldeans are to be regarded as a conquering nation as well as a learned people; they introduced a correct method of reckoning time, and began their reign with Nabonassar, B.C. 747. There is a scriptural reference to the proud period in the history of the Chaldeans when learned men filled the streets and the temples of Nineveh and Babel: "Behold the land of the Chaldeans, this people was a little one before their inhabitants increased, and they dwelt in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin" (Isa. xxiii, 13). Babylonians, during this period, was "the land of the Chaldeans," the same as that into which the children of Judah were carried away captive (Jer. xxiv, 5).—Kito, s. v.

II. History of the Babylonian Empire.—The history of Babylon itself mounts up to a time not very much later than the Flood. See Babel. The native historian seems to have possessed authentic records of his country for above 2000 years before the conquest by Alexander (Berosus, Progym. 11); and Scripture represents the "beginning of the kingdom" as belonging to the time of Nimrod, the grandson of Ham, and the great-grandson of Noah (Gen. x, 6-10). Of Nimrod no trace has been found in the Babylonian remains, unless he is identical with the god Bel of the Babylonian Pantheon, and so with the Greek Belus, the hero-founder of the city. This identity is possible, and indeed the most ancient records appear to show that the primitive inhabitants of the country were really Cushite, i.e. identical in race with the early inhabitants of Southern Arabia and of Ethiopia. The seat of government at this early time was, as has been stated, in lower Babylonia, Erech (Warka), and Ur (Myceria) being the capitals, and Babylon (if built) being of no consequence. The country was called Shinar (נֵגָר), and the people the Akkadim (comp. Accad of Gen. x, 10). Of the art of this period we have specimens in the ruins of Mugheir and Warka, the remains of which date from at least the 20th century before our era. We find the use of kiln-baked as well as of sun-dried bricks already begun; we find writing practiced, for the bricks are stamped with the names and titles of the kings; we find the ancient practice employed to support buildings, and we have probable indications of the system of erecting lofty buildings in stages. On the other hand, mortar is unknown, and the bricks are laid either in clay or in bitumen (comp. Gen. xi, 2); they are rudely moulded, and of various shapes and sizes; sun-dried bricks predominate, and some large buildings are composed entirely of them; in these reed-matting occurs at intervals, apparently used to protect the mass from disintegration. There is no trace of ornament in the erections of this date, which were imposing merely by their size and solidity.

The first important change which we are able to trace in the external condition of Babylon is its subjection to Assyrria. The influence of Assyrria, the neighboring kingdom of Elam or Susiana. Berosus, in the document containing the history of a first Chaldean dynasty consisting of eleven kings, whom he probably represented as reigning from B.C. 2234 to B.C. 1576. At the last mentioned date he said there was a change, and a new dynasty succeeded, consisting of 23 kings, who reigned 456 years (from B.C. 1576 to B.C. 1518). It is thought that this transition may mark the invasion of Babylonia from the East, and the establishment of Elamitic influence in the country, under Chedorlaomer (Gen. xiiv), whose representative appears as a conqueror in the inscriptions. Amraphel, king of Shinar, and Arisoch, king of Ellasar and Titi, would be "friendly princes," states Chedorlaomer had subjected, while he himself may have become the founder of the new dynasty, which, according to Berosus, continued on the throne for above 450 years. From this point the history of Babylon is almost a blank for above twelve centuries. Except in the mention of the plundering of Job by the Chaldeans (Job iii, 19), nothing definite is known of the events of this period. It is possible that some of the events which Achen quoted (Job, vii, 21), Scripture is silent with regard to the Babylonians from the time of Abraham to that of Hezekiah. Berosus covered this space with three dynasties; one (which has been already mentioned) of 49 Chaldean kings, who reigned 456 years; another of 9 Arab kings, who reigned 245 years; and a third of 49 Assyrian monarchs, who held dominion for 596 years; but nothing beyond this bare outline has come down to us on his authority concerning the period in question. The monumental records of the country furnish a series of names, the reading of which is very uncertain, which may be arranged with a degree of probability in chronological order, apparently belonging to the first of these three dynasties. Of the second no traces have been hitherto discovered. The third would seem to be identical with the Upper Dynasty of Assyria, of which some account has been given in the article Assyria. It would appear, then, that the Babylonians, after having been under Chaldean dynasty which ruled for 224 years (Brandis, p. 47), and a second dynasty of Elamitic Chaldeans who ruled for a further period of 458 years, fell wholly under Semitic influence, becoming subject first to Arabia for two centuries and a half and then to Assyria for above five centuries, and not regaining even a qualified independence till the time marked by the close of the Upper and the formation of the Lower Assyrian empire. This is the conclusion which seems naturally to follow from the abstract which is all that we possess of Berosus; and doubtless it is to a certain extent true. But the statement is too broad to be exact; and the monuments show that this Babylon was at no time absorbed into Assyria, or even for very many ages togetherr a submissio vassali. Assyria, which she had colonized during the time of the second or great Chaldean dynasty, to which she had given letters and the arts, and which she had held in subjection for many hundreds of years, passed in her turn to be the predominant Mesopotamian power, and the glory of Babylon in consequence suffered eclipse. But she had her native kings during the whole of the Assyrian period, and she frequently contended with her great neighbour, being sometimes even the aggressor. Though much sunk from her former greatness, she continued to be the second power in Asia, and retained a vitality which at a later date enabled her to become once more the head of an empire.

The line of Babylonian kings becomes exactly known to us from the year B.C. 747. An astronomical work of the geographer Ptolemy has preserved to us a doxographical importance of which the preparative chronology is scarcely possible to exaggerate. The Canon of Ptolemy, as it is called, gives us the succession of Babylonian monarchs, with the exact length of the reign of each, from the year B.C. 747, when Nabonassar mounted the throne, to B.C. 331, when the last Persian king was deposed by Alexander. The document is of course not accurate in accordance with the statements of Scripture, always vindicated to itself a high authority in the eyes of Christian chronologists, has recently been confirmed in so many points by the inscriptions that its authentic character is established beyond all possibility of cavil or dispute. As the basis of all the rest, the interpretation of this inscription to Cyrus, it seems proper to transcribe the earlier definition of it in this place. [The accession gis]
According to the era of Nabonassar, and dates B.C. are added for convenience sake."

Kings

<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
<th>AE. N.</th>
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<tr>
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<td>14</td>
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<td>Nadius</td>
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<td>16</td>
<td>732</td>
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<td>17</td>
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<td>159</td>
<td>526</td>
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<td>Babylonius</td>
<td>9</td>
<td>210</td>
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Of Nabonassar, the first king in Tolemy's list, nothing can be said to be known except the fact, reported by Berosus, that he destroyed all the annals of his predecessors for the purpose of compelling the Babylonians to date from himself (Pragm. 11 a). It has been conjectured that he was the husband or son of Semiramis, and owed to her possession of the throne the royal title which he retained as proof. It rests mainly upon a synchronism obtained from Herodotus, who makes Semiramis a Babylonian queen, and places her five generations (167 years) before Ntocris, the mother of the last king. The Assyrian discoveries have shown that there was a Semiramis about this time, but they furnish no evidence of her connection with Babylon, which still continues uncertain. The immediate successors of Nabonassar are still more obscure than himself. Absolutely nothing beyond the brief notation of the canon has reached us concerning Nadius (or Nabius), Chelinoth (or Chelinosus), and Porus, or Elieusus, who certainly cannot be the Tyrian king of that name mentioned by Menander (Ap. Joseph. Ant. ix, 14, 2). Mardocemulus, on the contrary, is a monarch to whom great interest attaches. He is undoubtedly the Merodach-Baladan, or Berosach-Baladan (q. v.) of Scripture, and was a personage of great consequence, reigning himself for the first time, for 19 years, and then being re-instated in his former dignity by his son. He appears to have been independent of Babylon at this period, while the interest which he felt in an astronomical phenomenon (2 Chron. xxxii, 31) harmonizes with the character of a native Chaldean king which appears to belong to him. The Assyrian inscriptions show that after reigning 12 years Merodach-Baladan was deprived of his throne and driven into banishment by Sargon, who appears to have placed Arceanus (his son?) upon the throne as viceroy, a position which he maintained for five years. A time of trouble then ensued, estimated in the canon at two years, during which various pretenders assumed the crown, among them a certain Harisa, or Acisa, who reigned for a head of a month, and Merodach-Balanad, who held the throne for half a year (Polyhist. ap. Euseb.). Sennacherib, bent on re-establishing the influence of Assyria over Babylon, proceeded against Merodach-Balanad (as he informs us) in his first year, and having de-throned him, placed an Assyrian named Belô, or Bél Rogers, who reigned for three years. At the end of this time, the party of Merodach-Balanad still giving trouble, Sennacherib descended again into Babylonia, once more overran it, removed Belô, and placed his eldest son—who appears in the canon as Arceanus—upon the throne. Arceanus reigned for five years, when he was de-throned by a certain Ribgelus, who reigned for one year; after which Masisemorodocus held the throne for four years. Nothing more is known of these kings, and it is uncertain whether they were viceroy or independent native monarchs. They were contemporary with Sennacherib, whose reign belongs also to the second interregnum, extending to eight years, which the canon interposes between the reigns of Masisemorodocus and Asaradocus. In Asaradocus critical eyes long ago detected Esarhaddon, Sennacherib's son and successor; and it may be regarded as certain from the inscriptions that this king ruled in person over both Babylon and Babylonia, having found the country at peace and prosperous under his predecessors at their respective capitals. Hence we may understand how Manasseh, his contemporary, came to be "carried by the captains of the king of Assyria to Babylon" instead of to Nineveh, as would have been done in any other reign. See Esarhaddon. Saoduchusus and Cinsiladasus (or Cinneladasus), his brother (Polyhist.), the successors of Asaradocus, are kings of whose history we know nothing. Probably they were viceroy under the last Assyrian monarchs, who are represented by Abydenus (ap. Euseb.). as retaining their authority over Babylon up to the time of the last siege of Nineveh. With Asaradocus, the successor of Cinsiladasus, and the father of Nebuchadnezzar, a new era in the history of Babylon commences. According to Abydenus, who probably drew his information from Berosus, he was appointed to the government of Babylon by the last Assyrian king, at the moment when the Medes were about to make a fresh attack; whereupon, betraying the trust reposed in him, he went over to the enemy, arranged a marriage between his son Nebuchadnezzar and the daughter of the Median leader, and joined in the last siege of the city. See Nebuchadnezzar. On the success of the confederates (B.C. 625) Babylon became not only an independent kingdom, but an empire; the southern and western portions of the Assyrian territory were assigned to Nabopolassar in the partition of the spoils which followed on the conquest, and thereby the Babylonian dominion became extended over the whole valley of the Euphrates as far as the Taurus range, over Syria, Phoenicia, Palistina, and Cilicia. It was a strong and powerful kingdom. Thus, among others, the Jews passed quietly and almost without remark from one feudal head to another, exchanging dependency on Assyria for dependence on Babylon, and continuing to pay to Nabopolassar the same tribute and service which they had previously rendered to the Assyrians. Friendly relations seem to have been maintained with Media throughout the reign of Nabopolassar, who led or sent a contingent to help Cyaxares in his Lydian war, and acted as mediator in the negotiations by which that war was concluded to Herod, i, 74). At a later date hostilities broke out with Egypt. Necho, the son of Psammatik I, about the year 601, invaded the Babylonians, who attacked him on the south-west, and made himself master of the entire tract between his own country and the Euphrates (2 Kings xxiii, 29, and xxi, 7). Nabopolassar was now advanced in life, and not able to take the field in person (Beros. Pragm. 14). He therefore sent his son, Nebuchadnezzar, with the help of the Egyptians, and the battle of Carchemish, which soon followed, restored to Babylon the former limits of her territory (comp. 2 Kings xxiv, 7 with Jer. xlvi, 2-15). Nebuchadnezzar pressed forward and had reached Egypt, when news of his father's death recalled him, and hastily returning to Babylon, he was fortunate in being there without any struggle, acknowledged king (B.C. 604). A complete account of the works and exploits of this great monarch—by far the most remarkable of
all the Babylonian kings—will be given in the article NERICHADNEZZAR.
It is enough to note in this place that he was great both in peace and in war, but greater
in the former. Besides recovering the possession of Syria and Palestine, and carrying off the Jews after
repeated rebellions into captivity, he restored Phoeni-
cia, besieged and took Tyre, and ravaged, if he did not actually conquer Egypt. But by and by he had
lost the large part of his native land—as the builder and
restorer of almost all her cities and temples—that this
monarch obtained that great reputation which has been
handed down his name traditionally in the East on a
par with those of Nimrod, Solomon, and Alexander,
and made it still a familiar term in the mouths of the people
of Babylonia as long as he reigned and held it; as his
memorial upon the earth one half the amount of
building that was erected by this king. The an-
cient ruins and the modern towns of Babylonia are alike
built almost exclusively of his bricks.
Babylon itself, the capital, was peculiarly the object of his at-
tention. It was here that, besides repairing the walls
and restoring the temples, he constructed that mag-
nificent palace, which, with its triple enclosure, its
hanging gardens, its plated pillars, and its rich orna-
mentation of enamelled brick, was regarded in ancient
times as one of the seven wonders of the world (Strab.
xvi, 1, § 5). NERICHADNEZZAR died B.C. 561, having reigned 43
years, and was succeeded by Evil-Merodach, his son,
who is called in the Canon IIIbarnādumus. This prince,
who, in the year that he began to reign, did lift
up the head of Jehoiachin, king of Judah, out of pris-
on' (2 Kings xxv, 27), was murdered, after having
held the crown for two years only, by Nergal-sarru,
brother-in-law. See EVIL-MERODAC. NERIGLUSHAR
— the Nergal-sarru of the Canon—is (apparently)
identical with the "Nargal-sar-ezer, Rab-Mag" of Jeremiah (xxxix, 3, 13, 14). He bears this title, which has been translated "chief of the Magi" (Gesenius),
or "chief priest" (Coll. Rawlinson), in the inscriptions,
and calls himself the son of a "king of Babylon." Some writers have considered him identical with "Da-
rius the Mede" (Larcher, Conringius, Bouhier); but
this is improbable [see DARIUS THE MEDE], and he must rather be regarded as a Babylonian of high rank,
who, having married a daughter of Nebuchadnezzer,
rather than a Babylonian king. He was, however, quite
popular by Evil-Merodach unpopular with his subjects, murdered him,
and became his successor. NERIGLUSHAR built the pal-
ace at Babylon, which seems to have been placed originally
on the west bank of the river. He was probably
advanced in life at his accession, and thus reduced to death by his death, and left the crown to his son Laborossoarchod. This
prince, though a mere lad at the time of his father's
death, was allowed to ascend the throne without
difficulty; but when he had reigned nine months he became the victim of a conspiracy among his friends
and connections, who, professing to detect in him symptoms of a bad disposition, instigated the people, and seized
him and put him to death. NABONIDUS (or Latorynus), one of
the conspirators, succeeded; he is called by Berosus
"a certain Nabonidus, a Babylonian" (ap. Joseph. Ap. i, 21), by which it would appear that he was not a member
of the royal family; and this is likewise evi-
dent, in which he became an impostor for his
father the rank of "Rab-Mag." Herodotus seems to
have been mistaken in supposing him (i, 188) the son
of a great queen, Nitocris, and (apparently) of a
former king, Latorynus (Nebuchadnezzer?). Indeed,
it may be doubted whether the Babylonian Nitocris of
Herodotus is really a historical personage. His
authority is the sole argument for his being
Nitocris. It is difficult to credit against the silence of Scripture.
Berosus, the Canon, and the Babylonian manuscripts,
She may perhaps have been the wife of Nebuchadne-
zzer, but in that case she must have been wholly un-
connected with Nabonidus, who certainly bore no rela-
tion to that monarch.
NABONIDUS, or Latorynus (as he was called by the
Greeks), mounted the throne in the year B.C. 555,
very shortly before the war broke out between Cyrus
and Croesus. He entered into alliance with the latter
of these monarchs against the former, and, had the
struggle been prolonged, he would have been
forced into Asia Minor. Events proceeded too rapidly to al-
low of this; but Nabonidus had provoked the hostility
of Cyrus by the mere fact of the alliance, and felt at
once that sooner or later he would have to resist the
attack of an avenging army. He probably employed his long and peaceful reign of 17 years in preparations
for the defense of his country, and for theLibrary of
Nineveh, which Herodotus ascribes to his mother (i, 185),
and accumulating in the town abundant stores of provisions (ib. c. 190).
In the year B.C. 589 the attack came.
Cyrus advanced at the head of his irresistible
hordes, but wintert upon the Diyalek or Gyndes, making his final approaches in the summer. Nabonidus
appears by the inscriptions to have shortly before this
associated with him in the government of the king-
dom his son, Bel-shar-ezer or Belshazzar; on the
approach of Cyrus, therefore, he took the field himself at
the head of his army, leaving his son to command in the city. In this way, by help of a recent discovery,
the account of Berosus and the book of Daniel, hith-
erto regarded as hopelessly conflicting—may be recon-
ciled. See BELSHAZZAR. Nabonidus engaged the army of Cyrus, but was defeated and forced to shut
himself up in the neighboring town of Borsippa (mark-
ed now by the Birs-Nimrud), where he continued till
Belshazzar guarded the city, but, over-confident in its
strength, kept insufficient watch, and recklessly in-
dulging in untimely and impious festivities (Dan. v),
allowed the enemy to enter the town by the channel of
the river (Herod. i, 191; Xen. Cyrop. vii. 7). Bel-
shazzar was thus taken by a surprise, as Herodotus
had prophesied (ii, 81)—by an army of Medes and Persians,
as intimated 170 years earlier by Isaiah (xxxi, 1-9),
and, as Jeremiah had also foretold (ii, 39), during a
festival. In the carcase which ensued upon the tak-
ing of the town, Belshazzar was slain (Dan. v, 30).
Nabonidus, on receiving the intelligence, submitted,
and was not harmed either in person, or in property,
who not only spared his life, but gave him estates in
Carmania (Beros. ut sup.; comp. Abyss. Fragm. 9).
Such is the general outline of the siege and capture
of Babylon by Cyrus, as derivable from the fragments
of Berosus, illustrated by the account in Daniel, and
confirmed by the recent discovery by aid of the dead
heb., obtained recently from the monuments, of the relation-
ship between Belshazzar and Nabonidus. It is scare-
lessly necessary to remark that it differs in many points
from the accounts of Herodotus and Xenophon; but
the latter of these two writers is in his Cyropaedia a
mere romancer, and the former is very imperfectly
acquainted with the history of the Babylonians. The
native writer, whose information was drawn from
authentic and contemporary documents, is far better
authority than either of the Greek authors, the earlier
of whom visited Babylon nearly a century after its
capture by Cyrus, when the tradition had doubtless
become current.
According to the book of Daniel, it would seem as
if Babylon was taken on this occasion, not by Cyrus,
king of Persia, but by a Median king named Darius
(v, 31). The question of the identity of this person-
age with any Median or Babylonian king known to us
from profane sources will be discussed under DARIUS.
Here, however, it may be mentioned that Scripture does
not really conflict on this point with profane authorities, since there is sufficient indica-
tion from the terms used by the sacred writer, that "the Mede," whoever he may have been, was,
real conqueror, nor a king who ruled in his own right, but a monarch intrusted by another with a certain delegated authority (see Dan. vi, 31, and ix, 1). With the conquest by Cyrus commenced the decay and ruin of Babylon. The "broad walls" were then to some extent "broken down" (Beros. Fr. 14), and the "high gates" probably "burned with fire" (Jer. ii, 58). The process, that is to say, was ruined; though it is not to be supposed that the laborious and useful task of entirely demolishing the gigantic fortifications of the place was attempted or even contemplated by the conqueror. Babylon was weakened, but it continued a royal residence not only during the lifetime of Darius the Mede, but through the entire period of the Persian Empire. The Persian kings held their court at Babylon during the larger portion of the year, and at the time of Alexander's conquest it was still the second, if not the first city of the empire. It had, however, suffered considerably on more than one occasion subsequent to the time of Cyrus. Twice in the reign of Darius (Behist. Ins.), and once in that of Xerxes (Ctes. Pers. § 29), it had risen against the Persians, and made an effort to regain its independence. After each rebellion its defences were weakened, and during the long period of profound peace which the Persian empire enjoyed from the reign of Xerxes to that of Darius Codomannus they were allowed to go completely to ruin. The Persians also suffered grievously from neglect. Alexander found the great temple of Belus in so ruined a condition that it would have required the labor of 10,000 men for two months even to clear away the rubbish with which it was encumbered (Strabo, xvi, 1, 5). His designs for the restoration of the temple and the general embellishment of the city were frustrated by his untimely death, and the removal of the seat of empire to Antioch under the Seleucids gave the finishing blow to the prosperity of the place. The great city of Seleucia, which soon after arose in its neighborhood, not only drew away its population, but was actually constructed of materials derived from its buildings (Plin. H. N. vi, 30). Since then Babylon has been a quarry from which all the tribes in the vicinity have perpetually derived the bricks with which they have built their cities, and (besides Seleucia) Ctesiphon, Al-Moalain, Bagdad, Kufa, Kerbelah, Hilah, and numerous other towns have been built on the ruins of the city. "The beauty of the Chaldees excellency," has thus emphatically "become bposable" (Jer. ii, 87)—she is truly an "astonishment and a hissing, without an inhabitant." Her walls have altogether disappeared—they have "fallen" (Jer. ii, 44), been "thrown down" (I, 15), been "broken down" (Ili, 11), and "the light of day is upon her waters" (I, 39); for the system of irrigation, on which, in Babylonia, fertility altogether depends, has long been laid aside; "her cities are everywhere a "desolation" (II, 43), her "land a wilderness;" "wild beasts of the desert" (jackals) "lie there," and "owls dwell there" (comp. Layard, Nis. and Bab. p. 484, with Isa. xlix, 20, 21, and Jer. i, 29). The native regard the whole site as haunted, and neither will the "Arab pitch tent nor the shepherd fold sheep there."—Smith.

After the exile many of the Jews continued settled in Babylonia; the capital even contained an entire quarter of them (comp. Susann. 5 sq.; 1 Pet. v, 18; Joseph. Antiq. Antiq. vi, 5, 4; Jer. ii, 19, 28; Opp. ii, 578, 587; and after the destruction of Jerusalem these Babylonian Jews established schools of considerable repute, although the natives were stigmatized as "Babyloniens" by the bigoted Jewish population (Talm. Babyl. Joma, fol. 66). Traces of their learning exist not only in such rabbinical literature that emanates from the east, but in the Talmud. Layard has recently discovered several earthen bowls covered with their Hebrew inscriptions in an early character, copies and translations of which are given in his Bab. and Nin. p. 436 sq.


Babylonián, son of Babel, 2, 32, 33; son of Babel or Babylon, Ezek. xxiii, 15, 17, 23; Chald. Babay, 2, 33, Ezra iv, 9; Gr. Babelinos, Bel 3), an inhabitant of BABYLON or BABYLONIA.

Babylonian Captivity. See CAPTIVITY.

Babylonian Garment. Ašd retu Shamár; Sept. ποδήθες with Vulg. polluum coccinem, a Babylonian mantle [see ATTIRE], i.e. a large robe or tunic. A number of figurines of men and women are also of this type, worn in rich colors (comp. Pliny, Hist. Nat. viii, 48), such as were fabricated at Babylon (q. v.); hence a valuable piece of clothing in general (Josh. vii, 21). See EMBROIDERY.

Ba'ca, Valley of (Heb. 'mek hab-Baka, 2, 4, vale of [the] weeping; Sept. καθαρίζων τοῦ θαλα- πούλων, Vulg. Vallis inclyturnam), a valley apparently somewhere in Palestine, through which the exiled Psalmist sees in vision the pilgrims passing in their march toward the sanctuary of Jehovah at Zion (Psa. lxxiii, 6). The passage seems to contain a play, in the manner of Hebrew poetry, on the name of the trees (בּקָא, bekah); see MULBERRY) from which the valley probably derived its name, and the "tears" (בּקָא, bek) shed by the pilgrims in their joy at their approach to Zion. These tears are conceived to be so abundant as to turn the dry valley in which the baka-trees delighted (so Lengerke, Anim., p. 155) into a springy or marshy place (בּקָא). That a real locality was in the mind of the Psalmist is most probable, from the inspection of the use of the name (comp. Prov. xxv, 1, Thes. p. 205). A valley of the same name (Beckah) still exists in the Sinaic district (Burckhardt, p. 619); but this, as well as the valley near Mecca (Niebuhr, Beschr. p. 383), is entirely out of the region demanded by the context. Some regard this valley as a valley (cf. Beckah). The most likely suggestion is that this spot is far from possessing the dreariness and drought on which the point of the Psalmist's allusion depends. The rendering of the Targum is גהלמה, i.e. the Ge-Hinnom or ravine below Mount Zion. This locality agrees well with the mention of bekaim-trees in 2 Sam. v, 23. To the majority of Interpreters, however, it does not appear necessary to understand that there is any reference to a valley actually called by this name. The Psalmist in exile, or at least at a distance from Jerusalem, is speaking of the privileges and happiness of those who are permitted to make the usual pilgrimages to that city in order to worship Jehovah in the Temple; and it is possible that there is any reference to a valley actually called by this name. The Psalmist in exile, or at least at a distance from Jerusalem, is speaking of the privileges and happiness of those who are permitted to make the usual pilgrimages to that city in order to worship Jehovah in the Temple; and it is possible that there is any reference to a valley actually called by this name. The Psalmist in exile, or at least at a distance from Jerusalem, is speaking of the privileges and happiness of those who are permitted to make the usual pilgrimages to that city in order to worship Jehovah in the Temple; and it is possible that there is any reference to a valley actually called by this name. The Psalmist in exile, or at least at a distance from Jerusalem, is speaking of the privileges and happiness of those who are permitted to make the usual pilgrimages to that city in order to worship Jehovah in the Temple; and it is possible that there is any reference to a valley actually called by this name. The Psalmist in exile, or at least at a distance from Jerusalem, is speaking of the privileges and happiness of those who are permitted to make the usual pilgrimages to that city in order to worship Jehovah in the Temple; and it is possible that there is any reference to a valley actually called by this name.
to traverse in their yearly visits to the solemn festivals.—Smith, s. v.; Kitto, s. v.

Baccalaureus (i. e. Bachelor), one who takes a first degree in divinity, arts, medicine, or civil law. This degree was first introduced in the thirteenth century by Pope Gregory IX. Rhenanus maintains that the name was borrowed from the baccalureus, the fisherman who, at the hand of the new graduate. The usual derivation is that given by Alciatus, viz. bacca laurea, a laurel berry; but the Spanish bachiller, which means at once a barber and a master of arts, taken in conjunction with the Portuguese bacarei and bacilo, a shoot or twig of the apple tree, Latin baculus, a stick or shoot, and the French bachellet, a damsel, seem to point to its original and generic meaning, which probably was a person shooting or protruding from one stage of his career into another more advanced. With this general signification, all the special meanings of the word given by Du Cange (Glosarium, s. v.) seem to have some analogy. 1. It was used, he says, to indicate a person who cultivated certain portions of church lands called baccalariae—which he supposed to have been a corruption of casaelaria—a fee belonging to an inferior vessel, or to one who had not attained to a full feudal recognition. 2. It indicated ecclesiastics of a lower dignity than the other members of the religious brotherhood, i. e. monks who were still in the first stage of monkhood. 3. It was used by later writers to indicate persons in the first or probationary stage of knighthood; i. e. not esquires simply, but knights who, from poverty and the insufficient number of their retainers, from their possessing, perhaps, only the boccalaria above referred to, or from monastic, yet not yet raised their banners in the field (lem banniere). 4. It was adopted to indicate the first grade or step in the career of university life. As an academical title, it was first introduced by Pope Gregory IX in the thirteenth century into the University of Paris to denote a candidate who had undergone his first academical trials, and was authorized to give lectures, but was not yet admitted to the rank of an independent master or doctor. At a later period it was introduced into the other faculties as the lowest academical honor, and adopted by the other universities of Europe. 5. In the Middle Ages two kinds of bachelors were recognized in theological studies, viz. Baccalaurii cursores and Baccalaurii formati. The former were those who, after six years of study, were admitted to perform their courses. There were two courses, one in explaining the Bible for three years, and the other in explaining four years the Master of the Bible; consequently, those who performed the biblical course were called Baccalaurii biblici; the others, Baccalaurii sententiarii; while those who had finished both courses were known as Baccalaurii formati.—Chambers, Encyclopaedia, s. v.; Herzog, Real-Encyclopaedie, Suppl. i. 434; Hillicher, De nomine Baccalauri (Lips. 1752); Gottsched, Geschichte Baccalauri (Lips. 1788); Landen, Ecles. Dictionaire, s. v. See DEGREES; UNIVERSITIES.

Baccalaurii, a society in the Church of Rome, founded in Italy by one Baccanari after the suppression of the Jesuits in 1778. Its object was to restore the order under a new name and form. Pius VI favored the organization, and it spread into Austria, Holland, and England. In 1814 the members were united with the re-established order of Jesuits. See Jesuits.

Bacchides (Bacchides, son of Bacchus), a friend of Antiochus Epiphanes (Josephus, Ant. xii, 10, 2) and governor of Mesopotamia (iv ἐν παντὶ τοῦ ποταμοῦ, 1 Mac. vii, 8), who was commissioned by Demetrius Soter to investigate the charges which Alcimus (q. v.) preferred against Judas Maccabaeus. He confirmed Alcimus in his veracity and left him; and it was interpreted by him as a sign of the extreme part of the Asiatics (q. v.), he returned to Antioch. After the expulsion of Alcimus and the defeat and death of Nicana, he led a second expedition into Judea. Judas Macca- beaus fell in the battle which ensued at Laisa (B.C. 161), and Baccihides re-established the supremacy of the Seleucidae (1 Mac. xii, 5, 6; Ant. xii, 2, 3; Joseph, Ant. xiii, 1, 1). He next attempted to surprise Jonathan, who had assumed the leadership of the national party after the death of Judas; but Jonathan escaped across the Jordan. Baccides then placed garrisons in several important positions, and took hostages for the Seleucidae. In the present government, after completing the pacification of the country (Joseph, Ant. xiii, 1, 5), he returned to Demetrias (B.C. 160). After two years he came back at the request of the Syrian faction, in the hope of overpowering Jonathan and Simon, who still maintained a small force in the desert; but, meeting with ill success, he turned against those who had induced him to undertake the expedition, and sought an honorable retreat. When this was known by Jonathan he sent envoys to Baccides and concluded a peace (B.C. 158) with him, acknowledging him as governor under the Syrian king, while Baccides pledged himself not to enter the land again, a condition which was fully observed (1 Mac. xiii, 24; Joseph, Ant. xii, 1, 6; xiii, 1, 1; comp. 2 Macc. viii, 30).

He must have been a different person from the Baccides, the general of Antiocus Epiphanes in charge of the fortresses of Judea, whom the Ammonian priest Matthias, with his sons, slew with their daggers (Joseph. Wars, i, 1, 2).—Smith, s. v.

Bacchus rūs (Bacchius rūs; Vulg. Zaccarus), given as one of the "holy singers" (τῶν ἁγνάκαρων) who had taken the foreign wife (1 Edcr. i, 40; but no name corresponding with this is added in the genuine list (Exa, x, 24).

Bacchus, the Latinized form (in the Auth. Vers. 2 at Macc. vi, 7; xiv, 38) of the heathen deity called by the Greeks Dionysus (q. v.). The latter occurs also in (the so-called) 3 Macc. ii, 29. In all these instances this mythic deity is named in connection with circumstances which would indicate that he was an object of special abhorrence to the Jews; for in the first it is stated that the Jews were compelled to go in procession to Bacchus; in the second, the erection of a temple to him is threatened in order to compel the priests to deliver up Judas to Nicana; and in the third, the branding with the yew leaf, sacred to him, is inflicted on them by way of punishment. This falls in with Tactitus's account, therefore, it is difficult to take them to be the priests of the Jews accompanied their singing with flute and cymbals, and had garlands of ivy, and a golden vine was found in the Temple, they worshipped Bacchus, for that this was not at all in accordance with their statutes (nequaquam congruentibus institutis, Ηϊου, v, 6). As Bacchus was the god of wine, and in general of earthly festivity and jollity, and as his rites sanctioned the most frantic excesses of revelry and tumultuous excitement, he would necessarily be an object of abhorrence to all who believed in and worshipped Jehovah. Probably, therefore, the fact that some pagans associated with the Jewish worship had, as mentioned by Tactus, and still more fully by Plutarch (Symposiæ, iv, qu. 6), led to the supposition that they revered Bacchus, may have produced in their minds a more determined recoil from and hatred of all pertaining to his name. In the pagan system Bacchus is the god of wine, and his representations as the son of Jupiter, the son of Semele, the daughter of Cadmus. His mother perished in the burning embraces of the god, whom she persuaded to visit her with his attribute of royalty, the thunderbolt; the embryo child was sewn up in Jupiter's thigh, whence, in due time, he was produced by it into light; and on his birth he indicated a signal vengeance on the extreme party of the Asiatics (q. v.), he returned to Antioch. After the expul-
sell for a slave, into dolphins; his revenge on the
scolding Pentheus, and his invasion and conquest of
inocata. Bacchus was generally figured as a young man
effeminate appearance (Σχῆμα ποτεφορός, Eurip. Bacc.
858; Euseb. Chron. p. 29), with a garland of ivy bind-
ing his long hair (Strabo, xv, p. 1038); in his hand
he bore a thyrsus, or rod wreathed with ivy, and
at his feet lay his attendant panther. His compan-
ions were the Bacchantes, the Lena, the Naiads
and Nymphs, etc., and especially Silenus. His wor-
ship seems to have arisen from that "striving after
objectivity" (Wachsmuth, Helles. Alterthümek. ii, 2,
p. 118), which is the characteristic of a primitive people.
The theatre of the Bacchantes, the sacred grove
appears to have been the original seat of this religion, and it was intro-
duced thence into Greece shortly after the coloniza-
tion by the Ionians of the Asiatic coast of the Helles-
pon. The admission of the identity of Osiris and Diony-
sus by Plutarch and other mythological theo-
rists, as well as Herodotus's simple statement of the
assertions of the Egyptian priests to that effect, is
without proof of the common origin of the worship of this di-
vinity in Egypt and Greece; but there is no doubt
certain modifications of the Dionysiac rites took place
when the commencement of the intercourse be-
tween the Ionians and the Egyptians (Pompey Cyclop.
a. xvii). The worship of Bacchus was intimately con-
ected with that of Demeter, and under the name of
Iacchus he was adored along with that goddess at Eleu-
sis. Virgil invokes them together (Georg. i, 5) as the
lights of the universe. According to the Egyptians,
they were the joint rulers of the world below (Herod.
h, 129). In a certain sense he is represented as sitting with
her in a chariot drawn by male and female centaurs.
(For a fuller account of the mythological history and
attributes of Bacchus, see Creuzer, Symbolik und My-
thologie, pt. iii, bk. 5, ch. 2 of Moser's Abrégement.)

Bacchor (Bacisor; Vulg. Bacchor), apparently a
captain of horse in the army of Judas Maccabaeus, to
whose detachment Dothierus belonged (2 Macc. xii, 85);
or possibly it may have been only the title of one of the
Jewish companies or squadrons.

Bachelor. See PLANCAIUS.

Bach'te (Heb. with the article hab-Be'akri' or
Ha'abeki); Sept. omits, but some copies have o Bysqi';
Vulg. familia Becheritarum; Auth. Vers. "the Bach-
rites"), the family name of the descendants of Bechec
(q. v.), the son of Ephrain (Num. xxxvi, 85). See BRIAI.

Bachuth. See ALLON-BACHUTH.

Bachtop (in Ps. xvi. 3, Kðj, ragot), to run about
rattling; in Prov. xxvi. 23, 12, secher, secrecy in
tale-bearing; in Rom. i. 30, kàralòs, an evil speaker;
in 2 Cor. xii. 25, kàralòs, evil-speaking), maliciously
to defame an absent person. See SLAVER.

Backside (in Prov. xiv. 14, 16, sug, to go back; in
Hos. iv. 6, 22, sarræ, to be refractory; else-
were in the O. T. Ò, Ò, Ò, to return; in Heb. x.
99, Ò, Ò, Ò, to draw back). See APOSTASY.

The term is often applied to denote falling off or de-
formation in the practice of religion and the duties of
Acts xxii. 21; 2 Thess. ii. 8; 1 Tim. iv. 1. This may be either
partial or complete; partial, when it is in the heart, as
Prov. xiv. 14; complete, as that described in Heb. vi.
4, etc.; x. 6, etc. On the latter passage Chrysostom
observes: "When a house has a strong foundation,
same as the foundation of the house, some of the beams break, or a wall
wall, while the foundation and the main supports are not overwhelmed; so in religion, while a person
maintains the true doctrines, and remains on the
firm rock, though he fall, true repentance may restore him to the favor and image of God; but as in a house,
when the foundation is bad, nothing can save the building from ruin; so, when heretical doctrines are
admitted for a foundation, nothing can save the pro-
feesor from destruction." It is important, in inter-
preting these passages, to keep it steadfastly in mind
that the apostasy they speak of is not only moral, but
doctrinal. See FALLING AWAY.

2. It is also used less accurately of a loss of fervor
in religious feeling and of zeal in religious duty. In
this sense it should be called partial backsliding, which
must be distinguished from Apostasy (Apostasia), as the former
may exist where there are good intentions on the
whole; but the latter is a studied profession of appear-
ing to be what we are not. The causes of backsliding are
the cares of the world; improper connections; inattention to secret or closed duties; self-concealment
and dependence; indulgence; listening to and parleying
with temptations. A backslidden state is manifested
by indifference to prayer and self-examination; trifling or unprofitable conversation; neglect of public ordi-
nances; shunning the people of God; associating with
the world; living a life of sin; neglect of the Bi-
ble; and often by gross immorality. The consequences
of this awful state are—loss of character; loss of
comfort; loss of usefulness; and loss of a well-grounded
hope of future happiness. To avoid this state, or re-
cover from it, we should beware of the first appearance
of sin; be much in prayer; attend the ordinances;
and unite with the people of God. We should consider
the awful instances of apostasy, as Saul, Judas, Demas,
etc.; the many warnings we have of it, Matt. xxiv.
13; Heb. x. 38; Luke ix. 62; how it grieves the Holy
Spirit; and how wretched it makes us; above all
things, our dependence should be on God, that we
may always be directed by his Spirit, and kept by his
power.—Watson, Theol. Dictionary, s. v.; Buck, Theol.
Dictionary, s. v.; Clarke, Theology (by Dunn), p. 369.
On the possibility of "falling from grace," see PERSEC-
UTION.

Backus, Azel D., president of Hamilton Col-
lege, was born at Norwich, Conn., Oct. 13th, 1755.
While yet a boy he imbied infidel principles, but was
reclaimed by the instructions of his uncle, the Rev.
Charles Backus. He graduated A.B. at Yale in 1787.
He was licensed in 1789, and succeeded Dr. Bellamy
as pastor at Bethlehem in 1791. Here he labored faith-
fully, both as pastor and as principal of a classical
school, till 1817, when he was elected president of
Hamilton College. After five years of successful ad-
ministration, his health failed, and he died in 1821.
He was a man of good endowments and great
industry.—Sprague, ANNALS, p. 287.

Backus, Charles D., an eminent Congrega-
tional minister, was born in Norwich, Conn., Nov. 5,
1749. He lost his parents in his childhood, but, as he
early discovered a love of learning, his friends assisted
him to obtain a liberal education. He graduated A.B.
at Yale in 1769, and, after studying theology un-
der Dr. Hart of Preston, was licensed in 1778. In
1774 he was ordained pastor of the Congregational
Church in Somers, where he remained until his death,
December 30, 1803. During the course of his minis-
try nearly fifty young men studied theology under his
roof, and among them were Dr. Winslow, of Andover,
President Moore, of Amherst, and others. His repu-
tation brought him invitations to the chair of theology
at Dartmouth, and also at Yale, but he declined both
calls. He published a number of occasional sermons.
—Sprague, ANNALS, p. 61.

Backus, Isaac A.M., a distinguished Baptist
minister, was born at Norwich, Conn., Jan. 9, 1794.
In 1746 he became a member of a Congregational
church in Ticut, Middleborough, Mass. In 1749 a
number of the members of Mr. Backus's church altered
their sentiments with regard to baptism, and he at
length united with them in opinion. He was immersed
in 1781. For some years he held open communion,
but afterward abandoned it. A Baptist church was
duly constituted in 1756, and he was installed its pa-
sor. He faithfully discharged his pastoral duties for
more than half a century. To his labors during this
long period the Baptists of America owe much of their
success. He was a voluminous writer, and published,
among other works, a History of the Baptists (3 vols.),
and also an Abridgment of the same (1 vol.).
On one occasion he was seen in Spruce Street, v. 11, 66.
See also Hovey, Life and Times of Bacon (Bost. 1858,
Bacon, Francis, Viscount St. Albans and Baron Verulam, one of the most celebrated philosophers of
modern times, was born in London, Jan. 22, 1616.
His father and mother were both under Elizabeth, and a distinguished lawyer and states-
man; his mother was a learned and pious woman,
who had translated several ascetic works from Italian,
and had taken part in the theological controversies of
her time. Early in life he gave signs of extra-
ordinary talent, and Queen Elizabeth used to call
him playfully her young lord keeper. In his twelfth
year he is said to have speculated on the laws of imagi-
 nation, and in the next year he was matriculated at
Trinity College, Cambridge, where he remained for
three years and a half. After the termination of his
studies in 1577, his father sent him to France, under
the protection of his uncle, Edward, Duke of Kent, to
the French court. There he came in contact with a
number of distinguished men, and laid out a plan for
a reconstruction of the philosophical sciences. The
death of his father recalled him to England in 1580,
and, failing to get an office for which he applied, he
devoted himself to the study of law. In 1583 he was
called to the bar, in 1586 he was made a bencher, and
in 1589, at the age of 28, counsel extraordinary to
the queen.
Still he could not rise under Elizabeth, who
rejected his claims for preference on the ground that
he was "not very deep." As some compensation for
his disappointment, Count Essex made him a present
of Twickenham Court, worth about £1,600, and so beau-
tiful that Bacon called it the Garden of Paradise.
Bacon, some years later, was charged with rewarding
this disinterested kindness with ingratitude on the trial of
Essex; but probably unjustly (see the Penny Cyclopa-
dedia, s. v.). In 1595 he was returned to Parliament
as member for the county, and greatly distinguished himself for parliamentary eloquence. After the ac-
cession to the throne of James I, he rapidly rose in
capacity and influence. In 1603 he received the hon-
or of knighthood, in 1604 he was appointed king's
counsel, in 1607 solicitor general, in 1613 attorney
general for the kingdom, and in 1618 he was appointed lord high chancellor, and in the same year raised to the peerage as Baron of Ver-
ulam. Three years later the title of Viscount of St.
Albans was conferred on him. From the same year,
1621, dates his fall. A committee of the House of
Commons reported two cases of corruption against
him, and before the close of the proceedings similar
cases to the number of 24 were presented. When this
was referred to the House of Peers he abandoned
defence, confessed his guilt, and was sentenced,
on May 3d, to a fine of £40,000, and to imprisonment
in the Tower during the king's pleasure. The sen-
tence proved a farce, and in a few months he was
released from imprisonment after two days, and the
fine was subsequently remitted, but he never recov-
ered his standing. Only once he was afterward
summoned to attend Parliament, and the remainder of his
life was spent in humble circumstances and among the
few friends whom adversity left him. He died at
Fishbourne, July 9, 1626.
Bacon was the author of a philosophical system
which is called after him the Baconian philosophy, and
which has had a marked influence on the subsequent
development of philosophy and of literature in gen-
eral. "The sciences," he says, "have hitherto been
in a most sad condition. Philosophy, wasted in empty
and fruitless logomachies, has failed during so many
centuries to bring out a single work or experiment of
actual benefit to human life. Logic hitherto has
served more to the establishment of error than to the
investigation of truth. Whence all this? Why
this penury of science? Simply because they have
broken and danced naked before the curtain of mystery.
The blame of this is chargeable to many sources: first,
the old and rooted prejudice that the human mind
loses somewhat of its dignity when it busies itself
much and continuously with experiments and material
things; next, superstition and a blind religious zeal,
which has so long held the most in the field of natu-
ral philosophy; again, the exclusive attention paid
to morals and politics by the Romans, and since
the Christian era to theology by every acute mind; still
further, the great authority which certain philosophers
have exercised, and the great reverence given to an-
iquity; and, in fine, a want of courage, and a despair
of overcoming the many and great difficulties which
lie in the way of the investigation of nature.
All these causes have contributed to keep down the
sciences. Hence they must now be renewed, and re-
generated, and reformed in their most fundamental
principles; there must now be found a new basis of
knowledge, a new form of procedure, a new philoso-
phical reformation of the sciences depends upon two con-
ditions—objectively, upon the referring of science to
experience and the philosophy of nature; and sub-
jectively, upon the purifying of the sense and the in-
 tellect from all abstract theories and traditional preju-
dices. Both conditions furnish the correct method of
natural science, which is nothing other than the meth-
 od of induction. Upon a true induction depends all
the soundness of the sciences." In these propositions
the Baconian philosophy is contained. The historical
significance of its founder is, therefore, in general this:
that he directed the attention and reflection of his con-
temporaries again upon the given actuality, upon na-
ture; that he affirmed the necessity of experience,
which had been formerly only a matter of accident,
and made it as in and for itself an object of thought.
His merit consists in having brought up the principle
of scientific empiricism, and only in this (Schwegler,
History of the Enlightenment, viii, 432). The prin-
ciples of his method are to be found in many writ-
 ers before him, even in Aristotle; but it was Bacon's
glory that he set forth those principles as to bring
mankind to act upon them. His plagiarisms, espe-
cially from his great namesake, Roger Bacon, are un-
questionable (see De Maistre, Sources de St. Petersbou-
rg, Methode Quarterly, Jan. and April, 1888; and Bacon,
Roger).
So far as Bacon's own mind was concerned, he was
a firm believer in divine revelation (see his Confes-
sion of Faith: Prayers: Character of a Christian;
Works, ed. Montague, vol. vii). Theology, as science,
he held to rest on data given by inspiration, just as
metaphysics must rest on postulates. On this last
point the following passage is pregnant: "Where-
fore, whatever primitive matter is, together with its
influence and action, it is sui generis, and admits of
no definition drawn from perception, and is to be taken
just as it is found, and not to be mixed up from any
preconceived idea. For the mode of it, if it is given
to us to know it, cannot be judged of by means of its
cause, seeing that it is, next to God, the cause of
causes, itself without cause. For there is a certain
real limit of causes in nature, and it would argue levi-
ty and inexperience in a philosopher to require or im-
sagine a first cause, or a last, and positive idea of any
nature, as much as it would not to demand a cause
in those that are subordinate" (Fable of Cupid, Works,
ed. Montague, xv, 45). As to theology, his language
is: "Omnis enim scientia duplicem sortitum informa-
tionem. Una inspirator divinitus; alter oritur a se..."
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au. Partismur, igtur, scientiam in theologiam et philosophiam. Theologie hie intelligimus insinuatis, non naturalitas. (De Augmenta, iii, 1.) In book he work he wrote in opposition to the expression sene, insomuch as in religion the first principles are independent and self-subsistent (per se subsistente). "Let us conclude," he says, "that sacred theology ought to be drawn from the word and oracles of God, not from the natural reason, but from the supernatural reason. For it is written, the heavens declare the glory of God, but not the heavens declare the will of God." See also his prayer in the preface to the Inauguratio Magna. Bacon's own position, then, is clearly defined, although De Maistre, in his Soirées de St. Petersburg, seeks to deprive him not of all merit with regard to the science of induction, but also almost of the name of Christian. It is another question how far the influence of the Baconian system, confined as it is to the material sciences, has tended to generate a materialist and rationalist way of thinking. On this point, see RATIONALISM; PHILOSOPHY.

The greatest philosopher of the Scholastic school upon whom Bacon had any influence was Hales. Albert the Great, and Thomas Aquinas, whom he styles vir eruditus et famosus. It was not unnatural that the monks should suspect so plain spoken a man, especially one who kept cakepans and crucibles at work, studied the stars, and made strange experiments. As for the works of all sorts, adding to the many valuable notes, has been published by archbishop Whately (London, 1857; Boston, 1860).—(2) A treatise on the Advancement of Learning (London, 1605). This work, revised and enlarged, was afterward translated by Ben Jonson, George Herbert, and other friends of Bacon, into Latin, and published under the title De Augmentis Scientiarum (London, 1629). The works De Sapientia Veterum, Sygura Sygurate, Nova Atlantis, are likewise highly valued. Complete editions were published by Rawley (Amsterdam, 1665, 6 vols.); Mallet (London, 1740); Stephens, Locker, and Birch (London, 1765, 6 vols. 4to); Basil Montagu (London 1825-34, 17 vols. 8vo); Spedding, Ellis, and Heath (London, 1857 sq.); American ed., Boston, 1863-65. A biography of Bacon may be found at the head of every complete edition of his works; that by Montagu is especially valuable (reprinted in Bacon's Works, Philo. 8 vols. 8vo). See also Bouillet, Les Éuvres Philos. de B. (Paris, 1844); and, in English, Essays, by B. (Paris, 1860, 2 vols.); Béruesset, Bacon, sa Vie et son Influence (Paris, 1857); Tenison, Baconiana (1757); Macaulay, in Edinburgh Review, July, 1837; Methodist Quarterly, Jan. 1848, p. 22; April, 1851, art. 1; Jan. 1858, art. 1; April, 1851, art. 1; Prince顿on Review, xii, 1860, xv, 481; Am. Bib. Repository, 3d series, ii, 127; Qu. Christian Spectator, iv, 528; Encyclopedia, Brit. (1st and 3d Prelim. Diss. by Stewart and Playfair); K. Fisher, Bacon von Verulam (Leipzig, 1856, tr. by Oxenford, London, 1857); Dixon, Personal History of Bacon (London, 1860); English Cyclopaedia; Morell, History of Philosophy, pt. i, ch. i, § 1; Lewes, Biog. Hist. of Philos., vol. iii, epoch. 1.

BACON, John, an English writer of the fourteenth century; born at Bacthorpe, in Norfolk, and styled the "father of the English school." He took the degrees of doctor of canon and civil law and of divinity at Paris, and became so strongly attached to the opinions of the Averroists that he was looked upon as their head. In 1329 he was elected provincial of the Carmelite order, which he had entered in his youth, and afterward in 1346 he wrote Commentarii super guatutur libros sententiarum (Paris, 1841, fol., often reprinted), and many other works. See Dupin, Hist. Eccl. Writers, 14th cent.; Landon, Eccl. Dict. i, 192.

BACON, Roger, the greatest of the English philosophers before the time of his namesake, Lord Bacon, was born near Lichester, in Somersetshire, about 1214. He was educated at Oxford, and, according to the custom of his day, proceeded to the university of Paris to study philosophy. After he had obtained his doctor's degree. About 1240(?) he returned to Oxford, and there (perhaps on the advice of Grossetête q.v.), he took the vows as a Franciscan, and applied himself closely in the vocation of the study of languages, as well as to experimental philosophy. It was the mistake of his life that he joined the Franciscans; his natural inclination was for science and experiment, a prohibition being issued against Bacon's lectures in the university, as well as against the publication of any of his writings. He was charged with magic and diabolism, as was commonly the case at that time with those who studied the sciences, and particularly chemistry. Bacon was a true thinker, and, as such, was necessarily regarded as an innovator in such an age, although it was the age of Thomas Aquinas and Bonaventura. He complained of the absolute submission to authority. "I would burn all the books of Aristotle if I had them in hand" (Comp. Theol. pt. i, ch. 2). He is a very severe upon the scholastic theology, upon Albertus Magnus, and upon Thomas Aquinas, whom he styles ver eruditoris et famosus. It was not unnatural that the monks should suspect so plain-spoken a man, especially one who kept cakepans and crucibles at work, studied the stars, and made strange experiments. As for the works of all sorts, adding to the many valuable notes, has been published by archbishop Whately (London, 1857; Boston, 1860).—(2) A treatise on the Advancement of Learning (London, 1605). This work, revised and enlarged, was afterward translated by Ben Jonson, George Herbert, and other friends of Bacon, into Latin, and published under the title De Augmentis Scientiarum (London, 1629). The works De Sapientia Veterum, Sygura Sygurate, Nova Atlantis, are likewise highly valued. Complete editions were published by Rawley (Amsterdam, 1665, 6 vols.); Mallet (London, 1740); Stephens, Locker, and Birch (London, 1765, 6 vols. 4to); Basil Montagu (London 1825-34, 17 vols. 8vo); Spedding, Ellis, and Heath (London, 1857 sq.); American ed., Boston, 1863-65. A biography of Bacon may be found at the head of every complete edition of his works; that by Montagu is especially valuable (reprinted in Bacon's Works, Philo. 8 vols. 8vo). See also Bouillet, Les Éuvres Philos. de B. (Paris, 1844); and, in English, Essays, by B. (Paris, 1860, 2 vols.); Béruesset, Bacon, sa Vie et son Influence (Paris, 1857); Tenison, Baconiana (1757); Macaulay, in Edinburgh Review, July, 1837; Methodist Quarterly, Jan. 1848, p. 22; April, 1851, art. 1; Jan. 1858, art. 1; April, 1851, art. 1; Prince顿on Review, xii, 1860, xv, 481; Am. Bib. Repository, 3d series, ii, 127; Qu. Christian Spectator, iv, 528; Encyclopedia, Brit. (1st and 3d Prelim. Diss. by Stewart and Playfair); K. Fisher, Bacon von Verulam (Leipzig, 1856, tr. by Oxenford, London, 1857); Dixon, Personal History of Bacon (London, 1860); English Cyclopaedia; Morell, History of Philosophy, pt. i, ch. i, § 1; Lewes, Biog. Hist. of Philos., vol. iii, epoch. 1.

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Of the grandeur of Bacon's scientific intellect, and of the marvelous discoveries made by him, this is not to be expected to be the first. Francis says, he gave the greatest attraction of the Middle Ages. In the depths of an age of tradition, he saw what science was, and devoted his life to its pursuit. In languages, he mastered Latin, Greek, Hebrew, and Arabic. He held, with Plato, that Mathematics is the mistress and key of all the sciences (Opus Majus, pt. iv). In twenty years (a vast age in those days), he wrote 365 books, in books, apparatus, and experiments. As early as 1624 he sent the pope a proposal to rectify the Julian calendar—three centuries before the thing was done. "Roger Bacon, the vast intellect that England has produced, studied nature as a natural philosopher rather than as a chemist, and the extraordinary discoveries he made in those branches of science are familiarly known: the rectification of the errors committed in the Julian calendar with regard to the solar year; the physical action of the action of lenses and convex glasses; the invention of spectacles for the aged; that of achromatic lenses; the theory and perhaps the first construction of the telescope. From the principles and laws laid down or partially apprehended by him, a system of unanticipated facts was sure to spring, as he himself remarked; nevertheless, his inquiries into chemical phenomena have not been without fruit for us. He carefully studied the properties of saltpetre, and, in opposition to the ordinary opinion, he did not discover gunpowder, which had been explicitly described by Marcus Graecus fifty years before, he improved its preparation by teaching the mode of purifying saltpetre by first dissolving the salt in water and then crystallizing it. He also called attention to the chemical action of air in combustion" (Viguer, L'Alchimie et les Alchimistes, part i, ch. iv, p. 80, 81).

The history of Bacon's writings is among the curiosities of literature. A number of his smaller works were printed before the 18th century, but his greatest writings waited until that date. Among the former are his Perspectiva (Frank. 1614); De Specula et Specula Mathematica (Frank. 1614), reprinted in 1677; De Mirabilis Potestate Artis et Naturae (Paris, 1654); Giard, De l'admirable Pouvoir, etc., ou est traité de la Pierre Philosophale (translation of the preceding) Paris, 1557, reprinted in 1629; Scripta quaedam de Arte Chemica (Frank. 1609 and 1629); Specula Alchimica et De Artibus et de Nativitate Magus (in vols. ii and v of Zeitner's Therapeutum Chemicum, Strasbourg, 1569, transal, by Girard, under the title Miroir d'Alchimie, Lyon, 1557; Paris, 1612 and 1627); De rerum variae et perspicacitate (Oxf. 1590, translated by Dr. R. Browne, Lond. 1608). The greatest of his works were not published until 1788. A number of Bacon's MSS. were known to exist in the libraries of the Continent and of England, especially in the Cottonian Library and in that of Dublin, and Dr. Samuel Jebb, at the request of Richard Mead (court physician), edited and printed the Opus Majus (Lond. 1788, fol.). It is carefully done, but yet it contains much (the MSS. are in the handwriting of other hands). The work contains nothing on the subject to this book. Professor Ingmar, of the University of Dublin, has discovered some of the missing part of the work, and a complete edition of his works is promised, as the British government intrusted the task to Professor Brewer, of King's College, who published vol. i (on the subject of philosophy). Compendium philosophiae, and de Nativitate Magus (large 8vo. The Opus Minus is an epitome and complement of the Opus Majus; the Opus Tertium is an enlargement of it. Cousin discovered a MS. of this last work in the library of Douai, and published an enthusiastic notice of it in the way of a preface, in 1848. Pursuing his researches, he found in the Amiens library a manuscript commenting on Aristotle. Cousin now appealed to England to vindicate the name of one of her greatest sons, and the result is seen in the edition announced above. A French scholar, M. E. Charies, also devoted years of study and travel to Roger Bacon, and published Roger Bacon, ses ouvrages, ses doctrines, d'apres des textes inedit (1862, 8vo).

Roger Bacon was the forerunner, in philosophy, of Lord Bacon, who borrowed largely from him, not only in method, but also even in details. The monk passed over into a forgotten name, as if he had not been able to rectify the secrets of nature. Lord Bacon promoted science by his method, but in actual application of the method he was a child. Roger Bacon anticipated him in the method, and was, at the same time, himself a great experimenter and successful inventor. On the relations between these two great men, see Professor Holmes's excellent articles in the Methodist Quarterly, January and April, 1858, where the subject is more ably and thoroughly treated than by any other writer. Professor Holmes sums up as follows: "That Lord Bacon was anticipated by Roger Bacon in nearly everything that was most distinctive in the double forms of the same idea is a child. He was not baffled after the copious illustrations given in this essay. That he borrowed directly and consciously from him is our own private conclusion; and that the forced loan amounted to plagiarism, and was levied, like one of James I's voluntary gifts from his people, for the support of a new and secret faction, is not a conviction, though we will not demand from the public an absolute verdict to this effect. But we do claim that the highest honors which have been assigned to Francis Bacon are due to Roger Bacon and his contemporaries, and we do assert that the friar has been as hardly and unjustly dealt with by the lord chancellor of nature as Auleby, and Egyptian, and the other suitors in the court of equity were handled by the lord high chancellor of England."

"Throughout the whole of his writings Bacon is a strict Roman Catholic; that is, he expressly submits matters of opinion to the authority of the church, saying (Cott. MSS., cited by Jebb) that if the respect due to the vicar of the Savior (ecclesiae Salvatoris) alone, and the benefit of the world, could be consulted in any other way than by the progress of philosophy, he would not, under such experiments as lay in his way, proceed with his undertaking for the whole Church of God, however useful and otherwise important. But for Christianity, in its Latin or Western form, breaks out in every page; and all science is considered with direct reference to theology, and not otherwise. But, at the same time, to the credit of his principles, considering the book-burning, heretic-hunting age in which he lived, there is not a word of any other force except that of persuasion. He takes care to have both authority and reason for every proposition that he advances; perhaps, indeed, he might have experienced forbearance at the hands of those who were his persecutors, but he did not to clearly made out prophets, apostles, and fathers to have been partakers of his opinions. 'But let us try whether I am ignorant of anything that I intend to exclaim the eloquence of your holiness, in order that the papal majesty should employ force against weak authors and the multitude, or that my unworthy self should raise any stumbling-block to study' (Penit Cyclopedia, s. v.). Indeed, the whole scope of the first part of the work is to prove from authority and from comparison the power of the philosopher and Christianity. You cannot disagree—a sentiment altogether of his own revival, in an age in which all philosophers, and mathematicians in particular, were considered as best of dubious orthodoxy. The effect of his writings on theology was to introduce a freer spirit, and to prepare the way for the future. He combated the one-sided supremacy of Aristotle, and even the authority of the fathers; he pointed out errors in their writings, and appealed to the original.
besides numerous contributions to periodicals, he published "tracts on episcopacy, old and new school presbyterianism, salvation made sure, salvation in earnest," etc. he died april 2, 1868. — willson, presbyterian hist. almanac, 1864, p. 283.

BACON.

See BACON, JOHN.

Bacalari, a sect of anabaptists which sprung up in 1528, and was so called because its members believed that it was a sin to carry any other arms than a stick (baculas); and that it was forbidden to christians to resist violence by violence, because our lord orders him who is smitten on one cheek to offer the other; they also held that he was committed to the spirit of christianity to bring any one to justice. they are also called steblevians. — landon, eccl. dict., i, 693.

BAD.

See LINEN.

Badby, John, an English mechanic, born in the 16th century, and who fell a martyr in the persecution against the lollards, whose principles he had adopted. he replied to arundel, the archbishop of canterbury, who was disputing with him on transubstantiation, that, with the body of Christ, there could not be a few thousands, but perhaps twenty thousand, god in english, while he believed but in one. he was burnt at smithfield in 1499, and remained steadfast to the end.

Badcock, Samuel, an English theologian, born at south molton, devonshire. in 1747, died at london in 1788. he was first a dissenting minister, but in 1787 took orders in the church of england. he was a contributor to the "london review," monthly review, and several other periodicals. his review of Priestley's "history of the corruptions of Christianity" (in monthly review, june and august, 1783) was generally regarded as the best refutation of Priestley's views. Priestley answered immediately ("a reply to the inaccuracies, etc., in the monthly review for june, 1783"). Badcock was again replied to by another article in the monthly review (sept., 1783). he also published in the "gentleman's magazine," 1783, some memoirs of the wesleys, charging them with jacobitism, which John Wesley refuted. — allibone, dictionary of authors, 1:98; Jones, Christ, biography, s. v.; Wesley, works, n. Y. ed. vii. 256, 414.

Baden, Grand-Duchy of, one of the minor german states. see Germany.

1. christian history: we have no precise information as to the first introduction of christianity into the country now forming the grand-duchy of baden. the reports of the missionary labors of Fridolin (q. v.) in the 6th or 7th century, tradprat in the Bregenau about 640, and Firmim on the island of Reichenau, are largely mixed up with legends. toward the beginning of the 8th century the majority of the population was converted, principally through the efforts of the bishops of Strasbourg and constance, which sees had been erected in the 7th century. the university of heidelberg, in the palatinate, was founded in 1388; that of freiburg (then under the authority of the archbishop of freiburg) in 1407, of which several are of the spirit of opposition to the corruptions in the church. under the influence of Tauler (q. v.) when preacher at Strasbourg, and of the writings of suso (q. v.), an association of pious mystics, the "friends of God" (q. v.), labored zealously for evangelizing the lower classes of the people. among other illustrious men who prepared in this region, the way for the reformation of the 16th century, we mention Jerome of Prague, John Wessel, Reuchlin, agricola, and, later (1511), Wolfgang Capito. of great influence was the visit of Luther and his disputation in April, 1518, and two years later he received assurances of the approbation of his writings from his friend Serapion, bishop of Strasbourg, and Caspar Heidt (Heid). among the pioneers of evangelical preaching were Urban Regius, John Eber- lin, Jacob Otter, erhard schnepf, etc.; among the first noblemen who embraced the doctrines of the ref-
formation, the Count von Wertheim and Goetz von Berlichingen. The bishops of Mentz, Wurzburg, and Spire, however, opposed the Reformation, especially after the accession of Frederick III. In 1517 he commissioned the first Archbishop of Freiburg some 2000 evangelical books were burnt in the presence of the minister, and many Protestants, both ministers and laymen, had to flee. In Constance, however, the citizens protected the works of Luther against the imperial edict, and John Wninger, a follower of the death of the Elector Frederick III, the Austrian part of Baden, where Anabaptist and revolutionary movements mixed themselves up with the progress of the Reformation, the Austrian government succeeded in crushing out Protestantism altogether (Dec. 1525). After the Diet of Spire (1526) the Reformation made rapid progress in Wertheim, the Landes of Baden, Pforzheim, Durlach, and even in the Palatinate under the ministry of John Gallin. Yet the opposition continued in the upper countries, and in Freiburg Peter Speyler, preacher at Schlatt, was drowned in the Ill. In Constance, on the other hand, the Reformation was firmly established; clerical celibacy was abolished in 1555. In the elections the chapter was completely free to choose. In 1590 Constance adopted the Tetrapolitan Confession, and joined the Schmalkaldic confederacy. After Margrave Philip's death, 1585, the northern half became altogether Protestant, while the southern remained Roman. In August, 1548, Constance was put under the ban of the empire for not accepting the Interim of 1540, which was finally established, and persecutions commenced anew, which did not end until the peace of Augsburg (1555). Yet after that event, Margraves Charles II of Baden-Durlach, Philip of Baden-Baden, and Duke Christopher of Wurttemberg aided the progress of Protestantism. Under the Elector Frederick III Calvinism was more particularly favored. In 1561 the electorate introduced the Heidelberg Catechism, which he himself had composed with the aid of Oelevius and Urvins, in the place of the catechisms of Luther and Brentz. In his possessions Calvinism was established, but in the other districts of Baden Lutheranism maintained the ascendency. The Romish worship was for a time established in Baden-Baden by Duke Albrecht of Bavaria and Margrave Philip, successor of Philip, who joined the Romish Church in his fifthcentury. The contest between the two evangelical confessions was renewed by the Formula Concordiae (q. v.), till a union was arrived at by the promulgation of the Edict of Worms, which was held at a lity of both the churches. Since 1534, when the General Synod met again for the first time, this union has been confirmed by the introduction of a new catechism, a new agenda (q. v.), and a new hymn-book. In 1483 a supreme ecclesiastical council was created for the administration of ecclesiastical affairs. The greater portion of the clergy and people were pleased with the union: only a small body of Lutherans demanded the maintenance of the pure doctrines and practices of their church; and when they saw that their wishes could not be gratified in the State Church, they seceded. Several years of persecution, however, passed before the pronouncements of the Edict of Worms were finally established in a Lutheran Church. Within the State Church, in which, at the conclusion of this union, Rationalism prevailed, and was taught by men like Paulus (q. v.), a hot contest arose between the Rationalistic and evangelical parties. The General Synod of 1837 resolved to adopt the decrees of 1555, but on the promulgation of the Edict of Worms, the spiritual part of divine service is considerably enlarged and the forms of prayer greatly changed (see Bähr, Dua Badische Kirchenbuch, Karlsruhe, 1890). About the beginning of the 19th century, the more cultivated of the Roman clergy of Baden, under the guidance of Stephen Scheurleer (q. v.), prepared for liberal reforms. Indeed a large portion of the priesthood demanded the abolition of celibacy, the introduction of the German language at divine service, the convoca-tion of diocesan synods with lay delegations, and other reforms. The government desired to make Wessenberg the first archbishop of the newly-erected see of Freiburg, but could not obtain papal confirmation. A reaction in favor of ultramontanism was commenced under the Archbishop Vicari (1844), and in 1853 a violent conflict began between State and Church. The priests received one class of directions from the archbishop, and another from the supreme ecclesiastical council of the state. Some priests were arrested for siding with the archbishop, others were suspended ecclesiastically for obeying the government. The archbishop excommunicated the members of the Catholic supreme ecclesiastical council, and was himself arrested in 1854. The Legislature unwaveringly supported the government, which, however, showed itself anxious to conclude a compromise with the archbishop. Negotiations with Rome concerning a convention (cordo- s) were eagerly pursued in 1855, but were not concluded before 1859. The convention with Rome created a great deal of dissatisfaction among the people: the Chambers in 1860 decidedly refused to ratify it, and it was long abandoned by the government also. See Cossutius.

II. Ecclesiastical Statistics.—The number of Roman Catholics was, in 1864, 583,476; of members of the Evangelical Church, 472,558; of Mennonites and other dissentients, 2554; of Israelites, 25,268. The Evangelical Church is divided into 28 dioceses (deaneries) and 185 parishes. The parishes consist of the clergy and the number of lay deputies of the local church councils, meet every third year in a synod. In the year after the meeting of a synod, all the clergy of a diocese meet under the presidency of the dean for the discussion of moral questions; and in the third year a school convention is held in a similar manner for discussing the affairs of the primary schools, which in Baden, as in every German state, have a denominational character, and are subject to the control of the clergy. The General Synod meets regularly every seventh year, but may at any time be convoked by order of the grand-duke. Every two dioceses elect a clerical delegate, and four dioceses a lay delegate. The grand-duke adds to this number of delegates two clerical and two lay members of the supreme ecclesiastical council, one professor of the theological faculty of Heidelberg, and a commissary who presides. A theological faculty is connected with the University of Heidelberg: here also are members of the most distinguished theologians of Germany, such as Roth, Schenkell, Umbreit, and Ullmann. The two latter are known in the literary world as the founders of the best German theological quarterly, the Studien und Kritiken. Connected with the theological faculty is also an evangelical Preachers' Seminary, at which every native candidate for the ministry must spend one year. For the training of teachers there is a Protestant Normal School. The Roman Catholic Church, under the Archbishop of Freiburg, has 35 deaneries, with 747 parishes, 2 normal schools, and a theological faculty connected with the University of Heidelberg. Thus the life of the Roman clergy is dying out. A theological quarterly was for some years published by the theological faculty of Freiburg, but is discontinued. The most celebrated Roman theologians in the present century have been Hug and Hirscher; a Romanist writer of the 19th century; Grobe's treatise on the preachers, Outlines of the formation of nuns have been established since 1848. The Lutheran siders from the State Church (old Lutheran Church) had, in 1850, three parishes with about 900 members. The principal work on the history of Protestantism in Baden is Vierbratan, Geschicht der Evangelischen Kirche in Baden. See also Wiggers, Kirch. Statistik, ii, 208, 207; Schem, Eccles. Year-book for 1859, p. 115 sqq., and p. 208.
of the 16th century, was born about 1490. He was the tutor of Duke Ludwig II of Zweibrücken, and subsequently (after 1518) pastor of Landau, a town in the Bavarian Palatinate. He adhered to the Reformation in 1521, and worked for its introduction into Landau with such zeal and success, that at the time of his death only a few canons and monks of the Augustinian convent remained in connection with the Roman Catholic Church. Bader was one of the first reformers who published an outline of the doctrines held by the reformed churchmen (A. Griesbach-Büchlein, Anfang des christlichen Lebens, Strasburg, 1526) several years before the appearance of Luther's catechisms. In 1527 he wrote a pamphlet against the Anabaptists, and especially against the learned Denck. His views on the Lord's Supper were nearly the same as those of Zuinglius and Bucer, and a tabular summary of them (Summarium und Rechenschaft vom Abenteuch unserer Herrn J. C.) was printed in 1583 at Strasburg on one side of a folio sheet. He was, in general, like his friend Bucer, for a reconciliation of the reformation parties. In later years Bader was on friendly terms with Schwenkfeld, who visited him at Landau, and most of his friends at Strasburg and Zweibrücken were on this account greatly displeased with him. Bader died in August, 1548.—Herzog, Real-Encyklopädie, s. v., 160.

**Badger** is the interpretation in the Auth. Vers. of the word צֶבָּרָה, tach'ash (Ezek. xvi, 10; Sept. צֶבָּרָה, כֹּ֤בֶד. אֲרָ֥מ. כְּבֶדָּה; Compl. כְּבֶדָּה, al. כְּבֶדָּה in Exod. xxxv, 5; Alex. יַ֣עַרְגָּה, יַעְרַגָּה in Exod. xxxv, 7; תַּכָּשָׁה, ἕλαφος, Aq. and Sym. כְּבֶדָּה in Ezek. xvi, 10; Vulg. pelles satanicae, satanicae); but many doubt its correctness, since the badger is not found in Southern Asia, and has not as yet been noticed out of Europe. The word occurs in the plural form in Exod. xxv, 5; xxxvi, 14; xxxvii, 7, 28; xxxviii, 19; xxxix, 34; Num. iv, 6, 8, 10, 11, 12, 14, 25; and, in connection with זוּרָך, orot, "skins," is used to denote the covering of the Tabernacle, of the Ark of the Covenant, and of other sacred vessels. In the Ezek. xvi, 10, it indicates the material of which the shoes of women were made. Possibly the Latin tasso or tasso, the origin of the Spanish tazon, Ital. tazza, Fr. tasseon, Germ. Dachse, is the same word as tachash; and these designate the badger. This, however, appears to be the only support for the rendering "badger" (Ezek. tasso) besides that of the Chaldee paraphrast (כָּבֶדָה, tasso, sic dictus quia gaudet et superbuit in coloribus multos,) Buxtorf, Lex. Heb. s. v.). See Zoology.

The Badger.

The ancient interpreters understand by it a color given to leather, e. g. Sept. כָּבֶדָּה: so Aquila, Symmachus, and the Syriac, which are followed by Bochart (Hier., ii, 387), Rosenmüller (Schol. ad V. T., Exod. xxv, 5; Ezek. xvi, 10), Bynaeus (De Calicis Hærecordium, lib. i, ch. 3), Scheuchzer (Phys. Sacr. in Exod. xxy, 5), and others. Parkhurst (Heb. Lex. s. v.), observes that "an outermost covering for the tabernacle of azure or sky-blue was very proper to represent the sky or azure boundary of the system." But he is not altogether in the right. The Tabernacle, and what it was, an animal like a ceret. Others, as Gesner and Harenberg (in Iuvnat. Breuix, ii, 312), have thought that some kind of wolf, known by the Greek θαλασσα, and the Arabic Shkeel is intended. Hælsem (in Dissert. Philol. Systolic. diss. ix, § 17) and Büchlein (Anfang des Christlichen Lebens, Strasburg, 1526) are of opinion that tachash denotes a cetacean animal, the Trichechus manatus of Linnaeus, which, however, is only found in America and the West Indies. Others, with Sebald Rau (Comment, de is qua ex Arab, in unum Tabernaculum fuerant repetita, Tract. ad Rhem, 1758, ch. ii), are in favor of tachash denoting some kind of seal (Phoca vitulina, Lin.). Dr. Geddes (Crit. Rem. Exod. xxv, 6) is of the same opinion. Gesenius understands (Heb. Lex. s. v.) some kind of seal or badger, or other similar creature.) Of modern writers Dr. Kittto (Pict. Bld. in Exod. xxv, 5) thinks that tachash denotes some clean animal, as in all the preceding cases, and that it has not been used for the sacred coverings. The corresponding Arabic word is not only a dolphin, but also a seal, and seals (ם) were numerous on the shores of the peninsula of Sinai (Strab. xxxi, 876). The etymology of the word in Heb. is favorable to this view, from the root צ'ש, 'chash', to rest; and seals no less than badgers are somnolent animals. (See Simonis Exercitio de וַשַּׁלָּם, Hal. 1735.) Maurer, however (Comment. in Exod.), derives it from the root צ'ש, Tachash, to penetrate, a notion which suits the burrowing of the badger as well as the plunging of the seal. Pliny (i, 56) mentions the use of the skins of seals as a covering for tents, and as a protection from lightning. (Comp. Plut. Symp. v, 9; Sueton. Octav. 90; Faber, Archde. Heb., i, 115.) The tachash has also been identified with the Trichechus marinus of Linnaeus, and with the sea-cow called manatus or dugong. Others find it in an animal of the hyenas kind, which is called by the Arabs tachash (Botta's Voyage in Yemen, 1841). Robinson (Researches, i, 171) mentions sandals made of the thick skin of a fish which is caught in the Red Sea. It is a species of halicore, named by Ehrenberg (Syst. Alg. 1838) Halicora Hemphilli. The halicora hemphilli is clumsy and coarse, and might answer very well for the external covering of the Tabernacle. According to Ehrenberg, the Arabs on the coast call this animal Naka and Lottum. Arabian naturalists applied the term ensan alma, "man of the sea," to this creature. Thevenot speaks of a kind of sea-man, which is taken near the port of Tor. "It is a great strong fish, and hath two hands, which are like the hands of a man, saving that the fingers are joined together with a skin, like the foot of a goose; but the skin of the fish is like the skin of a wild goat or chamois. When they say that fish, they strike him on the back with harping irons, and so force him to go to the sea, and so kill him with the skin of it for making bucklers, which are musketproof." Nielbahr adds the information that a merchant of Abushar called dakaash that fish which the captains of English ships call porpoise. The same traveler reports that he saw prodigious schools of these animals swimming. Professor Rippell (Mus. Notech, i, 115, t. 6), who saw the creature on the coral banks of the Aysinsian coast, ascertained by personal examination that the creature in question was a sort of dugong, a genus of marine Pachydermata, to which he gave the name of Halicora tabernaculi, from a conviction that it was the tachash of Moses. It grows to a height of 7 feet in length. See What.

In the present state of zoological knowledge, however, it is not necessary to refute the notions that tachash was the name of a mermaid or homo-marinus,
Eastern Africa contain a number of ruminating animals of the great antelope family; they are known to the natives under various names, such as pucasce, empassus, lacassine, and takalith, all more or less varieties of the word *tackla*, they are of considerable size, often of slaty and purple-gray colors, and might be termed stag-goats and ox-goats. Of these one or more occur in the hunting-scenes on Egyptian monuments, and therefore we may conclude that the skins were not in use in abundance, but were dressed with the hair on for coverings of baggage, and for boote, such as we see worn by the human figures in the same processions. Thus we have the greater number of the conditions of the question sufficiently realized to enable us to draw the inference that *tackla* refers to a ruminant of the Aligecerina or Damaline groups, most likely of an iron-gray or slate-colored species* (Kitto, s. v.). See Antelope.

**Bag**. A purse or pouch. The following words in the original are thus rendered in the English version of the Bible: 1. בַּגָּו (heb. bag), a pocket (Sept. βαγγός, Vulg. saccus), the "bags" in which Naaman bound up the two talents of silver for Gehazi (2 Kings v. 23), probably so called, according to Gesenius, from their long, cone-like shape. The word only occurs besides in Isa. iii. 22 (A. V. "crispin-pins"), and there denotes the reticules carried by the Hebrew ladies. 2. הָלַּגָּו (Heb. halag), a bag for carrying weights (Dout. xxv. 18; Prov. xvi. 11; Ecclus. vi. 11); also used as a vessel (Isa. i. 14; Is. xxv. 6); hence a cup (Prov. xxvi. 31). 3. כַּלְךְ (kalch, from kala, to pack), translated "bag" in 1 Sam. xvi. 40, 49, is a word of most general meaning, and is generally rendered "vessel" or "instrument." In Gen. xiii. 25, it is the "sack" in which Jacob's sons carried the corn which they brought from Egypt, and in 1 Sam. ix. 7; xxi. 5, it denotes a bag or wallet for carrying food (A. V. "sack"), compare Judg. x. 5; xii., 10, 15. The shepherd's "bag" which David had seems to have been worn by him as necessary to his calling, and was probably, from a comparison of Zech. xi. 15, 16 (where A. V. "instruments" is the same word), for the purpose of carrying the lambs which were unable to walk or stand for a long journey. The shepherds were sick and binding up those that were broken (comp. Ezek. xxxiv. 4, 16). 4. "בַּגָּו, teror" (Sept. ἐμφεός, ἐμφας, Vulg. sacculus), properly a "bundle" (Gen. xliii. 35; 1 Sam. xxv. 29), appears to have been used by travellers for carrying money during a long journey (Prov. vii. 20; Hag. i. 6; compare Luke xii. 33; Tob. ix. 6). In such "bundles" the priests bound up the money which was contributed for the restoration of the Temple under Jehoiada (2 Kings xii. 10; A. V. "put up in bags"). 5. The "bags" (ἀλοπεκοῦς, Vulg. loculi) which Judas carried was probably a small box or chest (John xii. 6; xiii. 29). The Greek word is the same as that used in the Sept. for "chest" in 2 Chron. xiv. 8, 10, 11, and originally signified a box used by musicians for carrying the mouthpieces of their instruments. 6. The *βακάρων*, or [w6l][l]et (Luke x. 4; xiii. 32; xxi. 35, 36). Of these terms it will only be necessary here to discuss one application, which they all sustain, i. e. as a receptacle for money. The money deposited in the treasuries of Eastern princes, or so intended for large payments, or so sent to a government as taxes or tribute, is collected in long, narrow bags or purses, each containing a certain amount of money, and sealed with the official seal. As the money is counted for this purpose, and sealed with great care by officers properly appointed, the bag or purse becomes current, as long as the seal remains unbroken, for the amount marked thereon. In the receipt and payment of large sums, this is a great and important convenience in countries where the managers...
ment of large transactions by paper is unknown, or where a currency is chiefly or wholly of silver; it saves the great trouble of counting or weighing loose money. This usage is so well established that, at this day, in the Levant, "a purse" is the very name for a certain amount of money (now twenty-five dollars), and all large payments are stated in "purse." The antiquity of this custom is attested by the monuments of Egypt, in which the embassadors of distant nations are represented as bringing their tributes in sealed bags of money to Thothmes III; and we see the same bags deposited intact in the royal treasury (Wilkinson, i, 148, abridgm.). When coined money was not used, the seal must have been considered a voucher not only for the amount, but for the purity of the metal. The money collected in the Temple, in the time of Josiah, seems to have been made up into bags of equal value after this fashion, which were probably delivered sealed to those who paid the workmen (2 Kings, xii, 10; comp. also 2 Kings v, 23; Tobit ix, 5; xi, 16).—Smith, Append.; Kittto, s. v. See Money.

Bagger, Hans Olesan, a Danish theologian, born at Land in 1646, became bishop of Zealand in 1675, and died at Copenhagen in 1689. He is the author of the Danish Church-Ritual, which was introduced in 1686, and of a revised altar-book, both of which are still in use in the Danish Church. Being consulted by the Danish government as to whether the interest of the Lutheran Church allowed the admission to Denmark of the French Calvinists, who had been expelled by Louis XI, he emphatically opposed it, because such an admission "would expose the souls of the Lutherans to temptation and to the risk of everlasting damnation."—Pierer, Universall Lexicon, s. v.

Bag'o (Bayo), the head of one of the Israelitish families ("sons"), to which is assigned the Uthi, son of Icarlucorius, who returned from the captivity (1 Esdr. viii, 40); evidently the Bioviai (q. v.) of the true text (Exra viii, 14).

Bag'os (Bayosr), the enunuch (or chamberlain) who had charge of the tent of Holofernes, and introduced Judith (Jud. xii, 11, 15; xiii, 1, 3; xiv, 14). The name is Ptolemy, Forsch. I, xxxix) to be equivalent to enuch in Persian (Plin. Hst. Nat. xiii, 4, 9), and, as such, was probably a title of office rather than a personal appellation (see Quintil. v, 12; comp. Burman ad Ovid. Am. ii, 2, 1). Accordingly, we find the name often recurring in Eastern history (see Smith's Dict. of Class. Biog. s. v.) even so late as that of the chief enunuch of Herod's harem, who was put to death for intriguing with the Pharisees (Josephus, Ant. xvii, 2, 4 ad fin.).

Bag'oI (Bayof), one of the Israelitish families whose "sons" (to the number of 2060) returned from the exile (1 Esdr. v, 14); evidently the Bioviai (q. v.) of the Heb. text (Exra ii, 14).

Bagos (Bayos), the general of Artaxeres (probably Menemon; the text, as emended by Hudson, has του δουλου Αρταξέρκεων τοις Αχαου Αρποι;) he sacrilegiously entered the Temple at Jerusalem, and imposed oppressive taxes upon the Jews (Josephus, Ant. xi, 7, 1).

Bagot, Lewis, a bishop of the Church of England, was born in 1740. He was a son of Lord Bagot. After studying at the University of Oxford, he became a canon of that church, and vicar of Bredon, Worcs, and of St. Asaph. He died in 1862. He is the author of numerous theological works, the most important of which is Twelve Discourses on the Prophecies concern-

ing the first Establishment and subsequent History of Christianity, preached at the Warrington Lecture, in the Lincoln's Inn Chapel, 1786.—Allibone, Dictionary of Authors, 1, 96; Burkitt, Biog. Generalites, iv, 198.

Bagshaw, William, a Nonconformist minister, was born in 1628, and died in 1702. He became the northern parts of Derbyshire for him the title of "the Apostle of the Peak." He published Water for a Thirsty Soul, in several sermons on Rev. xxii, 6 (1655), and a number of other works. Some 50 of his works, upon various subjects, have never been printed.—Allibone, Dictionary of Authors, i, 99.

Baha'rumite (Heb. with the art. hab-Bocharum, ' hủyדב ת"כ תדימ: Sept. בברועי v. r. בברועי), an epithet of Azemeth, one of David's warriors (1 Chron. xi, 38); doubtless as being a native of Bamburim (q. v.).

Bahat. See Marbel.

Bahr, Joseph Friedrich, a German theologian, was born in 1713, and died in 1775. He became, in 1789, deacon at Bischofswerda; in 1791, pastor at Schönfeld; and, after filling several other church positions, finally became superintendent. He wrote, among others, "The Reformation against the Socinians," Abhandlung der reinen Lehre der evanglicen Kirche der Sterblichkeit und dem leiblichen Tod des menschlichen Geschlechts; a life of Christ (Lebensgeschichte Jes. Christi, 1777).—Hoefler, Biog. Generalites, iv, 172.

Bahrdt, Karl Friedrich, a German Rationalist, notorious for his bold infidelity and for his evil life, was born Aug. 23, 1741, at Bischofswerda, Saxony. He studied at Pforta and at Leipzig, where his father was professor of theology. The old Lutheran faith was still taught there; but Ernesti was one of the professors, and a new era was dawning. Bahrdt first imbibed Crusius's (q. v.) philosophical orthodoxy. In 1761 he became master, and began to lecture, and did it fluently and with success, on dogmatic theology. He soon became very popular, also, from his eloquence in the pulpit. In 1768 he was compelled to resign as professor ext. of theology on account of a charge of adultery, and it is clear that even thus early he was leading a very immoral life. Through the influence of Klota, a man of kindred spirit, he was made professor of Biblical archaology at Erfurt; but he soon fell into ill repute there, and next obtained a chair at Giessen. Here he abandoned the doctrines of the Trinity and the Atonement, and published several books which brought down the wrath even of Semler (q. v.). His poverty was so tremendous that he was forced to spread himself thin in search of fame and wealth, of which he was so desperately, yet always poor, he returned to Halle in 1779. His career here for ten years was erratic and disgraceful; he wrote books, lectured when he could get hearers, and opened a tavern in a vineyard, with the assistance of his maid, who lived with him as his wife, though his own good wife was yet alive. In 1787 he was imprisoned. He died near Halle, April 23, 1792. He was the living type and illustration of the vulgar rationalism of his age. His writings were very numerous (nearly 150 in number), but are of no critical or theological value, and therefore need not be enumerated.—Kahnin, German Protestantism, ch. ii, p. 130; Hurst, History of Rationalism, p. 139-149.

Bahu'rim (Heb. Bacherim), בַּהֲרִים, or [in 2 Sam. iii, 16; xiv, 17) בַּהֲרִים, '高く すでに, otherwise young men's village; Sept. בַּוְּרִים, but B'icon, v. r. בַּוְּרִים in 2 Sam. iii, 16; Josephus Bijon, Ant. vii, 9, 7, ed. Havercamp; for other var. readings, see Reiland, Palast. p. 614), a place not far from Jerusalem, of which the slight notices remaining connect it almost exclusively with the flight of David (q. v.) from Jerusalem to Bethlehem, through his son's house at Beersheba, and he came to the road leading up from the Jordan valley to Jeru-

salem. Shimei, the son of Gera, resided here (2 Sam. xvii, 18; 1 Kings ii, 8), and from the village, when
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David, having left the "top of the mound" behind him, was making his way down the eastern slopes of Olivet into the Jordan valley below, Shimei issued forth, and running along (Josephus Zarpiswos) on the side of "rib" of the hill over against the king's party, flung ladders against the wall, and, found the walls, with a virulence which is to this day exhibited in the East toward fallen greatness, however eminent it may previously have been. Here in the court of a house was the well in which Jonathan and Ahimaaz eluded their pursuers (xvii, 18). In his account of the occurrence, Josephus (Ant. vii, 9, 7) distinctly states that Bahurim lay off the main road (read "g'g'k" idq), which agrees well with the account of Shimel's behavior. Here Phalite, the husband of Michal, bade farewell to his wife on her return to king David at Hebron (2 Sam. iii, 16). Bahurim must have been near the southern boundary of Benjamin; but it is not mentioned in the explanation given of its being Benjaminite, as, from Shimei's residing there, we may conclude it was. In the Targum Jonathan on 2 Sam. xvii, 5, we find it given as Almon (עמאן); but the situation of Almon (see Josh. xxii, 18) will not at all suit the requirements of Bahurim. Dr. Barclay conjectures that the place lay where some ruins (apparently those called Kubbah on Van de Velde's map, and the remains of the remote fort mentioned, as in Robinson's Researches, i. 109) still exist close to a Wady Dibawayh, which runs in a straight course for three miles from Olivet toward Jordan, offering the nearest, though not the best route (City of the Great King, p. 568).

AEMAZETH the "Barhumite" (2 Sam. xxiii, 31), or "the Bahubumite" (1 Chron. xi, 38), one of the heroes of David's guard, is the only native of Bahurim that we hear of except Shimhi.—Smith, s. v.

Baier, John William, a Lutheran divine, born at Nuremberg in 1647. He was a member of several German universities, and rector and theological professor of the University of Halle, where he died in 1698. He wrote, Compendium Theologiae Pravae (Jena, 1686, 8vo, often reprinted).—De Purgatorio (Jena, 1677, 4to).—De Aquis Iuxtae Pontifici (Jena, 1692, 4to).—Collatio doctrina Quacquerorum et Protestantantium (Jena, 1694, 4to).—Bibl. Univ. iii, 229; Winer, Thol. Literatur.—Landon, Eccles. Dictionary, s. v.

Ball (Heb. בַּר, "arab," to become surety; Gr. ἄραβας), as a legal regulation, does not occur in the Hebrew law, nor in the Acts of the Apostles. Vers. of the Scriptures: but the custom nevertheless prevailed among the (later) Hebrews, as is evident from the many allusions to it in the Book of Proverbs. Indeed, these maxims are evidence of great rigor in the enforcement of such obligations (Prov. xi, 16; xvii, 18; xxvii, 20). See Surety (Theo. Dict.).

Barley, Jacob, a "frontier missionary" of the Protestant Episcopal Church, was born in Rowley, Mass., 1731. He graduated at Harvard in 1755, and in 1758 was licensed to preach by the Congregational Association at Exeter, N. H. In 1759 he left the Congregational Church, and embarked for England, to be ordained. He then went to the University of Glasgow, where he was finally ordained, and appointed a missionary of the "Society for Propagating the Gospel in Foreign Parts" to Pownalboro', Me. He immediately removed and entered on his duties. Taking the side of England in the Revolution, he escaped to Halifax, N. S., in 1779, and labored as a missionary there and at Cornwallis until his death, July 26, 1808. See Bartlet, Life of Rev. Jacob Bailey (N. Y. 1810).—Sprague, Annals, v. 204.

Bailey, John, Congregational minister, was born in Lancashire, England, Feb. 24, 1644, studied under Dr. J. Harrison, and entered the ministry at Chester, 1666. As a Nonconformist, he was imprisoned in Lancashire for three years, and again at another place, and at times in the house of Mr. Hunt, who went to Limerick, Ireland, where he labored faithfully as pastor for 14 years. The office of chaplain to the Duke of Ormond, with the promise of a deanship and bishopric, was tendered to him on condition of conforming to the Established Church, but he refused. He was finally imprisoned, and only released on a promise to leave the country. About 1673 he sailed for New England, and was ordained minister of the Congregational Society at Watertown, October 6, 1686, with his brother, Thomas Bailey, as his assistant. He removed to Boston in 1692, and became assistant to Mr. Allen, of the First Church, in 1693. Here he labored, as his failing health would allow, till his death, December 12, 1707. He was a man of eminent piety and exemplary life. A volume of his discourses was published in 1689.—Sprague, Annals, i, 201.

Baillie, Adrian, a Romanist writer of repute, was born at Neuville, near Beauvais, June 13th, 1619, and was educated at a Franciscan convent. He afterward studied at Beauvais, and in 1670 was admitted to holy orders. He was, at a time, a visitor on the continent; but, feeling himself to be required for this kind of life, he left France, and took the charge of the library of M. de Lamoignon, the advocate general, with whom he passed the remainder of his days, and died January 21st, 1706. His works are: J Quintum de Sivuma (4 vols.). The work was to have consisted of seven parts; the first is a kind of preface to the other, and gives general rules for forming a sound judgment of a work; the other six parts were to have contained his own opinions and the judgments of others concerning works of every kind; but he only finished a small part of his design. This work was reprinted, revised, at Paris (7 vols. 4to, 1729); and Amsterdam (1735, 17 vols. 12mo).—Life of Descartes (1692).—Treatise on Devotion in the Blessed Virgin Mary (1698). This work was condemned at Rome in 1695, and denounced to the Sorbonne as soon as it appeared as derogating from the worship due to the Virgin:—Les Vies des Saints, his most celebrated work, printed in 1701, in 8 vols. fol. and in 12 vols. 8vo; and reprinted in 1740 and 1741. He is author of the Histoire des Fêtes Mobiles et Les Vies des Saints de l'Ancien Testament, in 4 vols. fol. and 17 vols. 8vo. These last editions are the most highly esteemed. Baillie also published several less important works, and left thirty-five folio volumes in MS., containing the catalogue of the library of Lamoignon. During the twenty-six years that he was librarian to that gentleman, he only went out once a week; all the rest of his time he spent in reading or conversing with the savans. He slept only five hours, and most frequently in his clothes.—Bibl. Univ. iii, 226; Landon, Eccles. Dict. s. v.

Baillie (or Bailey), Rosam. R., a Scotch theologian, was born at Glasgow, April 30, 1692, and educated at the university of that town. During the rebellion he was an active opponent of Episcopacy, and he obtained much credit for his refusal in 1637 to preach before the General Assembly in favor of the liturgy and canons, which the king was desirous to introduce into Scotland. In 1638 he was appointed a member of the consistory at Glasgow, and at the same time held the chair of divinity at Oxford. A memoir was agreed upon, and in 1640 he was deputed to London to carry the accusations of the lords of the covenant against Laud. In 1642 he was appointed professor of divinity in the University of Glasgow. In 1648 he was sent as one of the commissioners of the Scotch Presbyterians to the assembly at Westminster. He excommunicated the murder of the king, and denounced
It as a horrible parricide, and was always faithful to the house of Stuart. Charles II would have made him bishop, but, true to his principles, Baillie refused this. He was said to know twelve or thirteen languages, and was versant in them. In 1661 he was appointed president of the university. In 1662 he died. Of Baillie's works, the most important are, *Discussions from the Erotes of the Time* (4to, London, 1645);—*Anacatapecia, the true Fountain of Indepedency, Brownism, Autonomy, Familism, etc.* (a second part of the *Discussions*, 4to, London 1647);—*Appendice Pratica ad Joannis Ducorti Episcopi Graecorum Acta, Historica, selecta, Opera Historica et Chronologica Liber Duo* (6o, Amst., 1663, and Basil, 1669). He also published several sermons and other short tracts. But all of the produce of his pen, by far the most interesting part consists of his *Letters*, written to various friends, which throw much light on the history of the times. A complete edition was produced under the care of David Laing, *Esq.* (in 3 vols. crown 8vo, Edinb. 1841–42), with annotations and a life of Baillie. See *Hetherington, Church of Scotland*, ii, 185.

**Bainbridge or Bambridge, Christopher, archbishop of York, and cardinal-priest of the Roman Church, was born at Hulton, in Westmoreland, and educated at Oxford. He was ordained in 1695. In 1705 he was advanced to the see of Durham, and was translated the next year to the archbishopric of York. Bainbridge distinguished himself chiefly by his embassy to King Henry VII to Pope Julius II, who created him cardinal of St. Praxedes in March, 1511. His letter to King Henry VIII concerning the pope's bull, giving him the title of Most Christian King, is extant in Rymer's *Fadura* (ed. 1704–1735, xii, 576). Cardinal Bainbridge died at Rome, July 14, 1514. His death was caused by poisoning administered by Rinaldo de Moresca, a priest whom he had employed in menial offices, and who, after confessing that he was suborned to this act by Sylvester de Giglia, bishop of Worcester, who was at that time envoy from King Henry VIII to Rome, committed suicide. See *Engl. Cyclop. s. v.; Biog.Britan. ed. 1778, i, 515; Wood, Athenae Oxon. ed. Bliss, ii, 700.*

**Bainiez, Ralph, was born in Yorkshire and educated at St. John's College, Cambridge: he was eminent as a Hebraist, and was made regius professor of Hebrew at Paris. In 1554 he was made bishop of Lichfield and Coventry; in 1559 he was ejected by Queen Elizabeth, and very shortly after died at Islington. He wrote a *Commentary on the Proverbs*, 1556, and a few Hebrew works. *Redwin, De Præs. Angl.* p. 324.

**Baird, Robert, D.D., an eminent Presbyterian minister and philanthropist, was born in Fayette Co., Penn., October 6, 1798. After academical training at Uniontown, he entered Washington College, and passed thence to Jefferson College, where he graduated in 1818. After spending a year as a teacher in Bellefonte, where he was a frequent newspaper contributor, he went to the Presbyterian theological seminary at Princeton, where he was ordained for the ministry of the gospel and was tutor in the college. In 1822 he was licensed to preach by the Presbytery of New Brunswick, and in the same year took charge of an academy in Princeton, which position he held for five years. In 1828 he was ordained to the work of the Gospel ministry. In 1827 he purchased and laid the field of the New Jersey Bible Society, "the extension of Protestantism and the evangelization of the world, in connection with the great religious and benevolent societies." He took a leading part in the movement made by the New Jersey Bible Society to supply every destitute family in New Jersey with the Scriptures. He was appointed chairman of the committee into whose hands he referred all such associations as wished to have the Bible, and, in a few months, the committee had a circulation of 40,000. Before the completion of the New Jersey Bible Society, the committee was dissolved, and the New Jersey Missionary Society was organized. The New Jersey Missionary Society, Dr. Baird did much to lay the foundation of public education in that state, and originated the first system of common schools established in the state, which, with few modifications, still remains in force. In 1829 he became agent of the American Home Missionary Society, which engaged in the work of missions all over the country, doing much to advance the influence of the society, and adding largely to its funds. In 1835 Dr. Baird went to Europe, and resided in Paris and Geneva, with the exception of a few months, for the next eight years. His primary object was to ascertain what the American churches could do to receive the rest of the world to its influence and to convert the Roman Catholics. Among the results of his labors was the formation of the Foreign Evangelical Society, since merged into the American and Foreign Christian Union, of which he was one of the founders. In the Scandinavian countries, in Russia and in Germany, he met with extraordinary success in giving an impulse to the temperance reform. His exertions in behalf of the Bible and Tract Societies were confined to no single country of Europe, while his intercessions for the persecuted were put forth alike in Protestant Sweden and in Roman Catholic France. His recent translation of the Sacred Scriptures in the modern Russ, under the auspices of the imperial government, are believed to have been greatly attributable to Dr. Baird's strenuous personal efforts. To the cause of Protestantism, of temperance, and of education, Dr. Baird was enthusiastically devoted. Possessed of a fine personal appearance, of considerable ability, and of a talent for manner, an accomplished linguist, and a man of broad information, Dr. Baird had a large personal acquaintance among the great and good men of America and Europe. He was admitted to interviews and discussions with all the monarchs that rule the destinies of the Old World. His thorough business instinct, his pure religious character, and his unbounded charity, stamped him as a man who could give counsel to kings, and who had access by right to every source of influence and power. In 1843 he returned to America, continuing to be corresponding secretary of the Foreign Evangelical Society of the American and Foreign Christian Union (with slight interruption, and making several visits to Europe) to the time of his death, March 15, 1863.

This brief sketch suffices to show Dr. Baird as an indefatigable laborer. His sympathies were eminently catholic, and his activities were cosmopolitan. His name, and the name of his person, were known in the most distant branches of the church throughout the United States and Europe. Amid his incessant missionary labors and travels he found time also for a large literary activity. Besides numerous reports for the benevolent societies with which he was connected, and many contributions to newspapers, magazines, and reviews, he wrote a *View of the Valley of the Mississippi* (Phila. 1832, 12mo); *Memoir of Anna Jane Linnard* (Phila. 1835, 18mo); *Memoir of the Rev. Joseph Sanford* (Phila. 1836, 12mo); *Histoire des Sociétés de Tempérance des États-Unis d’Amérique* (Paris, 1836, 12mo; translated into German, Dutch, Danish, Finnish, Russ, and Swedish); *And the better to the commencement des sociétés* (Paris, 1837); *L’Union de l’Église et de l’État dans la Nouvelle Angleterre* (Paris, 1837, 18mo); *Visit to Northern Europe* (N. Y. 1841, 2 vols. 12mo); *Religion in America* (Glasgow and Edinburgh, 1842, 8vo; translated into German, Dutch, French, Swedish, etc.); revised ed. N. Y. 1859); *The great Protestant and Free churches in Italy* (Bologna, 1841); *Histoire des sociétés* (Paris, 1845, 12mo); *Christian Register and Register* (N. Y. 1851, 12mo, in part);—*See Life of Dr. Baird, by his son, Prof. H. M. Baird (N. Y. 1866); Allibone, *Dict. of Authors* 1, 142; *Princeton Review*, 1848, p. 489; *Christian Sentinel* (newspaper) Winton, B. Edinb. 1846, Sprague, *German on Dr. Baird* (Albany, 1868).**

**Baius, or De Bay, Michael, a Romanist writer**
of eminence, was born at Melia in 1518, and studied at Louvain. In 1561 he was appointed professor of theology at Louvain, as substitute for Professor Tapper, who died. The Council of the College, however, induced him to continue his lectures, which he delivered in this capacity gave great offence, and when Tapper and Ravenstein returned, they denounced eighteen propositions taken from his lectures and writings to the faculty of theology at Paris as heretical. In 1560 a censure was issued by that body, whereby three of these dogmas were declared to be erroneous and fifteen either wholly or partly heretical.

The following propositions and the corresponding censures may be cited:

"Proposition 4. Free-will is in itself sinful; and every act of the free-will, left to itself, is either mortal or venial sin."—Censure. This proposition is heretical in both its parts.

"Proposition 5. Man sins in every thing that depends on himself, and cannot avoid sinning."—Censure. This proposition is heretical.

"Proposition 7. A schismatic or a heretic, or a man who is not purely an infidel, may sometimes merit eternal life by merit of condescendence."—Censure. This proposition is heretical.

"Proposition 11. Contrition does not remit sin without the sacrament of baptism or that of penance, except in cases of martyrdom or of extreme necessity."—Censure. This proposition is heretical.

"Proposition 12. If a sinner does all that is ordered him, neither his contrition nor his confession avail to the remission of his sin, unless the priest gives him absolution, even though the priest refuse absolution out of malice, or unreasonably."—Censure. This proposition is heretical.

"Proposition 14. Grace is never given to those who oppose it, and the same holds of the first Justification: for Justification is faith itself, and it is through faith that the sinner is made righteous."—Censure. The first two parts are heretical, and the last false.

"Proposition 16. No one is without original sin, save Jesus Christ only; and, accordingly, the Blessed Virgin died owing to the sin which she had contracted in Adam; and all her sufferings in this life were, like those of all the other righteous, the penalty of actual or original sin."—Censure. This proposition is heretical in all its parts, and injurious to the Blessed Virgin and all the saints.

Francesque appealed against the doctrines of Baius to the Cardinal Granvelle, governor of the Low Countries, but he refused to receive the appeal, and enjoined silence on all parties. Baius and John Hes- sels were sent, in 1563, to the Council of Trent by Granvelle as deputies of the University of Louvain. At the council the learning and talent of Baius gained him general admiration. On his return he published several works on the controverted points, viz. De Meritio Operum (1561):—De Prima Hominis Justitia et Virtutibus Impiorum (1565):—De Sacramentis in Genere contra Calvinum (1565):—De Libero Hominis Arbitrio, de Charitate et Justificatione (1566). The controversy was very vigourous, and carried on by Baius, who died in 1567. Pius V issued a bull condemning seventy-six dogmas, but without naming Baius, for whom he had great regard; and to this Baius, after having written to the pope, was compelled to yield, which he did before Mottilion, the grand vicar of the Cardinal Granvelle, and after that of Cardinal Tollemache. He was made inquisitor-general of Holland. He died September 16th, 1589.

His doctrine (called Bautism) was afterward taken up by the Jansenists. His works were edited by Quesnel and Gerberon (Colon, 1696, 2 vols. 140); the edition was condemned at Rome, 1567.—Bibl. Cant. 1645:—Bibl. Historie, 1581, part i. 947:—Douay, Dictionary, s. v.; Kuhn (R. C.): Dogmatik, p. 480 sq.; answered by Schaezler (R. C.), Dogma v. der Gnad (Mainz, 1855, 8vo); Wetter u. Wette, Kirchen-Leitikon, s. v.

The bull of Pius V is given in Duns, Theologia, vii, 199.

Baj‘ith (Heb. with the art. hab-ba‘ith, הַבַּעַית, the house), taken by some to be the name of a city in Moab, where there may have been a celebrated idol temple. It occurs in the prophecy against Moab (Isa. xv, 2): "He is gone up to Baalith and to Dibon, the high places to weep," which passage is thus interpreted by Bishop Lowth: "He is used for the people of Moab. Bajith and Dibor are in the Chaldee and Syriac versions made into the name of one place, Beth-Dibon. Beth [i.e. Bajith] may signify the house or temple of an idol." The Sept. has Bajith הַבַּעַית, Vulg. Arcadiit domus. Grenier (Comment. ex Jov., i. 71) understands it as referring, not to a place of this name, but to the "high places" in the same sentence (comp. xvi, 12). The allusion has been supposed to be to Beth-Baal- meon, or Beth-diblahathim, which are named in Jer. xlix, 29, as here, with Dibon and Nelus. In view of this view Henderson (Comment. in loc.) coincides. See BAAoth.

Baka. See Mulberry.

Bakar. See Ox.

Babak‘ak‘ar (Heb. Babbakk‘ar, בָּבֵבָךְ, a battle; Sept. Baszaeixiop), the head of one of the families of the Nethinim that returned from Babylon (Ezra ii, 51; Neh. vii, 53). B.C. ante 536.

Babkulk‘ah (Heb. Babbuk‘ah, בָּבָבּוּקָה, prob. wounding of Jehorah; Sept. Baszaeixiop, Baoziqia, but other copies omit), a Levite, "second among his brethren," who dwelt at Jerusalem on the return from Babylon (Neh. xi, 17; xii, 9, 25, where the identity is proved by the associated names). B.C. post 536.

Bake (אֵבָא, opakh). This domestic operation was usually, among the ancient Israelites, committed to the females or slaves of the family (Gen. viii, 6; Lev. xxvi, 26; 1 Sam. viii, 18; xxvii, 24; 2 Sam. xii, 8; Matt. xiii, 38; comp. Jer. viii, 18; xliv, 19; see the Mishna, Challah, ii, 7; Thilo, Cod. apocryph. t, 96; Pirn., xvii, 28; Arbeius, Vocab. i, 226; v. 418; Buxtorf, Sac. Hist. ii, 46; Russell, Antiquities, i, 180; Robinson, i, 180), but later they had regular bakers (אֵבָא, opaks), Hos. vii, 4, 6; comp. Joseph. Ant. xv, 9, 2), and in Jerusalem (Jer. xxxvi, 21) there was a special "Bakers' Street" (baazarah, forum pistorium). See MECHANIC. The dough (אֵבָא, batek‘), Sept. στοιχις, was made of wheat, barley, or spelt flour (Mishna, Shebath, iii, 2), and every family took care to bake their own supply in small quantities fresh daily (comp. Arbeius, i, 69; iii, 227; Tavernier, ii, 280; Harmer, Antiq. of the Jews, ii, 215; Hoad, in a wooden bowl or trough (אֵבָא, misha‘ret), Exod. xii, 29; comp. Shaw, Tov. p. 231; Rosenmuller, Morgenl. i, 303 sq.), leavened (an act denoted by the verb אֵב, chamat) properly (Pline, xvii, 26), and kneaded (an operation designated by בָּשֹּׁה, lade). The femur was omitted whenever it was necessary to bake in haste (Gen. xix, 3; Exod. xii, 24, sq. 40; Judg, vi, 19; 1 Sam. xxviii, 24; comp. Pline, xvii, 27), and the modern Bedouins scarcely use leaven at all (Arbeius, iii, 227; Robinson, iii, 76); and even in cities, for the most part, bread is baked under lock and key in the East (Ruttm. i, 119). See PASSOVER; LEAVEN. The bread is made in the form of long or round cakes (אֵבָא תַּקְקֶרֶת, kikkeroth le‘chem, Exod. xxiii, 23; 1 Sam. ii, 36; Judg. viii, 5; Sept. κολλωρίτ αποκυρ, of the size of a plate and the
thickness of the thumb (Korte, *Res. p. 486; Russell, *Alex. p. 146; Harmer, *Obs. iii, 60 sq.; Robinson, *ii, 486*); hence in eating they were not cut, but broken (Isa. vii, 7; Matt. xiv, 19; *xxvi, 26; Acts xx, 11*; comp. Xenoph. *Anak. vii, 8, 92; Plaut. *Pens. iii, 5, 19; Curt. iv, 2, 14; Robinson, *ii, 497*). See Meal. The proper oven ("אֹמֵד, tannur"), comp. Hos. vii, 4, 6), which in Oriental cities is sometimes public (Shaw, *Trav. p. 202; Harmer, *i, 246*), differs little from ours (Arvieux, *iii, 229*). But, besides these, use was principally made of large stone jars, open at the mouth, about three feet high, with a fire made inside (regularly with wood, comp. Isa. xliiv, 15, but on occasion also of dry dung, Ezek. iv, 12; comp. Arvieux, *iii, 228*; Korte, p. 438; see Fuel), for baking bread and cakes, as soon as the sides were sufficiently heated, by applying the thin dough to the exterior (according to others, to the interior surface likewise), the opening at the top being closed (comp. Arvieux, *iii, 227; Niebuhr, *Beob. p. 57; Tavernier, *i, 280; Rüppell, *v, 24*). Such a pot is still called tannur by the Arabs (Michaelis, *Orient. Bibl. vii, 176*). Another mode of baking, which is still very common in the East, consists either in filling a shallow pit with red-hot gravel-stones, which, as soon as they have imparted their heat to the hole, are taken out and the cakes of dough laid in their place (Tavernier, *i, 64*); or a jar is half filled with hot pebbles and the dough spread on the surface of these (Arvieux, *iii, 229*). This preparation of bread is probably denoted by the מְמַלְמִים, *mamlish, ygguth* retapanim* ("cakes.baken on the coals"), of 1 Kings xix, 6. That baked regularly in the oven, on the other hand, is call.
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BALEAM

ed וַעֲשֵׂה, maaseh' kamor(`"baked in the oven," Lev. ii, 4). Still another kind was baked in the ashes (comp. Robinson, ii, 496). See ASH-CAKE.

The Israelites doubtless became early acquainted with the finer method of preparing bread practised among the Egyptians (comp. Exodus xii. 39), and the cook. The operations are delineated on the annexed cut, taken from the representations on the tombs of Ramses III at Thebes (Wilkinson's Anc. Egyptians, a supplement, i, 174 sq.).—Winer, i, 129. See BREAD.

Bake-meats (מַעֲשֶׂהַ מַעֲשֶׂה, ma'aseh' ophek`, food the work of the baker), baked provisions (Gen. xi, 17). See BAKE.

Bakery. See BAKE.

Baker, Charles, a minister of the Methodist Episcopal Church, was born in Clinton, R. I., April 7, 1738. In 1821 he was received into the New England Conference on probation, and subsequently labored for thirty-six consecutive years chiefly in Maine and Massachusetts. After eight years of superannuation, he died, in triumph, at Somerville, Mass., August 16, 1864.—Minutes of Conferences, 1865, p. 61.

Baker, Daniel, D.D., a Presbyterian minister, was born in Philadelphia, Jan. 21, 1791, and studied at Hampden Sidney College, and at Princeton, where he graduated A.B. in 1815. He studied theology with Mr. Hill, pastor of the Presbyterian church in Winchester, Va., and was ordained pastor of the church in Harrisonburg, Va., March 5, 1818. Finding himself called to the ministry, in 1821, he resigned his charge in 1821; and from 1822 to 1825, he was pastor in Washington D. C. Here John Quincy Adams was one of his hearers, and several acts of great kindness on the part of that eminent man are recorded in his life. Here he wrote A Scriptural View of Baptism, afterward expanded into a work with the quaint title, Baptism in a New Light, in which he is a revivalist having been noised abroad, he began to travel among the churches, and the remainder of his life was chiefly spent in this way. His travels extended throughout the Southern States, and even to Texas, where he finally settled. Here, among other labors, he founded Austin College, of which he was the first president. He died at Austin, Dec. 10, 1857.—Memoirs of Daniel Baker, by his Son (Philadelphia, 1859, 12mo).

Bakers, one of the scurilous names given by the heathen to the early Christians. In Minucius Felix (Octavius, c. 14), the heathen interlocutor calls the Christians Plautinae propriae homines et pictores, "men of the race of Plautus, bakers." Jerome says that Plautus called himself a baker, that the Christian bakers might be able to make bread, and he compelled his bakers to add to their bread a certain grain, of which he gave the following reason: "For magic, like demons, is unable to bless" (In Num. Hom. xiii).

Bakor's language, "I will not whoso blest be blessed" (Num. xxii, 6), he considers as only designed to flatter Balaam, and render him compliant with his wishes. (See Bess; La prophéte de Balaam, Par. 1882.)

Balaam is one of those instances which meet us in Scripture of persons dwelling among heathens, but possessing a certain knowledge of the one true God. He was endowed with a greater than ordinary knowledge of God; he was possessed of high gifts of intellect and genius; he had the intuition of truth, and could see into the life of things—in short, he was a poet and a prophet. Moreover, he confessed that all these superior advantages were not his own, but derived from God, and were his gift. And thus, doubtless, he had won for himself, among his contemporaries far and wide, a high reputation for wisdom and sanctity. In Balaam's case, we see that he who was the blessed was also the cursed. Eldest, however, by his fame and his spiritual elevation, he had begun to conceive that these gifts were his own, and that they might be used to the furtherance of his own ends. He could make merchandise of them, and might acquire riches and honor by means of them. A.
custom existed among many nations of antiquity of devoting enemies to destruction before entering upon a war with them. At this time the Israelites were marching forward to the occupation of Palestine; they were now encamped in the plains of Moab, on the east side of Jordan by Jericho. Balak, the king of Moab, having received the news that the Israelites had not done as he had expected upon others and perhaps partially deceived himself. When the elders of Moab and Midian told him their message, he seems to have some misgivings as to the lawfulness of their request, for he invited them to tarry the night with him, that he might learn how the Lord would regard it. These misgivings were confirmed by the express prohibition of God upon his journey. Balak reported the answer, and the messengers of Balak returned. The King of Moab, however, not deterred by this failure, sent again more and more honorable princes to Balaam, with the promise that he should be promoted to very great honor upon completing his request. The prophet again refused, but, notwithstanding, invited the embassy to tarry the night with him, that he might know what the Lord would say unto him farther; and thus, by his importunity, he extorted from God the permission he desired, but was warned at the same time that his actions would be overruled according to the Divine will. Balaam therefore proceeded on his journey with the messengers of Balak. But God's anger was kindled at this manifestation of self-will, and the angel of the Lord stood in the way for an adversary against him. The words of the Psalmist, "Be ye not like to horse and mule which have no understanding, whose mouths must be held with bit and bridle, otherwise they will not come near unto thee" (Psa. xxxii, 9), had they been familiar to Balaam, would have come home to him with most tremendous force; for never have they received a more forcible illustration than the comparison of Balaam's conduct to his Maker with his treatment of his ass affords us. The wisdom with which the tractable brute was allowed to "speak with man's voice," and "forbid" the untractable "madness of the prophet," is palpable and conspicuous. He was taught, moreover, that even she, the angelic, sent to behold the spiritual peculiarities which had relieved his eyes from his own, and to the end that he might rest from the morrow down upon his face. It is hardly necessary to suppose, as some do, that the event here referred to happened only in a trance or vision, though such an opinion might seem to be supported by the fact that our translators render the word 52 in xxiv, 4, 16, "falling into a trance," whereas no other idea than that of simple falling is conveyed by it. The Apostle Peter refers to it as a real historical event: "The divine man's voice, forbade the madness of the prophet" (2 Pet. ii, 16). We are not told how these things happened, but that they did happen, and that it pleased God thus to interfere on behalf of His elect people, and to bring forth from the genius of a self-willed prophet, who thought that his talents were his own, strains of poetry bearing upon the destiny of the Jewish nation and the Church at large, which are not surpassed throughout the Mosaic records. It is evident that Balaam, although acquainted with God, was desirous of throwing an air of mystery round his wisdom, from the instructions of his masters. He offered to be the judge of the seven altars he everywhere prepared for him; but he seems to have thought also that these sacrifices would be of some avail to change the mind of the Almighty, because he pleads the merit of them (xxiii, 4), and after experiencing their impotency to effect such an object, "he went no more," we are told, "to seek for enchantments" (xxiv, 1). His religion, therefore, was probably such as would be the natural result of a general acquaintance with God not confirmed by any covenant. He knew Him as the fountain of wisdom; how to worship Him he could merely guess from the traditions of his country; and the customs of his forefathers, used by the patriarchs; to what extent they were efficient could only be surmised. There is an allusion to Balaam in the Prophet Micah (vi, 5), where Bishop Butler thinks that a conversation is preserved which occurred between him and the King of Moab upon this occasion, and which contains the points of the story. We must bear in mind that Balak is nowhere represented as consulting Balaam upon the acceptable mode of worshipping God, and that the directions found in Micah are of quite an opposite character to those which were given by the son of Beor upon the high-places of Baal. The prophet is recounting "the righteousness of the Lord" in delivering His people out of the hand of Moab under Balak, and at the mention of his name the history of Balaam comes back upon his mind, and he is led to make those noble reflections upon it which occur in the following verse. "The doctrine of Balaam is spoken of in Rev. ii, 14, where an allusion has been made to the false spirit of Balak. In the vision of the angel, mentioned in v. 15. See NICOLAITANS. Though the utterance of Balaam was overruled so that he could not curse the children of Israel, he nevertheless suggested to the Moabites the expedient of seducing them to commit fornication. The effect of this is recorded in ch. xxxv. A battle写了afterward fought against the Midianites, in which Balaam sided with them, and was slain by the sword of the people whom he had endeavored to curse (Num. xxxi, 8). B.C. 1618. (Comp. Bishop Butler's Sermons, serm. vii; Ewald, Gesch. des Volkes Israel, ii, 277; Stanley, Jewish Ch. 1, 299 sq.) Of the numerous parables which we find in "this strange mixture of a man," as Bishop Newton terms him, not the least striking is that with the practice of an art expressly forbidden to the Israelites ("there shall not be found among you one that useth divination" [Deut. xxiii, 16], "for all that do these things are an abomination to the Lord," ver. 12) he united the knowledge and worship of Jehovah, and was in the habit of receiving intimations of the future in a dream or vision as the Lord (Jehovah) shall speak unto me" (Num. xxii, 8). The inquiry naturally arises, by what means did he become acquainted with the true religion? Dr. Hengstenberg suggests that he was led to renounce idolatry through the reports that reached him of the miracles attending the Exodus; and that he experienced the deception of the soothsaying art, he hoped, by becoming a worshipper of the God of the Hebrews, to acquire fresh power over nature, and a clearer insight into futurity. Yet the sacred narrative gives us no reason to suppose that he had any previous knowledge of the Israelites. In Num. xxii, 11, he merely repeats Balaam's message, "Behold there is a people come out of Egypt," etc., without intimating that he had heard of the miracles wrought on their behalf. The allusion in Num. xxiii, 22, might be prompted by the divine affluence which he then felt. And had he been actuated in the first instance by motives of personal aggrandizement, it seems hardly probable that he would have concurred with those divine communications with which his language, in Num. xxiii, 8, implies a familiarity. Since, in the case of Simon Magus, the offer to "purchase the gift of God with money" (Acts viii, 20) called forth an immediate and awful recompense from the apostles, would not this be a fact to give a direct view to personal emolument and fame, have met with a similar repulse? Dr. Hengstenberg supposes, indeed, that there was a mixture of a higher order of sentiments, a sense of the wants of his moral nature, which led him to seek Jehovah, and laid a foundation.
for intercourse with him. In the absence of more copious and precise information, may we not reasonably conjecture that Jacob's residence for twenty years in Mesopotamia cost him the maintenance of some lost ideas of religion, though mingled with much superstition? To this source, and the existing remains of patriarchal religion, Balaam was probably indebted for that truth which he unhappily "restrained by unrighteousness" (Rom. i, 18). (See Onder, De Bileama, Jen. 1715.)

"Balaam" is derived from *balaim*, a difference of opinion has long existed, even among those who fully admit its authenticity. The advocates for a literal interpretation urge that, in a historical work and a narrative bearing the same character, it would be unnatural to regard any of the occurrences as taking place in vision, unless expressly so stated; that it would be difficult to determine where the vision begins and where it ends; that Jehovah's "opening the mouth of the ass" (Num. xxii, 28) must have been an external act; and, finally, that Peter's language is decidedly in favor of the literal sense: "The dumb ass, speaking with a man's voice, reproved the madness of the prophet" (Matt. i, 23; cf. Pindar, in the speech of the ass). That the speaking of the ass and the appearance of the angel occurred in vision to Balaam (among whom are Maimonides, Leibnitz, and Hengstenberg) insist upon the fact that dreams and visions were the ordinary methods by which God made himself known to the prophets (Num. xii, 6); they remark that Balaam, in this instance, was not as in his historical narrative (xxvii, 8, 4, 15), speaks of himself as "the man who had his eyes shut," and who, on falling down in prophetic ecstasy, had his eyes opened; that he expressed no surprise on hearing the ass speak; and that neither his servants nor the Moabish princes who accompanied him seem to have been cognizant of any supernatural appearance. Dr. Jortin supposes that the angel of the Lord suffered himself to be seen by the beast, not by the prophet; that the beast was terrified, and Balaam smote her, and then fell into a trance, and in that state conversed first with the beast and then with the angel. The angel presented these objects to his imagination as strongly as if they had been before his eyes, so that this was still a miraculous or preternatural operation. In dreaming, many singular incongruities occur without exciting our astonishment; it is therefore not wonderful if the prophet conversed with his beast in vision without being startled by the phenomenon (see ibid. Dissertation on Balaam, p. 190-194). See Ass (of Balaam).

The limits of this article will not allow of an examination of Balaam's magnificent prophecies, which, as Herder remarks (*Griech. d. Ehrb. Poesie*, II, 221), "are distinguished for dignity, compression, vividness, and fulness of imagery. There is scarcely any thing equal to them in the later prophets," and "(he adds, what few readers, probably, of Deut. xxxii, xxxiii, will be disposed to admit) nothing in the discourses of Moses." Hengstenberg has ably discussed the doubts raised by De Wette and other German critics respecting the antiquity and genuineness of this portion of the Pentateuch (the Book of the Law). A full treatment of the Character and Prophecy of Balaam may be found in the Bib. Sac. 1846, p. 847 sqq.—Kitto, s. v.; Smith, s. v.

See generally Moebius, Hist. Bileama (in his Dissert. theol. p. 286 sqq.); Benzel, Dissert. ii, 87 sqq.; Richter, De Bili inventario (Viteb, 1780); Ledenwald, *Gewiss. der Bili* (Helmst. 1781); Gedeon, De Bila (Leips. 1792); Wulffen, De Illus. in Bila (Utrecht, 1786); Tholuck, in the Lit. Aegypt. 1832, No. 78-89; 1833, I (also in his Verm. Schriftr. i. 3); Hoffmann, in the *Hall. Encyclop. x. 184 sq.; Steudel, in the *Ztchr. Lit.* 1881, ii, 66 sq.; Henneberg Gesch. Bileama (Berl. 1842; History and Prophecies of Balaam, transl. by Ryland, in Clark's ed. of his *Authent.* p. 784); Wolf, *Ueber die Gilgal* (Leips. 1741); Niemeyer, *Charakter. iii, 873 sqq.; Less, *Verm. Schriftr. i, 130 sqq.; Justi, *Diss. de Bileama* 


*Bala* (Bala) or "another method of Anglicizing (Rev. ii, 20) may be Baladon (q. v."

*Baldan* (Heb. *Bala'don*, בֶלֶדָן, Bel is his lord; Sept. *Balaodon*), a name used in a double capacity. First observers (Heb. *Handks.* s. v.) that, if of Semitic origin, it corresponds to the Phoenician *Bal-Adon* (בַּלֶּדָן, "Bal'Adon") of coins, Numid. v, 1; but as the associate name Merodach (q. v.) is prob. not Semitic, we may perhaps better derive Baldan from the Sanscrit balu (strength) and dhana (rich es), with the sense of valiant and wealthy.

1. The father of the Babylonian king Merodach, baldan (2 Kings xx, 12; Isa. xxix, 1). B.C. ante 711. See MERODACH-BALADAN.

2. A surname of Merodach-Baladan (Isa. xxix, 1), or Merodach-baladan (2 Kings xx, 12) himself (q. v.).

*Bala'h* (Heb. בָּלָה, בָּלָה, *Bala', balah*), the contraction of the name Balalah or Bilah; Sept. *Balah* v. Balah, a city in the tribe of Simeon, mentioned in connection with Hamath and Azor (Josh. xix, 8). It seems to have been the same with that elsewhere called Bialah (1 Chron. iv, 29) or Baalah (Josh. xv, 29), and, if so, must have been transferred to Judah, or so accounted in later times, like many other cities of this region. See BIZOTJILAH.

*Bala'ak* (Heb. בָּלָאָק, בָּלָאָאָק, empty; Sept. and N. T. *Bala'ak*, *Balaacea*, *Bulaqua*, *Att. iv, 6, 2*; son of Zipor, and king of the Moabites (Num. xxiii, 2, 4); he was an ally of the heathen army of the Israelites, who, in their passage through the desert, had encamped near the confines of his territory, that he applied to Balaam, who was then reputed to possess great influence with the higher spirits, to curse them. B.C. 1616. But his hostile designs (Josh. xxix, 2) were frustrated. See Balaam. From Judg. xi, 25, it is clear that Balaak was so certain of the fulfilment of Balaam's blessing, "Blessed is he that bleakest thee, and cursed is he that curseth thee" (Num. xxix, 9), that he never afterward made the least military attempt to oppose the Israelites (comp. Mic. vi, 5; Rev. ii, 14).—Kitto, s. v.

Balamos (rathor Bel'am, Balamau, v. Bel'amon, Balamon, Balam, Belamon), a place named in the Book of the Wisdom (Jud. viii, 8) as not far from Dothaim (Dothar), and usually supposed to be the same as the Belmen of Judith
BALANCES

Bald

4, and the Abel-maim (q. v.) of Scripture. Roland (Pudde, p. 615, 622) inclines, however, to identify it with the Bellonoch (Bellouoch) stated by Epiphanius (Vit. Prophetarum, p. 344) to have been the native place of the prophet Hosaeus, and called Belemon (Bellouoch) in the Pachal Chronicle.

Balances (Heb. in the dual שָׁבָּכִים, mosene' gyn, i. e. two poisers; and so the Chald. equivalent, בָּכִים, mosene'a' gyn, Dan. 27; once the Heb. הַשֱּׁבֵּכַח, bacheh, prop. a branch, as of "cane," used in the sing. Isa. xlvi, 6, the rod or beam of a steel-yard; in Rev. vi, 5, צַנָּבַח, a gale, hence a "pair of balances" or scale.) In the early periods of the world gold and silver were paid by weight, so that persons employed in traffic of any kind carried with them a pair of scales or balances and different weights (generally stones of different sizes) in a pouch or bag. Fraudulent men would carry two sorts of weights, the lighter to sell with and the other to buy with (Mic. vi, 11). Balances or scales of various forms are frequently seen upon the most ancient Egyptian monuments, and were also used for dividing the spoil by the ancient Assyrian warriors (Bonomil, Nineveh, p. 163, 268; they bear a general resemblance to those now in use, and most likely they are similar to those used by the ancient Hebrews (Lev. xix, 36).

Among the Egyptians large scales were generally a flat wooden board, with four ropes attached to a ring at the extremity of the beam; and those of smaller size were of bronze, one and a half inch in diameter, pierced near the edge in three places for the strings. The principle of the common balance was simple and ingenious: the beam passed through a ring suspended from a horizontal rod, immediately above and parallel to it, and when equally balanced, the ring, which was large enough to allow the beam to play freely, showed when the scales were equally poised, and had the additional effect of preventing the beam tilting when the goods were taken out of one and the weights suffered to remain in the other scale. To the lower part of the ring a small plummet was fixed, and this being touched by the hand, and found to hang freely, indicated without the necessity of looking at the beam, that the weight was just. The figure of a baboon was sometimes placed upon the top, as the emblem of the god Thoth, the regulator of measures, of time, and of writing, in his character of the moon; but there is no appearance of the goddess of justice being connected with the balance, except in the judgment scenes of the dead. The pair of scales was the ordinary and, apparently, only scale used by the Egyptians, no instance of the steel-yard being met with in the paintings of Thebes or of Beni Hassan; and the introduction of the latter is confined to a Roman era. The other kind of balance, whose invention has been ascribed by Pliny to Dedalus, is shown to have been known and applied in Egypt at least as early as the time of the Eightha. One kind of balance used for weighing gold [see Dolphiinus] differed slightly from those of ordinary construction, and was probably more delicately formed. It was made, as usual, with an upright pole, rising from a broad base or stand, and a cross-beam turning on a pin at its summit; but instead of a string suspending the scales, there was an iron rod either side, terminating in a hook, to which the gold was attached in small bags (Wilkinson, Anc. Egypt. abridg. ii, 151, 152). See Weight.

A pair of scales is likewise a well-known symbol of a strict observation of justice and fair dealing. It is thus used in several places of Scripture, as Job xxxi, 31; Psa. lxix, 13; Prov. vii, 1, and xlvi, 11. But it is joined with symbols denoting the sale of corn and fruits by weight, becomes the symbol of scarcity; bread by weight being a curse in Lev. xxvi, 26, and in Ezek. iv, 16, 17. So in Rev. vi, 5, "He that sat upon him had a pair of balances in his hand." Here the balance is used to sell corn and the necessaries of life, in order to signify great want and scarcity, and to threaten the world with famine. See Scales.

Balas. See Alexander.

Balas'amus (or rather  Baalas'amus, Ba'al-samoe; comp. Belsamem in the art. Baal.), the last named of those that stood at the right hand of Ezra while reading the law (1 Esdr. ix, 43); but the corresponding name in the true text (Neh. viii, 4) is Massehah (q. v.).

Bald (prop. בַּלְּד, kareh, nght. 6, naturally bare of hair on the top or back of the head; Sept. ψαλακρός; different is the בַּלְדָּה, balad, diseased loss of hair on forehead, Lev. xiii, 41; Sept. ἁμαθολειτος). There are two kinds of baldness, viz., artificial and natural. The latter has to be understood under the "scab" and "deafness" (Lev. xxii, 20, perhaps i. q. demurraf), which were disqualifications for priesthood (Mishna, Berachoth, vii, 2). In Lev. xiii, 29 sq., very careful directions are given to distinguish the scull (תַּבָּה, tibah, "freckled spot," ver. 89), described as "a plague (תִּבְּכָה, tibkah, stroke upon the head and beard" (which probably is the Mentagra of Pliny, and is a sort of leprosy), from mere natural baldness which is pronounced to be clear. vi, 40 (Jahn, Bibl. Arch. 1855, S. 247). But this shows that even natural baldness subjected men to an unpleasant suspicion. It was a defect with which the Israelites were by no means familiar, since the Egyptians were very rarely subject to it, according to Herodotus (iii, 12); an immunity which he attributes to their constant shaving. They adopted this practice for purposes of cleanliness, and generally wore wigs, some of which have been found in the ruins of Thebes. Contrary to the general practice of the East, they only let the hair grow as a sign of mourning (Herod. ii, 36), and shaved themselves on all joyous occasions; hence in Gen. xii, 44, we have a man undistinguishable from the same and similar ones in China and among the modern Egyptians, who shave off all the hair except the shooareh, a tuft on the forehead and crown of the head (Wilkinson, Anc. Egypt. iii, 359 sq.; Lane, Mal. Egypt. i, ch. 1). Baldness was despised both among Greeks and Romans. In Homer (II. ii, 219) it is one of the defects of Thebes; and Aristophanes probably means it in Thespis, Pist. 767; Ec. 550) takes pride in not joining in the ridicule against it (Neb. 540). Caesar is said to have had some deformity of this sort, and he generally endeavored to conceal it (Suet. Ces. 49; comp. Dom. 18).
In 1770 he was ordained minister of the first Cong.
church in Danbury. In the Revolution he was an
ardent Whig, and, as chaplain in the army, contracted
the disease of which he died, Oct. 1, 1776.—Sprague,
Annals, i, 166.

Baldwin, Elihu Whittlesey, D.D., a Presbyterian
minister, born in Greene Co., N. Y., Dec. 29, 1786;
and educated at Yale and Andover, was licensed to
preach in 1817, and by his labors established the Seventh
Presb. Church in New York, of which he became pas-
tor in 1820. In 1885 he became president of Wabash
College, at that time a very arduous post, on account
of the pay and expenses in which the institution was
involved. In 1889 Mr. Baldwin received the de-
gree of D.D. from Indiana College. He died Oct. 15,
1840, having published several tracts and sermons.—
Sprague, Annals, iv, 572.

Baldwin, Thomas, D.D., a Baptist minister, was
born at Boxrah, Conn., Dec. 28, 1758, and died at Wa-
terville, Me., Aug. 29, 1826. Though educated among
Pendletonists, he adopted Baptist views, and was clas-
tified by immersion in 1781. In the following year he
began to preach, and was ordained in 1788 pastor of
the Baptist church in Canaan, N. H., where he was re-
siding. In 1790 he removed to Boston, taking charge
of the Second Baptist Church in that place. In 1794
he received the degree of A.M. from Brown Univer-
sity, and in 1803 was made a fellow of that body.
From the latter year till his death he was the chief ed-
or of the "Mass. Bapt. Miss. Magazine," published in
Boston. Dr. Baldwin published several pamphlets on
baptism and communion, besides "A Series of Letters
In Answer to the Rev. Samuel Worcester," published
in 1810, and various tracts and sermons.—Sprague,

Bale, John (Baluns), bishop of Osorr, an English
historian and theologian, was born at Cove Hithe, in
Suffolk, Nov. 21, 1465, and was educated at Jesus Col-
lege, Cambridge, where he early gained a reputation for
letters and opposed the Reformation. He attributes
his conversion to Lord Wentworth, and soon began to
write against Romanism; and although protected for a
time by the Earl of Essex, he was, after the death of
Cromwell, obliged to retire into Flanders. He returned
under Edward VI, and received the living of Bishop-
stocke, in Hampshire. On Feb. 2, 1553, he was made
bishop of Osorr. When Edward died he took refuge at Ba-
ale, where he remained till 1559, when he returned into
England, and, refusing to resume his episcopal tradi-
ons (he at first did not desire), he was made prebend of
the Church of Canterbury, and died there, Nov. 5, 1563.
His chief work is his Illustrum majoris Britanniae Scripto-
rum Summarium, first printed at Ipswich in 1549. This
dition contained only five centuries of writers; but an
enlarged edition was published at Baze in 1557, etc.,
naming nine centuries, under the following title: Scrito-
rum Illustrum M. Britanniae, quam nunc Argi-
cam et Scotiam vocant, Catalogus, a Jepheo per 8618 an-
num usque ad annum hunc Domini 1657, ex Beross, Gen-
nodio, Bedo, ecc. collecta; and in 1563 a third
dition expected. He was a very voluminous writer; a
long list of his printed
c works is given by Fuller, and also in the Engl. Cy-
clopaedia (s. v. Bale). His works were placed on the
prohibitory Index, printed at Madrid in 1667, as those
of a heretic of the first class. No character has been
more variously represented than Bale's. Geemer, in his
Biblia, calls him a writer of the greatest diligence, and
Bishop Godwin gives him the character of a laborious
inquirer into British antiquities. Similar praise is also bestowed upon him by Vogler (Introduct.
Universali, in Notit. Scriptor.). Anthony A Wood, how-
ever, styles him "the foul-mouthed Bale. Hearne
(Pref. to Hemm.) calls him "Baleus in multo mando-
dex." And even Fuller (Worthies, last edit. ii, 882)
says "Bilious Baleus passeth for his true character."
He inveighed with much asperity against the pope and papists, and his intemperate zeal, it must be ack-
nowledged, often carried him beyond the bounds of decency and candor. Fuller, in his Church History
(cen. ix, p. 68), pleads for Bale's railing against the
papists. "Old age and ill usage," he says, "will
make any man angry. When young, he had seen
their superstition; when old, he felt their oppression."
The greatest fault of Bale's book on the British writers
is its multiplicity of their works by frequently giv-
ing the heads of chapters or sections of a book as the
titles of distinct treatises. A selection from his works
was published by the Parker Society (Cambridge, 1849,
8vo). See Strype, Memorials of Cranmer, p. 206, 360;
Collier, Eccl. Hist. v, 600; Fenner Cyclopedia. s. v.

Balfour, Walter, was born at St. Ninian's, Scot-
land, 1776, and educated in the Scotch Church at the
expense of Mr. Robert Haldane. After some years' "practising he came to America, and became a Baptist
about 1806. In 1823 he avowed himself a Universalist,
and labored, both as preacher and writer, in behalf of
Universalism until his death at Charlestown, Mass.,
tmore, Memoir of Rev. W. Balfour (Boston. 1880).

Balguay, John, an English divine, was born at
Sheffield in 1666, and educated at Cambridge, where
he passed M.A. in 1726. In the Bangorian controver-
sy (q. v.) he maintained the views of Bishop Hoadley,
and wrote, in 1718, 1719, several tracts on the dispute.
In 1726, in view of the indulgent principles of Lord Shaftes-
bury, he published A Letter to a Deist, and The Foun-
dation of Moral Virtue. These, with others, are given in
A Collection of Tracts, by the Rev. J. Balguay (Lond.
1784, 8vo). His Sermons (2 vols. 8vo) had reached a third edition in 1790. Balguay was a "laxitudinarian"
(q. v.) in theology. He died in 1784.—Allibone, s. v.

Balguay, Thomas, D.D., son of John, was born in
Yorkshire in 1716, and educated at St. John's College,
Cambridge, where in 1741 he became M.A., and in
1758 D.D. In 1757, under the patronage of Hoadley,
he was made prebendary of Winchester, and afterward
archdeacon of Salisbury and Winchester. He aban-
donned Hoadley's "laxitudinarianism," and brought his
sound scholarship to the "defence of the Christian
religion and of the English Church." He wrote a num-
ber of excellent sermons and charges, which may be
found in his Discourses on various Subjects, edited by
Drake, with a Memoir of Balguay (Cambridge, 1822, 2
vols. 8vo). He wrote, also, Divine Benedictions indu-
cated from the Epistles of St. Paul (Lond. 2d ed. 1803,
12mo). He died unmarried, Jan. 19, 1795. See Hook,
Eccl. Biog. i, 477; Rose, Biog. Dict. s. v.

Ball (ball, du), well known as being used in vari-
cous sports and games from the earliest times, several
kinds of which are depicted on the Egyptian monu-
ments (Wilkinson, i, 108 sq. abridged). The word oc-
curs in this sense in Isa. xxii, 18, but in a subsequent
chapter (xxii, 3) it is employed as a ring or circle, and
translated "round about" in the prophecies of the siege
of Jerusalem. In Ezek. xxiv, 5, in the symbol of the
same event, it is translated "turn," but probably means
twist, as in the margin.

Among the Egyptians the balls were made of leather
or skin, sewed with string, crosswise, in the same man-
ner as the women of Egypt. The Greek Autzy were of
corn; and those which have been found at Thebes are
about three inches in diameter. Others were made
of string, or of the stalks of rushes platted together so
as to form a circular mass, and covered, like the for-
mer, with leather. They appear also to have a smaller
kind of ball, probably of the same materials, and cov-
ered, like many of our own, with slips of leather of an
elliptical shape, sewed together longitudinally, and
meeting in a common point at both ends, each alter-
ate slip being of a different color; but these have
only been met with in pottery (Wilkinson, i, 200).

Ball, John, a Roman priest, who seems to have
imbibed Wickliffe's doctrines, and who was (previously
to 1386) excommunicated repeatedly for preaching
"errors, and schisms, and scandals against the pope,
archbishops, bishops, and clergy." He preached in
favor of the rebellion of Wat Tyler, and was executed

Ball, John, a Puritan divine, was born in 1565, at
Cassington, in Oxfordshire. He studied at Brasen-
ose College, Oxford, and was admitted a fellow of
and passed his life in poverty on a small cure at Whit-
more, Staffordshire, to which was united the care of a
school. He died in 1640. His Catechism had gone
through fourteen editions before the year 1632, and
has had the singular lot of being translated into Tur-
kish, Lat., and Flem. (London 1636). It has also passed
through many editions. He published also
The Power of Godliness and other treatises (Lond.
1567, fol.) See Rose, Biog. Dict. s. v.; Allibone, i, 108.

Balle, Nikolai Ediniger, a distinguished Lutheran
theologian of Denmark, was born in 1744 in Zealand,
became in 1772 Professor of Theology at Copenhagen,
and in 1784 Professor of Theology at Halle, in Prussia.
He wrote, Theses theologicae (Copenhagen. 1776), and
A Mammal of Religious Dogmatics (Copenhagen. 1781); he was also the editor of a magazine for modern church history of Den-
mark (Magazin fur den nyere danske Kirkehistorie, Cop-
then 1792-94, 2 vols.).

Ballermine, Peter and Jerome, brothers, priests of
Verona, distinguished for their learning. Peter was
the Prior of the Monastery in 1702, and is said to have
lived very frugally, wrote several books, and studied together, and published, in conjunction and
separately, many important works on jurisprudence and theology. Among these were, The Works of Car-
dinal Norris, containing, among other matters, a Life of the Writer; a History of the various Congregations held in Verona, the Calendar, under the title of the cal-
dinal presided; a History of the Dominicans in 2 parts,
Supplements, and an Appendix (Verona, 1732, 4 vols.
fol.); Sancti Antonini Archiep. Florentini Summa Theo-
logiae, etc. (Verona. 1740-41, 2 vols., fol.); S. Raim-
nundo de Pennisfora Summa Theologicae, etc. (Verona,
1744). Among the works edited by them may be
mentioned the Sermons of Zeno, bishop of Verona.
1738; the works of John Mathew Gilbert, bishop of Verona, 1736; the works of Pope St. Leo, in 8 vols.
folio, containing works of that pope which are not to
be found in Queensi's edition. Peter wrote several
tratises in behalf of the paupers, especially De Potes-
tate s. Pontif. etc. (1785), and De Vic ar eremica prirma-
 tus Pontif. (1766).—Biog. Universelle.

Ballimathem (ballimathem, from ballame,)
is generally understood to refer to those wanton dances
which were practised at marriage festivals, but some-
times indicates the practice of playing on cymbals and
other musical instruments. The word ballame means
to throw the legs and feet about rapidly; hence to
dance a certain lively dance peculiarly popular among
Greece and Sicily. The words ballet and ball are
from this root. The Council of Laodicea, and the third
Council of Toledo, forbade the promiscuous and lasci-
ious dancing of men and women together under this name, which is generally interpreted sensuous dances associated with lascivious songs. Ambrose, Chrysostom, and others of the fathers, are faithful in condemning the practices which were adopted in their day at marriage ceremonies, many of which were highly disgraceful. See Bingham, Orig. Eccles. bk. xvi, ch. 2, § 10.

Ballou, Hosea, a Universalist minister, was born April 30th, 1771, at Richmond, N. H. At an early age he joined the Baptist Church, of which his father was a minister, but was soon expelled after account of his embracing Universalist and Unitarian opinions. At the age of twenty-one he became an itinerant preacher of the then new doctrines he had adopted. His abilities and acquisition of a large attendance, he was invited in 1794 to a permanent charge at Dana, Mass., which he accepted. In 1802 he removed to Barnard, Vt.; in 1807, to Portsmouth, N. H.; and in 1815, to Salem, Mass. Two years later he accepted the charge of the Second Universalist Society at Boston, where he held till his death, June 7th, 1852. Mr. Ballou was an industrious writer. In 1819 he commenced the Universalist Magazine; and in 1831 the Universalist Expositor (now the Universalist Quarterly). He published The Doctrine of Future Retribution (1834), and numerous other controversial works, besides Notes on the Parables: A Treatise on the Atonement; and several volumes of Sermons. See Whittemore, Life of the Rev. H. Ballou.

Balm (for the original term, see below), a production more particularly ascribed to Gilead (Gen. xxxvii, 25; Jer. viii, 22). Balm or balsam is used as a common name for many of those oily, resinous substances which flow spontaneously or by incision from certain trees or plants, and are of considerable use in medicine and surgery. Kimchi and some of the modern interpreters understand the Heb. word rendered "balm" to be that particular species called opobalsamum, or balm of Gilead, so much celebrated by Pliny, Strabo, Diodorus Siculus, Tacitus, Justin, and others, for its costliness, its medicinal virtues, and for being the product of Judea only; and which Josephus says grew in the neighborhood of Jericho, the tree, according to tradition, having been originally brought by the Queen of Sheba as a present to King Solomon. On the other hand, Bochart strongly contends that the balm mentioned Jer. viii, 22, could not possibly be that of Gilead, and considers it as no other than the resin drawn from the terebinth or turpentine tree. Pliny says, "The trees of the opobalsamum have a resemblance to fir-trees, but they are lower, and are planted and hallowed after the manner of vines. On a particular season of the year they sweat balm. The darkness of the place is, besides, as wonderful as the fruitfulness of it; for, though the sun shines nowhere hotter in the world, there is naturally a moderate and perpetual gloominess of the air." Mr. Buckingham observes upon this passage, that "the situation, boundaries, and local features of the valley of Jericho are accurately given in these details, though darkness, in the sense in which it is commonly understood, would be an improper term to apply to the gloom. At the present time there is not a tree of any description, either of palm or balsam, and scarcely any verdure or bushes to be seen, but the complete desolation is undoubtedly rather to be attributed to the cessation of the usual agricultural labors, and to the want of a proper distribution of water over it by the aqueducts, the remains of which evince that they were constructed chiefly for that purpose, rather than to any radical change in the climate or the soil." The balsam, carried originally, says Arab tradition, from Yemen by the Queen of Sheba, as a gift to Solomon, and planted by him in the gardens of Jericho, was brought to Egypt by Cleopatra, and planted at Alm-Sheemesh, now Mataar, in a garden which all the old travellers, Arab and Christian, mention with deep interest. The balsam of Jericho, or true balm of Gilead, has long been lost (De Sacy).

Balsam, at present, is procured in some cases from the fruit of a shrub which is indigenous in the mountains between Mecca and Medina. This shrub was cultivated in gardens in Egypt in the sixteenth and seventeenth centuries, and that this was also the case in Palestine, in very early times, appears from the original text in Gen. xliii, 11, and Jer. xlv, 11. The balsam of Mecca has always been deemed a substance of the greatest value; though it is not the only one possessing medicinal properties, yet it is, perhaps, more eminently distinguished for them than other balsamic plants of the same genus, of which sixteen are enumerated by botanists, each exhibiting some peculiarity. There are three species of this balsam, two of which are shrubs, and the other a tree. In June, July, and August they yield their sap, which is received into an earthen vessel. The fruit, also, when pierced with an instrument, emits a juice of the same kind, and in greater abundance, but less rich. The sap extracted from the body of the tree or shrub is called the opobalsamum; the juice of the balsam fruit is denominated carpopalbsamum, and the liquid extracted from the branches when cut off, the xylobalsamum (Jahn, Bibl. Archaeol. i, § 74). According to Bruce, "The balsam is an evergreen shrub or tree, which grows to about fourteen feet high, spontaneously and without culture, in its native country, Azab, and all along the coast to Babelmandeb. The trunk is about eight or ten inches in diameter, the wood light and open, gummy, and outwardly of a reddish color, incapable of receiving a polish, and covered with a smooth bark, like that of a young cherry-tree. It is remarkable for a penury of leaves. The flowers are like those of the acacia, small and white, only that three hang upon three filaments or stalks, where the acacia has but one. Two of these flowers fall off, and leave a single fruit. After the blossoms follow yellow fine-scented seed, included in a reddish-black pulpy nut, very sweet, and containing a yellowish liquor like honey." A traveller, who as-

"Balm of Gilead" (Balsamodendron Gileadense).
alled into Palestine and Syria purposely to obtain a knowledge of this substance, it grew in Jericho and many other parts of the Holy Land. The cause of its total decay has been ascribed, not without reason, to the royal attention being withdrawn from it by the distractions of the country. In more recent times its name has been dropped, but in Egypt, for Prosper Alpinus relates that forty plants were brought by a governor of Cairo to the garden there, and ten remained when Belon travelled in Egypt, nearly two hundred and fifty years ago; but, whether from not agreeing with the African soil or otherwise, one died in the first century, and now there appears to be none. (See also Thomson, Land and Book, ii, 198, 457.) See GILAD, BALSAM.

The word balm occurs frequently in the Authorized Version, as in Gen. xxxvii, 25; xlii, 11; Jer. viii, 22; xlvi, 11; li, 8; and Ezek. xxvii, 17. In all these passages the Hebrew text has יִלְחָמ (yllakh), which is generally understood to be the true balsam, and is considered a produce of Gilead, a mountainous district, where the vegetation is that of the Mediterranean region and of Europe, with few traces of that of Africa or of Asia. Lee (Lev. p. 590) supposes it to be mastich, a gum obtained from the Pistacia Lenticia; but Gesenius defends the common rendering, balsam. It was the gum of a tree, or shrub growing near Gilead, and very precious. It was one of the best fruits of Palestine (Gen. xlii, 11), exported (Gen. xxxvii, 25; Ezek. xxvii, 17), and especially used for healing wounds (Jer. viii, 22; xlvi, 11; li, 8). The balsam was almost peculiar to Palestine (Strabo, xvi, 2, p. 763; Tac. Hist. v, 6; Plin. xii, 23, § 54; § 57, 58), distilling from a shrub near the vine and rue, which in the time of Josephus was cultivated in the neighborhood of Jericho and of the Dead Sea (Ant. xiv, 4, 1; xv, 4, 2), and still grows in gardens near Tiberias (Burckhardt, Syria, p. 328). In Ezek. xxvii, 17, the Auth. Ver. gives in the margin resin. The fact that the šorix grew originally in Gilead does not forbid us to identify it with the shrub mentioned by Josephus as cultivated near Jericho. The name balsam is no doubt derived from the Arabic balasam, which is probably also the origin of the Βαλασσαμος of the Greeks. Forskal informs us that the balsam-tree of Meccah is there called absasam, i. e. "very odorous." The word balsam, given by him, is the name of a fragrant shrub growing near Meccah, with the branches and twigs of which they clean the teeth, and is supposed to refer to the same plant. These names are very similar to words which occur in the Hebrew text of several passages of Scripture, as in the Song of Solomon, vi, 1, "I have gathered my myrrh with my spice (balasam); ver. 18, "His cheeks are as a bed of spices." (basam): and in vi, 2, "gone down into his garden to the beds of spices" (basam). The same word is used in Exod. xxxv, 28, and in 1 Kings x, 10. "There came no more such great abundance of spices (basam) as those which the Queen of Sheba gave to King Solomon." In all these passages the Hebrew word, or its cognates, seem (בָּשָׁם and בָּשָׂם), though translated "spices," would seem to indicate the balsam-tree, if we may infer identity of plant or substance from similarity in the Hebrew and Arabic names. But the word may indicate only a fragrant aromatic substance in general. The passages in the Song of Solomon may with propriety be understood as referring to a plant cultivated in Judah, and given by the Queen of Sheba to King Solomon. In all these passages, however, when the queen brought spices (balasam), as well as spices, for both are the produce of southern latitudes, though far removed from each other. (On the balsams of modern commerce, see the Penny Cyclopædia, s. v. Balsamine, et al.) See BALSA.

Balsem, JAIME LUCIO, a Spanish theologian, born Aug. 28, 1810, at Vich in Catalonia, died there July 9, 1848. He was for some time teacher of mathematics at Vich, was exiled under the regency of Espartero, and founded in 1844, at Madrid, a political weekly, El Pensaiento de la Nacion, as an organ of the Conservativo or Catholic party. In 1847 a pamphlet in favor of the political reforms of Pius IX (P xã IX, Madrid and Paris, 1847) brought him into conflict with his party. His principal works are a comparison of the relation of Protestantism and Roman Catholicism to European civilization (El Protestantismo comparado con el Catolicismo en sus relaciones con la civilizacion Europea, 3 vols. 8vo, Madrid, 1848; Eng. transl. London, 1849, 8vo); a Filosofia fundamental (Barcelona, 1846, 4 vols; translated into French, 3 vols. 1852; into English, by H. F. Brownson, 2 vols. New York, 1857); and a Curso de Filosofia Elemental (Madrid, 1837).

Balsam. See Bolsec.

Balsam (Gr. βαλασσαμος, i. e. πυκνωμελος, Arab. balasam), the fragrant resin of the balsam-tree, possessing medicinal properties; according to Pliny (xii, 54), indigenous only to Judea, but known to Diodorus Sic. (iii, 46) as a product of Arabia also. In Palestine, praised by other writers also for its balsam (Justin, xxxvi, 8; Tacit. Hist. v, 6; Plutarch, Vit. Ant. xxxvi); Florus, iii, 5, 29; Dio. Caesar, i, 18), this plant was cultivated in the environs of Jericho (Strabo, xvi, 763; Diod. Sic. ii, 48; xix, 98), in gardens set apart for this use (Plin. xii, 54; see Joseph. Ant. xiv, 4, 1; xv, 4, 2, 4; War i, 6, 6); and after the destruction of the state of Judea, these plantations formed a lucrative source of the Roman imperial revenue (see Diod. Sic. ii, 48). Pliny distinguishes three different species of this plant; the first with thin, capillary leaves; the second a crooked scabrous shrub; and the third with smooth rind and of taller growth than the two former. He tells us that, in general, the balsam plant, or shrub, has the nearest resemblance to the grape-vine, and its mode of cultivation is almost the same. The leaves, however, more closely resemble those of the rue, and the plant is an evergreen. Its height does not exceed two cubits. From slight incisions made very cautiously into the rind (Joseph. Ant. xiv, 4, 1; War i, 6, 6) the balsam trickles in thin drops, which are collected with wool into a horn, and then preserved in new earthen jars. At first it is whitish and pellucid, but afterward it becomes darker and reddish. That is considered to be the best quality which
trickles before the appearance of the fruit. Much inferior to this is the resin pressed from the seodas, the rindi alnabz (Vesnin, Planta. ix, 6; Strabo, xvi, 763; Pausan, ix, 28, 2). This description, which is not sufficiently characteristic of the plant itself, suits for the most part the Egyptian balsam-shrub found by Belon (Paulus, Samml. iv, 188 sq.) in a garden near Cairo (the plant, however, is not indigenous. It is, but the layers are brought there from Arabia Felix; Prosp. Alpin. De balsamo, iii; Plant. Erg. xiv, 30, with the plate; Abbudallatif, Memoirs, p. 68). Forskal found between Mecca and Medina a shrub, abwadna (Niebuhr, Reise, i, 551), which he considered to be the genuine balsam-plant, and he gave its botanical description and said it was the Amrya of the Koran. The plant, Arab. p. 79 sq., together with two other "%eties, Amrya kauf and Amrya kafal. There are two species distinguished in the Linnean system, the Amrya Gileadensis (Forsk. "A. opobalsam.") and A. opobalsam. (the species described by Belon and Alpin); see Linné's Volut. Plantagogi, i, 478 sq., plates; Planeck, Plant. Med. pl. 155; Berlin, Jahrh. d. Pharm. 1795, pl. i; Alami, Mater. Indicae, i, 26 sq. More recent naturalists have included the species Amrya Gilead in the genus Protium; see Wight and Walker (Arnott), Prodrom. flos penisindicus Orientalis. London, (1854), i, 177; Lindley, Flora Medica (London, 1886, 8vo), p. 168. This is the species which the Meccan balsam most in vegetable small quantity (Pilin, xii, 54, "succes e plaga manan . . . . . . . . . . . . . . . . . . . . . . . sed tenui gutta plorata"), which never reaches us unadulterated, grows only in a single district in Yemen; of late, however, it was discovered in the East Indies also. See generally Prosp. Alpin. Dial. de balsamo (Venet., 1851); as also in several editions of his work De Planttg. Aeg. p. 1592; and in Ugolini, Thesaur. xi, with plates; Veilting, Opobalsamum veteris cogniti vindicior, p. 217 sq.; Bochart, Hieroz. i, 628 sq.; Michelis, Suppl. 2143 sq.; Le Moyné, Dia. Opobalsamum, declaratum (Upeal, 1784); Willdenow, in the Encycl. d. Pharmar. 1736, p. 148 sq., with plates; Oken, Lehrb. d. Botanik, ii, 661 sq.; Martius, Flora Irano, p. 848 sq.; Sprengel, Zui Dioscor. ii, 355 sq.—Winer.

Our only reason for mentioning all this is of course the presupposition that the Palestinian balsam is named in the Biblical also, and, indeed, the borem (בּ, Cant. v, 13), also basam (בּ, v. 1; comp. Arab. bashaam), which in both passages appear to be names of garden-plants, must be taken for the balsam-shrub (the ancient translators consider the word as a name). It is more difficult to state, however, whether this balsam-tree is mentioned also in the books of the O. T. The tereri or tereri (תְּרֶרֶי) is commonly taken for such. This name is given to a precious resin found in Gilead (Gen. xxvii, 25; Jer. xvi, 11), and circulated as an article of merchandise by Arab and Phoenician merchants (Gen. xxvii, 25; Ezek. xxvii, 17). It was one of the principal products of Palestine which was thought to be worthy to be offered as a gift even to Egyptian princes (Gen. xlii, 11), and was considered a powerful salve (Jer. viii, 22; xlii, 11; li, 8). Hebrew commentators understand, in fact, balsam by tereri. The ancient translators render it mostly by gum. However, others (Oedmann, Samml. iii, 110 sq.; Rosenmüller, Alterth. iv, i, 166 sq.) take it to be the oil of the Myrrha of the ancients (Pilin, xii, 46 sq.) or the Eunagmus anqutisfolia of Linnaeus. The fruit of this plant resembles the olive, and is of the size of a walnut. It contains a fat, oily kernel, from which the Arabs press an oil highly esteemed for its medicinal properties, especially for open wounds (Maurand, in Pauloni, Flam. hist. med. 110; Marnit, 73, 274; Tréoul, Traité, p. 107). That this tree grows in Palestine, especially in the environs of Jericho, we are told not only by modern traveller (Hasslequint, Voyages, p. 150; Arvesch, ii, 150; Poëce, Essel, iv, 47 sq.; Volney, Voyages, ii, 240; Robinson, ii, 291), but even by Josephus (Ant, iv, 8, 4). We must admit, however, that the Hebrew name tereri seems to imply a plant with a resin trickling from some plant than a pressed oil, and that the arguments of Rosenmüller in favor of his statement, that the Mecca balsam is a mere perfum and not a medicine, have not much weight (see Gen. ii, 31, 1186). Our physicians make, indeed, no medicinal use of palm-rum, dun in vulgar rum; inficta gutta aliquot infandum quot continuato brevisimo tempore vulnera maximoque momenti persansant")

The tereri, therefore, might have been the balsam, and if so, the shrub, which originally grew in Gilead, may have been transplanted and cultivated as a garden-plant on the plains of Jericho, and preserved only there. We greatly doubt, however, whether the balsam shrub ever grew wild anywhere but in Arabia, and it seems to us more probable that it was brought from Arabia to Palestine, though, perhaps, not by the Queen of Sheba (Josephus, Ant. viii, 6, 6). Besides the tereri (תְּרֶרֶי), another word, natsa (ץ, מִים), mentioned in Exod. xxxi, 24, as an ingredient of the holy incense, is taken by some commentators for the balsam; this, however, is perhaps rather Sactr (q. v.). See MASTICK; AROMATICS.

Balsamon, Theodore, an eminent canonist of the Greek Church, was born at Constantinople in the twelfth century; was made chancellor and librarian of the church of St. Sophia, and about 1196 became patriarch of Antioch, without, however, being able to go there before the functions of the see were transferred to the city was occupied by the Latins, who had intruded a bishop of their own. He died about 1200. His first work (which he undertook at the wish of the Emperor Manuel Comnenus and the patriarch Michael Anchialus) was Photii Nonomocanon Canones 83. Apotolorum, etc. (with a Commentary on the Canons of the Apostles and the first four and partial Conciliar Canones (Canonical Epistles of the Fathers), printed at Paris, 1615, fol.; also a Commentary on the Synagoga of Photius, given in Beveridge, Synodicon, sine Pandecta Canones (Oxon. 1672-92, 2 vols. fol.). For an account of Balsamon and his works, see Beveridge's Synodicon (Oxon. 1672-92, 2 vols. fol.), Hist. Lit. Anno 1180; Hoefner, Biogr. Générale, iv, 311.

Balthasar (Ba[the]sar), a Gracianic form (Baruch, i, 12) of the name of the Babylonian king Bel-sharrar (q. v.).

Balthassar, the name given in the Romish legends, without any foundation, to one of the magi who came to adore our Lord Jesus Christ. See MAGI.

Baltus, Jean François, a Jesuit, born at Metz, June 8th, 1667. He became a Jesuit in 1682, and in 1717 was called to Rome to examine the books written by the members of his company. Returning to France, he was, in succession, rector of several colleges of his order, and died at Rheims, librarian of the college, March 19th, 1743. He wrote, Réponse à l'Histoire des Oracles de M. Fontenelle (Strasb. 1707 and 1709, 8vo) —Defence des Saints Pères occisés de Platonisme (Paris, 1711, 4to); new ed. under the title Parité du Christ (Paris, 2 vols. 8vo, 1808) —Defence des Prophétes de la Religion Chrétienne (1757, 3 vols. 12mo), with other works. —Biogr. Universelle.

Baluze, Étienne, an eminent canonist and historian, was born at Tulle, in Limousin, December 24th, 1630. He studied first among the Jesuits at Tulle, and in 1646 was sent to the college of the company at
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Toulouse, where he remained for eight years. He soon acquired a high reputation in ecclesiastical history and the canon law. Not wishing to serve as a priest, but desirous of opportunity to pursue his studies quietly, he received the tonsure, and put himself under the care of the local Provincial of the Canons Regular. On the death of De Marca in 1662, the chancellor of France, Le Tellier, took Baluze under his protection; but in 1667 he attached himself to Colbert, who made him his librarian, and it was by his care that the listed hundreds of books in the nation acquired its richest treasures, and attained to such great celebrity among the learned. He left the family of Colbert in 1670, and afterward Louis XIV made him director of the royal college, with a pension. This situation he held until his eightieth year, when he was banished for having published the "Genealogical History of the House of Avignon," in 2 vols. fol. (1706), by order of the Cardinal de Bouillon, who had fallen into disgrace at court. He obtained a recall in 1713, after the peace of Utrecht, without, however, recovering his appointments, and died July 26th, 1718. His library, when it was sold after his death, contained 1500 MSS., which were purchased by the Bibliothèque de la Marine, Baluze left as many as forty-five published works, of which the most important are—Regnum Francorum Capitularia (1677, 2 vols. fol. ; also, edited by Chinnicius in 1780, 2 vols. fol. a superb edition) ; Epistolae Innocentii Pope III (1683, 2 vols. fol). This collection is incomplete, owing to the unwillingness of the author to give him the time to give him free access to the pieces in the Vatican library. Breguiny and De La Porte du Thell, in their Didacioma, Charta, etc., 1791, have given the letters which Baluze could not obtain ;—Concilia Romana Collectio (1663, vol. 1, fol.). This work was intended to embruit all the known councils which Labbe has omitted in his collection, and would have many volumes; but Baluze abandoned his first design, and limited himself to one volume)—Vita Paparum Anteimunum ("Vies des Papes d’Avignon." 1683, 2 vols. 4to, an admirable refutation of the ultramontane pretensions. He maintains that the holy see is not necessarily fixed at Rome. "Macellum" (7 vols. 8vo. A new edition, considerably enlarged and improved, was published by Manet at Lucca in 1761, in 4 vols. fol.). A complete list of his works may be found at p. 66 of the Capitularia. See Dupin, Eccl. Wraters, 17th cent.; Vie de Baluze, written by himself, and continued by Martin.

Ba’mah (Heb. Ba’mah, בָּמָה, a height; Sept. Βαμώς, an eminence or high-place, where the Jews worship, as well as idols, or as a proper name, Ezek. xx. 29). In other passages it is translated "high place," and in Ezek. xxxvi, 2, such spots are termed "ancient high places," or ancient heights. See BAMOTH. On such places the Hebrews made oblations to idols, and also to the Lord himself, before the idea obtained that unity of place for the divine worship was indispensable. The Jewish historians, therefore, for the most part, describe this as an unlawful worship, in consequence of its being so generally associated with idolatrous rites. See HIGH-PLACE. The above passage in Ezekiel is very obscure, and full of the paraphrase so dear to the Hebrew poets, so difficult for us to appreciate; "What is this high place (חַלֹם) whereunto ye hie (כְּעָלָם) and the name of it is called Ba’mah (בָּמָה) unto this day?" (Ewald (Prophetes, p. 298) pronounces this verse to be an extract from an older prophet than Ezekiel. The name here, however, seems to refer, not to a particular spot, but to any such locality individualized by the term (see Henderson, Comment, in loc.).

Bambeas, NUPHITYOS, an archimandrite of the Greek Church, and one of the principal prose writers of modern Greece, was born upon the island of Chios, and died at Athens in Feb. 1855. He studied at the College of Chios and at the University of Paris, reorganized, after his return from Paris, the College of Chios, and remained its president until the war of Independence in 1821. In 1824 he became Professor of Philosophy at the University of Corfu, afterward director of the School of Sciences, and, at last, Professor of Philosophy and Rhetoric at the University of Athens. On account of his extensive learning, the British and Foreign Bible Society confided to him the task of translating, in union with Rev. Mr. Lowdes, and Mr. Nicolaides of Philadelphia in Asia Minor, the Bible into modern Greek. During the last years of his life, Mr. Bambeas attached himself, however, to the Russian or Napaan party, which is hostile to the reformation of the Church. He wrote a manual of sacred eloquence (Εὐχάριστον τῆς τοῦ Ιησοῦ Χριστοῦ τῆς εὐαγγελίας, Athens, 1861), a manual of ethics (Εὐχάριστον τῆς Χριστί, Athens, 1860), and other works on philosophy, ethics, and rhetoric, and several Greek grammars. See Baird, Modern Greece, p. 80, 330 (N. Y. 1865).

Bambino, the name of the swaddled figure of the infant Saviour, which, surrounded by a halo, and watched over by angels, occasionally forms the subject of altar-pieces in Roman Catholic churches. The Somassimo Bambino in the church of the Ara Coeli at Rome is held in great veneration for its supposed miraculous power in curing the sick. It is said to be of wood, painted, and richly decorated with jewels and precious stones. The carving is attributed to a Franciscan pilgrim, out of a tree that grew on Mount Olivet, and the painting to the evangelist Luke. The festival of the Bambino, which occurs at the Epiphany, is attended by thousands of pilgrims. In a famous song of the Bambino is said to draw more in the shape of fees than the most successful medical practitioner in Rome. —Chambers's Encyclopedia, s. v.

Bambridge. See BAINBRIDGE.

Ba’moth (Heb. Ba’moth, בָּמָה, a height; Sept. Ba’maṣ, the forty-seventh station of the Israelites, on the borders of Moab (Num. xxix. 19, 20); according to Eusebius and Jerome (Onomaster, s. v. Ba’maṣ, Bemoth), a city near the river Arnon. As it was the next encampment before reaching Pisan, was usually identified with Jebel Attar (see Nemo), it may not improbable be identified with Jebel-Illamek, immediately east, a position which seems to agree with the circumstances of all the notice. Kruse, however (in Seetzen's Reise, iv, 226), thinks it the place now called Wash, on the road to the Arnon. It is probably the same place elsewhere called BammOTH-Ba’al (Josh. xiii. 17).

Ba’moth-ba’al (Heb. BammOTH-Ba’al, בָּמָה-בָּאָל, heights of Baal; Sept. B apaς Βαας v. r. Be’maν Bala, and αἱ στάσεις τοῦ Βααδί, or, as the margin of our version reads, "the high places of Baal" [see Baal], a place given to the truce of Reuben, and situated on the river Arnon, or in the plain through which that stream flows, east of the Jordan (Josh. xiii. 17; comp. Num. xxi. 28; xxii. 41; not Jer. xxxiii. 35). It is probably the same place elsewhere (Num. xxi. 19) called simply BamOTH (q. v. —ment, in loc.), identifies it with the modern Jebel Attar, a site marked by stone-heaps observed both by Seetzen (ii, 342) and Burchhardt (Syria, p. 370); but this is rather the summit of Nebo.

Bampton Lectures, a course of eight sermons preached annually at the University of Oxford, under the will of the Rev. John Bampton, canon of Salisbury, who died in 1796. According to the directions in his will, they are to be preached upon some of the lowest subjects: To confirm and establish the Christian faith, and to refute all heresies and schismatics; upon the divine authority of the holy Scriptures; upon the authority of the writings of the primitive fathers as to the faith and practice of the primitive Church; upon the divinity of our Lord and Saviour Jesus
CHRIST: upon the divinity of the HOLY GHOST: upon the articles of the Christian faith, as comprehended in the ACTS OF TRINITY. A series of Discourses, as delivered in the Church of Christ, in the years 1853 and 1854, is given by Darling, Cyclopaedia Bibliographica, t. 106. More than seventy volumes (8vo) of the Bampton lectures are now before the public, and one is added annually. The most remarkable are the following: Those delivered in 1874, on Christianity and Mohammedanism, by Dr. White, who was accused of having offended some in their composition from Dr. Palfrey and Dr. Badcock; those by Dr. Tatham in 1879, on The Logic of Theology; those of Dr. Nott in 1802, on Religious Enthusiasm—this series was directed against Wesley and Whitefield; those of Dr. Mant in 1812; those of Reginald Heber in 1818; Whitby in 1822; Milman in 1827; Burton in 1829, on the Heroes of the Apostolic Age; Soames in 1830, on the Doctrines of the Anglo-Saxon Church. But of the whole series, none have caused greater controversy than those by Dr. Hampden in 1832, on The Scholastic Philosophy considered in its Relation to Christian Theology. They were attacked on all sides, but especially by the leader of the Roman Catholic Association, W. Hughes. In 1858, Dr. Walsh was appointed Regius Professor of Divinity in 1860, a petition against his appointment was sent up to the throne, and upon this being rejected, a censure was passed upon him in convocation by a large majority, declaring his teaching to be unsound, and re- leasing undergraduates from attendance at his lectures. In spite of this clerical persecution, he was raised to the see of Hereford in 1847. A recent course of Bampton Lectures, delivered by Mansel in 1858, on The Limits of Religious Thought, has caused a less bitter, but scarcely less interesting controversy. The main position which he takes up is, "That the human mind inevitably, and by virtue of its essential constitution, finds itself involved in self-contradictions whenever it ventures on certain courses of speculation," i.e. on speculative concerning the infinite nature of God. He maintains that all attempts to construct an objective or metaphysical theology must necessarily fail; and the position of the infinite is utterly impossible, under the existing laws of human thought—the practical aim of the whole course being to show the "right use of reason in religious questions." Mr. Mansel has been accused by his critics of condemning all dogmatic theology (e.g. all creeds and articles), and of making revelation itself impossible. The Bampton Lectures for 1859 were delivered by Geo. Rawlinson, the subject being The Historical Evidence of the Truth of the Scripture Records, stated anew, with Special Reference to the Doubts and Discoveries of Modern Times. The volume for 1862 was delivered by Lord Plumptre, on The History of Free Thought (N. Y. 1868, 12mo.); Chambers, Encyclopaedia, s. v.; Modern Quarterly, 1863, p. 867.

**Ban (banus, banum),** in ancient jurisprudence, a declaration, especially a declaration of outlawry; in ecclesiastical law, a declaration of excommunication (q. v.). According to the canon law of the Roman Catholic Church, the authority to declare the ban resides in the pope for the whole church, in the bishop for his diocese, in the apostolic legate for his legation, and in the prior of an order for his subordinates. Priests had formerly an independent right of excommunication, but can now that only right only by authority of the bishop. The ban covers all, whether heretics or not, under the jurisdiction of the administrator (Conc. Trident. Sess. xxv, cap. 8). See Excommunication.

For Banus of Marriage, see BANUS.

**Ban** (roo' Baw v. r. Barovas; Vulg. Tabul.) given as the name of one of the priestly families that had lost their priestly privileges at the epoch of the excommunication in the passage (1 Esdr. v, 87); it doubtless stands for TOLIAH (q. v.), i.e. תוליה יב, in the parallel lists of Ezra (ii, 60) and Nehemiah (vii, 62).

**Bana'as** (Bawanas), the last named of the "sons of Ethma" among the Israelites who had taken foreign wives after the captivity (1 Esdr. ix, 85); evidently the BANIAH (q. v.) of the genuine list (Ezra, x, 45).

** Bancroft, Aaron, D.D.,** was born at Reading, Penn., 1755, and graduated at Harvard College. In 1776 he became pastor of the Congregational Church of Worcester, Mass., where he remained until 1808. He was educated a Calvinist, but became an Arian in middle life. In 1808 he published a Life of Washington, which was well received, and has been often reprinted (last ed. N. Y., 2 vols. 12mo.). In 1822 he published a volume of Sermons.—Allibone; New Am. Encyc.

Bancroft, Richard, archbishop of Canterbury, was born at Farmworth in 1584, and entered at Christ's College, Cambridge. In 1684 he was made rector of St. Andrew's in Holborn. When chaplain to Archbishop Whigfield, he delivered a sermon at St. Paul's Cross, in which he strongly warned the Parliament against the Puritans. In 1587 he was made bishop of London; though the influence of the archbishop, and was sent by Queen Elizabeth in 1600 to Embden, to put an end to the differences which existed between the English and Danes, but his mission was unsuccessful. He attended the Hampton Court Conference in 1664, and in March in that year was appointed by the king's will president of convocation, the see of Canterbury being vacant. In the eleventh session, held May 23, he presented the Book of Canons now in force, which he had selected out of the articles, injunctions, and synodical acts passed in the two previous reigns. After this he was promoted to the see of Canterbury, and his primacy is distinguished for the commencement of the now authorized version of the Scriptures. He was a strenuous High-Churchman, and a bitter opponent of the Puritans. He was the first Anglican divine who publicly maintained the divine right of bishops. This was in a sermon preached at St. Paul's Cross, February, 1588; in which he maintained that the ordination of a bishop is the act of priests and deacons; that they governed by divine appointment; and that to deny these truths was to deny a portion of the Christian faith." On the effect produced by this sermon, see Heylin, Aennius Revidimus, p. 284. He died at Lambeth in 1610, leaving his books to his church. His principal published works were, Discovery of the Untruths and Slander of Reformations (sermon preached February, 1588) — Survey of the pretended Holy Discipline (Lond. 1593, 4to.)—Dangerous Positions and Proceedings published under the Pretext of Reformation, for the Presbyterial Discipline (Lond. 1595, 8vo). See Bisg. Bur. vol. i.; Neal, Hist. of Popery, p. 266; Lambeth, Hist. of the Church, vol. ii., p. 5; London (1842, 8vo); Hook, Eccles. Biography, i, 506.

**Band (societies).** See BANDS.
BANDINEL

BANDINEL, JAMES, D.D., was educated at Jesus College, Oxford; became M.A. in 1758, D.D. in 1777, and died at Winchester in 1804. He was rector of Netherby, Dorsetshire, for many years. He published "Eight Sermons on the peculiar Doctrines of Christianity," being the Bampton Lectures for 1780 (Oxford, 1780, 8vo), which are marked by ingenuity and critical talent.

Banda, small societies instituted by Wesley with the object of promoting personal holiness and good works among the early Methodists. The first "rules of the band societies," drawn up December 25, 1738, may be found in Emory, "History of the Methodist Discipline," p. 200. These societies were more select than class-meetings (q.v.), and admitted only persons of the same sex, as married or all single, who were put in charge of a "hand-leader." They have nearly gone out of use in America, the article relating to them in the Discipline having been struck out by the General Conference of 1856. They still may be found in England, though not very numerous. See Emory, "History of the Discipline," p. 200 sqq.; Grindrod, "Compendium of Laws of Methodism," 1741 sqq.; Porter, "Compendium of Methodism," 50, 460; Stevens, "History of Methodism," i, 122, ii, 453; Wesley, "Works," v, 188.

Banduri Manuscript. See Montfaucon's "Manuscript.

Bangor or Bangor, Peter, a Swedish theolical, was born at Helsingfors in 1633, was made professor of theology in the University of Abo, and bishop of Viborg. He died in 1696, having published a "Commentarius in Hébræos," and a "Historia Ecclesiæc.""Bangor (Bangeriam), an episcopal see in Wales, in Caernarvonshire. The foundation of this see is altogether involved in obscurity. The cathedral is dedicated to St. Daniel, its first bishop, and the chapter consists of a dean, treasurer, precentor, two archdeacons, five canons, and two minor canons. The diocese comprises Anglesea, and parts of Caernarvonshire, Denbigh, Montgomery, and Merionethshire, containing one hundred and seventy parishes, of which thirty-seven are impropriated. The present (1866) incumbent is James Colquhoun Campbell, D.D., consecrated in 1859.

Bangorian Controversy, a title derived from the bishop of Bangor (Hoadley), who, in the reign of George I, wrote "A Preservative against the Principles and Practices of Non-Jurors;" and afterward preached and published a sermon from the passage, "My kingdom is not of this world." (John 18, 36.), in which he maintained the supreme authority of Christ in his own kingdom; and that he had not delegated his power, like temporal lawmakers during their absence from their kingdom, to any persons as his vicegerents and deputies. The publication of this sermon by order of the king led to the controversy above named, in which Dr. Snape and Dr. Sherlock, the king's chaplains, took a prominent part as the opponents of Hoadley, maintaining that there were certain powers distinctly vested in the church by Christ, its king, of which the ministers of the church were the constitutionally-appointed executors. This controversy lasted many years, and led to the discontinuance of the Convocation. The pamphlets on the subject are very numerous; one of the most important is, William Law, "Three Letters to Bishop Hoadley," to be found in Law's "Scholar Armed," i, 273, and also in Law's "Complete Works" (London, 1762), vol. i. See England, History of Church; Hildesley.

Bangs, John, a Methodist Episcopal minister, was born in Stratford, Conn., in 1781, commenced preaching in 1806, entered the itinerant ministry in N. Y. Conference in 1819, became superintendent in 1885, and died in great peace, Feb. 4, 1849. His youth was vain and profane, but from his conversion he was full of holy zeal and love for souls. "He preached holiness to others, and enjoyed its exalted felicity himself," and about three thousand conversions were the fruit of his labors. - "Minutes of Conferences," iv, 328.

Bangs, Nathan, D.D., an eminent minister of the Methodist Episcopal Church, was born May 2, 1778, near Bridgeport, Conn. When he was about thirteen, the family removed to Stamford, Delaware Co., N. Y., and here he was born, the bourne of the common school education of the time, by which he profited so well that at eighteen he was capable of teaching such a school himself. In 1799 he went to Canada, and spent three years there in teaching and in surveying land. In 1800 he was converted, and in 1802 was elected to the New York Conference of the Methodist Episcopal Church, which conference he entered as an itinerant in Canada. The next six years he spent in arduous labors in Canada, going from village to village as an itinerant minister, often through virgin forests, guided only by the "marks" of the wood-cutter or the hunter. In 1808 he was returned to the state of New York, being appointed by the bishop to the Delaware Circuit. Such had been his rapid rise in influence that his brethren sent him to the General Conference of this year, and so commanding were his subsequent services that he was a delegate in every session after, except that of 1848, down to 1856, when his advanced years justified his relinquishing his responsibilities. In 1818 he was sent to New York City, which was ever after the headquarters of his labors and influence for his denomination. Methodism here was then still in its youthful struggles; it consisted of one circuit, with five preaching-places. The city population was below one hundred thousand. The city and its suburbs now (1865) comprise a million of people, and more than twice as many Methodist preachers as the whole Conference then reported, though it swep over much of Connecticut, Massachusetts, Vermont, and over Eastern New York, up the Hudson into Canada to even Montreal and Quebec! What a history for one life! In 1818 he was appointed presiding elder of the Rhinebeck district; from 1817 to 1820 he was pastor in New York; and in 1829 he was elected "Book Agent," and assumed the charge of the Methodist Book Concern, then a small business, and deeply involved in debt. Under his skilful management (from 1829 to 1828) the Concern rapidly increased from its earliest period, and its business was immensely extended. In 1828 the "Christian Advocate" was established, and the editorial matter from 1826 to 1828 was chiefly furnished by Dr. Bangs, though he was still discharging the arduous duties of senior book-agent. During the whole period of his influence (1820-1828) he was the editor of the "Methodist Magazine." Such an amount of labor would have worn out any man not endowed with great intellectual and bodily vigor—qualities which, in Dr. Bangs, were supplemented by indomitable industry and perseverance. In 1829 he was appointed editor of the "Advocate," including, also, the editorial labors of the "Magazine." In 1832 the General Conference appointed him editor of the "Methodist Quarterly Review," a new form of the "Methodist Magazine." His office comprised also the editorial charge of the books of the general catalogue. He had no paid assistance in the labors of the two periodicals, no appropriation being made for contributions, but the variety and vigor of his own articles imparted continued freshness and power to their pages.

His services to the missionary cause were perhaps the most important of all his vast and varied labors. He was one of the founders of the Methodist Missionary Society, and he assisted in its original institution; he wrote its first "Circular Address" to the churches; during sixteen years prior to the organization of the secretariat as a special and salaried function, he labored indefatigably and gratuitously for the society as its vice-president, secretary, or treasurer. He wrote in these years all its annual reports. In 1858 he was
appointed "Missionary Secretary." He now devoted his entire energies to the Missionary Society, conducting its correspondence, seeking missionaries for it, planning its mission-fields, pleading for it in the pulpits and periodicals, and health of mind and body. Much of the literary labors of his later years was devoted to the exposition of the doctrine of entire sanctification. In his eightieth year he preached with vigor, and his writings of that period are luminous and powerful. His last sermon was on the certain triumph of the Gospel. He died in great peace May 8, 1862.

Dr. Bangs was a man of vigor and force—a fighter, when need be, to the last. "No man could show a nobler indignation against anything unrighteous or mean; no man could speak more unflinchingly or directly to the very face and teeth of a pretentious, an evasive, or disingenuous disputant, but no man over his head."

BANGS, Stephen Beckman, a prominent young Methodist preacher, son of the Rev. Heman Bangs, was born in New York, March 25, 1823, graduated at the N. Y. University in 1843, and was licensed to preach in the following year, joining the N. Y. Conference. His style of preaching excited strong attachments, which were useful to him in his early death, March 20, 1846. In his few years he had been promoted to the high honors of his Station, and was immediately appointed a professorship in Augusta College, Ky., which he held for only one year, being impressed with the duty of entering the Christian ministry. In 1831 he entered the N. Y. Conference of the M. E. Church, and continued to labor, except when his feeble health compelled him to desist, the death of Sept. 5, 1802. His historical powers were of the highest order, and his command of language rarely equalled. His writings alone would have made him an historical character of his church. His editorial productions in the Advocate, the Magazine, and the Quarterly Review would fill scores of volumes. His Annual Missionary Reports would make no small library of missionary literature. His more substantial publications are more numerous than those of any other American Methodist. As early as 1809 he began his career as an author by a volume against "Christianism," an historical, anti-christian, in New England. Three years later the General Conference appointed him chairman of a committee to collect the historical materials of the denomination, and thence the results which resulted in his History of the Methodist Episcopal Church. Before the appearance of this, his most important productions, his name was unknown (1812, 12mo); Predestination examined (1817, 12mo); Reformer Reformed (1818, 12mo); Methodism Eviscerated (1820, 12mo); Life of the Rev. Freeborn Garrettson, one of the best of our biographies, and an essential collection of data for the history of the church. In 1822 appeared his Authentic History of the Methodist Episcopal Church, a volume which has added much to the missionary enterprise of the denomination. In 1835 he published Letters to a Young Preacher, full of excellent counsels on ministerial habits, on books, study, preaching, etc.; and in 1836, The Original Church of Christ (12mo). In 1839 appeared the first volume of his History of the M. E. Church. In three years the remaining three volumes were published. It was a book for the times, if not for all time. His other publications are an Essay on Emancipation (1848, 8vo); State and Responsibilities of the Methodist Episcopal Church (1850, 12mo); Letters on Sanctification (1851, 12mo); Life of Arminius (18mo); and numerous occasional tracts. Among them "Emancipation" is substantially that recommended in the message of the President of the United States to Congress in 1862. "Let Congress," he says, "make a proposition to the several slave states that so much per head shall be allowed for every slave that shall be emancipated, leaving it to the state Legislatures respectively to adopt their own measures to affect the object." Thus did this sagacious old man anticipate by several years the best suggestion which our national leaders were able to utter on our greatest national problem before its final solution by the sword. It is elaborated with skillful and intrepid ability, and fortified by decisive and logical conclusions, from its first to its last page. It is in concluding "array of motives to emancipation," that they "are strong enough, one would think, to rouse all but the dead to the importance of the task."—See Stevens, Life and Times of Nathan Bangs, D. D. (N. Y. 1863, 12mo); Ladies Repository, June, 1859; The Methodist, May 10, 1862; Methodist Quarterly, January, 1864, p. 172.

Bangs, William M'Kendree, son of the Rev. Nathan Bangs, D.D., was born in New York, December 15, 1810, and graduated at 19 years of age at the University of Ohio, with the highest honors. He was immediately offered a professorship in Augusta College, Ky., which he held for only one year, being impressed with the duty of entering the Christian ministry. In 1831 he entered the N. Y. Conference of the M. E. Church, and continued to labor, except when his feeble health compelled him to desist, the death of Sept. 5, 1852. His historical powers were of the highest order, and his command of language rarely equalled. Whether conversing familiarly with his friends, discussing some difficult abstract question, or preaching to a congregation, his style was remarkably adapted to the subject and the occasion. His sermons were clear, systematic, easy to be understood, neither encumbered by extraneous matter, nor disfigured by learned pedantry. They were characterized by a beautiful simplicity, and always bore the impress of a great mind." As a controversial writer he excelled greatly; his articles in the Methodist Quarterly Review, especially those of 1836 and 1837, in reply to the "Christian Spectator," and his reviews of Watson's Theological Institutes, are fine specimens of analytical as well as comprehensive thinking. —Minutes of Conferences, v. 211; Sprague, Annals, vii, 773.

Babi' (Heb. Bani', "373. built; Sept. usually Bavi, sometimes Bouvi or Bovovi, etc.), the name of at least five men.

2. A Levite, son of Shamer, and father of Amazai (1 Chron. vi. 46). B.C. long ante 1048.

2. A Gédite, one of David's thirty-seven warriors (2 Sam. xxiii. 80). B.C. 1046.
A descendant of Pharez, and father of Imri, one of whose descendants returned from Babylon (1 Chron. ix, 4). B.C. long ante 586.

4. One of the heads of families whose retainers to the number of 642 returned from Babylon with Zerubbabel ( Ezra ii, 10; x, 29, 34; Neh. x, 14; 1 Esdr. v, 12). He is elsewhere (Neh. vii, 15) called Binnui (q. v.). See also Bani. He was himself one of those who divorced their heathen wives (Ezra x, 88). Others consider this last a different person, and identify him with some of those referred to below. B.C. 586-410. See CHANAINI.

5. A Levite, whose son Rehum repaired a portion of the (branch) wall of Jerusalem skirting the brow of Mount Zion on the east (Neh. iii, 17). Apparently the same Bani was among those who were conspicuous in all the reforms on the return from Babylon (Neh. viii, 7; ix, 4 twice; 5, x, 13). He had another son named Uzzai, who was appointed overseer of the Levites at Jerusalem (Neh. xii, 22). His name was also Bani (Neh. xi, 22). B.C. 446-410. See CHANAINI.

Bani (Bavviac y.v. Bavi; Vulg. Bani), the ancestor or family-head of one of the parties (that of Asaliath, son of Josha, with 160 retainers) that returned from Babylon with Ezra (1 Esd. vii, 86). This represents a name, Bani (q. v.), which has apparently escaped from the present Hebrew text (Ezra viii, 10).

Baniash (found in the Auth. Vers. only in the forms "banished", Heb. יבניאשׁ, madakin, 2 Sam. xiv, 13, 14, outcast, as elsewhere; and "banishment," Heb. בניתאשׁ, mad banias, "banishment of baniai", Lam. ii, 14, rather ascriptions; Chald. בניתאשׁ or בניתאשׁ, beinaashah, or beinaashah, lit. a rooting out, Ezra vii, 26). This was not a punishment enjoined by the Mosaic law; but after the captivity, both exile and forfeiture of property were introduced among the Jews; and it also existed under the Romans, by whom it was called diminutio capita, because the person banished lost the rights of a citizen, and the city of Rome thereby lost a head. But there was another description of exile termed deportatio, which was a punishment of greater severity. The party banished forfeited his estate, and, being bound, was put on board ship and transported to some island specified by the emperor, where there was confined in perpetual banishment (see Smith's Dict. of Class. Antiq. s. v. banias). In this manner the little John was exiled to the little island of Patmos (Rev. i, 9). See EXILE.

Bank. In Luke xix, 28, the Greek word ἔστηκαν, table, is rendered "bank" in the modern sense of the term, which, by a similar appropriation, is derived from the same root as bench. In Matt. xxi, 12; Mark xi, 15; and John ii, 15, it is employed literally, and describes the steps of the mount-church (q. v.), on which he sat in the market-place, as is still the custom in the East, and also in the outer court of the Temple. In other passages it denotes an ordinary table for food.

The term "bank," ἐστήκαν, also occurs in 2 Sam. xx, 15; 2 Kings xix, 82; Isa. xxxvii, 88, as the name of the mount raised against a besieged city; it is elsewhere rendered "mount" in the same sense. See STAIR.

The "bank" or shore of a river or sea is designated by the Heb. term יַבָּן, yavan, or yavanah or yavanah, and יַבָּן, yavanah, a lip.

Bann. See BANNA.

Banna's (Baavanios y.v. Baavanio, Vulg. Banna), one of the "sons of Asom" that denounced their Gentile wives after the captivity (1 Esdr. ix, 88); apparently a corruption for Zabad (q. v.) of the genuine text (Ezra x, 88).

Bannor, or Standard, of Ensign, or Signal (q. v. severally). These words are probably used indiscriminately by the sacred writers. Some of the rabbins suppose that the ancient Hebrew tribe-standards were flags bearing figures derived from the comparison of the tribe as a lion, a serpent, a bull, etc. (Gen. xlix, 23; Num. xiv, 8). The Tirzah (q. v.) of the tribe of Judah (1 Sam. vi, 19), "the escutcheons of the tribes, as determined by these ingenious tribesmen, did not in every instance correspond with any possible interpretation of Jacob's prophecy, nor with the analogous prophecies of Moses when about to die." However, there may be some truth in the rabbinical designation. And as the tribe of Judah was represented by a lion, may not its motto have been, "Who shall rouse him up?" Thus the banner of the royal tribe would be an interesting prediction of the appearance and universal triumph of Christ, who is called the "lion of the tribe of Judah" (Hos. v, 14; Rev. v, 6). The four following Hebrew words signify banner, standard, ensign, flag, or signal:

1. דֶּשֶּל (דֶּשֶל), as being conspicuous, flag, banner, or standard of a larger kind, serving for three tribes together, one of which pertained to each of the four general divisions. The four standards of this name were large, and ornamented with colors in white, purple, crimson, and dark blue. The Jewish rabbins asserted (founding their statement on Gen. xlix, 1, 9, 17, 22, which in the case is very doubtful authority) that the first of these standards, that of Judah, bore a lion; the second, or that of Reuben, bore a man; that of Ephraim, which was the third, displayed the figure of a bull; while that of Dan, which was the fourth, exhibited the representation of cherubim. The standards were worked with embroidery (Num. xxvii, 2, 5, 16, 18, 25; Sol. Song ii, 4; vi, 4, 10). See CAMP.

2. OTH (אֹת, a sign), an ensign or flag of a smaller kind. It belonged to each single tribe, and perhaps to the separate classes of families. Most likely it was originally merely a pole or spear, to the end of which a bunch of leaves was fastened, or something similar. Subsequently it may have been a shield suspended on the elevated point of such pole or spear, as is sometimes done among the Greeks and Romans. The Targumists, however, believe that the banners were distinguished by their colors, the color for each tribe being analogous to that of the precious stone for that tribe in the breast-plate of the high-priest; and that the great standard (דֶּשֶל) of each of the four camps combined the three colors of the tribes. This is supported by the fact that the names of the tribes appeared on the standards, together with a particular sentence from the law, and were moreover charged with appropriate representations, as of the lion for Judah, etc. Most modern expositors seem to incline to the opinion that the ensigns were flags distinguished by their colors, or by the name of the tribe to which each belonged (Num. ii, 2, 84). See FLAG.
3. Nas (Q2), from its lofty place, a lofty signal, a standard. This standard was not, like the others, borne from place to place. It appears from Num. xxi, 8, 9, that it was a long pole fixed in the earth; a flag was fastened to its top, which was agitated by the wind, and seen at a great distance. In the same way as a fire is visible as far as possible, it was erected on lofty mountains, chiefly on the irrigation of an enemy, in order to point out to the people a place of rendezvous. It no sooner made its appearance on such an elevated position than the war-cry was uttered, and the trumpets were blown (Psa. ix, 4; Isa. v, 25; xii, 12; xiii, 2; xxvi, 6; Jer. x, 4; Isa. xliii, 10; xlix, 1, 10). See Ezek. xliii, 12, 27; Ezck. xxvii, 7; in this last passage it is the standard or flag of a ship, not the sail. See War.

4. MARSTH ( 마련ת, from its elevation), a sign, a signal given by fire. Some writers have supposed that this signal was a long pole, on the top of which was a grate not unlike a chafing-dish, made of iron bars, and supplied with fire, the size, height, and shape of which denoted the party or company to whom it belonged (Jer. vi, 1). See Beacon. There appear to be several allusions in Scripture to the banners, standards, or ensigns of ancient nations; a proper knowledge of them might aid us in understanding more clearly many of the sacred predictions. In ancient nations, national and religious standards are probably referred to instead of the names of the nations, as the hegoat with one horn was the symbol of Alexander the Great and the Macedonian people, and the ram with two horns Media and Persia, etc. (Dan. vii, 3-9). See Macedon. The banners and ensigns of the Roman army had idolatrous, and, therefore, abominable images upon them, hence called "the abomination (q. v.) of desolation;" but their principal standard was an eagle. Among the evils threatened to the Hebrews in consequence of their disobedience, Moses predicted one in the following terms: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flyeth." (Deut. xxxxi, 49; compare also Jer. iv, 13). In Matt. xxi, 28; Luke xvi, 17, the Jewish nation, on account of its iniquity, is compared to a dead body, exposed in the open field, and inviting the Roman army, whose standard often bore the figure of an eagle, to come together and devour it. See Eagle.

5. A banner was formerly a defence, as a banner is regarded as a token of protection, and it was regarded as the surest pledge of fidelity. God's lifting or setting up a banner is a most expressive figure, and imports his peculiar presence, protection, and aid in leading and directing his people in the execution of his righteous will, and giving them comfort and peace in his service (Psa. xx, 5; lx, 4; Sol. Song ii, 4; see the dissent on the latter passage by Löwe, in Eichhorn's Bibl. ii, 184 sq.). See Standard-bearer.

Bands of Matrimony (בנין נישואין), a phrase that has been for many ages used to signify the public announcement in church of the intention of two parties to become united in matrimony. Ignatius, in his Ep. to Polycrates, 8, says: "Be it known that he who is to marry do so with the consent or direction of the bishop. And Tertullian (ad Uxorem, lib. ii, cap. 2 and 9; De Pudicitia, cap. 4) implies that the Church, in the primitive ages, was familiar with marriages. The earliest existing canonical enactment on the subject in the English Church is that in the 11th canon of the synod of Westminster in 1279, which says: 'No marriage shall be contracted without banns thrice published in the church.' It is supposed by some that the practice was introduced into France as early as the ninth century; and it is certain that Odo, bishop of Paris, ordered it in 1176. The council of Lateran, in 1215, preceding the decrees of King John and the 62d canon of the synod of London, 1208-4, forbids the celebration of marriage except the banns of matrimony have been first published three several Sundays or holy-days in the time of divine service in the parish churches or chapels where the parties dwell, on pain of suspension for three years. Marriage without the publication of banns was condemned in England, and parties so married offended against the spirit of the laws. The principal motives which led to the order for the publication of banns were to prevent clandestine marriages, and to discover whether or no the parties have any lawful hinderance. The Church of England enacts that the banns must be published in church immediately before the sentences for the offertery. If the parties dwell in different parishes, then banns must be published in both. In the Roman Church the banns are ordered to be published at the parochial mass, at sermon-time, upon some three Sundays or festivals of observance. With regard to dispensations of banns, the council of Lateran speaks of nothing of the kind. The council of Trent (De Reforma, xxii, cap. 1) permits them in certain cases. Such dispensations have been granted by bishops in England ever since Archbishop Mepham's time at least, who died in 1688, which power of dispensing was continued to them by the statute of 1696. The Act xxvii Henry VII, 21, by which all bishops are allowed to dispense as they were wont to do. Before publishing the banns it was the custom for the curate anciently to assuage the two persons to be married in the name of the blessed Trinity; and the banns were sometimes published at vesper rather than on the day of marriage. See Ringham, Or. Eccl. lib. xxii, cap. ii, § 2; Martene, De Ant. Rit. lib. ii, cap. ix, art. v, p. 136, 185; London, s. v.

Ban'ts (Bn’ts, בָנְתָו), one of the "sons of Maa'n" who renounced his Geul'th wife after the return from Babylon (1 Esdr. ix, 84); apparently either the Bani or Bin'nit (q. v.) of the true text ( Ezra x, 88).

Banquet (בָּנַquet; בָּנְקָט, a feast; and so rendered except on the formal occasions in Esther v, vi, vii; in 1 Pet. iv, 8, κόμως, from the drinking prevalent among the heathen on such occasions). The entertainments spoken of in Scripture, however large and sumptuous, were all prohibited at the expense of one individual; the ἰπανος, γεος, of the Greeks, to which every guest present contributed his proportion, being apparently unknown to the Jews, or at least practised only by the humbler classes, as some suppose that an instance of it occurs in the feast given to our Lord, shortly before the Passover, by his friend, Simon the Pharisee (Matt. xxvi, 7; Mark xiv, 1; comp. with John xii, 2). Festive meetings of this kind were held only toward the close of the day, as it was not till business was over that the Jews freely indulged in the pleasures of the table; and although, in the days of Christ, these meals were, after the Roman fashion, called suppers, they corresponded exactly to the dinners of modern times, the hour fixed for them varying from five to six o'clock P.M., or sometimes later. See Meal.

On occasions of ceremony the company were invited a considerable time previous; and on the day and at the hour appointed, an express by one or more servants was sent to the house where the expected guests, was dispatched to announce that the preparations were completed, and that their presence was looked for immediately (Matt. xxiii, 8; Luke xiv, 17). (Grotius, in loc.; also Morier's Journey, p. 73.) This custom obtains in the East at the present day; and the second invitation, which is always verbal, is always delivered about noon. It was then announced in the most frequent and frequently in the very language of Scripture (Matt. xxiii, 4). It is observable, however, that this after-sentiments is sent to none but such as have been already invited, and have declared their acceptance; and as, in these circumstances, people are bound by every feeling of decorum and propriety to point out to other engagements to the duty of waiting upon their entertainers, it is manifest that the vehement resent-
ment of the grandees in the parable of the great supper (Luke xiv, 16 sq.), where each of the guests is described as offering to the bearer of the express some frivolous apology for absence, was, so far from being harsh and unreasonable, as infidels have characterized it, fully warranted and most natural according to the manners of the age and country. By accepting his invitation they had given a pledge of their presence, the violation of which on such trivial grounds, and especially after the liberal preparations made for their entertainment, could be viewed in no other light than as a gross and deliberate insult.

At the small entrance-door a servant was stationed to receive the tablets or cards of those who were expected; and as curiosity usually collected a crowd of spectators, anxious to press forward into the scene of gayety, the gate was opened only so far as was necessary for the admission of a single person at a time, who, on presenting his invitation-ticket, was conducted through a long and narrow passage into the receiving-room; and then, after the whole company was assembled, the master of the house shut the door with his own hands—a signal to the servant to allow himself to be prevailed on neither by noise nor by importunities, however loud and long-continued, to admit the by-standers. To this custom there is a manifest reference in Luke xiii, 24, and Matt. xxv. 10 (see Morier’s Journeys, p. 142).

One of the first marks of courtesy shown to the guests, after saluting the host, was the refreshment of water and fragrant oil or perfumes; and hence we find our Lord complaining of Simon’s omission of these customary civilities (Luke vii, 44; see also Mark vii, 4). See ANOINTING. But a far higher, though necessarily less frequent attention paid to their friends by the great was the custom of furnishing each of the company with a magnificent habit of a light and showy color, and richly embroidered, to be worn during the festivity (Eccles. ix, 8; Rev. iii, 4, 5). The loose and flowing style of this gorgeous mantle made it equally suitable for all; and it is almost incredible what a variety of such sumptuous garments the wardrobes of some great men could supply to equip a numerous party. In a large company, even of respectable persons, some might appear in a plain and humbler garb than accorded with the taste of the voluptuous gentry of our Lord’s time, and where this arose from necessity or limited means, it would have been harsh and unreasonable in the extreme to attach blame, or to command his instant and ignominious expulsion from the banquet-room. But where a well-appointed and sumptuous wardrobe was opened for the use of every guest, to refuse the gay and splendid costume which the munificence of the host provided, and to persist in appearing in one’s own habiliments, implied a contempt both for the master of the house and his entertainment, which could not fail to provoke resentment; and our Lord therefore spoke in accordance with a well-known custom of his country when, in the parlour of the marriage of the king’s son, he describes the stern displeasure of the king on discovering one of the guests without a wedding garment, and his instant command to thrust him out (Matt. xxvii, 11).

At private banquets the master of the house of course presided, and did the honors of the occasion; but in large and mixed companies it was anciently customary to elect a governor of the feast (John ii, 8; see also Esclus. xxxii, 1), who should not merely perform the office of chairman, ἀρχιεράξιος, in preserving order and decorum, but take upon himself the general management of the festivities. As this office was considered a post of great responsibility and delicacy, as well as honor, the choice, which among the Greeks and Romans was left to the decision of dice, was more wisely made by the Jews to fall upon him who was known to be possessed of the requisite qualities—a ready wit and convivial turn, and at the same time firmness of character and habits of temperance. See

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**Fig. 1.** Ancient Egyptian Party of Guests, to whom Wine, Ointment, and Garlands are brought.

1. A mait-servant presenting a cup of wine to a gentleman and lady, 2, 3, seated on chairs with cushions, probably of leather; 4, Another holding a vase of ointment and a garland; 5, Presents the lotus-flower, and 9, a necklace or garland, which he is going to tie round the neck of the guest, 10; 11, A female attendant offering wine to a guest; in her left hand is a large basket of fruit. The tables, c, c, are covered with cloth; d, a, cloth; d, g, grapes; other birds, m, s, 2, 2; grapes in baskets, b, flowers, p; and other things prepared for the fest; and beneath them are glass bottles of wine, b, g.
ARCHITECTURISTS. The guests were scrupulously ar-
anged either by the host or governor, who, in the case of
a family, placed them according to seniority (Gen.
xxiii, 38), and in the case of others, assigned the most
honorable (comp. 1 Sam. ix, 22) a place near his own
person; or it was done by the party themselves, on
their successive arrivals, and after surveying the com-
pany, taking up the position which appeared fittest for
each. It might be expected that among the Ori-
entals, by whom the laws of etiquette in these matters
are strictly observed, many absurd and ludicrous con-
tests for precedence must take place, from the arro-
grance of some and the determined perseverance of
others to wedge themselves into a place where they deem
themselves entitled to. Accordingly, Morier informs us
"that it is easy to observe, by the countenances of those
present, when any one has taken a higher place than he ought." "On one occasion," he adds, "when an
assembly was nearly full, the Governor of Kaahan,
a man of humble mien, came in, and had seated him-
self at the lowest place, when the host, after having
tested his particular attention to him by numerous
expressions of welcome, pointed with his hand to an
upper seat, which he desired him to take" (Second
Journey). As a counterpart to this, Dr. Clarke states
that "at a wedding feast he attended in the house of a
rich man in the suburbs of Damascus, on the 1st of
March, 1788, Mr. Jean d'Arce, a gentleman who had
seated himself at the top were noticed by the mas-
ter of ceremonies, and obliged to move lower down" (see
also Joseph. Ant. xvi, 24.) The knowledge of these
peculiarities serves to illustrate several passages of
Scripture (Prov. xxxv, 6, 7; Matt. xxiii, 6; and espe-
cially Luke xiv, 7, where we find Jesus making the
unseemly ambition of the Pharisees the subject of se-
vere and merited animadversion).

In ancient Egypt, as in Persia, the tables were
ranged along the sides of the room, and the guests
were placed with their faces toward the walls. Per-
sons of high official station were honored with a table
and seat at the head of the room; and in these par-
ticulars we trace an exact correspondence to the
arrangements of Joseph's entertainment to his brethren.
According to Lightfoot (Exercit. on John
xxiii, 25), the tables of the Jews were either wholly un-
covered, or two thirds were spread with a cloth, while
the remainder was left bare, and only the dishes were
vegetables. In the days of our Lord the prevailing
form was the triclinium, the mode of reclining at which
is described elsewhere. See ACCUMULATION. This
effeminate practice was not introduced until near the
close of the Old Testament history, for among all its
writers prior to the age of Amos, אֶסְעָת, to sit, is the word
invariably used to describe the posture at table (1 Sam.
vi, margin, and Psa. cxxvii, 8, implying that the an-
cient Israelites sat round a low table, cross-legged, like
the Orientals of the present day), whereas 다가다
 şey (Gen. liii, 34) was regarded as a great delicacy still (Buck-
ingham's Travels, ii, 136), as it was also in the days of
Samuel. But according to the favorite cookery of the
Orientals, their animal food is for the most part cut
into small pieces, and served up in the form of stew,
such as seems to have been the "broth" presented by
Gideon to the angel (Judg. vi, 19). The made-up
dishes are "savory meat," being highly seasoned,
and bring to remembrance the marrow and fatness which
were esteemed as the most choice morsel in ancient
Nebuchadnezzar's banquets. As to drink, what was
laid on the table, was intended to be taken by a guest,
his cup was filled with wine till it ran over (Psa.
cxxvii, 5), and it is said that the ancient Persians began their feasts with wine,
whence it was called "a banquet of wine" (Esther
Ancient Assyrian Guests drinking a Toast.

v, 5). See Rinck, De apparatu convivii regis Persarum (Regiom. 1758); Köhler, Observat. (Lips. 1769), p. 1 sq.

The hands, for occasionally both were required, bore grease during the process of eating, were anciently cleaned by rubbing them with the soft part of the bread, the crumbs of which, being allowed to fall, became the portion of dogs (Matt. xv, 27; Luke xxv, 21). But the most common way now at the conclusion of a feast is for a servant to go round to each guest with water to wash, a service which is performed by the menial pouring a stream over their hands, which is received into a strainer at the bottom of the basin. This humble office Ellaha performed to his master (2 Kings iii, 11). See Ewes.

People of rank and opulence in the East frequently give public entertainments to the poor. The rich man in the parable, whose guests disappointed him, dispatched his servants on the instant to invite those that might be found sitting by the hedges and the highways—a measure which, in the circumstances, was absolutely necessary, as the best of the climate would spoil the meats long before they could be consumed by the members of his own household. But many of the great, from benevolence or ostentation, are in the habit of proclaiming set days for giving feasts to the poor; and then, at the time appointed, may be seen crowds of the blind, the halt, and the maimed bending their steps to the scene of entertainment. This species of charity claims a venerable antiquity. Our Lord recommended his wealthy hearers to practice it rather than spend their fortunes, as they did, on luxurious living (Luke xiv, 12); and such invitations to the poor are of necessity given by public proclamation, and female messengers are employed to publish them (Hasselqost saw ten or twelve thus perambulating a town in Egypt). It is probably to the same venerable practice that Solomon alludes in Prov. ix, 3—Kitt, s.v. See FEAST.

Among the Hebrews banquets were not only a means of social enjoyment, but were a part of the observance of religious festivity. At the three solemn festivals, when all the males appeared before the Lord, the family also had its domestic feast, as appears from the place and the share in it to which "the widow, the fatherless, and the stranger" were legally entitled (Deut. xvi, 11). Probably, when the distance allowed and no inconvenience hindered, both males and females went up (e.g. to Shiloh; 1 Sam. i, 9) together to hold the festival. These domestic festivities were doubtless to a great extent retained, after laxity had set in as regards the special observance by the male sex (Neh. viii, 17). Sacrifices, both ordinary and extraordinary, as among heathen nations (Exod. xxxiv, 15; Judg. xvi, 28), included a banquet, and Eli's sons made this latter the prominent part. The two, thus united, marked strongly both domestic and civil life. It may even be said that some sacrificial recognition, if only in pouring the blood solemnly forth as before God, always attended the slaughter of an animal for son and heir, a marriage, the separation or reunion of friends, and sheep-shearing, were customarily attended by a banquet or revel (Gen. xxi, 8; xxix, 22; xxxii, 27, 54; 1 Sam. xxv, 2, 86; 2 Sam. xiii, 28). At a funeral, also, refreshment was taken in common by the mourners, and this might tend to become a scene of indulgence, but ordinarily abstemiousness seems on such occasions to have been the rule. The case of Archelaus is not conclusive, but his inordinate gorging and alien usages was doubtless shared by the Herodianising Jews (Jer. xi, 5—7; Ezek. xxiv, 17; Hos. ix, 4; Eccl. vii, 2; Josephus, War, ii, 1). Birthday-banquets are only mentioned in the cases of Pharaoh and Herod (Gen. xi, 20; Matt. xiv, 6). A leading topic of prophetic rebukes is the abuse of festivals to an occasion of drunken revelry, and the growth of fashion in favor of drinking-parties. Such was the invitation typically given by Jeremiah to the Rechabites (Jer. xxxvi, 5). The usual time of the banquet was the evening, and to begin early was a mark of excess (Isa. v, 11; Eccl. x, 10). The slaughtering of the cattle, which was the preliminary of a banquet, occupied the earlier part of the same day (Prov. i, 2; Isa. xxii, 13; Matt. xxii, 4). The most essential materials of the banquet—room, next to the viands and wine, which last was often drugged with spices (Prov. i, 2; Cant. viii, 5), were garlands or loose flowers, exhibitions of music, singers, and dancers, riders, jesters, and merriments (Isa. xxviii, 1; Wisd. ii, 6; 2 Sam. xix, 85; Isa. xxxv, 6; 12; Judg. xiv, 12; Neh. viii, 10; Eccl. x, 19; Matt. xxi, 11; Amos vi, 5, 6; Luke xvi, 20). Seven days was a not uncommon duration of a festival, especially for a wedding, but sometimes fourteen (Tob. viii, 19; Gen. xxix, 27); and perhaps the more the merrier (Isa. xxviii, 1; Wisd. ii, 6; 2 Sam. xix, 85; Isa. xxxv, 6; 12; Judg. xiv, 12; Neh. viii, 10; Eccl. x, 19; Matt. xxi, 11; Amos vi, 5, 6; Luke xvi, 20). Seven days was a not uncommon duration of a festival, especially for a wedding, but sometimes fourteen (Tob. viii, 19; Gen. xxix, 27); and perhaps the more the merrier (Isa. xxviii, 1; Wisd. ii, 6; 2 Sam. xix, 85; Isa. xxxv, 6; 12; Judg. xiv, 12; Neh. viii, 10; Eccl. x, 19; Matt. xxi, 11; Amos vi, 5, 6; Luke xvi, 20). Seven days was a not uncommon duration of a festival, especially for a wedding, but sometimes fourteen (Tob. viii, 19; Gen. xxix, 27); and perhaps the more the merrier (Isa. xxviii, 1; Wisd. ii, 6; 2 Sam. xix, 85; Isa. xxxv, 6; 12; Judg. xiv, 12; Neh. viii, 10; Eccl. x, 19; Matt. xxi, 11; Amos vi, 5, 6; Luke xvi, 20) Seven days was a not uncommon duration of a festiva...
they called the "first water" and the "last water" (εἰκ. κ.ο. ἐστ' ὁ πρώτος καὶ ὁ περ. ἐστ' ὁ τελευταίος); but washing the feet seems to have been limited to, the case of a guest who was also a traveller. See ABLUTION.

In religious banquets the wine was mixed, by rabbinical regulation, with three parts of water, and four short forms of benediction were pronounced over it. At the Passover four such cups were mixed, blessed, and brought forward by the mistress of the feast (γρηγορίως). It is probable that the character of this official varied with that of the entertainment; if it were a religious one, his office would be quasi-priestly; if a revel, he would be the mere symposiarch (συμποσιαρχὸς) or arister biberomman. (See Smith's Dict. of Class. Ant. s. v. Symposiarchus; Chadwick.)—Smith, s. v. See ENTERTAINMENT; EATING; HOSPITALITY, etc.

Ban′uas (בַּאֹוָא, Vulg. Bauea), a name of a Le- vite occurring in the list of those who returned from captivity (1 Esdr. v. 29); this, with the following answers, is HODAVIAH (q. v.) or Hodevah in the parallel list of Ezra (ii, 40) and Nehemiah (vii, 48).

Baphomet (בּוֹפֶּה מְרֵות, baptism of Mētis, or of Ñē, the Gnostic baptism), the name given to certain symbolic figures, half male and half female, carved in stone, etc., which are said by some to have belonged to the stigmata of the Knight Templars. Specimen of them are to be found in the collections of antiques of Weimar and Vienna. These figures have generally two heads or faces, one of which is bearded; they are surrounded by serpents, and bear various inscriptions and representations of the sun, moon, truncated crosses (otherwise called Egyptian key of life and death), etc. Some have covered them as images of the devil, others as representing Mētis (Wisdom), the Gnostic divinity, and others, seeing in them busts of Mohammed, considered them as proofs of the apostasy of the Templars. It seems more probable, however, that they were merely some alchemico-theosophical symbols. See Josephus, Friedenhammer, Fundgruben d. Orients (6 vols.); Von Nell, Baphometische Accotnætstücke, etc. (Vienna, 1819); Same, Essay on a Cosmological Interpretation of the Phenomenical Worship of the Cabiri, etc.

Baptism, a rite of purification or initiation, in which water is used; one of the sacraments (q. v.) of the Christian Church. The word baptism is simply an Anglicized form of the Greek βαπτισμός, a verbal noun. It is so used (likewise in English "baptize"), and this, again, is a derivative from βαπτίζω, the predominant signification of which latter is to wash or "dye," Lat. tinge. Not being a verb implying motion, βαπτίζω is properly followed in Greek by the preposition in, denoting the means or method (with the "instrumental dative"), which has, unfortunately, in the Eng. Ver. been often been rendered by the ambiguous particle "in," whereas it really (in this connection) signifies only with or by, or at most merely designates the locality where the act is performed. The derivative verb and noun are sometimes used with reference to ordinary laundering, and occasionally with respect to merely some secular action, having a figurative sense. In certain cases it is followed by the preposition εἰς, with the meaning "to," "for," or "unto," as pointing out the design of the act, especially in phrases (comp. παρακώπω εἰς) expressive of the covenant or relation of which this rite was the seal. (In Mark i, 10, it depends upon ἠμαρτ. preceding; and in Mark xiv, 30, there is a conspicuous example by which some other verb of motion is to be supplied before the preposition.) On these and other applications of the Greek word, see Robinson's Lex. of the N. T. s. v.; where, however (as in some other Lexicons), the statement that one of the primary forces of the verb is "to dip, immerse," etc., is not sustained by its actual usage and grammatical construction. This would always require εἰς, "into," after it; which occurs in 15 examples only out of the exhaustive list (175) adduced by Dr. Conant (Meaning and Use of Baptism, N. Y. 1860); and a closer and more critical examination will show that it is only the context and association of the word that in any case put this signification upon it, and not in any case more closely identify the verb, which is to assign the proper sense of the term. The significations "plunge," "submerge," etc., are here strictly discerned, as cognates, from the more general and primitive one of that complete envelopment with a liquid which a thorough wetting, saturation, or dyeing usually implies. In like manner, Dr. E. Beecher (in a series of articles, first published in the "Christian Remembrancer" during 1840 and 1841) has insisted that the alluded or inferential signification of purification for the primitive sense of the word, whereas it is only the result expected or attendant in the act of washing. See further below.

As preliminary to the theological discussion of this subject, it will be proper here to discuss, more fully than can be conveniently done elsewhere, the classical and Biblical uses of the word, and some subordinate topics. We here make use chiefly of Kittô's Cyclopaedia, s. v.

I. Philological Usage of the Word βαπτισθανον.—1. By Classical Writers.—No instance occurs in these writers of the use of βαπτισθανον, and only one in a very late author (Antyllus) of the use of its equivalent βαπτισθανον; but the verb occurs frequently, especially in the later writers. It is used to designate:

(a) The washing of an object by dipping it into water, or any other fluid, or quam fluid, for any purpose whatever: as βαπτισθανον σιαυνον εις θαλασσαν, "bathe yourself by going into the sea" (Plut. Mor, p. 166 A.); βαπτισθανον των διωνουν προ των θαλασσων (Ibid. p. 914).

(b) The plunging or sinking of an object: as ὁ θάλασσα εἰς τοιαύτην τοιαύτην συμπληρόν τούτου ἐπιταλαθόντα, where βαπτισθανον, in the sense of "submerged," is contrasted with ἐπιταλαθόντα, in the sense of "float;" in ἦν γενέσεθαι τού τοιαύτην συμπληρότατον, μιχρὶ ἡμιφανάτω παρακολουθήσων, being in water up to the navel (Strabo, Geogr. xiv, p. 667); μόνας ἰσὴς των μαντωνων ἐπιταλαθόντα τοῦ ἀρχιμάνδρου (Pindar, iii.). So Pindar says (Pyth. II, 145), ἐπιταλαθόντα γυνείς, ψαλλοντες ἐν θρόνοις, where the cori of the fisherman is styled unapted, in contrast with the net which sinks into the water. From this, by etymology of cause for effect, is derived the sense to drown, as ἐπιβατινος εἰς τον θάλασσαν, "whelmed him in the wine" (Julian Egypt. Anacreas).

(3) The covering over of any object by the flowing or pouring of a fluid on it; and metaphorically (in the passive), the being overwhelmed or oppressed: thus the Pseudo-Aristotle speaks of places full of bulrushes and sea-weeds, which, when the tide is at the ebb, are not baptized (i.e. covered by the water), but at full tides are flooded over (Mirobil. Auscul. § 122; p. 56). In Westernmann's ed. of the Script. Rer. Mnr. Gr., Diodorus Siculus (bk. i) speaks of land animals being destroyed by the river overrunning them (γαθηθησαντες παρακολουθησον); Plato and Athenaeus describe men in a state of as late as baptism (Συμπαρακολουθησον. p. 176 B.; and Deipnous. v.), and the former says, the same of mankind overwhelmed with sophistry (Euthyd. 277 D.). Plutarch denounces the forcing of knowledge on children beyond what they can receive as a process by which the soul is baptized (De Lib. educ.); and he speaks of men as baptized by debts (L cheaper, c. 21); Diodorus Siculus speaks of men being drowned by people with tears (uk. i, c. 78); and Libanius says, "He who hardly bears the burden of tears, bears, would be baptized by a little addition" (Epist. 310), and "I am one of those baptized by that great wave" (Ep. 25).

(4) The complete drowning of an object, whether by aspersio or immersion; as ἀπεκταθη βαπτισθανον, ἀπεκταθη βαπτισθανον, ἀπεκταθη βαπτισθανον, ἀπεκταθη βαπτισθανον.
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As a bladder thou shalt be washed (I. e. by the waves breaking over thee), but thou canst not go down" (Orac. Sigele. de Athene, sp. Plutarch, Thuc. ii. 7).

From this it appears that in classical usage βαπτίζω is not fixed to any special mode of applying the baptizing element to the object baptized; all that is implied by the term is, that the former is closely in contact with the latter, or that the latter is wholly in the former.

3. In the Septuagint.—Here the word occurs only four times, viz. 2 Kings vi, 14: "And Naaman went down and baptized himself (ιβαπτιζε) seven times in the river Jordan," where the original Hebrew is הנִּבְּרָנָה, from הנְבּרָנָה, to dip, plunge, immerse; Isa. xxx. 4, 9; "Iniquity baptizes me" (ινικία μα μπαπτιζε), where the word is plainly used in the sense of overwhelm, answering to the Heb. מָטָע, to come upon suddenly, to terrify; Judith xii, 7, "She went out by night . . . and baptized herself (ιβαπτιζε) at the fountain;" and Ecclus. xxxi, [xxix]., 30, "He who is baptized from a corpse" (ιβαπτιζε μονος απω μνεασα), etc. In these last two instances the word merely denotes overpowered, without indicating any special mode by which this was done, though in the former the circumstances of the case make it improbable that the act described was anything more than simple comp. Num. xix. 19.

In the Greek, then, of the Sept., βαπτιζε signifies to plunge, to bathe, or to overwhelm. It is never used to describe the act of one who dips another object into a fluid, or the case of one who is dipped by another.

5. In the New Testament.—Confining our notice here simply to the phylology of the subject, the instances of the use of this word may be thus classified thus:

(1.) The verb or noun alone, or with the object baptized merely as βαπτιζε, Matt. iii, 13, 14; βαπτιζεως, Mark xvi, 16; βαπτιζεως, Mark iv, 1, 4; βαπτισουνται, vii, 4; βαπτιζεως, John i, 25; ιβαπτιζεως, 1 Cor. i, 14, etc.; βαπτισεως αιων, Matt. iii, 7; ιβαπτισεως, Eph. iv, 5; βαπτισμα, Col. ii, 12; 1 Pet. iii, 21, etc.; βαπτισματων νουτριωμα, Mark vii, 4, 8; βαπτισματων ιπαται, Heb. vi, 2; διαφορας βαπτισματων, ix, 10.

(2.) With addition of the element of baptism; as, ινοις, Mark i, 8, etc.; ινοις, Luke xii, 16, etc. The force of ινοις in such formulae has by some been pressed, as if it indicated that the object of baptism was in the element of water, by which it is usually meant the water, and may be regarded as the natural and more simple interpretation. Many, however, have held the water to be the element of baptism, and the water, and came up out of it. But, on the other hand, it is contended that the phrase do not necessarily imply more than that they went to (i.e. the margin of the water and returned thence.

(3.) With specification of the end or purpose for which the baptism is effected. This is usually indicated by τοις, as τοις ου, Matt. viii, 11, and frequently; ιβαπτισθης εις Χριστον . . . εις τοις θανατω αυτων, Rom. vi, 8, 3, 13; εις τοις Μωυση ιβαπτισθηαν, 1 Cor. x, 8; εις τοις ου μηιβαπτισθηαν, xii, 18; βαπτισθης εκατος . . . εις τοις ου αμαρτων, Acts ii, 38, etc. In these cases εις retains its proper significance, indicating the reception of the grace and forgiveness typologically, that for which, or with a view to which the thing is done, modified according as this is a person or a thing. Thus, to be baptized for Moses, means to be baptized with a view to following or being subject to the rule of Moses; to be baptized for Christ means to be baptized in order to become a Christian, a disciple of Christ; to be baptized for his death means to be baptized with a view to the enjoyment of the benefits of his death; to be baptized for the remission of sins means to be baptized with a view to receiving this; to be baptized for the name of any one means to be baptized with a view to the realization of all that the meaning of this name implies, etc. In one passage, Paul uses αναστατωσα to express the end or design of baptism, βαπτησαναι αναστατωσα εις τοις ου, 1 Cor. x, 29; but here the involved idea of substitution justifies the use of the preposition. Instead of a preposition, the genitive of object is sometimes used, as βαπτιστηρια μεροες, Luke iii, 8, 10 = βαπτιστηρια τοις προσωποις, the baptism which has meros as its end and purpose.

(4.) With specification of the ground or basis on which the baptism rests. This is expressed by the use of εις in the phrases ινοις ου τοις, and once by the use of εις with the dative, Acta ii, 28: "to be baptized on the name of Christ, i. e. so that the baptism is grounded on the confession of his name" (Winer, p. 469). Some regard these formulae as identical in meaning with those in which εις is used with αναστατωσα, but the more exact scholars view them as distinct.

The two last-mentioned usages are peculiar to the N. T., and arise directly from the new significance which this term attached to baptism, in opposition to the ceremonial and symbolic idea attached to it. The reference to the "annunciation, circumcision, and baptism" is not accidental, nor is the term at all foreign to the New Testament.

11. Non-ritual Baptisms mentioned in the N. T.—These are:

1. The baptism of sacerdotes and articles of furniture, Mark vii, 4, 5.
2. The baptism of persons, Mark vii, 5, 4; Luke xi, 38, etc.

These are the only instances in which the verb or noun is used in a strictly literal sense in the N. T., and there may be some doubt as to whether the last instance should not be regarded as the natural case.

These instances are chiefly valuable as bearing on the question of the mode of baptism; they show that no special mode is indicated by the mere use of the word baptized, for the washing of cups, of coucher, and of persons is accomplished in a different manner in each case: in the first by dipping, or immersing, or rinsing, or pouring, or simply wiping with a wet cloth; in the second by aspiration and wiping; and in the last, as already mentioned, by a ring being thrown into the bath.

3. Baptism of affliction, Mark x, 38, 38; Luke xii, 50. In both these passages our Lord refers to his impending sufferings as a baptism which he had to undergo. Chrysostom, and some others of the fathers, understand this objectively, as referring to the purification which his sufferings were to effect (see the passages in Suicer, Thes. s. v. βαπτισμα, i, 7); but this does not seem to be the idea of the speaker. Our Lord rather means that his sufferings were to come upon him as a mighty overwhelming torrent (see Künon on Matt. xx, 22, 23; Blomberg, l. c.). Some interpreters suppose there is an allusion in this language to the kirk baptism which the Christian is to undergo; but this is not acc. to l. c.; Meyer on Mark x, 38); but nothing more seems to be implied than simply the being overwhelmed in a figurative sense, according to what we have seen to be a common use of the word by the classical writers.

4. Baptism with the Spirit, Matt. iii, 11; Mark i, 6; Luke iii, 16; John i, 33; Acts i, 6, 10; 1 Cor. xii, 13. In the first of these passages it is said of our Lord that he shall baptize with the Holy Spirit and with fire. Whether this be taken as a hendiads = the Spirit as fire, or as pointing out two distinct baptisms, the one by the Spirit, the other by fire; and whether, on the latter assumption, the baptism by fire meant the destruction of the Temple and the miraculous endowment of his apostles, it does not concern us at present to inquire. Respecting the import of baptism
by the Spirit, there can be little room for doubt or difference of opinion; it is obviously a figurative mode of describing the agency of the Divine Spirit given through baptism, as in the case of Noah and his family, with all the circumstance of influence and in purifying and sanctifying the heart of man. By this Spirit the disciples were baptized on the day of Pentecost, when "there appeared unto them cloven tongues of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and they began to speak with other tongues as the Spirit gave them utterance" (Acts ii, 3, 4); by this Spirit men are saved when they are "born again of water and of the Spirit" (John iii, 5); when they receive "the washing of regeneration and renewing of the Holy Ghost" (Tit. iii, 5); and when there is the putting away from them of the filth of the flesh, and they have the answer of a good conscience toward God (1 Pet. iii, 21); and by this Spirit believers are baptized for one body, when through his gracious agency they receive that Spirit, and those impulses by which they are led to realize their unity in Christ Jesus (1 Cor. xii, 13). Some refer to the Spirit's baptism also, the apostle's expression, ἐν πνεύματι, Eph. iv, 5; but the context contains nothing which would justify this reference here to is baptismal rite as the outward sign of that inner unity which the ἐν Κόσμοι και τὰς μιας χείρες secure and produce (see Alford, Ellicott, Matthies, Mathies, etc. loc. in). In this figurative use of the term "baptism" the territum comparati-um is found by C. F. Schwartz in his view that baptism is that in which the believer is made to live, and in which he receives the transforming influence; while others find it in the biblical representation of the Spirit as coming upon men, as poured upon them (Isa. xxxii, 15; Zech. xii, 10; Joel ii, 28; Acts ii, 17), and as sprinkled on them like clean water (Zech. xxxvi, 25). 5. Baptism for Moses.—In 1 Cor. x, 2, the apostle says of the Israelites, "And they all received baptism (the middle voice is selected to express a receptive sense, 'Meyer') for Moses (ἰς τὸν Ἡπείριον Ἰσραήλ) in (or by, i.e. in) the cloud and in (or by) the sea." In the Syr. σὺν τῷ ἐλλατένι μετά, and is translated "by the hand of Moses"; and this is followed by Beza and others. Some render "cum Moses; others, auspiciis Mosis; others, in Mose, i.e. "sub ministerio et ductu Mosis" (Calvin), etc. But all these interpretations are precluded by the proper meaning of ἐν, and the fixed significance of the phrase βάπτισεν τόν τίτων in the N. T. and in commonwealth. "For their baptism was wrought after Moses, i.e. with a view to, in reference to, in respect of him. They were baptized for Moses, i.e. they became bound to fidelity and obedience, and were accepted into the covenant which God then made with the people through Moses" (Rückert in loc. ; see also Meyer and Alford on the passage). III. The Types of Baptism.—1. The apostle Peter (1 Pet. iii, 21) compares the deliverance of Noah in the Deluge to the deliverance of Christians in baptism. The apostle had been speaking of those who had perished "in the days of Noah when the ark was a-preparing, in which few, that is eight souls, were saved by water. And with them likewise also, as Lot, who had righteousness, (he being a figure whereunto baptism doth now save us). The Greek, in the best MSS., is 'Ο καὶ οἰκίαν ἐν τῷ ναῷ σώζεται. Gottfried well expands ἐν τῷ ναῷ by ἐν τῷ ναῷ, "accurately corresponding." The difficulty is in the relative ὅπως. There is no antecedent to which ὅπως refers, and A. V. render uncertain. Consequently it seems as if βάπτισμα must be put in opposition with ὅπως, and as an explanation of ἐν. Noah and his company were saved by water, "which water also, that is, the water of baptism, correspondingly saves us." Even if the reading were φυσικόν, it would mean "natural," or "natural means," or "natural ends." Certainly it could not refer to ἐκκλήσεως, which is feminine. We must, then, probably interpret that, though water was the instrument for destroying the disobedient, it was yet the instrument ordained of God for floating the ark, and for so saving Noah and his family; and it is in correspondence with this that water also, viz. the water of baptism, saves us also. Augustine, commenting on these words, writes that "in the days of Noah were a figure of things to come, so that they who believe not the Gospel, when the church is building, may be considered as like those who believed not when the ark was preparing; while those who have believed and are baptized (i.e. are saved by baptism) may be compared to those who were formerly saved in the ark by water" (Epist. 164, tom. ii, p. 579). "The building of the ark," he says again, "was a kind of preaching." "The waters of the deluge presignified baptism to those who believed—punishment to the unbelieving" (ib.). It would be impossible to give any definite explanation of the words "baptism doth now save us" without entering upon the theological question of baptismal regeneration. The apostle, however, gives a caution which no doubt may itself have need of an interpreter, when he adds, "not the putting away the filth of the flesh, but the new man (ποιμανία) of a good conscience toward God." Probably we will again have to come here to warn us against resting on the outward administration of a sacrament, with no corresponding preparation of the conscience and the soul. The connection in this passage between baptism and "the resurrection of Jesus Christ" may be compared with Col. ii, 12. 2. In 1 Pet. iii, 21, the passage ends with the shadowing of the miraculous cloud are treated as types of baptism. In all the early part of this chapter the wanderings of Israel in the wilderness are put in comparison with the life of the Christian. The being under the cloud and the passing through the sea resemble baptism; eating manna and drinking of the rock are as the spiritual food which feeds the church; and the different temptations, sins, and punishments of the Israelites on their journey to Canaan are held up as a warning to the Corinthian Church. It appears that the Rabbins themselves speak of a baptism in the cloud (see Wetstein in loc., who quotes Pitcke R. Eliezer, 44; see also Lightfoot in loc.). The passage from the condition of bondmen in Egypt was through the Red Sea, and with the protection of the luminous cloud. When the sea was passed the people were no longer subjects of Pharaoh, but were, under the guidance of Moses, forming into a new commonwealth, "eating manna and drinking of the rock". It is sufficiently apparent how this may resemble the enlisting of a new convert into the body of the Christian Church, his being placed in a new relation, under a new condition, in a spiritual commonwealth, with a way before him to a better country, though surrounded with dangers, subject to temptations, and with enemies on all sides to encounter in his progress. 3. Another type of, or rather a rite analogous to, baptism was circumcision. Paul (Col. ii, 11) speaks of the Colossian Christians as having been circumcised with a circumcision made without hands, when they were buried with Christ in baptism, in which they were also "Buried with him in baptism, whether in the washing of regeneration, i.e. in baptism. The sorit participle, as often, is contemporary with the preceding past verb."—Alford in loc.). The obvious reason for the comparison of the two rites is that circumcision was the entrance to the Jewish Church and the ancient bi-circumcision, baptism, was the entry into the church and to the new covenant; and perhaps also that the spiritual significance of circumcision had a resemblance to the spiritual import of baptism, viz. "the putting off the body of the sins of the flesh," and the purification of the heart by the grace of God. Paul therefore speaks of the whole Church as "baptized" and washed by Christ, "baptized" without hands, and speaks of the putting off the sins of the flesh by Christian circumcision (ἐν τῷ ἐπικοροποίην τῷ Ἑρωτοῖ), i. e. by baptism.
4. Before leaving this part of the subject, we ought perhaps to observe that in more than one instance dead persons are treated as if alive. In Acts xvi. 12; Mark x, 39, our Lord speaks of the cup which he had to drink, and the baptism that he was to be baptized with; and again, in Luke xii, 50, "I have a baptism to be baptized with." It is generally thought that baptism here means an inundation of sorrows; that, as the baptized went down in the water, and water was to be poured over him, so our Lord meant to indicate that he himself had to pass through "the deep waters of affliction" (see Kunoil on Matt. xx. 22; Schleusner, s. v. βαπτισθ). In after times martyrdom was called a baptism of blood. But the metaphor in this latter case is evidently different; and in the above words of our Lord, the word is used without qualification, whereas in passages adduced from profane authors we always find some words explanatory of the mode of the immersion. Is it not then probable that some deeper significance attaches to the comparison of death, especially of our Lord's death, to baptism, when we consider, too, that the connection of baptism with the death and resurrection of Christ is so much insisted on by Paul?

IV. Names of Baptism.—1. "Baptism" (βαπτισμός: the word βαπτισμός occurs only three times, viz. Mark vii, 8; Heb. vii, 2, ix, 10). The verb βαπτίζων (from βαπτίζω, to wet) is the rendering of βάπτizo, to plunge, by the Sept. in 2 Kings v. 14; and accordingly the Rabbins used בַּרְפַּל for βαπτίζων. The Latin fathers render βαπτίζων by tinger (e. g. Tertull. adv. Prax. c. 26, Novissimae mandavit ut tingerent in Patrem Filium et Spiritum Sanctum); by mergere (as Ambros. De Sacramentis, lib. ii, c. 7, "Interrogatus es, Credita in Deum Patrem Omnipootentem? Dixisti Credo; et meriti, hoc est septiturn es"); by mergère (as Tertullian, De Coron. Mūlimi, c. 8, "Dehinc ter mergitumur"); see Sucerz, s. v. mergere. By the Greek fathers the word βαπτίζων is often used figuratively for overwhelming with sleep, sorrow, sin, etc. Θυμίῳ μισθοῖς βαπτισμῶν εἰς ἐννόμον, buried in sleep through drunkenness. Σοὶ μισθοῖς βαπτισμῶν φόρονται, absorbed in thought (Chrysost.). Ταῖς βαπτιστικαῖς ἀμαρτίαις βαπτισμῶν, steeped in sin (John Chrysost.). Sucerz, s. v. mergere.

2. "The Water" (τὸ ὕδωρ) is a name of baptism which occurs in Acts x, 47. After Peter's discourse, the Holy Spirit came visibly on Cornelius and his company; and the apostle asked, "Can any man forbid the water, that these should not be baptized, who have received the Holy Ghost?" In ordinary cases the water was the first administred after the baptism laid on their hands, and then the Spirit was given. But here the Spirit had come down manifestly, before the administration of baptism; and Peter argued that now no one could then reasonably withhold baptism (calling it "the water") from those who had visibly received that of which baptism was the sign and seal. With this phrase, τὸ ὕδωρ, "the water," used of baptism, compare "the breaking of bread" as a title of the Eucharist, Acts i, 42.

3. "The Washing of Water" (τὸ λουτρόν τοῦ ἰδίω- ρος, "the bath of the water") occurs Eph. v, 26. There appears clearly in these words a reference to the bridal bath; but the allusion to baptism is clearer still, baptism of which the bridal bath was an emblem, a type, or mystery, signifying to us the spiritual union betwixt Christ and his church. For as the bride was wont to bathe before being presented to the bridegroom, so washing in the water is that initiatory rite by which the Christian Church is betrothed to the Bridegroom, Christ.

There is some difficulty in the construction and interpretation of the qualifying words, in ἰδίῳ, by the word." According to the more ancient interpretation, they would indicate that the outward rite of washing is insufficient and unavailing without the added potency of the Word of God (comp. 1 Pet. iii, 21), the word: the purifying power of salvation, etc.); and as the λουτρόν τοῦ ιδίῳ had reference to the bridal bath, so there might be an allusion to the words of betrothal. The bridal bath and the words of betrothal typified the water and the words of baptism. On the doctrine so expressed the language of Augustine is famous: "Detrahe verbum, ut quid est aqua nisi adventu verbi. nec de baptismate, si ad elemosynam, et fit sacramento" (Tract. 80 in Joham.). Yet the general use of βαπτίζων in the New Testament and the grammatical construction of the passage seem to favor the opinion that the Word of God preached to the church, rather than the words made use of in baptism, is that of baptism, and is the companion of the water without which it would be imperfect (see Eliboct, in loc.).

4. "The washing of regeneration" (λουτρόν παλιγ- γενεσίας) is a phrase naturally connected with the foregoing. It occurs Tit. iii, 5. All ancient and most modern commentators have interpreted it of baptism. Controversy has made some persons unwilling to admit this interpretation; but the question, probably should be, not as to the significance of the phrase, but as to the degree of importance attached in the words of the apostle to that which the phrase indicates. Thus Calvin held that the "bath" meant baptism; but he explained its occurrence in this context by saying that there was no need of the seal of the Holy Spirit in Christ bath obtained for us." The current of the apostle's reasoning is this. He tells Titus to exhort the Christians of Crete to be submissive to authority, showing all meekness to all men: "for we ourselves were once foolish, erring, serving our own lusts; but when the kindness of God our Saviour, and His love toward man appeared, not by works of righteousness which we performed, but according to His own mercy He saved us by (through the instrumentality of) the bath of regeneration, and the renewing of the Holy Ghost (ἐν λουτρόν παλιγγενεσίας καὶ ἀνακοσμήσεως Πνεύματος ἁγίου), which He shed on us abundantly through Jesus Christ our Saviour, that being justified by His grace, we might be made heirs of eternal life through hope (or according to hope, κατ' ἐλπίδα)."

The argument is, that Christians should be kind to all men, remembering that they themselves had been formerly disinherited, but that by God's free mercy in Christ Jesus their sins were transplanted from their heads, even a state of salvation (ἐνακοσμεῖσθαι), and that by means of the bath of regeneration and the renewal of the Holy Spirit. If, according to the more ancient and common interpretation, the latter means baptism, the whole will seem pertinent. Christians are placed in a new condition, made members of the Church of Christ by baptism, and they are renewed in the spirit of their minds by the Holy Ghost.

There is so much resemblance, both in the phraseology and in the argument, between this passage in Titus and 1 Cor. vii, 11, that the latter ought by all means to be compared with the former. Paul tells the Corinthians that, since their heathenism, they have been stained with heathen vices; "but," he adds, "ye were washed" (lit. ye washed or bathed yourselves, ἀπλύσωσθείτε), "but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and by the Spirit of our God." It is generally believed that here is an allusion to the being baptized in the name of the Lord Jesus Christ; though some think it "sanctified" and "justified," as well as "washed," with the words in the name, etc. (see Stanley, in loc.). But, however this may be, the reference to baptism seems unquestionable.

Another passage containing very similar thoughts, clothed under the same words, is Acts xxii, 16, where Ananias says to Saul of Tarsus, "Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." (ἀναστάς βαπτίζεται καὶ ἐφανερώσεται)
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5. "Illumination" (φωτισμός). It has been much questioned whether φωτισμός, "enlightened," in Heb. vi. 4; x. 32, be used of baptism or not. Justin M. I. 64. 2 c. 2, and Eusebius, xii. 10, and some fathers, use φωτισμός as a synonym for baptism. The Syriac version, the most ancient in existence, gives this sense to the word in both the passages in the Epistle to the Hebrews. Chrysostom, Theodoret, Theophylact, and other Greek commentators so interpret. Even the very learned and highly respected Michelis and many modern interpreters of the highest authority (Weinstein cites from Orac. Sidyll. I., ἡ ἐκκλήσια) on the other hand, it is now very commonly alleged that the use is entirely ecclesiastical, not scriptural, and that it arose from the undue esteem for baptism in the primitive church. It is impossible to enter into all the merits of the question here. If the usage be scriptural, it is to be found only in the two passages in Hebrews above mentioned; but it may perhaps correspond with other figures and expressions in the New Testament. The patristic use of the word may be seen by referring to Sulpici, s. v. φωτισμός, and to Blingham (Chap. II. 19). The proper use of the word, according to Justin Martyr, is, that the catechumens, before admission to baptism, were instructed in all the principal doctrines of the Christian faith, and hence "this laver is called illumination, because those who learn these things are illuminated in their understanding." (Quoted in Euseb., xxxii. 94.) But if this word be used in the sense of baptism in the Epistle to the Hebrews, as we have no mention of any training of catechumens in the New Testament, we must probably seek for a different explanation of its origin. It will be remembered that φωτισμός was a term for admission into the ancient mysteries. Baptism was without question the initiation into the Christian mysteries. The baptism of the catechumens as such was called "mystical baptism" (τὸ μυστικόν βάπτισμα), and the ceremony itself as such was called "mystical baptism" (τὸ μυστικόν βάπτισμα), of the λάθρεια ματίας, ζούμας. (3) Now that Christian faith is more than once called by Paul the Christian "mystery." The "mystery of God's will" (Eph. i. 9), "the mystery of Christ" (Col. i. 25), "the mystery of the Gospel" (Eph. vi. 19), and other like phrases, are common in his epistles. A Greek could hardly fail to be reminded by such language of the religious mysteries of his own former heathenism. But, moreover, seeing that "in Him are hid all the treasures of wisdom and knowledge," it seems highly probable that in three memorable passages Paul speaks, not merely of the Gospel or the faith as a whole, but in a special and peculiar sense of God or of godliness. (1) In Col. i. 27, we read, "the glory of this mystery, which is Christ in you," τοῦ μυστηρίου τοῦτον, ὡς ἐστιν Ἰησοῦς συμμετέχει (2) In Col. ii, 2, Lachmann, Tregelles, and Ellicott, as we think on good grounds, adopt the reading τοῦ μυστηρίου, where ὡς ἐστιν Ἰησοῦς, rightly compared by Bp. Ellicott with the preceding passage occurring only four verses before it, and interpreted by him "the mystery of God, even Christ." (3) It deserves to be carefully considered whether the above usage in Colossians does not suggest a clear exposition of 1 Tim. iii. 16, τοῦ ἱερού τούτου τοῦτον, ὡς ἐστιν Ἰησοῦς, καθορισμός τοῦ καθορισμοῦ τοῦ καθορισμοῦ, or ὡς ἐστιν Ἰησοῦς, ὡς ἐστιν Χριστός. For, if Christ be the "Mystery of God," he may well be called also the "Mystery of godliness," and the masculine relative is then easily intelligible, as being referred to Χριστός and implied in μυστήριον. For, in the words of Hilary, "Deus Christus est Sacramentum Dei." If all this be true, as baptism is the initiatory Christian rite admitting us to the service of God and to the knowledge of Christ, it may not improbable have been called φωτισμός, and afterward φωτισμός, as having reference, and as admitting to the mystery of the Gospel, and to Christ himself, who is the Mystery of God.

V. We pass to a few of the more prominent pas-
sages, not already considered, in which baptism is re-
ferred to.

1. John iii. 4-5. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—has been a well-established battle-field from the time of Calvin to our own day. Hooker at one time, and in the first fifteen centuries no one had ever doubted its application to baptism (Exeget. Pol. vi. 11). Zuylgius was probably the first who interpreted it otherwise. Calvin understood the words "of water and of the Spirit" as τοῦ νεούς και τοῦ Πνεύματος, "the washing or cleansing of the Spirit" (or rather as τοῦ νεούς και τοῦ νεούς, "as water," referring to Matt. iii. 11 ("He shall baptize you with the Holy Ghost and with fire"). But it is a parallel usage. Stier (Words of the Lord Jesus, in loc.) observes that Luke has rightly said that we may regard this interpretation by means of a hendiadys, which erroneously appealed to Matt. iii. 11, as now generally abandoned. Stier, moreover, quotes the entire paraphrase the words of Meyer (on John iii. 5), "Jesus speaks here concerning a spiritual baptism, as in chap. vi, concerning a spiritual feeding; in both places, however, with reference to their visible auxiliary means." That our Lord probably adopted expressions familiar to the simple believer, it is obvious that the Lord's words may be seen by reference to Lightfoot, Hor. Hebr. in loc.

2. The prophecy of John the Baptist just referred to, viz. that our Lord should baptize with the Holy Ghost and with fire (Matt. iii. 11), has usually been interpreted by that rhetorical figure (hendiadys) which designates Jesus, by the double epithet Holy and strong, and paraphrases it: "The Holy Spirit, with which Christ baptizes, has a fiery force, and this was once even manifest to human sight." (Acts ii. 9). The fathers, indeed, spoke of a threefold baptism with fire: first, of the Holy Ghost in the shape of fiery tongues at Pentecost; secondly, of the fiery trial of affliction and temptation (1 Pet. i. 7); thirdly, of the fire which at the last day is to try every man's work (1 Cor. iii. 13). It is, however, very improbable that there is any allusion to either of the last two in Matt. iii. 11. There is an antithesis in John the Baptist's language between his own lower mission and the divine authority of the Saviour. John baptized with a mere earthly element, teaching men to repent, and pointing them to Christ; but He that should come after, ὁ ἀληθινὸς, was empowered to baptize with the Holy Ghost and with fire. The water of John's baptism could but wash the body; the Holy Ghost, with which Christ was to baptize, should purify the soul as with fire. See Barnes on Mar. iii. 11.

3. Gal. iii. 27. "For as many as have been baptized into Christ have put on Christ." In the whole of this very important and difficult chapter Paul is reasoning on the inheritance by the Church of Christ of the promises made to Abraham. Christ—i.e. Christ comprehending his whole body—mystically—is the true seed of Abraham, to whom the promises belong (ver. 16). The law, which came afterward, could not annul the promises thus made. The law was fit to restrain (or perhaps rather to manifest transgression (ver. 23). The law acted as a pedagogue, keeping us for and leading us on to Christ, that he might bestow on us freedom and justification by faith in him (ver. 24). But after the coming of faith we are no longer, like young children, under a pedagogue, but we are free, as heirs in our Father's house (ver. 25; comp. ch. iv. 1-5)."For ye all are God's sons (sons emancipated, not natural, ἐκτικτοί, Bengel and Ellicott) through the faith in Christ Jesus." For as many as are baptized into Christ have put on (clothed yourselves in) Christ (see Schöttgen on Rom. xii. 14). In him is neither Jew nor Greek, neither bond nor free, neither male nor female; for ye all are in Christ Jesus" (ver. 26-28). The argument is plain. All Christians are God's sons through union with the Only-begotten. Before the faith in him came into the world, men were...
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held under the tutelage of the law, like children, kept as in a state of bondage under a pedagogue. But after the preaching of the faith, all who are baptized into Christ clothe themselves in him, so to speak, as adult sons of his Father, and by faith in him they may be justified from their sins, from which the law could not justify them (Acts xiii, 37). The contrast is between the Christian and the Jewish Church: one bond, the other free; one infant, the other adult. The transition point is naturally when by baptism the service of Christ is undertaken and the promise from the Gospel are claimed. This is represented as putting on Christ and in him assuming the position of full-grown men. In this more privileged condition there is the power of obtaining justification by faith, a justification which the law had not to offer. For by one Spirit (or in one spirit, iv ivi πνεύματι) we all were baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit. The resemblance of this passage to the last is very clear. In the old dispensation there was a marked division between Jew and Gentile under the law of Moses. As in Gal. iii, 16, Christ is the seed (ὁ σπόρος), so here he is the body (ὁ σώμα) into which all Christians become incorporated. All distinctions of Jew and Gentile, bond and free, are abolished. By the grace of the same Spirit (or perhaps in one spirit) of Christian love and fellowship (comp. Rom. xii, 13, 14) we are joined in baptism to the one body of Christ, his universal church. Possibly there is an allusion to both sacraments. "We were baptized into one body, we were made to drink of one Spirit" (iv πνεύμα ἐν συνάγωγῇ: Lachm. and Tisch. omit τδ). Both our baptism and our partaking of the cup in the communion are tokens and pledges of Christian unity. They mark our union with the one body of Christ, and they are means of grace, in which we may look for one Spirit to be present with blessing (comp. 1 Cor. x, 3, 17; see Waterland on the Eucharist, ch. x, and Stanley on 1 Cor. xii, 19).

5. Rom. vi, 4, and Col. ii, 12, are so closely parallel that we may notice them together. As the apostle in the two last-considered passages views baptism as a joining to the mystical body of Christ, so in these two passages he goes on to speak of Christians in their baptism as buried with Christ in his death, and raised again to life in him. The natural body of Christ was laid in the ground and then raised up again, so his mystical body, the church, descends in baptism into the waters, in which also (iv τδ, sc. βαπτίσματα, Col. ii, 12) it is raised up again with Christ, through "faith in the mighty working of God, who raised him from the dead." Probably, as in the former passages Paul had brought forward baptism as the symbol of Christian unity, so in those now before us he refers to it as the token and pledge of the spiritual death to sin and resurrection to righteousness; and moreover of the final victory over death in the last day, through the power of the resurrection of Christ. This view was in keeping with the sentence of this passage in Colossians that the early Christians so generally used trine immersion, as signifying thereby the three days in which Christ lay in the grave (see Suicer, s. v. ἄνατομος, 11. a.)—Smith, Append. s. v.

2. JEWISH BAPTISM.—Purifications by washing (Gekleidung) among the Jews. See ABD-ABRUT. In the language of the prophets, cleansing with water is used as an emblem of the purification of the heart, which in the Messianic age is to glorify the soul in her innermost recesses, and to embrace the whole of the theocratic nation (Ezek. xxxvi, 25 sq.; Zech. xiii, 1 sq.). But the antiquity of liturgies by water among the Jews there can be no question. Though still a disputed point whether baptism was practised, as an initiatory rite, in connection with circumcision, before the coming of Christ. It is well established that, as early as the second century of the Christian era, this proselyte baptism was established rite among the Jews; and their councils, as well as many Christian theologians (e. g. Lightfoot, Wetstein, Wall, and others), claim for it a much greater antiquity. But this opinion is hardly tenable, for, as an act which strictly gives validity to the admission of a proselyte, and is no mere accompaniment to his admission, baptism certainly is not alluded to in the New Testament; while, as the exercise proper to the persons who received it (the proselyte) writers of that period, they are all open to the most fundamental objections. Nor is the utter silence of Josephus and Philo on the subject, notwithstanding their various opportunities of touching on it, a less weighty argument against this view. It is true that mention is made in the Talmud of that circumcision as already existing in the first century A.D.; but such statements belong only to the traditions of the Gemara, and require careful investigation before they can serve as proper authority. This Jewish rite was probably originally only a purifying ceremony; and it was raised to the position of an initiating and indispensable rite, corresponding with that of circumcision, only after the destruction of the Temple, when sacrifices had ceased, and the circumcision of proselytes had, by reason of public edicts, become more and more impracticable. See PROSLEYTE.

2. JOHN'S BAPTISM. It was the principal object of John to contrast his baptism with that of Jesus, and in doing so to claim that the performance of external ceremonies was sufficient to secure participation in the kingdom of God and his promises; he required repentance, therefore, as a preparation for the approaching kingdom of the Messiah. That he may have possibly had baptism of the Cenaeans also seems to follow from his censuring the Pharisees for confiding in their descent from Abraham, while they had no share in his spirit; yet it should not be overlooked that this remark was drawn from him by the course of the argument (Matt. iii, 8, 9; Luke iii, 7, 8). We must, on the whole, assume that John considered the existing Judaism as a stepping-stone by which the Gentiles might be brought to the kingdom of God in its Messianic form. The general point of view from which John contemplated the Messiah and his kingdom was that of the Old Testament, though closely bordering on Christianity. He regards, it is true, an alteration in the mind and spirit as an indispensable condition of the reception of the kingdom of Mis-
be apt to infer from Luke and Matthew that there had been an acquaintance between Christ and John prior to the baptism; and that hence John declines (Matt. iii, 14) to baptize Jesus, arguing that he needed to be baptized by him. This, however, has been thought to be at variance with John i, 31, 33. Lücke (Comment. i, 416 sq., 5th edit.) takes the words "I knew him not" in their strict and exclusive sense. John, he says, could not have known Jesus in this manner; he had known him; and he could not, as a prophet, have failed to discover, even at an earlier period, the but too evident "glory" of the Messiah. On the other hand, the narrative of the first three Gospels presupposes John's personal acquaintance with him, since, although the herald of the Messiah, he conveys nothing about him in the manner of an all known Jesus; and had he known him, he could not, as a prophet, have failed to discover, even at an earlier period, the but too evident "glory" of the Messiah. On the other hand, the narrative of the first three Gospels presupposes John's personal acquaintance with him, since, although the herald of the Messiah, he conveys nothing about him in the manner of an all known Jesus; and had he known him, he could not, as a prophet, have failed to discover, even at an earlier period, the but too evident "glory" of the Messiah. 

With regard to the object of Christ in undergoing baptism, we find, in the first instance, that he ranked this action among those of his Messianic calling. This object is still more defined by John the Baptist (John i, 31), which passage Lücke interprets in the following words: "Only by entering into that community which was to be introductory to the Messianic, by attaching himself to the Baptist like any other man, was it possible for Christ to reveal himself to the Baptist, and therefrom let the Baptist know him. Here Christ had an object for a moment could doubt his own mission, or the right period when his character was to be made manifest by God; but John needed to receive that assurance, in order to be the herald of the Messiah who was actually come. For all others whom John baptized, either before or after Christ, this act was a mere preparatory consecration to the kingdom of the Messiah; while for Jesus it was a direct and immediate consecration, by means of which he manifested the commencement of his career as the founder of the new theocracy, which began at the very moment of his baptism, the initiatory character of which constituted its general princi- 

ples and tendency. See Jesus.

Baptism of the Disciples of Christ.—Whether our Lord ever baptized was doubted. (See Schenk, De lectione a Christo administrata, Marb. 1745.) The only passage which may distinctly bear on the question is John iv, 1, 2, where it is said "that Jesus made another disciple of John than those who followed him himself baptized not, but his disciples." We necessarily infer it from that, as soon as our Lord began his ministry, and gathered to him a company of disciples, he, like John the Baptist, admitted into that company by the administration of baptism. Normally, however, to say the least of it, the administration of baptism was by the hands of his disciples. Some suppose that the first-called disciples had all received baptism at the hands of John the Baptist, as must have pretty certainly been the case with Andrew (see John i, 35, 37, 40), and that they were not again baptized with water after they joined the company of Christ. Others, however, argue that Christ himself for the baptism of his earlier disciples, who were afterward authorized to baptize the rest. But in any case the words above cited seem to show that making disciples and baptizing them went together; and that baptism was, even during our Lord's earthly ministry, the formal mode of appointing his service and becoming attached to his company.

After the resurrection, when the church was to be spread and the Gospel preached, our Lord's own commission conjures the making of disciples with their baptism. The command, "Make disciples of all nations by baptizing them" (Matt. xvi, 19), is merely the extension of his own practice, "Jesus made disciples and baptized them" (John iv, 1). The conduct of the apostles is the plainest comment on both; for so soon as ever men, convinced by their preaching, asked for guidance and direction, their first exhortation was to repentance and baptism, that thus the convert should be at once one of the fathers of the church. Acts ii, 38; viii, 12, 36; ix, 18; x, 47; xvi, 15, 38, etc. (See Zimmermann, De Baptismo oriunde et usu, Gott. 1816.) See Disciple.

3. Christian Baptism is a sacrament instituted by Christ himself. When he could no longer personally and immediately choose and receive members of his kingdom, when he left a space of time all of which was accomplished which the founder thought necessary for its completion, he gave power to the spiritual community to receive, in his name, members by baptism. The authority and obligation of baptism as an universal ordi- nance of the Christian Church is derived from the commission of Peter with the keys of the kingdom (Matt. xvi, 28). It is the same in all nations, baptizing them in (to, o/é) the name of the Father, and of the Son, and of the Holy Ghost (Matt. xxviii, 19). See Disciple. 

1. Design and Benefits of Baptism.—As to the design and benefits of baptism there are various views held. The principal are the following: 1. That it is a direct instrument of grace; the application of water to the person by a properly qualified functionary being regarded as the appointed vehicle by which God bestows regenerating grace upon men. This is the view of the Roman and Eastern churches, and of one (the "High-Church") party in the Protestant Episcopal and the Lutheran Churches. 2. It is a token of regeneration, to be received by all who give evidence of being really regenerated. This is the view adopted by the Baptists. 4. That it is a symbol of purification, the use of which simply announces that the religion of Christ is a purifying religion, and intimates that the party receiving the rite assumes the profession, and is to be instructed in the principles of that religion. This opinion is extensively entertained among the Congregationalists of England. 5. That it is the rite of initiation into the visible church, and that, although not absolutely necessary, it is such a rite of great power in conferring great spiritual blessings being thereby confirmed and obligated to the individual. This is the doctrine of the Confessions of the majority of the Reformed churches. The Augsburg Confession states, Art. 9: "Concerning baptism, our churches teach that it is a necessary ordinance; that it is a means of grace, and ought to be adminis- tered also to children, who are thereby dedicated to God, and received into his favor. They condemn the Anabaptists who reject the baptism of children, and who affirm that infants may be saved without baptism." The Westminster Confession, Art. 28: "Bap- tism is a sacrament of the New Testament, ordained by Christ himself for the signifying of the death and resurrection of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remis- sion of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life; which sacra- ment is, by the ordinance of Christ, to be administered in his church until the end of the world. The outward element to be used in this sacrament is water, wherewithal the party to be baptized is to be named in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the Gospel lawfully called thereunto. ..."
be baptized. Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person can be disfranchised of that happy state unto which all that are baptized are undoubtedly regenerated. The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Spirit of Christ (whether of the parent or the infant) as in those who are really regenerate, that grace begeth unto, according to the counsel of God's own will, in his appointed time. The sacrament of baptism is but once to be administered to any person. In the 17th article of the Methodist Episcopal Church it is declared that "Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church." The same formula appears in the Articles of the Church of England and of the Protestant Episcopal Church in the United States, with certain additions, as follows: "Art. 27. Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church; the profession of sins, and of the death and resurrection of our Lord Jesus Christ to be remitted; and of the seals of the son of God by the Holy Ghost, are visibly signed and sealed: faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the church as most agreeable with the institution of Christ." The following excellent summary of the benefits of baptism is given by Watson (Jastrow's ii, 648): "Baptism introduces the adult believer into the covenant of grace and the Church of Christ, and is the seal, the pledge to him on the part of God of the fulfillment of all its provisions in time and in eternity, while on his part he takes upon himself the obligations of steadfast faith and obedience. To the infant child it is a visible reception into the same covenant and church—a pledge of acceptance through Christ—the bestowment of a title to all the grace of the covenant as circumstances may require, and as the mind of the child may be capable, or made capable of receiving it, and as it may be fit for life by prayer, when the period of reason and moral choice shall attain a stage of maturity. It is also, the present 'blessing' of Christ, of which we are assured by his taking children in his arms and blessing them; which blessing cannot be merely nominal, but must be substantial and efficacious. It secures, too, the gift of the Holy Ghost in those secret spiritual influences by which the actual regeneration of those children who die in infancy is effected, and which are a seed of life in those who are spared, to prepare them for instruction in the Word of God, as they are taught it by parental care, to incline their will and affections to good, and to begin and maintain in them the war against sin, and to move them to resist the devil, and be divinely assisted, as reason strengthens, to make their calling and election sure. In a word, it is, both to infants and to adults, the sign and pledge of that inward grace which, though modified in its operations by the difference of their circumstances, has respect to, and flows from, the covenant relationship of each of the three persons in whose one name they are baptized—acceptance by the Father, union with Christ as the head of his mystical body, the church, and the communion of the Holy Ghost. To these advantages must be added the respect which God bears to the believing act of the parents, and to their solemn prayers on the occasion, in both which the child is interested, and the solemn engagement of the parents which the rite necessarily implies to bring up their children in the nurture and admonition of the Lord."

Exaggerated ideas of the necessity and efficacy of baptism developed themselves as early as the second and third centuries (see references in Hagenbach, *Hist. Bapt. ii, 270). But the efforts of the church to offer baptism as long as possible (a practice recommended, e.g. by Tertullian, *De Bapte.* c. 18). Many would not be baptized until just before death; e.g. Constantine. They supposed that baptism removes all previous sins in a sort of magical way; but that sins after baptism are the result of apostasy. Hence the baptism of new converts was delayed, entirely contrary to the spirit and practice of the apostles, who baptized converts immediately (Acts ii, 41; xv, 15). See Baumgarten, *De Procreatione Baptismi op. Vetere,* Halle, 1747. After Augustine, through whom the doctrine of "no salvation for the church" came to be held that infants dying without baptism were lost, and the baptism of very young infants became the common rule, while the baptism of adult converts was hastened (Knapp, *Theology,* i, 141).

The Church of Rome continues to teach that original sin is effaced by the sacrament of baptism. The Anglican Church holds that "this infection of nature doth remain in them that are regenerated." The Russian Catechism declares that in holy baptism the believer "dies to the carnal life of sin, and is born again of the Holy Ghost to a life spiritual and holy;" which makes the infant baptism of the church needful. See GRACE; REGENERATION; SACRAMENTS.

II. Obligation and Perpetuity of Baptism.—That baptism is obligatory is evident from the example of Christ, who by his disciples baptized many that, by his miracles and discourses, were brought to profess faith in him as the Messiah; from his command to his apostles after his resurrection (Matt. xxviii, 19); and from the practice of the apostles themselves (Acts ii, 38). But the Quakers assert that water baptism was never intended to continue in the Church of Christ any longer than while Jewish prejudices made such an external ceremony necessary. They argue from Eph. iv, 5, in which one baptism is spoken of as necessary to Christians, that this must be a baptism of the Spirit. But, from comparing the texts that relate to this institution, it will plainly appear that water baptism was instituted by Christ in more general terms than will agree with this explanation. That it was administered to all the Gentile converts, and not confined to the Jewish congregation (Matt. xxviii, 19, 20; Acts xv, 29), is evident from Acts x, 47; and that the baptism of the Spirit did not supersede water baptism appears to have been the judgment of Peter and of those that were with him; so that the one baptism spoken of seems to have been that of water, the communication of the Holy Spirit being only called baptism in a figurative sense. As for any objection which may be drawn from 1 Cor. i, 17, it is sufficiently answered by the preceding verses, and all the numerous texts in which, in epistles written long after this, the apostle speaks of all Christians as baptized, and argues from the obligation of baptism, that Christ wished to call his people "new creations" in every new heart that entered his church. See Acts xv, 29; Doddridge, *Lectures on Divinity,* Lect. 201. For a clear view of the obligation of baptism, see Hübner on *Christian Baptism,* pt. ii, ch. 2. See ANTI-BAPT. III. Mode of Baptism.—The ceremonies used in baptism have varied in different ages and countries; a brief account of them is given below (VII). Among Protestants baptism is performed with great simplicity; all that is deemed essential to the ordinance being the administration of water, and in that part of the service is the immersion, in the name of the Father, and of the Son, and of the Holy Ghost.

1. The Baptists (q. v.) maintain, however, that im-
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Baptism is the "only valid baptism," in this point separating itself from all the rest of Christendom. To maintain their justification, they advance the following arguments: (1) That the word βαπτίζω means, literally, "to immerse," and nothing else; while its figura eburnea uses always include the idea of "burying" or "overwhelming;" (2) that the terms washing, purifying, bathing in baptism, so often mentioned in the Scripture, allude to this mode of water (3) that the places set fourth for this in the New Testament show that (4) that immersion only was the practice of the apostles, the first Christians, and the church in general for many ages, and that it was only laid aside from the love of novelty and the coldness of climate. These positions, they think, are so clear from Scripture and the history of the church that they stand in need of but little argument for their support. (5) Further, they also insist that all positive institutions depend entirely upon the will and declaration of the institution; and that, therefore, reasoning by analogy from previously abrogated rites is to be rejected, and the express command of Christ respecting baptism ought to be our rule. See IMMERSION.

2. The Christian Church generally, on the other hand, denies that immersion is essential to the ordinance of baptism, and admits any of the three modes, sprinkling, pouring, or immersion. The Greek Church requires trine immersion in its rubrics, but in Russia baptism is by immersion. The same is true in the New Testament; and, therefore, the Church of England was driven to use a middle point. The Roman ritual favors affusion thrice repeated, but admits also of immersion. In the "Office for the Public Baptism of Infants" in the Church of England it is directed that the "priest shall dip the child in the water if the sponsors shall certify him that the child may well endure it;" but "if they certify that the child is weak, it shall suffice to pour water upon it." In the "Office for the Private Baptism of Infants" it is directed that the baptism shall be by affusion, the infant in such cases being always certified to be weak. In the "Office for the Baptism of Adults," it is left altogether to the discretion of the minister to dip the person to be baptized in the water or to pour water upon him. The framers of the Office evidently, by the discretionary power left to the officiating minister, have decided that the mode in this respect is immaterial. The ritual of the Methodist Episcopal Church, in like manner, leaves the administration of baptism to the individual; but in the Protestant Churches the substantial question, therefore, between the Baptists and the Christian Church generally, is whether immersion is essential to baptism or not. The negative is maintained by the following arguments (besides others for which we have not space), viz.: (1) As to the meaning of βαπτίζω, it is allowed, on all hands, that it is (at least sometimes) applied to acts involving the process of immersion both by profane and sacred writers (see above). But the best lexicographers agree that this is not its exclusive meaning, and none but a daring controversialist would assert that it is. The Greek βαπτίζω, the verbal adjective of βαπτίζω, goes thoroughly, and its etymological meaning is to put into a drenched or imbued condition (Math. Quar. Rev. 1850, p. 406). In the New Testament it generally means to purify by the application of water. (See Beecher on Baptism, Boston, Oct. 1850, on the Syrian words for baptism.) "As the word βαπτίζω is used to express the various ablutions among the Jews, such as sprinkling, pouring, etc. (Heb. ix. 10), for the custom of washing before meals, and the washing of household furniture, pots, etc., it is evident from hence that it does not exclude the idea of pouring water over a person, whether by immersion or affusion, but only the thing done—that is, washing, or the application of water in some form or other. It nowhere signifies to dip, but in denoting a mode of, and in order to, washing or cleansing; and the mode or use is only the ceremonial part of a positive institute, just as in the Lord's Supper the time of day, the number and posture of the communicants, and the quantity and quality of the wine, are circumstances not accounted essential by any part of Christians. If in baptism there be an expressive emblem of the descending influence of the Spirit, pouring must be the mode of administration, for that is the spiritual term most commonly and properly used for the act of distribution (Matt. iii. 11; Mark i. 8, 10; Luke iii. 16, 22; John i. 33; Acts i, 5; ii. 38, 39; viii. 12, 17; xi. 15, 16). The term sprinkling, also, is made use of in reference to the act of purification (Isa. iii. 15; Ezek. xxxvi. 25; Heb. ix. 18, 14); and therefore cannot be inapplicable to baptism. Wherever water is channelled, or poured, then, as the word βαπτίζω is concerned, there is no foundation for the exclusive theory of the Baptists. (2) As for the fact that John baptized "in Jordan," it is enough to reply that to infer always a plunging of the whole body in water from this particle would, in many instances, be false and absurd. Indeed, if immersion were intended, the preposition should be εἰς and not ἐν. The same preposition, εἰς, is used when it is said they should be "baptized with fire," but few will assert that they should be plunged into it. The apostle, speaking of Christ, says he came not, εἰς, "by water only," but, ἐν, "by water and blood." Thereupon, if the same is true of baptism, it is only proper and propertly, for we know no good sense in which we could say he came in water. Jesus, it is said, came up out of the water, but this is no proof that he was immersed, as the Greek term ἁρπαξ properly signifies from; for instance, "Who hath warned you to flee from," not out of, the wrath to come. With many others that might be mentioned. Again, it is urged that Philip and the eunuch went down both into the water. To this it is answered that here also is no proof of immersion; for if the expression of their going down into the water necessarily includes dipping, then Philip was dipped as well as the eunuch. The preposition εἰς, translated into, often signifies no more than to or unto, see Matt. xxv. 24; Rom. x. 10; Acts xxviii. 14; Matt. iii. 11; xvii. 27; so that from none of these circumstances can it be proved that there was one person of all the baptized who went into the water ankle deep. As to the apostle's expression, "baptized with him in the Holy Ghost," it is no more than a figure of speech, the equivalent of saying that the imprecatory generality of the baptism, since it does not allude to a custom of dipping, any more than our baptismal crucifixion and death has any such reference. It is not the sign, but the thing signified, that is here alluded to. As Christ was buried and rose again to a heavenly life, so we by baptism signify that we are separated from sin, that we may live a new life of faith and love. (See above.) (3) It is urged further against immersion that it carries with it too much of the appearance of a burdensome rite for the Gospel dispensation; that it is too indecent for so solemn an ordinance; that it has a tendency to aggitate the spirits, often rendering the subject sick and faint, and unfit for the performance of the ordinances of religion, and, indeed, utterly incapable of them; that in many cases the immersion of the body would, in all probability, be instant death; that in other situations it would be impracticable for want of water: hence it cannot be considered as necessary to the ordinance of baptism, and therefore it is inapplicable to the case. It has been universally practised in the times of the New Testament, or in the earliest periods of the Christian Church; indeed, the allegation of the exclusiveness of this mode is far from being adequately supported by ancient testimony, while in many instances (e. g. that of the Philippians jailor), Acts xxvii. 32, this thing is decisively the most unlikely suppositions. See above (I-V).

IV. Subjects of Baptism.—The Christian churches generally baptize infants as well as adult believers, and this is believed to have been the practice of the
church from the apostolic age. The Roman and Lutheran churches teach that baptism admits children into the church and makes them members of the body of Christ. The Reformed churches, generally, teach that the children of believers are included in the covenant, and are therefore entitled to baptism. The Methodist Church holds that all infants are redeemed by Christ, but not by the church; therefore, they are not baptized, but are entitled to baptism, whenever they can receive the instruction and care of a Christian church or family.

(i.) As to the antiquity of infant baptism, it is admitted by Baptist writers themselves that it was practised in Tertullian's time (A.D. 200); but they insist that the infant baptism practised by the early churches was not that of infant baptism as it is practised by the church, but that of the private baptism of the apostles, which was given to the children of believers. The principal passages cited in the controversy are from Origen, Tertullian, Ireneus, and Justin Martyr.

1. Origen (A.D. 185-254) speaks in the most unequivocal terms of the baptism of infants, as the general practice of the church in his time, and as having been received from the apostles. His testimony is as follows: "According to the usage of the church, baptism is given even to infants; when, if there were nothing in infants which needed forgiveness and mercy, the grace of baptism would seem to be superfluous" (Homil. VIII in Levit. c. xii). Again: "Infants are liable to the same sin as adults. Of whose sins? Or, when they have sinned? Or, can there be any reason for the laver in their case, unless it be according to the sense which we have mentioned above, viz. that no one is free from pollution, though he has lived but one day upon earth? And because by baptism native pollution is taken away, therefore infants are baptized" (Homil. in Luc. xiv). Again: "For this was the cause that it was the church that received a tradition from the apostles (παρακαθιστών ἀποστόλων) to give baptism even to infants" (Comm. on Rom. lib. v, cap. 9). Neander (Ch. Hist., p. 514) deprecates this testimony, but without any real ground. On any ordinary subject it would be taken as decisive, at least as to the prevalence of infant baptism in Origen's time, and long before.

2. Tertullian (A.D. 160-240), in his treatise De Baptismo (c. 18), opposes infant baptism on the ground (1) "that it is too important; not even earthly goods are intrusted to infants;" (2) that "sponsors are imperilled thereby"; (3) that they finally "terrible, Tertullian adopted the superstitious idea that baptism was accompanied with the remission of all past sins, and that sins committed after baptism were peculiarly dangerous. He therefore advised that not merely infants, but young men and young women, and even young women who have been married, should postpone their baptism until the period of their physical and pastoral life should have passed. In short, he advised that, in all cases in which death was not likely to intervene, baptism be postponed until the subjects of it should have arrived at a period of life when they would be no longer in danger of being led astray by youthful lusts. And thus, for more than a century after the age of Tertullian, we find some of the most conspicuous converts to the Christian faith postponing baptism till the close of life. Further, if he could have said that infant baptism was "an innovation," he would; no argument was surer or weightier in that age; and he constantly appeals to it on other subjects. All attempts to invalidate this testimony have failed. If any fact in history is certain, it is that infant baptism was practised in Tertullian's time, and long before. For the Baptist view, however, on this point, see an able article in the Christian Review, xvi, 510. See also Bible Dictionary, Christ, 307.

3. Ireneus (c. A.D. 125-190) has the following passage (lib. ii, cap. 89): "Omnis venit per semetipsum sum salvare; omnes, inquam, qui per eum renuereuntur in Deum, infinites et parvulos et puseros," etc. i.e. "He came to save all by himself; all, I say, who, by him, are born again unto God, infants, and little chil-

dren, and youth," etc. All turns here on the meaning attached by Ireneus to the word renuere; and this is clear from a passage (lib. iii, c. 19) in which he speaks of the Gospel commission. "When," he says, "[Christ] gave this commission of regenerating to God [renuere], he said, 'Go, teach all nations, baptizing them, etc.' Neander (whose loose admissions as to the whole of the entire question are largely the cause of the Baptists' remarks of this passage) that it is difficult to conceive how the term regeneration can be employed in reference to this age (i.e. infancy), to denote anything else than baptism" (Ch. Hist., i, 314).

4. Justin Martyr, who wrote his "Apology" about A.D. 130, states that, as soon as the child was born, and was circumcised, in his time, "many persons of both sexes, some sixty and some seventy years old, who had been made disciples to Christ from their infancy" (οἱ ἰκαίων μοι πασὶ ημέρας τοῦ Ἱσραήλ), Apol. 2), and who must therefore have been baptized during the lifetime of some of the apostles. In his Trypko he says, "We are circu-

mcirculated by baptism, with our Christian circumcision." If ἰκαίων means from infancy, which is probable, but not absolutely certain, this passage is conclusive.

These citations seem clearly to carry back the prac-

tice of infant baptism to a date very near the apostles' time. If it were then "an innovation," we should have had the opinion of his time; but there is none. Up to the rise of the Anabaptists in the 16th century, the practice of infant baptism existed in the church without opposition, or with only here and there an occasional word of question.

(ii.) At the present day the Greek Church, the Ro-

man Church, and all Protestant churches (except the Baptists) hold to infant baptism. The united voice of the following grounds (among others), viz.: 1. If the practice of infant baptism prevailed at the early period above mentioned, and all history is silent as to the time of its introduction, and gives no intima-

tion of any excitement, controversy, or opposition to an innovation so remarkable as this must have been, had it been obstructed on the churches without aposto-

tical authority, we may fairly conclude, even were Scripture silent on the subject, that infant baptism has invariably prevailed in the church as a new Testament institution.

2. From the very nature of the case, the first sub-
jects of the baptism of Christ and his apostles were adults converted from Judaism or heathenism. But although there are no express examples in the New Testament of Christ and his apostles baptizing infants, there is no proof that they were excluded. Jesus Christ addressed little children as members of the church, it is not difficult to believe that such received his blessing, and yet were not to be members of the Greek church. If Christ received them, and would have us "receive" them, how can we keep them out of the visible church? Besides, if children were not to be baptized, it is reasonable to expect that they would have been expressly forbidden. As whole households were baptized, it is also probable there were children among them.

3. Infants are included in Christ's act of redemption, and are entitled thereby to the benefits and blessings of his church. Moreover, they are specifically embraced in the Gospel covenant. The covenant with Abraham, of which circumcision was given to his natural descendants. (3.) The promise of Canaan; and this included the higher promise of the eternal in-

heritance (Heb. xi, 9, 10). (4.) God would be "a God to Abraham and to his seed after him," a promise con-

nected with the highest spiritual blessing, and which


The ultimate authority for infant baptism in the bosom of a regular Christian community and under a sufficient guarantee of pious education—for only on these terms do we advocate it—lies in the universal import of Christ's person and work, which extends as far as humanity itself. Christ is not only able, but willing to save mankind and all classes, in all circumstances, of both sexes, and at all stages of life, and consequently to provide for all these the necessary means of grace (comp. Gal. iii, 28). A Christ able and willing to save none but adults would be no such Gospel as the present. In the significant parallel, Rom. v, 17, 18, the apostle declares the fact and the point that the reign of righteousness and life is, in its divine intent and intrinsic efficacy, fully as comprehensive as the reign of sin and doubt, to which children among the rest are subject—nay, far more comprehensive and availing; and that the blessing and gains by the second Adam far outweigh the curse and the loss by the first. When the Lord, after solemnly declaring that all power is given to him in heaven and earth, commands his apostles to make all nations disciples (μαθητεύειν) by baptism and instruction, there is not the least reason for limiting this to those of mature age. Or do nations consist only of men, and not of youth also, and children? According to Ps. cxvi, 1, 'all nations,' and according to Ps. cl, 6, 'every thing that hath breath,' should praise the Lord; and that these include babes and sucklings is explicitly told us in Ps. vii, 2, and Matt. xxi, 16. With this is closely connected the beautiful idea, already clearly brought out in Acts, the object of the Church, as of a people, is to have all the world taught and baptized. Eph. iv, 12. In Paul's field of labor—the idea that Jesus Christ became for children a child, for youth a youth, for men a man—and by thus entering into the various conditions and stages of our earthly existence, sanctified every period of life, infancy as well as manhood. The Baptist view robs the Saviour's infancy of its profound and cheering significance. —Schaff, Apost. Ch., § 143.

The Baptists reject infant baptism, and maintain that the ordinance is only to be administered to persons making a profession of faith in Christ. The arguments by which they seek to maintain this view are the following:

1. The commission of Christ to the disciples (Mark xvi, 15, 16) fixes instruction in the truths of the Gospel and belief in them as prerequisites to baptism.

2. The instances of baptism given in the N. T. are adduced as confirming this view. "Those baptized by John confessed their sins (Matt. iii, 6). The Lord Jesus commanded his disciples to ‘go and make disciples of all nations’ (Matt. xxviii, 19; Mark xvi, 16). At the day of Pentecost, they who gladly received the word were baptized, and they afterward continued steadfastly in the apostles' doctrine and fellowship (Acts ii, 41, 42). At Samaria, those who believed were baptized, both men and women (Acts viii, 12). At Corinth, those who opened their hearts to Philip's message (Philip vii, 12) avowed their faith (in reply to Philip's statement, if thou believest with all thine heart thou mayest), and went down into the water and was baptized (Acts viii, 38). Simon of Samaria, after he had seen the power of the Spirit, was baptized (Acts x, 32). Cornelius and his friends were baptized by Peter (Acts x, 47), and Lydia and her household by Philip (Acts xvi, 14-15). Lydia heard Paul and Silas, and was baptized (Acts xvi, 31). Lydia heard Paul and Silas; the Lord opened her heart, and she was baptized, and her household."
not to answer in their names, but to admonish and in-struct them, both before and after baptism. In many churches this office was chiefly imposed upon the deacon. The only persons excluded from this office by the ancient Church were catechumens, energeumens, heretics, and penitents; also persons not confirmed are excluded by some canon. Anci-ently one sponsor only was required for each person to be baptized, who was to be of the same sex as the latter. But in the case of infants the sex was indifferent. The origin of the pro-hibition of sponsors marrying within the forbidden degree of spiritual relationship appears to have been a law of Justinian, still extant in the Codex (lib. v, tit. 4, De Nuptiis, leg. xxvi), which forbade a godfather to marry his godson, and a godmother for whom he acted at baptism. The council in Trullo extended this prohibit-10n to the marrying of the mother of the baptized infant (can. 58); and it was subsequently carried to such an extent that the council of Trent (Sess. xxiv, De Reform. Matrimon. cap. ii) was compelled to relax it in some degree.—Bingham, xi, vii. See Sponsors.

VIII. Ceremonies, Places, and Times of Baptism.—1. In the earlier ages of the Church there were several peculiarities in the mode of baptism which have now fallen into disuse, except, perhaps, in the Roman Catho-lic and Greek churches. Among these usages were trine immersion (i.e. dipping three times, once at the name of each person in the Trisagion of Trullo, Const. Pres. xxvi), anointing with oil, giving milk and honey to the baptized person, etc. After the council of Nice, Christians added to baptism the ceremonies of exorcism and adjuration, to make evil spirits depart from the persons to be baptized. They made several signings with the cross, they used lighted candles, they gave salt to the baptized person to taste, and the priest touched his mouth and ears with epistle, and also blew and spat upon his face. At that time also baptized persons wore white garments till the Sunday following.

Three things were required of the catechumens imme-diately before their baptism: (1.) A solemn renunci-ation of the devil; (2.) A profession of faith in the words of some received creed; and (3.) An engagement to live a Christian life. The form of renun-ciation is given in the Const. Apost. lib. vii, cap. 41. 6. The time of administering the rite was subject to various changes; at first it was without limitation. Saint Ephraim and Whitmaundes were at the time of their baptism en-aged and sixty years, and Easter-aeve deemed the most sacred; afterward, Epiphany and the festivals of the apostles and martyrs were selected in addition. From the tenth century the observance of the stated seasons fell into disuse, and children were required to be bap-tized within a month of their birth (Bingham, Orig. Eccles. bk. xi, ch. vi; Coleman, Ancient Christianity, ch. xix). See IMPOSITION OF HANDS.

Until the time of Justin Martyr there appears to have been no fixed place for baptism, which was adminis-terated wherever it best suited; but in after times baptisteries were built near the churches, in which also they were trained up, and administered. Baptism was not permitted to be conferred in private houses without the bishop's express license, and persons so bap-tized could never be received into priest's orders (Council of Nicaea, can. 2). Such private bap-tisms were called npafla.niyarvari. Afterward the font appears to have been set up in the church porch, and the water was removed into the church itself. See BAPTISTER.

2. The following are the baptismal ceremonies of the Church of Rome, though not all of universal ob-li-gation: (1.) The child is held without the Church, to signify an actual exclusion from heaven, which is synony-mous with death. (2.) The child is not drowned three times in the face of the child, signifying thereby that the devil can be displaced only by the Spirit of God. (3.) The sign of the cross is made on the fore-head and bosom of the child. (4.) The priest, having exorcised the salt (to show that the devil, until God prevents, avails himself of every creature in order to injure the child), pours over the head of the child water, signifying by it that wisdom shall preserve him from corruption. (5.) The child is exorcised. (6.) The priest touches his mouth and ears with salvia, pronouncing the word Epiphka. (7.) The child is unclothed, signifying the laying aside the old man. (8.) He is washed with the water and oil of baptism. (9.) The priest washes the hands of the deacon. (10.) He is anointed with oil. (11.) The profession of faith is made. (12.) He is question-ed whether he will be baptized. (13.) The name of some saint is given to him, who shall be his example and protector. (14.) He is washed with the water; then with the oil. (15.) He receives the kiss of peace. (16.) He is anointed on the head, to show that by baptism he becomes a king and a priest. (17.) He receives the lighted taper, to mark that he has be-come a child of light. (18.) He is folded in the alb, to show his baptismal purity (Elliott, Delineation of Romanism, i, 94).

The practice of exorcising water for baptism is kept up in the Roman Church to this day. It exhibits a thoroughly pagan spirit. The following formula, taken from the Estudile Romana nun, is used at the ceremony of exorcising the water: "I exorcise thee, creature of the living God, Holy, holy, holy, Lord God + the holy; by God who, in the beginning, sepa-rated thee by a word from the dry land, whose Spirit over thee was borne, who from Paradise commanded thee to flow." Then follows the rubric: "Let him with his hand divide the water, and then pour some of it over the edge of the font toward the four quarters of the globe, and then proceed thus: I exorcise thee also by Jesus Christ his only Son, our Lord, who, in Cana of Galilee, changed thee by his wonderful power into wine; who walked upon thee on foot, and who was baptized in thee by John in Judea, etc., etc., etc., that thou mayest be made water holy, water blessed, water which washes away our filth, and cleanses our guilty stain. Thee therefore I command—every soul spirit—every phan-tasm—every lie—be thou eradicated, and put to flight from the creature of water; that, to those who are to be baptized in it, may it become a fountain of water springing up into life eternal, regenerating them to God the Father and the Son, by the Holy Ghost, in the name of the same our Lord Jesus Christ, who shall come again to judge the living and the dead, and the whole world by fire, Amen." Then follows a prayer, in which the priest supplicates the Almighty to send down the "ANGEL OF SACRIFICE" over the water thus prepared for the purpose of purification. Afterward the rubric directs that "he shall throw three times upon the water, in three different directions, according to a prescribed figure, \( \Psi \)." In the next place, he is to deposit the increase upon the center, and to increase the force. Afterward, pouring of the Oil of the Catechumens into the water after the form of a Cross, he says, with a loud voice, "In the name of the Father, and of the Son, and of the Holy Ghost +, Amen." Then follows another rubric: "Next, he pours in of the CHRIsm after the manner above mentioned, saying, Let this infusion of the Chriasm of our Lord Jesus Christ, and of the Holy Ghost, be the comforter, he baptizes in the name of the sacred Trinity, Amen." Again: "After-ward he takes the two vessels of the before-mentioned holy Oil and Chriasm, and in pouring from each in the form of a Cross, he says, Let this mixture of the Chriasm of Sanctification, of the Oil of Unction, and of the Wa-ter of baptism, be the comforter, he baptizes in the name of the Father +, of the Son +, and of the Holy Ghost +, Amen." Finally, the rubric again directs as follows: "Then the vessel being put aside, he mingleth with his right
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hand the holy Oil and the infused Chrium with the water, and sprinkles it all over the font. Then he wipeth his hand upon (what is termed) medulla passis; and if any one is to be baptized, he baptizeth him as above. But if there is no one to be baptized, he is forthwith to wash his hands, and the minister must be purified of the consecrated Oil of the Sacrament, and of the Son, and of the Holy Ghost. Ritual services are fixed in the Church of England, and the same (or nearly the same) are used in the Protestant Episcopal Church in America (see Prayer-book, Ministry of Baptism). The same forms, omitting the sign of the cross, and the parts which imply baptismal regeneration (ex spre) and the use of sponsors, is used in the Methodist Episcopal Church (Discipline, pt. iv, ch. 1). The Presbyterian Church prescribes no complete ritual, but gives certain rules in the Directory for Worship, ch. vii. The Reformed Dutch Church prescribes a simple and scriptural form (Constitution of R. D. Church, 1576) much of which may be adopted by any congregation. The Church admits sponsors, but they must be "in full communion with some Christian church (Constitution, pt. iv); and a form approaching to that of the Methodist Episcopal Church is given in the Provisional Liturgy of 1838, p. 204. The Lutheran Church prescribes forms of baptism (Liturgy, § 4), and admits sponsors, who may be the parents of the child. The sign of the cross is used in baptism in the Greek and Roman churches, and in the Church of England; it is optional in the Protestant Episcopal Church. See CROSS IN BAPTISM.

F. Works and Writings.—The literature of the subject is very ample. Besides the works cited in the course of this article, and the writers on systematic theology, see Baxter, Plain Proof of Infants' Church Membership (1666); Wall, History of Infant Baptism, with Gale's Reflections and Will's Defence, edited by Cotton (Oxford, 1836 and 1841, 4 vols. 8vo); Matthies, Baptismus Espositio Bibli.-Theol.-Dogmatica (Berlin, 1881, 8vo); Lange, Die Kindertaufe (Jena, 1884, 8vo); Walch, Historia Posdopatrischi (Jena, 1793); Williams, Antiposdopatrisch examined (1789, 2 vols. 12mo); Facts and Evidences on Baptism, by the editor of Calmet's Dictionary (London, 1812, 2 vols. 8vo; condensed into one volume by Trowbridge, 1808, 12mo., and 12mo. 1817); Trowbridge, Dissertations on Infant Baptism (Lond. 1815, 12mo.); Ewing, Essay on Baptism (Glasgow, 1828); Bradbury, Duty and Doctrine of Baptism (Lond. 1749, 8vo); Woods, Lectures on Infant Baptism (Andover, 1829, 12mo); Slicer, On Baptism (N. Y. 1841, 12mo); Warthlaw, Dissertations on Infant and Adult Baptism (1838, 12mo.); Neander, History of Doctrines, i, 229 sq.; Hoecher, Baptism, its Import and Modes (N. Y. 1849, 12mo); Cederidge, Works (N. Y. ed., v, 187); Hibbard, Christian Baptism, its Subjects, Mode, and Obligation (N. Y. 1845, 12mo); Höding, Sacrament der Taufe (Erlangen, 1846, 2 vols.); Rosser, Baptism, its Nature, Obligation, etc. (Richmond, 1865, 12mo); Gibson, The Fathers on Nature and Effects of Baptism (Lond. 1854); Cunningham, Reformers and Theology of Reformation, Essay v; Summers, On Baptism (Richmond, 1858, 12mo); Hall, Law of Baptism (N. Y. 1846, 12mo); Studies u. Kriftiken, 1861, p. 219; Litton, On the Church, 288 sq. Once there was a movement for the establishment of a coördinating body—see No. VII of the Tracts of the Presbyterian Board. On early history, doctrines, and usages, Coleman, Ancient Christianity, ch. xix; Schaff, Apological Church, § 142; Palmer, Origins Liturgica, ii, 166 sq.; Procter On Common Prayer, 361 sq.; Mosheim, Commentaries; Doctrinal History of the Church, 1, 168 sq.

On the Baptism side: Gala, Reply to Wall (bound in Cotton's edition of Wall); Booth, Apology for the Baptism (Works, vol. ii); Booth, Pedobaptism Examined (Lond. 1829, 3 vols. 8vo); Gill, Divine Right of Infant Baptism and other Essays (in "Collection of Sermons and Tracts," Lond. 1773, 2 vols. 4to); Hinton, History of Baptism (Phil. 1849, 12mo); Robinson, History of Baptism (Lond. 1796, 12mo); T. Smith, Arguments for Infant Baptism examined (Philadelphia, 1850, 12mo); Haynes, The Baptistic Denomination (N. Y. 1856, 12mo); Jewett On Baptism (Bapt. Pub. Soc.); Conant, Meaning and Use of Baptism (N. Y. 1860, 4to). On sacramental grace and regeneration by baptism, see Grace: Sacerdotal; Regeneration (Baptism).

BAPTISM, LAY, baptism administered by unordained persons. In ordinary practice, the Christian Church has always held that baptism should be performed by ordained ministers (see above, Ministers of Baptism). Nevertheless, in case of necessity, baptism can be performed by any competent person. This can be authorized by any competent minister, or performed according to Christ's order in Matt. xxviii, 19. It would be clearly wrong to assert that lay baptism is, under all circumstances, as regular as that by a minister; but it is also very difficult to decide that lay baptism is invalid where the services of a minister cannot be procured. The principle upon which this view of the case rests has been thus fairly stated by Hooker (Exod. I. 3, liii, 15): "The grace of baptism cometh by donation from God alone. That God hath committed the ministry of baptism unto special men, it is for order's sake in his church, and not to the exclusion of all others. But that authority might well be, and add force to the sacrament itself. That infants have right to the sacrament of baptism we all acknowledge. Charge them we cannot as guilty and wrongfull possessors of that whereunto they have right, by the manifest will of the donor, and are not parties unto any defect or disorder in the manner of receiving the same. And, if any such disorder be, we have sufficiently before declared that, 'delicium cum capitam semper ambulant, men's ownfaults are their own harms.' From this reasoning (which appears to be just), the inference is, that in the case of lay baptism, infants are not deprived of whatever benefits and privileges belong to that sacrament, it is administered by one alone responsible for the urgency of the circumstances under which he performs the rite. By the rubrics of the second and of the fifth of Edward VI it was ordered thus: "The pastors and curates shall often admonish the people, that without great cause and necessity they baptize not children at home in their houses; and when great need shall compel them so to do, that then they minister it in this fashion: First, let them that be present call upon God for his grace, and say the Lord's Prayer, if the time will suffer; and then one of them shall name the child and dip him in the water, or pour water upon him, saying these words: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." But in the revision of the Prayer-book after the Hampton Court Conference (1554), the rubrics were altered so as to exclude entirely this authority for lay baptism. Still, such baptism is not decided to be invalid. The Roman Catholic, Romanist, and Romanists, see Bingham, Orig. Exe. l. xvi, ch. i, § 4. On the practice of the Church of England with regard to lay baptism, see Bingham, Scholastical History of Lay Baptism (1712, 2 vols.), ch. iii, § 5, extracted in Henry, Compendium of Christian Antiquities, appendix, p. 544; Waterland, A Defence of the Old Baptism (Works, vol. x); Hagemann, History of Doctrines, § 137; Summers On Baptism, ch. iv. The Presbyte-
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rian Directory for Worship declares that "baptism is not to be unnecessarily delayed; nor to be administered, in any case, by any private person, but by a minister of Christ, to be the steward of the mysteries of God" (ch. vii. § 1). The Reformed Confessions, so far as they speak on this point, generally oppose lay baptism: see Conf. Helvet. ii. 20; Conf. Scotiae, xxii. Comp. also Calvin, Institutes, bk. iv, ch. xv. § 20.

BAPTISM FOR THE DEAD (ταφικὸς ἁρματικός. 1 Cor. xv, 29). This difficult passage has given rise to multitudinous expositions. Among them are the following (see also Am. Presb. Rev. Jan. 1865):

1. The Corinthians (according to Suicer), and after them the Marcionites and other heretics, practised a sort of vicarious baptism in the case of those who had died unbaptized: that is, they caused a relation or friend of the dead person to be baptized in his stead, in the belief that such baptism would operate to obtain the remission of the sins of the deceased in the other world (Chrysostom, Hom. xi in 1 Cor., and Tertullian contra Marcion, lib. v, cap. 10). The apostle then drew an argument from the heretical practice to prove his own doctrine.

2. Chrysostom, however, declares that Paul refers to the declaration made by each catechumen at his baptism, of his belief in the resurrection of the dead, meaning to say this: "If there is, in fact, no resurrection of the dead, why, then, art thou baptized for the dead?" (1 Cor. xv, 38). For, upon this interpretation would be to consider the ancient martyrs to be referred to, ever whose remains the churches were often built (probably, however, not as yet), in which such vows were taken.

3. Among the best interpretations is that of Spanheim (see Wolf, Gesch. in N. T. in loc.), which considers "the dead" to be martyrs and other believers, who, by firmness and cheerful hope of resurrection, have given in death a worthy example, by which others were also animated to receive baptism. Still, this meaning would be almost too briefly and enigmatically expressed, when no particular reason for it is known, while also the allusion to the exemplary death of many Christians could chiefly apply to the martyrs alone, of whom there were as yet none at Corinth. This interpretation, however, may perhaps also be improved if Christ be considered as prominently referred to among these deceased, by virtue of whose resurrection all his followers were raised. (1 Cor. xv, 20, 22.)

4. Olshausen's interpretation is of a rather doubtful character. The meaning of the passage he takes to be, that "all who are converted to the church are baptized for the good of the dead, as it requires a certain number (Rom. xi, 12-25), a 'fulness' of believers, before the resurrection can take place. Every one, therefore, who is baptized is for the good of believers collectively, and of those who have already died in the Lord." Olshausen is himself aware that the apostle could not have expected that such a difficult and remote idea, which he himself calls "a mystery," would be understood by his readers without a further explanation. But the interpretation of his commentator is that he therefore proposes an explanation, in which it is argued that the miseries and hardships Christians have to struggle against in this life can only be compensated by resurrection. Death causes, as it were, vacations in the full ranks of the believers, which are again filled up by ascents in the individual. "If they who are baptized in the place of the dead (i.e. they put up their place in the community) if there be no resurrection?"—Kitto, s. v.

5. None of these explanations, however, well suits the signification of ταφικὸς ἁρματικός, "for," i.e. in behalf of, on account of, i.e. at the same time, consistent in other respects. Dr. Trimmer (Priede, Phil. Theol. Gr. Text, p. 216) has proposed a slight emendation of the text that appears to obviate the difficulty almost entirely.

It consists simply in the following punctuation: "Else what shall they do which are baptized? [It is] for the dead, if the dead rise not at all," i.e. we are baptized merely in the name of (for the sake of, out of regard to) dead persons, namely, Christ and the prohers who testified of him. This interpretation renders No. 3 above more easy of adoption.

Treatises entitled De baptismo ταφικὸς ἁρματικός have been written by Schmidt (Argent, 1656), Calom (Vlethe, 1664), Teutsch (Reformed, 1803), Grade (Griyph, 1690), Brem, (1726), Müller (Lips, 1794), Reichmann (Vlethe, 1659), Schenck (France, 1667), Zschender (Cfr. a. v. 1706), Facius (Coll. 1729), Neumann (Jen. 1740), Nolling (Sus. 1784), Richter (Zwe. 1803), Heumann (Isem. 1710, Jen. 1740), Stercius (Jen. 1780).

BAPTISM OF THE DEAD, a superstition custom which anciently prevailed among the people in Africa of baptizing the dead. The third council of Carthage (canon vi) speaks of it as a matter of which ignorant Christians were fond, and forbids "to believe that the dead can be baptized." Gregory Nazianzen also observes that the same superstition opinion prevailed in the East, among whom it was believed to be hallowed by the special mention of Philastrius (De Har. cap. 2) as the general error of the Montanists or Cataphrygians, that they baptized men after death. The practice seems to be founded on a vain opinion that when men had neglected to receive baptism during their life, some compensation was made at death by receiving it after death. See Burton, Baptist Lectures, art. 78; Bingham, Orig. Ecc. bk. xi, ch. iv, § 8.

BAPTISM OF FIRE. The words of John the Baptist (Matt. iii. 11), "He that cometh after me shall baptize you with the Holy Ghost and with fire," have given occasion to various interpretations. Some of the fathers (e. g. Chrysostom) hold it to mean the everlasting fire of hell. Others of the fathers (as Chrysostom, Hom. 11 in Matt.) declare that by fire in this passage the Baptist means the Holy Spirit, who, as fire, should destroy the pollutions of sin in the regeneration conferred by holy baptism. Others again, as Hilary and Ambrose, as well as Origen, believe it to mean a purifying fire through which the faithful shall pass before entering Paradise, thus giving rise to the Roman doctrine of purgatory. Others think that it means the fire of tribulations and sorrows; others, the abundance of graces; others, the fire of penitence and mortification. (Isthm. Or. 629.) Some old heretics, as the Seleucians and Hermians, understood the passage literally, and maintained that material fire was necessary in the administration of baptism; but we are not told either how, or to what part of the body they applied it, or whether they obliged the baptized to pass through or over the flames. Valentinius rebaptized those who had received baptism out of his sect, and drew them through the fire; and Heraclion, who is cited by Clemens Alexandrinus, says that some applied a red-hot iron to the ears of the baptized, as if to impress on them some mark.

The simplest and most natural view is that the passage is not to be interpreted of any separate form of baptism from that "with the Holy Ghost;" but the expression "with fire" is epexegetical, or explanatory of the words "with the Holy Ghost." Such a mode of expression, in which the connecting particle and only introduces an amplification of the formula, is very common. The passage will therefore be, "He shall baptize you with the Holy Ghost, through the outward symbol of fire," viz. the "clenched tongues like as of fire" (Acts ii, 3). See PENTECOST; HOLY GHOST. It must be admitted, however, against this view, that "fire" elsewhere is the symbol of vengeance and destruction, and that in all the parallel passages it has this import (see Kuinöl in loc.). It would therefore be more appropriate to understand the fiery
baptism to be the temporal and eternal punishments to which the Jews were exposed, in contrast with the spiritual baptism offered as the alternative (comp. the context in Matt. and Luke; also the parallel passages in Acts). See FIRE.

Baptismal Formula (Matt. xxviii, 19). See BAPTISM; TRINITY; SACRAMENT.

Baptismal Regeneration. See BAPTISM; REGENERATION.

Baptist, JOHN THE. See JOHN (THE BAPTIST).

Baptist Denomination. See BAPTISTS.

Baptistery, a place or room set apart for performing baptism. We have no account in the New Testament of any such separated places. John and the disciples of our Lord Jesus Christ baptized in the Jordan. But baptism could be administered in other places (see Acts vii, 36, 37; xvi, 13-16). There was a public baptism of three thousand converts on the day of Pentecost (Acts ii, 41), but no account is given of the place. Examples also occur in the Acts of the Apostles of baptism in private houses. Passages in the writings of Justin Martyr, Clement, and Tertullian show that, during their time, there were no baptisteries. In later times the baptistery was one of the eudrom, or buildings distinct from the church itself, and consisted of the porch, where the person about to be baptized made the confession of faith, and an inner room, where the ceremony was performed. Thus it remained till the sixth century, when the baptistery was taken into the church porch, and afterward into the church itself. The ancient baptisteries were sometimes called ψυχαντήρια (illuminautoria), either because baptism was sometimes called ψυχαρίζω, illumination, or because they were places of illumination or light before or preceding baptism, where the catechumens were taught the first principles of the Christian faith. We occasionally meet with the word κοιλούμενος, or piscina (the font). The octagonal or circular form was adopted, surmounted with a dome, and the baptistery was situated at the entrance to the principal or western gate. These edifices are of considerable antiquity, since, once set up, was prepared for the ceremonial of the baptism of Clovis. It is not possible to decide at what period they began to be multiplied, and at length united to, or changed into parish churches; yet it appears that the alteration took place when stated seasons of baptism ceased, and the right of administration was devoted to all presbyters and deacons. The word baptistery is now applied also to the baptismal font.—Bingham, Orig. Eccles. bk. viii, ch. vii, § 1-4; Farrar, s. v.

Baptists, a name given to those Christian denominations which reject the validity of infant baptism, and hold that the ordinance of baptism can be administered only to those who have made a personal profession of faith in Christ. The Baptist churches also, in general, maintain that the entire immersion of the body is the only Scriptural mode of baptism; yet the Mononites, who are generally regarded as Baptists, use sprinkling. The name Baptist, as assumed by the Baptist denominations, of course implies that they alone maintain the Christian doctrine and practice of baptism; and in this sense their right to this denominative name is denied by all other Christian denominations, as well as by the similar claims of the Unitarians and (Roman) Catholics to their respective names. But, as established by usage, without having regard to its original signification, it is now generally adopted. The name Anabaptist is rejected by the Baptists as a term of reproach, because they protest against being identified with the Anabaptists of Munster, and also as incorrect, because most of their members receive the rite for the first time on their admission to a Baptist church.

1. History. 1. Before the Sixteenth Century.—All Baptists, of course, claim that the apostolic church was essentially Baptist, and that infant baptism is an innovation. But Baptist writers differ concerning the time of the introduction of infant baptism, and also as to the question whether it is possible to trace an uninterrupted succession of Baptist churches from the apostles' time down to the present. Some Baptist writers have this succession from the first: (History of Foreign Baptists, Lond. 1888), who gives, as the summing up of his researches, that "all Christian communities during the first three centuries were of the Baptist denomination in constitution and practice. In the middle of the third century the Novatian Baptists established separate and independent societies, which continued until the end of the sixth century, when these communities were succeeded by the Paterines, which continued to the Reformation (1517). The Oriental Baptist churches, with their successors, the Paulicians, continued in their purity until the tenth century, when they visited France, rescissating and extending the Christian profession in Langendreko, where they flourished till the crusading army scattered, or drowned in blood, one million of unoffending professors. The Baptists in Piedmont and Germany are exhibited as existing under different names down to the Reformation. These churches, with their genuine successors, the Mononites of Holland, are connected and chronologically detailed to the present." This view is, however, far from being shared by all Baptists. The leading Baptist Quarterly of America, The Christian Review (Jan. 1855, p. 29), remarks as follows: "We know of no assumption more arrogant, and more destitute of proper historic support, than that which claims to be able to trace the distinct and unbroken existence of a church substantially Baptist from the time of the apostles down to our own." Thus also Cutting (Historic Vindications, Boston, 1859, p. 14) remarks on such attempts: "I have little confidence in the results of any attempt of that kind which have met my notice, and I attach little value to inquiries pursued for the predetermined purpose of such demonstrations." The non-Baptist historians of the Christian Church almost unanimously assert that infant baptism was practised from the beginning of Christianity [see BAPTISM], and generally maintain that no organized body holding Baptist principles can be found after the period of the Anabaptists (q. v.), about 1520. See PAULICIANS; LOLLARDS; WALDENSEES. Soon after the Anabaptists, Menno (q. v.) renounced the doctrines of the Roman church, and organized (after 1560) a Baptist denomination, which spread widely, especially in Germany and Holland, and still exists. See Mennonites.

2. Great Britain.—Whether and to what extent Baptist principles were held in Great Britain before the sixteenth century is still a matter of historic controversy. In 1550 Henry VIII ordered sixteen Dutchmen to be put to death for being Anabaptists, and in 1558, 30 persons were exiled because they rejected infant baptism. The general pardon of 1560 excepted the Baptists. Elizabeth commanded all Anabaptists to depart out of the kingdom within 21 days. King James refused all concessions to Baptists, as well as to Nonconformists in general. At the beginning of the seventeenth century, under Charles I, Mr. Valentine, a Baptist minister among the Baptists, published a work against persecution, but it called forth a new proclamation against the Baptists and their books, and in 1611, another Baptist, Mr. Wightman, was burned. Cromwell protected the Baptists, but they were again persecuted by Mr. John Campbell, under Charles II. The Act of William III, 1689, recognised them as the third dissenting denomination. The first Baptist churches were Armenian; a Calvinistic Baptist church was established about 1658. In 1641 there were 7 Baptist congregations in London, and about 40 more in the country. Those who held Arminian views received the name General, those who held Calvinistic views,
the name *Particular* Baptists. Many General Bap-
tists adopted Ariasianism and Socinianism; and in 1770, the orthodox portion seceded, and formed what is known as the "New Connection of General Baptists." In 1772 a William Grant, a resident of New York, was one of the commissioners of the *Baptist Missionary Society*, an event of the utmost importance in the history of the Christian church in general, for from it dates the awakening of a new zeal in the European and American churches for the conversion of the pagan world. In 1774 the *Baptist Missionary Society* published its "Jubilee" that it had translated the Scriptures, wholly or in part, into forty-four languages or dialects of India, and printed, of the Scriptures alone, in foreign languages nearly half a million.

Among the earliest writers of the Baptist denomination in England were Edward Barker, Samuel Rich-
ardson, Christopher Blackwood, Hansard Knollys, Francis Cornwall, and in the latter half of the seven-
teenth century, Jeremiah Ives, John Tombs, John Norcott, Henry D'Anvers, Benjamin and Elias Keach, Edward Hutchison, Thomas Grantham, Nehemiah Cox, D.D., Thomas de Launne, and Dr. Russell Col-
by. The best known of the colonial American writers is John Bunyan. John Milton also is claimed by the Baptists, though not as a member of their de-
nomination, at least as a professor of their distinctive principles; for they say he "composed his two most elaborate, painstaking volumes to prove from the Scriptures the divinity and necessity of the distinguishing principles of Baptists." Among the Baptist writers in the early part of the eighteenth century were Samuel Ewen, John Brine, Benjamin Beddome, the three Stennetts (Joseph Stennett, Joseph Stennett, Jr., D.D., Samuel Stennett, D.D.), John Evans, L.L.D., J. H. Evans, Dr. Gales, the famous Dr. Gill, Joseph Barrow, William Zost, Caleb Evans, D.D., Abraham Booth, and Joseph Jenkins. Toward the close of the last and the beginning of the present century, the Baptist denomination had a large num-
ber of writers, among whom were William Jones, Thomas Llewellyn, William Richards, Robert Hall, John Foster, Andrew Fuller, Christopher Anderson, and Joseph Ivimey. The Rev. F. A. Cox (a Baptist writer) states (Encyc. Metrop.), however, that, "ill of late years, Baptist literature must be regarded as, on the whole, somewhat inferior." Cox enumerates among the great men of the English Baptists, "Gale and Car-
tridge for the accuracy of speech; Gill for Hebrew knowledge and rabbinical lore; Carey for the alertness of theological wisdom and controversial acuteness; Hughes for the union of elegant taste and public zeal in the formation of the Bible and Tract Societies; Foster for the reach and profundity of his mind; and Hall as the most chaste and beautiful of writers, and, per-
haps, the greatest of English preachers." More re-
cently, the Rev. C. H. Spurgeon acquired the reputation of being one of the most popular preachers of the nineteenth century. Sir Morton Peto has become a prominent member of the House of Commons. See Crowell, *Literature of American Baptists in Missionary Journeys* (p. 406).

3. United States.—The Baptist churches in the United States owe their origin to Roger Williams (q. v.), who, before his immersion, was an Episcopalian minister. He was persecuted for opposing the author-
ity of the state in ecclesiastical affairs and for principles which "tended to Anabaptism." In 1638 he came to Virginia, the land of liberty. In turn he was packed and imprisoned and hundreds were packed and imprisoned and others, who with him or organized a Baptist Church at Providence, Rhode Island. A few years before (1635), though unknown to Will-
liams, a Baptist preacher of England, Hansard Knoll-
ly, had settled in New Hampshire and taken charge of a plantation near Dover, but he resigned in 1639 and re-
turned to England. Williams obtained in 1644 a charter for the colony which he and his associates had founded in Rhode Island, with full and entire freedom of conscience. Rhode Island thus became the first Christian state which ever granted full religious lib-
erty. In the other British colonies the persecution against the Baptists continued. In 1662 the *Baptist Missionary Society* was organized in Massachusetts issued laws against them in 1644, imprisoned several Baptists in 1651, and banished others in 1669. In 1680 the doors of a Baptist meeting-house were nulled up. In New York laws were issued against them in 1692, in Virginia in 1694. With the begin-
ing of the American Revolution, the Baptists became more and more prominent. They were released from tithes in 1727 in Massachusetts, in 1729 in New Hampshire and Con-
necticut, but not before 1785 in Virginia. The spread of their principles was greatly hindered by these per-
secutions, especially in the South, where in 1776 they counted about 100 societies. After the Revolution they spread with extraordinary rapidity, especially in the South and South-west, and were inferior in this respect only to the Methodists. In 1817 a triennial general convention was organized, which, however, has since been discontinued. In 1845 the discussion of the slavery question caused alienation between the North-
ern and Southern Baptists. The Baptists, like the Pres-
byterian, in consequence of the failure of the Great Rebellion and the adoption of the constitutional amendment in 1865, led to efforts to reunite the societies of the North-
ern and Southern States. The Northern associations generally expressed a desire to co-operate again with their brethren in the South in the discharge of Christian labor, but they demanded from the Southern associations a profession of loyalty to the United States government, and they themselves deemed it necessary to repeat the testimony which, during the war, they had, at each annual meeting, borne against slavery. The Southern associations that met during the year 1865 were unanimous in continuing their former separate societies, and against fraternization with the Northern societies. They censured the American Baptist Home Missionary Society for proposing, with-
out consultation or co-operation with the churches, associations, conventions, or organized boards of the Southern States, to send missionaries to preach and raise churches within the bounds of the Southern associations. Some of the Southern associations, like that of Virginia, consequently advised the churches "to decline any co-operation or fellowship with any of the missionaries, ministers, or agents of the American Baptist Home Missionary Society." A number of the Baptists in the Southern States separated from the Southern associations, and either connected themselves with those of the North, or organized, with the co-operation of the Northern missionaries, independent associations. Divisions among the American Baptists commenced early to take place; see *Six-Principle Baptists; Seventh-day German Baptists; Anti-Mission Baptists; Free-will Baptists; Disciples; Church of God*. Some divisions have become extinct, as the Rogersens, organized in 1860 in Connecticut, and called after Jonathan Rogers. They observed the seventh day instead of Sunday, and believed in spiritual marriage. The Free or Open Communion Baptists, who were organized about 1810, united in 1841 with the Free-will Baptists. The Baptist literature of the United States begins in the seventeenth century with the pleas of Roger Williams and his companion, John Clarke, for religious liberty. The first English reprint of the New Testa-
ment were also made by the Wightmans, of Connecti-
cut (Valentine, Timothy, and John Gano), the two Abel Morgans, John Callender, and Benjamin Griffith. The first Baptist book on Systematic Theology was published in 1708 by the Rev. John Watts. About the middle of the eighteenth century, the Rev. Isaac Backus commenced his literary career. He was fol-
lowed by the Rev. Dr. Stillman, Rev. Morgan Edwards,
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Samuel Shepard, Rev. William Rogers, Rev. Richard Furman, and the eccentric John Leland. Fruitful authors at the beginning of the present century were Thomas Baldwin, D.D., Rev. Henry Holcombe, James Manning, D.D., Rev. Dr. Stanford, Rev. Dr. Mercer, Rev. A. Broadus, Rev. Jonathan Maxey, D.D., and Rev. William Stoughton, D.D. The literature of the last fifty years included the following works, from Crowell, Literature of the American Baptists during the last fifty years, in *Missionary Jubilee*, N. Y., 1865, p. 455-460: a list of the most important denominational works of Baptist authors, and of the most important contributions of Baptist authors to religious and civil science.

A. Denominational Literature.—a. Didactic.—Jesse Mercer, of Georgia (on Ordination; Church Authority; Lord's Supper); Andrew Broadus, Va. (Church Discipline); W. Crowell, Ill. (Church Members' Manual); Warham Walker, N. Y. (Church Discipline); E. Savage (Church Discipline); J. L. Reynolds (Church Order); Th. F. Curtis (Progress of Baptist Principles; Communion); Fr. Wayland (Principles and Practices of Baptist Churches); D. C. Haynes (The Baptist Denomination); E. T. Hiscox (Church Directory); W. Jewell, S. W. Lynd, Mill, R. Fuller, T. L. Davidson, N. M. Crawford, E. Turney, W. C. Duncan, M. G. Clark (Baptist Expositor); A. Arnold (Church History); J. L. Dagg (Church Order). b. Historical.—Benjamin (Hist. of Baptist, the standard American work); Duncan (Early Baptists); W. Gammell (American Baptist Missions); W. Hague (Baptist Church Transplanted from the Old to the New World); J. Newton Brown (Hist. of Baptist Publication Society; Baptist Martyrs; Simon Monno); F. Dennison (Baptists and Their Principles); S. S. Cutting (Provinces and Uses of Baptist History). c. Polemic (against other denominations).—S. Wilcox, D. Hascall, Th. Baldwin, G. Foote, J. T. Hinton, W. Hague, J. Richards, J. J. Woolsey, C. H. Hoakern, R. B. C. Howell, E. Turney, G. W. Anderson, J. T. Smith, T. G. Jones, S. Henderson, A. C. Dayton (the latter two specially against Methodism). d. Apologetic (in defence of Baptist principles).—Among those who wrote in defence of the Baptists respecting the Lord's Supper were T. Baldwin, J. Mercer, D. Sharp, Spencer C. Cone, A. Broadus, D. Merrill, G. F. Davis, H. J. Rippey. In years since, A. B. Taylor, W. Curtis, J. Knopp, A. N. Arnold, W. Crowell, H. Harvey, John L. Waller, A. Hovey, C. H. Pendleton, M. V. Kitz Miller, Willard Judd, James Pyper, J. M. C. Braeher, M. G. Clarke, J. Wheaton Smith. Among the writers defending the denominational view of Baptism are D. Merrill, H. Holcombe, Ira Chase, H. J. Rippey, Adoniram Judson, J. B. Crowell, Samuel B. Hague, T. G. Jones, Richard Fuller, J. Bates, J. Dowling. e. Hymnaebooks.—The principal writers of lyric poetry are S. F. Smith, D. Sayer, S. D. Phelps, S. P. Hill, H. S. Washburn, James D. Knowler, J. R. Scott, Miss M. A. Collier, Mill, L. H. Hill, J. N. Brown, R. Turner.

B. Contributions of Baptist Authors to Religious Literature.—a. Didactic.—Broadus (Hisit of the Bible); W. Collier (Gospel Treasury); H. Holcombe (Primitive Theology); J. Newton Brown (Encyclopedia of Religious Knowledge; Obligations of the Sabbath); Howard Malcom (Bible Dictionary; Extracts of Atome- means; The Wayland Day; Human Responsibility); W. R. Williams (The Lord's Prayer; Religious Progress); H. C. Fish (History of Pulpit Eloquence). b. Critical and Exegetical.—Ira Chase (Constitutions and Canons of the Apostles; Daniel); H. J. Ripley (Four Gospels; Acts; Romans); H. B. Havert (Bibliographical and Historical Books; Acts; Philo- lemon); A. C. Kendrick (Olahusen's Commentary); Th. C. Conant (Genesius's Hebrew Grammar; Job; the word בֵּשָׁן); Mrs. H. C. Conant (Neander's Commentaries); R. E. Patterson (Ephesians); J. T. Hinton (Daniel); A. Hovey (Mysteries of Christ); E. Hutchinsonson (Syriac Grammar); A. Sherwood (Notes on New Testament). c. Polemic.—Against Universalism, by E. Andrews, J. Tripp, J. Russell, W. C. Rider, R. R. Coon; against Roman Catholicism, by J. Dowling and R. Fuller. d. Historical.—Benedit (Hist. of all Reli- gions); J. O. Choules (Hist. of Missions); Mrs. II. C. Conant (Popular Hist. of the Bible).

4. CONCLUSION.—The incorporation of the Anabaptists, the Baptist principles were represented on the European continent almost exclusively by the Mennonites (q. v.). In 1884 a Baptist society was organized in Hamburg by Oncken, a native German, who was immersed in the Elbe in 1833 by Dr. Sears, since which time the society has spread to the rest of western Europe. In several states, as Sweden and Denmark, they met with cruel persecution, but in Hamburg they were recognized by the state in 1859. Besides the independent churches organized by them, Baptist doctrine, or at least the rejection of paedobap- tism, has found some adherents in several other church- es, e. g. some pastors in the Free Evangelical churches of France, in the Reformed State Church of France, and in the Free Apostolic Church, founded in 1856 in Norway. Among the missions established by the Baptists in Asia, Africa, and Australasia, those in India, especially those among the Kares in Burmah (q. v.), have been the most successful. The Kares, multitudes of the only country in the East, have numerous congregations, but is already the nucleus of a Christian nation.

II. DOCTRINES AND GOVERNMENT.—The Baptists have no standard Confession of Faith. As their churches are independent, each adopts its own articles of re- ligion. In England, as has been stated above, the "Old Connection" are chiefly Socinians; the "New Connection," evangelical Arminians; the "Particular Baptists," Calvinists of various shades. In the United States, the regular Baptists are for the most part Cal- vinists, perhaps of a stricter order than their British brethren. The Baptists generally form "Associations," which, however, exercise no jurisdiction over the churches. They recognize no higher church offi- cers than pastors and deacons. Elders are sometimes ordained as evangelists and missionaries. Between clergy and laity they recognize no other distinction but that of office.

The regular Baptists accept of no authority other than the Bible for their faith and practice, yet nearly all of the societies have a confession of faith in pamphlet form for distribution among its members. The following form, generally known as the "New Hampshire Confession of Faith," is perhaps in more general use among the societies in the North and East, while the "Philadelphia Confession of Faith" is that generally adopted in the South. We give both:

Confession of Faith of Regular Baptists (Northern).

1. The Scriptures.—We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction: that it has God for its author, salvation for its end, truth without any mixture of error; that it reveals the holy will of God; that it teaches us, and is sufficient for our complete edification, in all that is necessary to salvation. We believe the Holy Bible to be a com- plete canon of Christian doctrine, and to be a perfect rule of faith and practice, by virtue of which all men shall stand at the last judgment.

2. The True God.—We believe the Scriptures teach that there is one, only one, living and true God, an infinite, intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of heaven and earth; inconceivably glorious in holiness, and worthy of all possible honor, confidence, and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; the Holy Ghost, every divine perfection, and executing distinct but harmonious offices in the work of redemption.

3. The Full Man.—We believe the Scriptures teach that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from the estate of grace into that of sin; in consequence of which all mankind are now sinners, not by constraint, but by choice; being by nature utterly void of that holiness without which no man shall see the Lord, by the law of God his conscience is indicted to evil, and therefore under just condemnation to eternal ruin, without defence or excuse.
4. The Way of Salvation.—We believe the Scriptures teach that salvation is wholly obtained through the intercession of the mediator, Jesus Christ, by seeking the law by which we are saved, and by his death, made a full atonement for our sins; that, having risen from the dead, he is now enthroned in heaven; and that he is now present by his Spirit, and by his Spirit he is ever interceding with God for us, and that he is present with us in all the privations of this world, and in all the perfections of heaven, and by his presence he is so ordered as to be the comfort of the saints, and the strength of the people of God.

5. Civil Government.—We believe the Scriptures teach that civil government is of divine appointment, for the interest and good order of human society; that it is instituted by God for the peace and happiness of the people, and that it is to be used only for the purposes of maintaining the outward ordinances of God, the worship of God, and the support of the churches.

11. Righteous and Wicked.—We believe the Scriptures teach that there is a radical and essential difference between the righteous and the wicked, that all the promises of the gospel of Christ, concerning eternal life, are applicable only to those who believe on him, and that all the threatenings of the gospel are applicable only to those who reject him. This is the only true and sound interpretation of Scripture, and it is necessary for all those who are called to salvation, and for those who are called to judgment.

12. Sanctification.—We believe the Scriptures teach that sanctification is the process by which, according to the will of God, the believer is separated from the world, and consecrated to the work of God, and that it is progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer of the Spirit, and in the continual use of the appointed means—especially the word of God, self-examination, self-denial, watchfulness, and prayer.

13. A Church.—We believe the Scriptures teach that a church is a body of baptized believers, associated by covenant in the faith and fellowship of the Gospel, observing the ordinances of Christ, and governed by his laws. The church is the one true church, not various denominations, all of which are intended to be delivered from ungodliness and unrighteousness, to the obedience of Christ until the establishment of the visible church.

14. Baptism and the Lord's Supper.—We believe the Scriptures teach that baptism is the outward sign of the inward salvation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ, and governed by his laws. The church is the one true church, not various denominations, all of which are intended to be delivered from ungodliness and unrighteousness, to the obedience of Christ until the establishment of the visible church.

20. The God the Trinity.—The Lord our God is but one living and true God, infinite in being and perfection. In this divine and infinite being there are three persons, Father, Son, and Holy Ghost; of one substance, power, and eternity.

23. Confession of Faith of Baptist Churches (Southern).

1. Holy Scripture.—The holy Scriptures are the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience; the supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest.

2. The God the Trinity.—The Lord our God is but one living and true God, infinite in being and perfection. In this divine and infinite being there are three persons, Father, Son, and Holy Ghost; of one substance, power, and eternity.

2. The God the Trinity.—The Lord our God is but one living and true God, infinite in being and perfection. In this divine and infinite being there are three persons, Father, Son, and Holy Ghost; of one substance, power, and eternity.

3. The Fall of Man and Sin.—Although God created man in his image and in his likeness, yet through the sin of our first parents, man fell from his original state of innocency, and through the fall came into a state of sin and misery, which, by the interposition of the grace of God, and the sacrifice of Jesus Christ, may be escaped through faith in his atoning blood.
all becoming dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root, corrup-
ting all that is in them, have no power of escape from them by ordinary generation, being now conceived in
sin, and by nature children of wrath.
6. Christ the Mediator. — The Son of God, the second person of the Trinity, the eternal Son of the living God, the brightness
of the Father's glory, of one substance, and equal with him, who made the world, who upbodeth and governeth all things,
being himself a man, and the only Mediator between God and man.
7. Redemp tion. — The Lord Jesus by his perfect obedience and sacrifice of himself, which he, through the eternal Spirit,
once offered up unto God, hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto him.
8. Redemption. — From Christ hath obtained eternal redem-
thon doth certainly and effectually apply and communicate the same; making intercession for them; uniting them to himself by faith; bringing unto them, by the word, the mystery of salvation; persuading them to believe and be reconciled to God and governeth their hearts by his word and Spirit, and overcometh all their enmities by his love and power, wisdom, in such manner and ways as are most consonant to his nature and the nature of his people. He liveth for all of them, and with amazed admiration, and absolute grace, without any condition foreseen in them to procure it.
9. Corrupt Will. — Man, by his fall into a state of sin, hath wholly lost all will to any spiritual good accompanying salvation; so that a natural man, being altogether averse from that good, and not willing of itself, nor by his own strength to convert himself, or to prepare himself thereunto.
When God converts a sinner, and translateth him into a state of grace, he worketh in man by his Spirit and word under the power of the Holy Spirit and by his grace alone enables him freely to will and to do that which is spiritually good.
10. Justification. — Those whom God effectually calleth he also freely justifieth, accounting and accepting their persons as righteous; not for anything wrought in them or done by them, but for Christ's sake alone.
11. Adoption. — All those that are justified, God vouchsafeth, in and for the sake of his only Son, Jesus Christ, to make partakers of all the blessings of his grace, to be taken in the number, and enjoy the liberties and privileges of children of God.
12. Sanctification. — They who are united to Christ, effectu-
ately called and regenerate, having a new heart and a new spirit created in them, through the virtue of Christ's death and resurrection, are also to be renewed wholly and personally, through the same virtue, by his word and Spirit dwelling in them.
13. Spiritual Grace. — The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the power of the word.
14. Repentance. — Saving repentance is an evangelical grace, whereby a person, being by the Holy Spirit made sensible of the manifold evils of his soul and the insufficiency of all his works, and being convinced of guilt by faith in Christ, humbles himself for it, with godly sorrow, detestation of it, and self-abhorrence.
15. Good Works. — Good works, done in obedience to God's commandments, are the fruits and evidences of a true and liv-
ing faith.
16. Perseverance. — Those whom God hath accepted in the Beloved, effectually called and sanctified by his Spirit, shall certainly perseverance thereof unto the end, and be eternally saved.
17. Moral Law. — The moral law doth forever bind all, as well justified persons as others, to the obedience thereof, and the performance of the ten commandments; and by these men are judged, in it, but also in respect of the authority of God the Creator who gave it; neither doth Christ in the Gospel any wise discharge it, but much strengthens thereby this obligation.
18. The Sabbath. — God, by his word, in a positive, moral, and perpetual commandment, binding all men, in all ages, hath appointed one day in the week, the day called the Sabbath, to be kept holy unto him, which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and so after the resurrection of Christ, ended in the first day of the week, which he called the Lord's day.
19. The Lord's Supper. — The Lord Jesus Christ, as Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order, or government of the church is invested in a supreme and sovereign manner. In the execu-
tion of this power, the Lord Jesus calleth out of the world unto himself, through the ministry of his word, by his Spirit, those that are saved by grace, and by this means, minister and apply the same before him in all the ways of obedience, which he prescribeth to them in his word.
20. Churches. — A particular church gathered, and completely organized according to the mind of Christ, consists of officers and members: and the officers appointed by Christ to the church and set apart by the church are bishops, or elders, and deacons.
21. Ministers, their Duty and Support. — The work of pas-
tors being that of a holy ministry, it is necessary to the churches, in the ministry of the word, and prayer, with watch-
ing for their souls, as they that must give an account to him, it is incumbent upon all Christians to whom the states belong, not only to give them all due respect, but to communicate to them all the ends of the office, according to their ability.
22. Baptism. — Baptism is an ordinance of the New Testa-
ment, ordained by Jesus Christ to be unto the party baptized a sign of the things promised in the Old Testament and resurrection; of his being ingrafted into him; of remission of sins; and of his giving up unto God, through Jesus Christ, to live and walk in newness of life. Those who do actually judge the dispensation toward God, and obedience to our Lord Jesus Christ, are the only proper subjects of this ordinance. The outward element to be used in the performance thereof is to be immersed, in the name of the Father, and of the Son, and of the Holy Ghost.
23. Lord's Supper. — The Supper of the Lord Jesus was instituted by him, the same night wherein he was betrayed, to be observed in his churches unto the end of the world, for the remission of sins; especially strengthening for the sacrifice of himself in his death.
24. The Resurrection. — The bodies of men after death re-
turn to that state from whence they came, being by incor-
porating an immortal substance, immediately return to God who gave them being thereupon annointed with righteousness, being then made perfect in holiness, are received into paradise, and stand before Christ and behold the face of God, in light and glory, waiting for the full redemption of his hands and resurrection of the wicked are cast into hell, where they remain in torment and utter darkness, reserved to the judgment of the great day.
25. The Judgment. — God hath appointed a day wherein he will judge the world in righteousness, by Jesus Christ, to whom he hath given power and authority over all the works of creation, to judge the quick and the dead, and to put all in sub-
mission unto him. The souls of the righteous, being then made perfect in holiness, are received into paradise and stand before Christ and before God, who created them, and behold the face of God, in light and glory; and the souls of the wicked are cast into hell, where they remain in torment and utter darkness, reserved to the judgment of the great day.

The American Baptists differ also from the British in a more general adoption of "close communion." See COMMUNION.

111. American Baptists. — The American Baptists, 1. United States. — According to the Baptist Almanac for 1866, there were, in 1856, 592 associations, 12,702 churches, 7867 ordained ministers, and 1,040,808 members. Of the latter, 5244 were members in German and Dutch, 600 in Swedish, and 1400 in Welsh churches. The number of Baptist colleges in 1857 was 18. The Baptists have colleges at Providence, Rhode Island, which was founded in 1764. The next in age, Madison University, at Hamilton, New York, was founded in 1819. Fifteen were organized from 1855 to 1869. The oldest theological school was organized in connection with Madison University in 1820. The whole number in 1855 was 12. The Baptists, in 1856, published 28 weekly papers, 14 month-
lies, and 2 quarters — the Christian Review, at New York, and the Southern Review and Eclectic, at Nas-
ville, Tenn. Two of the monthlies were published in foreign languages — one in German, one in Welsh. During the Civil War (from 1860 to 1864) nearly all the Baptist colleges, and record belonging to the Southern Confederacy were suspended, but after the close of the war were gradually revived.
The general benevolent associations are (1.) American Baptist Missionary Union, established in 1814. The receipts in 1865 were $169,793. The Board has auditted in the following countries: 3 in Central Asia; 1 in North America, 2 in Europe, and 14 in South-eastern Asia. The Asiatic missions have 15 stations, and more than 400 out-stations. There are now connected with the missions, including those in this country and exclusive of Europe, 84 American laborers — 41 males and 43 females — together with over 500 native help-
ert, of whom about 50 are ordained. Of native labor-

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ers in Europe there are 200. According to incomplete returns, there are about 36,000 members. See Mis-

isons.

(7.) American Baptist Publication Society, estab-

lished in 1824. In 1865 its receipts amounted to
$158,954 93. Twenty-eight new publications were
issued during the year, making 99,997,150 pages 18mo.
The total number of pages printed since the society's
organization is about 531,000,000. The Register has a
circulation of over 108,000. Twenty-six colporteurs
were in commission, distributed in the different states
and in Sweden.

Connected with the American Baptist Publication
Society is the American Baptist Historical Society,
which was established in 1853.

(8.) American Baptist Home Mission Society, estab-

lished in 1832. Total receipts in 1865, $122,519. Mis-

sionaries and agents employed during the year, 296.

(9.) American and Foreign Bible Society. See Bi-

ble Societies.

(10.) American Baptist Free Mission Society, estab-

lished in 1848. Total receipts for the year 1865, $26,031.

(11.) Southern Baptist Convention, established in 1845. Its Foreign Mis-

sion Board is located at Richmond, Va., and reported
in 1855, receipts, $39,824 88; expenditures, $31,024 63.
The Domestic and Indian Mission Board is located at
Marion, Ala. Receipts, $47,698 27; expenditures,
$41,869 70. There have been under commission dur-

ing the last year 10 Baptists, 10 the Creek Indians, 10
among the Chocawas, and 6 among the Cherokees.
The Bible Board is located at Nashville, Tenn.

(12.) Southern Baptist Publication Society, estab-

lished in 1847. Receipts in 1858, $794 25; expendi-

tures, $9159 89. The amount of volumes issued by
the society from the first is 222,175, containing
82,775,666 pages.

2. Great Britain.—According to the English Baptist Manual for 1858, there were in Great Britain and Ire-

land 33 associations of Particular Baptists, 1917 church-

ers (of which 1123 were associated), 101,397 members,
137,524 pupils of Sunday-schools. The annual report of
the secretary of the Baptist Union in 1865 contained
the following statistical statements: “All the coun-
try and district associations in England but one were
now affiliated with the Union, and in all Great Britain
and Ireland but four. Twenty churches had joined the
Union during the year. The total number of churches
in 1863, was 1338; the number of Baptist churches in
the kingdom (England and Wales) being about 2400.
Returns had been ob-

ained from 1898 churches, and these showed a total of
198,295 members, or an excess of 22,063 over the
preceding year. In Scotland there were, in 1865, 97
Baptist churches, 95 ministers, and 6000 members.
In Ireland, 87 churches, 24 ministers, 950 members. The
Particular Baptists have 6 colleges: Bristol (founded
in 1770); Horton College, Bradford (1804); Regent's
Park, London (1810); Pontypool (1807); Haverford
West (1841); and Edinburgh. The first five had to-
goers, 933 pupils. The English Baptists have a college
at Nottingham (since 1758), with 693 students; the New
Connection of General Baptists a college at Leicester.
The religious and benevolent so-
icities are very numerous; the Baptist Year-book for
1869 mentions 17. The Baptist Missionary Society had
in 1865 an income of $26,516, and missions in India,
Ceylon, and the West Indies. In Africa the Baptists
Union strives to be a bond of union for the independent
Baptist churches and institutions throughout the
world, and to prepare an annual report on the state of
the denomination. The General Baptist Missionary
Society has a mission of its own in the Sandwich
Islands, and Baptist mission work obtains a mission in
India. (A complete list is also given in Schem's Ecclisiasical Year-book for 1859, p. 120.) According to the Baptist Year-book, the periodi-
Feet," which had produced no small excitement among
this denomination, was discussed, and it was agreed
that the churches of the denomination should be at full
liberty to retain the ordinance or not. It is now not
generally retained, nor even in denominations.

The ecclesiastical bodies among Free-will Baptists are,
the church, the quarterly meeting conference, the an-
nual meeting, and the general conference. The offi-
cers in the church are two—elders and deacons. Each
church elects its own pastor, and exercises discipline
over its members; but, as a church, it is accountable
to the yearly meeting, and the latter is accountable
to the quarterly meetings to which they belong,
and not to the churches over which they are pastors.
A council from the quarterly meeting or-
ganizes churches and ordains ministers. The quar-
terly meetings consist of ministers and such brethren
as the churches may select. The general conference
meets every three years, and consists of delegates
chosen from the annual conferences.

Confession of Faith.

1. The Scriptures.—The Holy Scriptures, embracing
the Old and New Testaments, were given by inspiration of
God, and constitute the Christian's perfect rule of faith and
practice.

2. God.—There is only one true and living God, who is a
spirit—eternal, omniscient, omnipotent, omnipresent, indepen-
dent, good, wise, just, and merciful; the creator, preserver, and
governor of the universe; the redeemer, sanctifier, and judge of
the world; the only proper object of divine worship. He exists in
three persons, orthodoxly called the Father, Son, and Holy
Ghost, which mode of existence is above the understanding
of finite men.

3. Christ.—The Son of God possesses all divine perfections,
which are proven from his title: true God, great, mighty,
God, over all, etc.; his attributes: eternal, unchangeable,
omnipotent, omnipresent, etc., and from his works. He is the only incarnation
of the Divine Being.

4. The Holy Spirit.—He has the attributes of God ascribed
to him, and is God, eternally possessed of the souls of men, and
is the third person in the Godhead.

5. Creation.—God created the world and all it contains
for his own pleasure and the enjoyment of his creatures; and the
angels, to glorify and obey him.

6. Man a Primitive State, and his Fall.—Our first parents
were created in the image of God, holy, and upright, and
free; but, by yielding to temptation, fell from that state, and
all their posterity with them, they then being in Adam's image;
and the whole human family became exposed to temporal and
eternal death.

7. The Atonement.—As sin cannot be pardoned without a
sacrifice, and the blood of beasts could never actually wash
away sin, Christ gave himself a sacrifice for the sins of the world,
that they might be forgiven, and the salvation of all possible believers. Through
the redemption of Christ man is placed on a second state of
trial; this second state so far differing from the first, that now
men are disposed to try the试验 of the living and dead Hands of
God, and will not regain the Image of God in holiness but
through the atonement by the operation of the Holy Spirit.
All who believe in the atonement are rendered
sure of eternal life. Through the provisions of the atonement
all are afloated to repent of their sins and yield to God; the
Gospel is a declaration of the spirit enlightens all, and men
are agents capable of choosing or refusing.

8. Regeneration is an instantaneous renovation of the soul
by the Spirit of God, whereby the soul is cleansed, believing
in and giving up all for Christ, receives new life, and becomes
a child of God. This change is produced by true conviction,
repentance, and persistent sorrow for sin. It is called in Scripture
being born again, born of the Spirit, passing from death unto
life. All who are justified with Christ are then justified with

9. Sanctification is a setting apart the soul and body for holy
service, an entire consecration of all our ransomed powers
and faculties to the service of God and his will.

10. perseverance, as the regenerate are placed in a state of trial
during life, their future obedience and final salvation
are thereby dependent or certain; it is, however, their duty
and privilege to be steadfast in the truth, to grow in grace,
persevere in holiness, and make their election sure.

1. The Church.—A Christian church is an assembly of
believers, both in Christ, and worship the true God
according to his word. In it is more generally taught
the whole body of real Christians throughout the world.
The church being the body of Christ, none, but the regenerate,
are obey the laws, the real members are re-
cived into a particular church on their giving evidence
of faith, covenanting to walk according to the Christian rule,
and believing the truth of the Gospel.

12. Baptism.—Baptism is an immersion of the candidate
in water, in the name of the Father, of the Son, and
of the Holy Ghost, and confers upon the candidate being one who gives
evidence of a change of heart.

13. Confirmation.—Confirmation is a solemn partaking of
the bread and wine, and acknowledgment of the death and suffer-

The denomination has a printing establishment at
Dover, N. H.; two colleges—Bates, at Lewiston, Me.,
with 400 students, and Hillsdale, Mich., with 500 stu-
dents; two theological seminaries, one in New Hamp-
ton, N. H., with 16 students, the other at Hillsdale,
Mich., with 21 students (1867). In 1866 the following
statistics were reported: Yearly meetings, 51; quar-
terly meetings, 147; ordained preachers, 1076; licensed
preachers, 104; churches, 1204; total membership,
52,238. The Foreign Missionary Society has a mis-
sion at Orissa, India (receipts for 1866, $12,165); they
have also a Home Miss. Society and an Education So-
ciety. In New Brunswick and Nova Scotia they have
about 4000 members, and a journal, the Religious In-

telligence, published at St. John's, N. B. See Stewart,
Concordia Seminary, and the New School of Redakciones
in the United States; Belcher, Religious Denominations;
Cox, The Baptists (in the Encyclopedia Metropolitana);
Schoen, Ecclesiastical Year-book for 1859; Free-will
Baptist Register.

BAPTISTS, GERMAN, a denomination of Ameri-
can Baptists who are commonly called Dunkers, who
call themselves Brethren. They originated at
Schwarzenau, in Germany, in 1708, but were driven
by persecution to America between 1719 and 1729.
They purposely neglect any record of their proceed-
ings, and are opposed to statistics, which they believe
to be dishonorable. They have an original church in
Pennsylvania, but are now most numerous in Ohio. In 1760,
a party of Universalists, led by one John Ham, sepa-
rated from the Dunkers, since which time there has
been no connection between them. The seceders are
to be found in Kentucky, Illinois, Missouri, and Iowa.
The whole denomination has been believed to hold Uni-
versalist views, but they have always protested against
the charge. With the Mennonites, they appeal to the
Confessions of Faith published in Holland two centu-
ries ago. They practise trine immersion, with laying
on of hands while the person is in the water. They
lay their candidate forward in the water instead of
laying him backward, as Dunkers do. They are divi-
sed into congregations or churches, and are either
are bishops (or ministers), elders, teachers, and de-
acons (or visiting brethren). They also have deacon-
esses—aged women, who are allowed to exercise their
gifts staidly. Bishops are chosen from the teachers,
after they have been fully tried and found faithful.
It is their duty to travel from one congregation to an-
other, to preach, to officiate at marriages and funerals,
to set in order whatever may be wanting, to be pre-
sent at love-feasts and communions, when a bishop is
to be ordained, when teachers or deacons are chosen
or elected, and when any officer is to be excommuni-
cated. An elder is the first or eldest chosen teacher
in a congregation, and it is his duty to appoint meetings,
to assist in excommunication, to exhort and pray, to baptize, to travel
occasionally, and, where no bishop is present, to perform
all the duties of the latter. Teachers are chosen by
vote. It is their duty to exhort and preach at any of their stated services, and, when so
ordained, to be a bishop or elder, to perform the ceremonies of matrimo-
y and of baptism. It is the duty of deacons to keep
a constant oversight of poor widows and their
children, and give them such aid from time to time as may
be necessary; to visit all the families in the congre-
gation once a year, and exhort, comfort, edify them, as well as to reconcile all offenses and
misunderstandings that may occur from time to
time.
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time; and, when necessary, to read the Scriptures, pray, and exhort at the regular meetings. An annual meeting is held about Whitsonnende, and attended by bishops and teachers, as well as by such other members as may be delegated by the congregations. A committee of five of the oldest bishops hears those cases which may be referred to them by the teachers and representatives from the congregations. Their decisions are published in English and German. In plainness of speech and dress they resemble the Societies. Baptists are not generally engaged in war, and seldom take interest for the money which they lend to their poorer brethren. The Baptist Almanac for 1860 estimates the number of their preachers at 200, of congregations at 150, of members at 8,000. The census of 1850 gives them only 62 church edifices, which indicates that a large number of their congregations worship in school-houses. See Belcher, Religious Denominations; Baptist Almanac for 1860. See Dunkers.

BAPTISTS, OLD-SCHOOL. A name assumed by those Baptists who, in the second half of the past century, opposed the formation of missionary societies, Sunday-schools, and similar institutions, which they considered to detract from the simplicity and solemnity of Christian worship. They sought to preserve the ordinances of the church from being corrupted by the introduction of foreign customs, and from being reduced to mere formalities. They wished the church to be a community of those who had been regenerate, and who had been associated in religious worship. They were also opposed to the use of instrumental music in the worship of God. The name was adopted in accordance with the wish of the majority of the members of the church, and was used in preference to the name of the New School. The name was adopted in 1823, and the church was called the Old School. The name was retained, and the church was called the Old School. The name was adopted in accordance with the wish of the majority of the members of the church, and was used in preference to the name of the New School. The name was adopted in 1823, and the church was called the Old School. The name was adopted in accordance with the wish of the majority of the members of the church, and was used in preference to the name of the New School. The name was adopted in 1823, and the church was called the Old School.

BAPTISTS, SEVENTH-DAY. A denomination of Baptists who keep the seventh day of the week instead of the first day of the week as Sabbath. In England they assumed, soon after the Reformation, the name of Sabbatarian; but in 1818 this term was rejected by the general conference in America, and the term Seventh-day Baptists adopted. They believe that the first day was not generally used in the Christian Church as Sabbath before the reign of Constantine. Traces of seventh-day keepers are found in the times of Gregory I, Gregory VII, and in the twelfth century in Lombardy. In Germany they appeared late in the fifteenth, and in England in the sixteenth century. In 1558, a work advising the observance of the Sabbath in England was published by one Nicholas Bound, D.D., and several of their members suffered imprisonment. They assumed a denominational organization in 1650, and counted at the end of the seventeenth century eleven churches, of which now only three remain. In America the first Seventh-day Baptists were connected with First-day Baptist churches. A separate organization was commenced in 1671. Yearly meetings commenced at the beginning of the eighteenth century, and a general conference was organized at the beginning of the nineteenth century, which held its meetings at first annually, later (since 1846) triennially. In 1840 they divided themselves into five associations (Eastern, Western, Central, Virginia, and Ohio). They have repeatedly taken action against slavery, and in favor of temperance and other reforms. A foreign missionary society was established in 1842, and supports missionaries in China and Palestine. Besides, they have a Tract and Publishing Society. The latter issues a weekly, monthly, and quarterly periodical. Their literary institutions are De Ruyster Institute and Alfred University, both in the State of New York, besides several smaller academies. The Baptist Almanac for 1860 gives the following statistics: 67 churches, 70 ministers, 7.150 converts, 7,500 members. See Belcher, Religious Denominations.

BAPTISTS, SEVENTH-DAY (GERMAN), a denomination of Baptists which arose by secession from the German Baptists (q. v.) or Dunkers. In 1725 Conrad Beisels published a tract against the celebration of the first day, and, when this created some disturbance in the society at Mill Creek, he, as a member, retired to a cell on the banks of the Co-calic, and lived there for some time unknown to the people he had left. When discovered, some other members of the society at Mill Creek settled around him, and in 1728 introduced the seventh day into public worship. In 1732 the colloquy was changed into a conventual one, and a monastical society was established in May, 1738. The establishment received the name Ephraim. The habit of Capuchins was adopted by both the brethren and the sisters, and monastic names given to all who entered the cloister. No monastic vows were taken, none was made, none had they any written covenant. The property which belonged to the society was common stock, yet none were obliged to give up any of their possessions. Celibacy they recommend as a virtue, but do not require it. Governor Penn, who visited them frequently, offered to them five thousand acres of land, but they refused it. At an early time they established a seminary, a Sabbath-school, and a printing-office, and greatly cultivated music. Branches of the society of Ephraim were established in 1756 in York county, and in 1768 in Bedford county. Their principal settlement at present is at Snowhill, near the Antietam Creek, in Franklin county, Pa. The congregations do not believe to exceed a few hundreds in numbers, and their ministers may be as many as ten or twelve. See Belcher, Religious Denominations; (Winetrenner) Hist. of Denom. in the U.S.

BAPTISTS, SIX-PRINCIPLE. The six principles which distinguish this section of Baptists from all others are those mentioned in the Epistle to the Hebrews vi, 1, 2, viz.: 1. Repentance from dead works; 2. Faith toward God; 3. The doctrine of baptism; 4. The laying on of hands; 5. The resurrection of the dead; 6. Eternal judgment. They distinguish four baptisms: 1. John's "baptizing with the baptism of repentance;" 2. The baptism of the Holy Ghost and with fire on the day of Pentecost; 8. The baptism of Christ's sufferings. But after the resurrection of Christ there is only one kind of baptism to remain, viz., 4. The baptism of the believers in Christ in the name of the Father, and of the Son, and of the Holy Ghost. Their rite of "laying on of hands" corresponds with the Episcopalian and Presbyterian "laying on of hands," the system on which they insist. They refuse communion as well as church-fellowship with churches who do not practise it. The Six-Principle Baptists are Armenians, holding to a general atonement. Their ministry generally has not been liberally educated nor adequately supported. They are almost confined to Rhode Island, out of which they have only a few congregations in Massachusetts, New York, and Pennsylvania. They originated as a separate organization in 1839, and at no period of their history counted more than 89 churches. In 1835 they formed two yearly conferences, the one in Rhode Island, the other in New York and Pennsylvania. The Baptist Almanac for 1860 gives the following statistics: 18 churches, 16 ordained ministers, 8,000 members. See (Winetrenner) History of Denominations in the U.S.; Belcher, Religious Denominations; Smith, Tables of Church History; American Baptist Almanac.

Baptism. See Baptism.

Bar (properly בָּרָא, ber' a·ch) chiefly occurs in the following senses: 1 that whereby a door is bolted and made fast (Neh. iii, 8); a narrow cross-board or rafter wherewith to fasten other boards (Exod. xxvi, 26); a rock in the sea (Deut. ii, 3); the bank or shore of the sea, which, as a bar, shuts up its waves in their own place (Job xxxviii, 10); strong fortifications and pow-
erful impediments are called bars, or bars of iron (Isa. xiv, 3; Amos i, 5). See Door.

Bar. See Corn.

Bar- (βαρ-), Heb. and Chald. "za, a son," a patronymic sign, as Bar-Jesus, Bar-Jona, etc. See Ben-

Barabba (Barabjia, for the Chald. barabja, son of Abb.), Simoniz, Nom. N. T. p. 88; a common name in the Talmud, Lightfoot, Hor. Heb. p. 489, a robber (Arapic, John xviii, 40) who had committed murder in an insurrection (Mark xv, 7; Luke xxii, 19) in Jerusalem, and was lying in prison at the time of the trial of Jesus before Pilate, A.D. 29. The procur-
rator, in his anxiety to save Jesus, proposed to release him to the people, in accordance with their demand that he should release one prisoner to them at the Pass-
over. As a rebel, he was subject to the punishment laid down by the Roman law for such political offences, while as a murderer he could not escape death even by the civil code of the Jews. But the latter were so bent on the death of Jesus that, of the two, they preferred pardoning this double criminal (Matt. xxvii, 16-26; Mark xv, 7-15; Luke xxiii, 18-25; John xviii, 40), who was set free (Acts iii, 14). There appears to have been a usage in Jerusalem, at the pas-
chal feast, for the governor to release to the people a prisoner whom they might particularly desire. This custom does not appear to have been ancient; it was probably derived either from the Syrians or from the Greeks and Romans, the former of whom had such a custom at their Themophoria, the latter at their Lec-
fasternia. Some think the policy of this provision was obviously to conciliate the favor of the Jews to-
ward the Roman government. See Passover.

Origen says that in many copies Barabba was also called Jesus (Ioseph Barajja, see the Darmst. Lex.
Bib., 1843, p. 530). The Armenian version has the same reading; "Who will you that I shall deliver unto you, Jesus Barabba, or Jesus that is called Christ?" Griesbach, in his Comment., considers this as an inter-
polation, while Fritzsche has adopted it in his text (so also Tischendorf in Matt. xxxvi, 16, 17, but not his last ed.). We can certainly conceive that a name afterward so sacred may have been turned out by the text by some bigoted transcriber. On the other hand, the contrast in ver. 20, "that they should ask Barab-
ba and destroy Jesus," seems fatal to its original poin-
t in the text. See Jesus.

Bar-acbel (Heb. Barakel), I, who God has blessed; Sept. Baparaxh, the father of Elihu the Buzite, one of Job's three "friends" (Job xxxii, 2, 6). B.C. prob. ante 3000.

Barachiah (same name as Beraiah; Sept. Bapoia, the father of the prophet Zechariah (Zech.
I, 1, 7). B.C. ante 500.

Baraciah (same name as Beraiah; Sept. Bapoia, the father of the prophet Zechariah (Zech.
I, 1, 7). B.C. ante 500.

Barachiah (same name as Beraiah; Sept. Bapoia, the father of Zechariah (Zacharias) mentioned in Matt. xxiii, 36, as having been murdered by the Jews. See Zechariah.

Baradonus, Jacobus. See Jacobites.

Barah. See Beth-barah.

Barak (Heb. Barak, "lighting," Sept. and N. T. Baq, Joseph. Ant. v, 5, 2, Baqaros; comp. the family name of Hannibal, Barea, "lightning of war"), son of Abinoam of Kedesh-naphtali, a Galilean city of refuge in the tribe of Naphtali (Judg. iv, 6; comp. Josh. xxxii, 32); he was summoned by the prophetess Deborah to take the field against the hostile army of the Canaanitish king Jabin (q. v.), commanded by Sisera (q. v.), with 10,000 men from the tribes of Naphtali and Zebulon, and to encamp on Mount Tabor, probably because the 900 chariots of Iron would be in the way. The Chaldean army of England, whose force comprises all the British Windward Is-
lands, and had, in 1859, 88 clergyman, including two

Bidding, on condition that she would go with him, which she readily promised. At a signal given by the prophetess, the little army, seizing the opportunity of a providential storm (Joseph. Ant. v, 4) and a wind that blew the camp of the enemy bodily raised down the hill, and utterly routed the unwieldy host of the Canaanites in the plain of Jezreel (Esraelon), "the battle-field of Palestine." From the prominent mention of Taanach (Judg. v, 19, "sandy soil") and of the river Kishon, it is most likely that the victory was partly due to the suddenly swollen waves of that im-
petuous torrent, particularly its western branch called Megiddo. The victory was decisive, Haroeth taken (Judg. iv, 16), Sisera murdered, and Jabin ruined. A peace of forty years ensued, and the next danger came from a different quarter. The victors composed a splendid epiphanic ode in commemoration of their de-
liberative (Judg. v). See Deborah. Barak's faith is commended among the other worthies of the Old Test. in Heb. xi, 32. See also Bene-barak.

From the incidental data apparently given in Judg. v, 6, some have regarded Barak as a contemporary of Shamgar. If so, he could not have been so late as 1270 B.C., 78 years after the departure of the Israelites. Lord A. H. Sayce supposes the narrative to be a repeti-
tion of Josh. xi, 1-12; (Genealogies, p. 228 sq.). A great deal may be said for this view: the names Jabin and Hazor; the mention of subordinate kings (Judg. v, 19; comp. Josh. ii, 2 sq.); the general locality of the battle; the prominence of chariots in both narratives, and especially in the name Minrahitim: min, which seems to mean "burning by the waters," as in the margin of the A. V., and not "the flow of waters." Many chronological difficulties are also thus removed; but it is fair to add, that in Stanley's opinion (Palest. p. 592 note), there are geographical difficulties in the way (see also p. 647). Thomas Long and Book, ii, 141 sq. There appears, therefore, on the whole, no good reason for departing from the regular order of the judges, which places his rule B.C. 1400-
1389. —Kitto, s. v.; Smith, s. v. See Judges.

Baratier, John Philip, an eminent boy-scholar, was born January 19th, 1721, at Schwebach, in An-
spaach. His father, Francis, was pastor of the French Protestant church in Schwebach, and gave his son careful instruction from infancy. At the age of 11 he could speak Latin, French, and German, and at seven he knew by heart the Psalms i. Hebrew. In his tenth year he composed a Hebrew Dictionary of rare words, and in his thirteenth he translated the Itinerary of Benjamin of Tudela (Anst. 1734, 2 vols. 8vo). He afterward applied himself to ecclesiastical studies, the fathers, and theology, and answered a Unitarian work which Crellius published (under the name of Artemo-
nius) in a book entitled Adversaria Mortuorum (Nuremb. 1735). In 1735, on his way to Berlin, he passed through Halla, where he was made M.A.; upon which occasion he composed, impromptu, fourteen times in the essence of the orators, and on the following day de-
fended them for three hours before a public audience with entire success. At Berlin he was received with honor by the king, and was enrolled among the members of the Royal Society. At the king's request he established himself at Halla to study law, and died there October 4th, 1740, being only nine years of age. He also published Dequisitio Chronologica de Succeisione antiquissima Rom. Pontificum (Utrecht, 1740, 4to), and some other works. His life, by Formey, was published at Halla, 1741 (2 ed. Frankfort, 1755).—Bun.-Cree. iii, 222; Landon, Ecc. Dict. s. v.

Barbadoes, one of the Windward group of the West India Islands, which in 1860 had a population of 128,864 inhabitants, seven eighths of whom are blacks. It is the seat of government and the capital of the island of Barbados, whose diocese comprises all the British Windward Is-
lands, and had, in 1859, 88 clergyman, including two
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archdeacona. There are many well-endowed public
schools, among which Codrington College has a rev-

See WEST INDIA.

Barbara, Sr., whose day is observed in the Greek
and Roman churches December 4th, is said to have
suffered martyrdom at Helicopolis, Egypt, under Ga-
lerius, A.D. 306 (Assemani, Bibl. Orient. i, 63). An-
other account makes the place Nicomedea, the time A.
282. In 311 after her conversion she ex-
ported her father to be converted, but he accused her
and put her to death with torture.—A. Butler, Lives of
Saints, Dec. 4.

Barbarian (βαρβάρος), a term used in the New
Testament, as in classical writers, to denote other
nations of the earth in distinction from the Greeks (Serv.
av. Virg. En. ii, 504). "I am debtor both to the
Greeks and Barbarians" (Rom. i, 14). (Comp. Plato
Polit. p. 260; Erat. p. 388; Theod. p. 175; Pliny,
xxix. 7; Aristot. De Celo, i, 8; Polyb. v, 33, 5.) In Colos-
seans iii, 11, "Greek nor Jew—Barbarian, Scythian"—βαρ-
βάρος seems to refer to those nations of the Roman
empire who did not speak Greek, and ἐξ ἔθεως to nations
not understanding Roman. In 1 Cor. xiv, 11, the term
is applied to a difference of language: "If I know
not the meaning of the voice, I shall be unto him
that speaketh a barbarian, and he that speaketh
shall be a barbarian unto me." Thus Ovid, "Barba-
rus hic ego sum, quia non intelligor ulli" (Trist. v, 10,
37). In Acts xxviii, the inhabitants of Malta are
called βαρβάρως, because they were originally a Car-
thaginian colony, and chiefly spoke the Punic lan-
guage. In the Sept. βαρβάρος is used for the Hebrew
דָּגָּד, קָזִּז, "a people of strange language" (Psa.
cxiv, 1); Chaldee קַזְזֵי. In the rabbinical writers the
same Heb. word is applied to foreigners in distinction
from the Jews; and in the Jerusalem Talmud it is ex-
plained as meaning the Greek language; Rabbi Solo-
mon remarks that whatever is not in the holy tongue
is called by this term (Buxtorf, Lex. Talm. s. v.). Ac-
cording to Herodotus, the Egyptians called all men
barbarians who did not speak the same language as
themselves (ii, 158). Clement of Alexandria uses it
respecting the Egyptians and other nations, even when
speaking of their progress in civilization, as in his
Stromata, v, 26. The barbarians at his arrival in
inventors not only of philosophy, but likewise of almost
every art. The Egyptians, and, in like manner, the
Chaldeans, first introduced among men the knowledge
of astrology." In a singular passage of Justin Mar-
tyris' first Apology the term is applied to Abraham
and other distinguished Hebrews: "We have learned and
whether in the same sense (Thucyd. i, 5). The word
appears to have acquired a reproachful sense during
the wars with the Persians; their country was called
ἀρβαρος (αρβαρος) (Demosth. Philipp. iii). In 1 Cor.
v, 18, 1 Tim. iii, 7, we have "those outside" (οἱ ἐξω),
and Matt. vi, 32, "the nations" (ὁι ἀνθρώποι), used He-
bristically for "the Gentiles" (τοιούτους, ἔν πάντι,
in very much the same sort of sense as that of ἀρβαρος),
to distinguish all other nations from the Jews; and in
the Talmudists we find Palestine opposed to "the
lands" (τῆς Φυλλᾶς), just as Greece was to Barbaria or αρβαρος (comp. Cic. Fin. ii, 15; Lightfoot, Cassius
Chorograph. ad init.). And yet it completely was the term
ἀρβαρος accepted, that even Josephus (Ant. xi, 7, 1;
xiv, 10, 1; xxvi, 6, 8; War, intro.; Apion, i, 11 and
22) and Philo (Ipp. i, 29) scruple to little to reckon
the Jews among them as the early Romans did to ap-
ply the term to themselves ("Demophilus scripsit, Marcus verit barbara"), Plaut. Amul. pro. 10). Very
naturally, the word, after a time, began to involve no-
tions of cruelty and contempt (βαρβαρος βαρβαρος, 2
Marc. iv, 28; xv, 2, etc.), and then the Romans ex-
ccepted themselves from the scope of its meaning (Cic.
de Rep. i, 37, § 68). Afterward only the savage na-
tions were called barbarians, though the Greek Con-
stantinopolitans called the Romans "barbarians" to
the very last (Gibbon, ii, 533, ed. Smith). See Iken,
De Scythea et Barbaria, in the Biblioth. Brem. i,
v, 767 sq.; Kypf, Observ. ii, 162; Schleusner, Thea-
Phil. i, 50; Doughtei Analec. ii, 100 sq.; Rauth, Ubw.
Sinn u. Gebrauch des Wortes Barbar (Nurnb., 1814).
—Bulloz, s. v.; Winzer, i, 337. See HELLENISM.

Barbela, one of the chief female sons of the Gnos-
tics, especially of the Nicolaites and the Borborians,
the mother of every thing living. She lived with the
father of the universe and with Christ in the eighth
heaven. Hence the surname Barbellites, which was
given to the Gnostics. See GNOSTICISM.

Barber (בָּזרָר), gollab. "Son of man, take theo
a sharp knife, take thee a barber's razor, and cause it to
pass upon thine head and upon thy beard" (Ezek. v,
1). Shaving the head was customary among the Jews
as an act of mourning. See GRIEF. Sometimes, for
the same reason, the hair of the beard was also shaven.
—Blau, ed., xxvii, 10, as was done by Ezra on his arrival
at Jerusalem on finding that the Hebrews had intermixed
with the nations among them, and plunged into all
their idolatries (Ezra ix, 3). See HAIR. The opera-
tion of shaving the head was probably performed much
in the same manner as is now usual in the East. The
operator rubs the head gently and comfortably with

Modern Egyptian Barber.
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his hand moistened with water. This he does for a considerable time; and he afterward applies the razor (q.v.), shaving from the top of the head downward.


Barbets, a name given to the Varulia of the moderns, as a monymont from the fact of their ministers being styled Barbed, or elders. See VAUDENS.

Barburin. See Fowl.

Barcelona, one of the chief cities of Spain, and see of a Roman Catholic archbishop. Councils were held there in 540, 599, 906, 1054, and 1068. They passed canons respecting church discipline and church property, and the last, in particular, proposed the substitution of the Roman for the Gothic rite.

Bar-cephna, Moses, a Jacobite bishop and author, who early in life entered the convent of Sergius, on the island of Cappadocia, and rose to the episcopal order under the name of Severus, and is sometimes called bishop of Beth-Ceno, sometimes of Bethraman. He is said to have died in 913. He composed a "Commentary on Paradise" in Syriac, which was translated into Latin by And. Masius, and printed at Antwerp in 1662 in the Bibliotheca Varia, and in the Critica Sacra. This work is divided into three parts. Part I inquires whether there was both a terrestrial and a spiritual paradise, and concludes that there was but one. Part II gives the mystic signification of all the passages of Holy Scripture relating to the terrestrial paradise. Part III answers the objection of heretics, e.g., that of Simon Magnus, who accused the Almighty of the want of power to preserve Adam from the fall.—Clarke, Sacred Literature, ii. 655.

Barckhausen, Conrad Heinrich, a German theologian of the 18th century. He was professor, and later rector of one of the Berlin colleges. He had with his colleague Volckmann an animated controversy on the subject of divine grace, Volckmann advocating universal grace, and Barckhausen maintaining particularism. The title of the work of Barckhausen, which he published under the name of Pacificus Verinus, is Amica Colloatio doctrinae de gratia quam vera reformata confecit ecclesiae, cum doctrinae quam Volckmannus publicavit... fecit (Furt, 1714). The controversy was joined in St. Petersburg. Both sides in this controversy, and Barckhausen himself is said to be the author of another work on the subject, published in the German language (Abgebildete Ehr- und Lehr-Rettung der Reformierten Kirchen [1714]). In 1719, a royal edict of King Friedrich Wilhelm I imposed silence upon both parties.—Herzog, Suppl., i. 167.

Barclay, Barkley, or De Barkly, Alexander, a poet and prose writer, born toward the end of the 16th century, but whether English or Scotch by birth is uncertain. He was certainly at Oriel College, Oxford, about 1495, and, after finishing his studies, he travelled in Holland, Germany, Italy, and France, and studied the languages and literature of those countries. Returning to England, he became one of the priests or prebendaries of the college of St. Mary Ottery, Devonshire, and was afterward a monk of the Benedictine monastery of Ely, where he continued till the suppression of the monastery in 1539. In 1546 he obtained the vicarage of Great Barrow and that of Wokey. On 9th April, 1559, he fled to Ely to avoid the horrors of Allhallows, but died in June of that year at Croydon. His character as a priest is dubious, but of his merit as a writer there is no dispute. If there were no other proof of it than his famous Ship of Fools, partly a translation and partly an imitation from the German of Sebastian Brandt, the old title being The Ship of Fools of the World (London, 1695).—New Gen. Biog. Dict., ii. 47; Allibone, Dictionary of Authors, s.v.

Barclay, Henry, D.D., was born in 1714, and graduated at Yale in 1724, serving for some years as missionary among the Mohawks. He went to England in 1737 to be ordained, and on his return assumed the charge of the Protestant Episcopal Church at Albany. In 1746 he became rector of Trinity Church, New York, which position he held till his death; and the degree of D.D. was made D.D. by the University of Oxford in 1760. Dr. Barclay was zealous and indefatigable, his disposition engaging, and his life most exemplary.—Sprague, Annals, v. 91.

Barclay, John, was born at Pont-l'Mousson, in Lorraine, where his father, William Barclay (q.v.), was law professor, in 1662. He studied at the college of the Jesuits there, and the brethren, observing his genius, attempted to draw him into their order. This offended his father, who left the college with his son in 1683 and returned to England. He wrote verses in praise of King James, and would doubtless have succeeded at court had he not been a Romanist. His works were repressed by the Banished Act (in several English and many French editions since), which had an immense popularity, and was translated into various languages. We mention him here for the following works: Series pastorali diecinis patriardici, etc. (A History of the Gunpowder Plot, Amst. 1605, 12mo); Petus, etc. (a defense of his work against Bellarmine; Paris, 1611, 4to); Parmenta auctri accepsit hujus temporis (Rome, 1617, 12mo; an appeal to Protestants in favor of Romanism). He died at Rome, Aug. 12, 1621.—New Gen. Biog. Dictionary, ii. 49; Allibone, Dictionary of Authors, i., 117.

Barclay, John, founder of the "Bereans" (q.v.), was born at Muthill, Perthshire, Scotland, in 1734, and studied at the University of St. Andrews, where he graduated A.M. in 1759; he was licensed by the presbytery of Auchterarder, and became assistant minister of Errol, and in 1763 assistant minister of Fettercairn in Forfarshire. Here he began to act the religious leader, and attracted crowds of hearers by his novels of doctrine. In 1766 he published a Paraphrase of the Book of Psalms, with a dissertation on interpretation, which was censured by the presbytery. On the death of the clergyman to whom he was assistant in 1773, the presbytery refused him the necessary testimonials for accepting a benefice elsewhere, and then he left the Church of Scotland, and became the leader of the sect called Bar- reans, or Allocauts. His account of their religious system was preached for some time in Edinburgh, and subsequently in London and Bristol. In London he kept open a debating society, where he supported his doctrines against all impugners. He died on the 29th of July, 1798.—Penney Cyclopaedia, s.v. See Bereans.

Barclay, Robert, of Ury, the eminent Quaker, was the son of Colonel David Barclay, and was born at Gordonstone, Morayshire, Scotland, December 23, 1648. His elementary education over, he was sent to the Scotch college at Paris, where his uncle was rector, and there he imbued a strong predilection for Romanism. His uncle offered to make him a heir if he would stay in France and enter the Roman Church; but, though his quakers' formation had been impressed by the splendid services of the church, he refused, and returned to England in 1664. It is said that even at this time (when he was only sixteen) he was an excellent scholar, and could speak in the Latin language with wonderful fluency and correctness. His father joined the Quakers, and his example was soon followed by his son, who thenceforward became an indefatigable propagator of their opinions both at home and in Holland. He gives an account of his change, in substance, as follows (in his Treatise on Universal Love), viz.: that "his first ed-
ocation fall among the strictest sort of Calvinists, those of his country 'surpassing in the heat of zeal now to the meanest of the other sects, as if they had never been introduced into the world; but all the other so-called reformed churches; that shortly afterward, his transition to France had thrown him among the opposite 'sect of pepists, whom, after a time, he found to be no less deficient in charity than the other; and that consequently he had refrained from joining any, though he had listened to several. The ultimate effect of this was to liberalize his mind by convincing him of the folly and wickedness of religious strife. In both Calvinists and Catholics he found an absence of 'the principles of love, 'a strictness of doctrine,' and a 'practice of persecution,' which offended his idea of Christianity, as well as himself. He therefore allied himself gladly to this new sect, whose distinguishing feature was its charity and pure simplicity of Christian life, and soon became one of its most devoted adherents and its ablest advocate. In the course of his life he made several excursions into England, Holland, and Germany, earnestly propagating his peaceful views wherever he went, and occasionally enjoying the companionship of William Penn."

Barclay believed, as the Society of Friends now do, that divine revelation is not incompatible with right reason, yet he believed, as orthodox Friends also now do, that the faculty of reasoning alone, unassisted by divine illumination, is unable to comprehend or receive the sublime truths relative to that redemption and salvation which came by Jesus Christ. To show that the tenets held by the society were capable of a rational vindication, Barclay employed all the powers of his intellect, and produced a succession of works in explanation and defence of Quakerism. The first was "Truth cleared of Cummines" (1670), especially in reply to Mitchell, a minister near Aberdeen, who reiterated his slanders in a pamphlet, which was answered by Barclay in his "William Mitchell unmasked," etc. (Ury. 1671).

Then followed an exposition of the doctrines and principles of the Quakers, bearing the title "A Collection and Confession of Faith," approved of and agreed unto by the General Assembly of the Patriarchs, Prophets, and Apostles, Christ himself chief Speaker in and among them; in which the answers are all given in the language of the Bible" (1675); translated into Latin; "Confessio quakerorum" (Rotterdam. 1676, 8vo); "The Anarchy of the Ranters" (1676, 12mo); "A Vindication of the same (1679); Theseologica, comprising, in fifteen propositions, the doctrines maintained by the Quakers. This was sent abroad, in various languages, to the principal clergymen, and made the greatest work, "Theologicae Christianae Apologiae" (Amsterdam. 1676, 4to); translated into English, "An Apology for the true Christian Divinity," etc. (London. 1678; often reprinted, and translated into German and other languages). The Apology was dedicated to King Charles II, and had the misfortune to receive the private objections of various opinions. It could not be denied that in their forms of worship, of marriage, and of burial there was a wide departure from the customary ceremonial, and it was generally understood that the society carried its interference to a great extent in the private concerns of those who belonged to its communion. These regulations were vindicated by Barclay in a work wherein he contrasts the internal government of the Quakers with the anarchy of the Ranters and the hierarchy of the Romanists, justifying the discipline of his sect, and defending its members from those who accuse them of confusion and disorder, and from such as charge them with tyranny and imposition. The publication of this treatise on discipline, which runs through the whole took is, that divine truth is made known to us not by logical investigation, but by intuition or immediate revelation; and that the faculty, if it can be technically defined, by which such intuition is rendered possible, is the 'inner light,' the source of which is God, or, more properly, Christ, who is the 'light that lighteth every man that cometh into the world.' The identity of this doctrine with that held by Mr. Maurice and others of the Broad Church in the present day has been more than once remarked."

"Holy Writ," according to Barclay, is "a declarato fomina, not the original source of knowing the truth; it is that which is fallible, without exception, which is not a representation of the original source of knowledge. It is subordinate to the Holy Spirit, from whom it derives its excellence. It is worthy of notice, that he argues for the substitution of Scrip-
purest spirit of Christian benevolence and peace. His last literary work was his Possibility and Necessity of the immediate Revelation of the Spirit of God (1866, 8vo). He afterward enjoyed so high a reputation that in 1862 he was appointed governor of New Jersey, in America, by royal commission, liberty being granted to him of appointing a deputy, which he did, and never visited his government in person. He died October 13th, 1869, at his estate of Ury.—Penny Cyclopaedia, s. v.; Gurney’s Cyclopaedia, s. v.; Theological Dictionary; Allibone, Dictionary of Authors, i. 117; Collect ed Works of Robert Barclay, by Penn (London, 1892, fol., and 1718, 3 vols. 8vo); Short Account of the Life and Writings of R. Barclay (Lond. 1782, 12mo). See see

Barclay, William, was born in Aberdeen, Scotland, about 1546, was a Roman Catholic, and a favorite of Mary Queen of Scots. After her fall he went to France, studied law, and was made professor of that branch at the new University of Pont-à-Mousson. Finding that the Jesuits were likely to draw his son John into their ranks (see Barclay, John), he left the University, returned to England, and was offered a professorship in the civil law at Oxford. He desired to go abroad, if he would conform to the Anglican Church. This, however, he refused to do, and returned to France, where he was made professor at Angers, and died in 1605 (or 1609). He wrote (besides other works on law, etc.) De Populata Papae, an e deantum in Regna et Principes seculararum Jesu et Imperium habeat (London, 1608, 8vo), Pontà-Mousson, 1670, 8vo; translated into French, Pont-à-Mousson, 1611; Cologne, 1688, 8vo). In this work he vindicates the independent rights of princes against the usurpations of the pope.—Bayle, Dictionary, s. v.; Hoefer, Nouv. Biog. Générale, iii, 471.

Bar-cocheba (Chal. ברא-חושبة "son of the star") or Simeon Bar-cocheba, a Jewish impostor, who applied to himself the prophecy of Balaam (Num. xxiv, 17), and incited the Jews to revolt against the emperor Hadrian (A.D. 130). He passed himself off for the Messiah, and his pretensions were supported by Akiba (q. v.), the chief of the Sanhedrim. The better to deceive the credulous Jews, according to Jerome, he pretended to vomit flames, by means of a piece of lighted tow which he kept in his mouth. Bar-cocheba profited by the sedition in which he found the Jews, and took Jerusalem, A.D. 132. He issued coins having on one side his own name, and on the other "Freedom of Jerusalem." In the British Museum is a coin ascribed by some to Simon the Maccabee (q. v.), of some after it appears to have been modelled, corresponding to the description given by Tychen and others of a coin of Bar-cocheba. One side of this coin represents a portion of four columns, in the midst of which is a lyre; a serpentine stroke below is said to represent the brook of Kidron, and a star seems to allude to Numbers xxiv, 17. The other side has a vesel of maize and a leaf. Münster concluded, from a similar coin, that Bar-cocheba had commenced the rebuilding of the Temple; but microphone Calixtus, (Hist. Eccl. iii, c. 24) and Credenrus (Script. Bys, xii, 244) say only that the Jews intended to rebuild the Temple. All the thieves, murderers, and disorderly characters in the country quickly repaired to his standard, and he was soon strong enough to vanquish, in several engagements, J. Annianus Rufus, the Roman commander in Judaea. On this the emperor Hadrian ordered his most able commander, Julius Severus, to leave his post in Britain and repair to Palestine; but the time which elapsed during his journey was favorable to the rebels. After his arrival, Julius Severus prudently planted garrisons in Judaea, but took the chief fortified places before he marched against Jerusalem, which he took and destroyed after sustaining great losses.

The Jews, after the capture of the city, concentrated their forces in the mountain-fortress of Bethar, in the neighborhood of Jerusalem. While Julius Severus was gradually reconquering the country, Bar-cocheba still played the king in Bethar for three years, and, on the unfounded suspicion of treason, executed the learned Eleazar of Modain, who, having prayed for the welfare of the fortress, was slain by a Cuthite (that is, a Samaritan), as if he intended to betray Bethar to Hadrian. According to Talmudic statements, Bethar was taken in 182 by the Romans, on the 9th day of the month of Ab, the anniversary of the burning of the Temple under Titus. It has been stated that on this occasion 588,000 Jews perished, but this must be greatly exaggerated. Bar-cocheba fell in the combat, and his head was brought into the Roman camp. Akiba (according to most accounts), and many others, who were considered authors of the rebellion, were put to a cruel death. The new city, "E militia Callotina (q. v.)," was founded on the site of Jerusalem.—Jost, Gesch. d. Isr. Volkes, vol. ii; Mosheim, Ch. Hist. cent. ii, pt. i, ch. i, § II; Gibbon, Roman Empire, ch. xvi. See BETHER.

Bar-sanes, a Gnostic heresiarch, scholar, and poet of the second century at Edessa, in Mesopotamia (about A.D. 170). Lucius Verus, it is said, tried to induce him from the Christian faith, and at last threatened him. He replied "that he feared not death, from which he should not escape, even if he complied with the emperor's desire." According to Ephraim, he defended the faith against Apollonius, a Stoic, and wrote against Marcion; but afterward he fell into the errors of the Valentinian Gnostics, though in some points he differed materially from Valentinian. Jerome speaks highly of the style in which his works were written, and Eusebius speaks of his recantation of error before his death. His treatise On the Creation, which was first translated in Cureton's Syriacus (Lond. 1855). See Eusebius, Prep. Evang. lib. vi, ch. x. Bar-sanes left a son called Harmonius, and many other disciples, who added to the errors which he had sown. He maintained that the supreme God, being free from all imperfection, created the world and its inhabitants pure and incorrupt; that the Prince of Darkness, who is the fountain of all evil and misery, enticed men to sin; in consequence of which, God permitted them to be divested of those eternal bodies with which he had endued them, and to fall into sluggish and abject lives, formed for nothing, and that Jesus descended from heaven, clothed with an unreal or aerial body, to recover mankind from that body of corruption which they now carry about them; and that he will raise the obedient to mansions of felicity, clothed with aerial vehicles, or celestial bodies. The errors of Bar-sanes arose chiefly from his attempt to exalt the origin of evil, to depreciate the beneficent Supreme Being, he could not believe him the source of evil. He sought that source in Satan, whom he described, not as the creature, but the enemy of God, and as endowed with self-existence (γι̣ αν ὁν ἄνθι βολον αὐτοκρυς λογισμον, ἀν αὐτοκροτομον, is the phrase of Bar-sanes in Origine, Dial. haer. iii, 39, 20). Yet he represents God alone as immortal, and therefore probably held Satan to be the product of matter (which he supposed eternal), and that...
would perish on the dissolution of his component particles. He taught that the soul, created pure, was not originally clothed with flesh, but after the fall was imprisoned in flesh, the "cost of skin" of Gen. iii. 24 (comp. Clem. Alex. Strom. iii. 466). Hence a perpetual conflict; the union of soul and body is the cause of all existing evils, and hence the apostle's desire to be freed from the "body of this death" (Rom. vii. 24). To deliver man, Christ came, not in sinful flesh, but with an ethereal body; through the Virgin, but not formed of her substance (Gal. iv. 4). Fasting and subjection of the body are the means of becoming like Christ; and his followers at the resurrection will have a body like his (1 Cor. xv. 37), with which, and not with "flesh and blood," they shall inherit the kingdom (1 Cor. xv. 50).

Bardesanes was the first Syrian hymn-writer, and his hymns, being very attractive, were popular, and contributed largely to diffuse his opinions. As a poet, his fame rested upon the 150 psalms which, in imitation of David, he composed for the edification of his countrymen. The popularity of this work was immense, and when Ephrem Syry started to create a book of liturgical forms, he adopted the majority of Bardesanes' hymns. Although his hymns were not as popular as those of St. Ephrem, they were widely used in the churches of the East. His melodies and rhythms were simple, yet expressive, and his use of the Syriac language made his works accessible to all believers, regardless of their social status.

Bardesanes' works were widely translated and spread throughout the Roman Empire. His influence on Christian liturgy and poetry was significant, and his hymns were sung in churches throughout the Syrian region. He is remembered as a great hymn-writer and a significant figure in the development of Christian literature.
BARKANIM. See BRIER.

Barker, Thomas, an English theological writer, was born in 1721, and died in 1809. He was a grandson of the celebrated Thomas Whiston. Among his theological works is a work on baptism (1773); The Messiah (1780); The Demonicse of the Gospel (1780).—Allibone, Dict. of Authors, p. 121.

Bar’kon (Hebr. Bar’ko, בָּרוֹכָו, prob. for בָּרֹכָי, Bârokı̂, a painter; Sept. Βαρκός, Bârokos), the head of one of the families of Nethinim that returned with Zerubbabel from Babylon (Ezra ii, 53; Neh. vii, 55). B.C. ante 536. Schwarz, however, regards it as the name of a place, identical with the modern village Barkko, about three miles west of Beli (Pestudiosi, Chron. II, 416).—Barlaam, a martyr of Syria or Cappadocia (mentioned by Basil and Chrysostom), who was forced to hold his hand, filled with incense, over the fire of an idol altar, in order that the pain might compel him to open his hand, and so let the incense fall upon the flames. In the course of this torment he died.—Basil, Hom. xviii; Chrysost. Hom. Ixxiii; Butler, Lives of Saints, Nov. 19.

Barlaam, a Calabrian monk of St. Basil. He was educated among the Latins, but afterward went over to the Greeks. He is chiefly known for his attack upon the Hesychasts or Quietsists, as the monks of Mount Athos were styled, who held certain very peculiar views. The question was brought before a synod at Constantinople in 1341, but nothing was definitively determined. In 1389 Barlaam went to Pope John, at Aivignon, to induce him to take up the case, but in vain. He was afterward condemned in various synods. He then forsook the Greek side, and took part with the Latins, strenuously opposing the dogmas peculiar to the Greek Church; in which service he was rewarded with the see of Giorcace, in Naples. He was the Greek tutor of Petrarch. He died about A.D. 1398. He wrote a number of controversial books, and among them a Liber contra Primatum Pape (Oxford, 1589; Hanov. 1608). Also Ethica secundum Stoicam, lib. 2 (Bib. Mag. Pat. xxvi, 4). See Cave, Hist. Lit. ann. 1840; Hoefer, Biog. Crit. Litt. iv, 575; London, Eccl. Dict. ii, 36. See HESTHRAS.

Barletta, Gabriel, a Dominican monk of Barletta, in Naples, who was living in 1480. He became so distinguished as a preacher that it was a saying in his time, "Qui nescit Barlettre nescit predicande." He published an extraordinary edition of the happiness of the Holy Seraph, and he was rewarded with the see of Giorcace, in Naples. He was the Greek tutor of Petrarch. He died about A.D. 1398. He wrote a number of controversial books, and among them a Liber contra Primatum Pape (Oxford, 1589; Hanov. 1608). Also Ethica secundum Stoicam, lib. 2 (Bib. Mag. Pat. xxvi, 4). See Cave, Hist. Lit. ann. 1840; Hoefer, Biog. Crit. Litt. iv, 575; London, Eccl. Dict. ii, 36. See HESTHRAS.

Barley (βαλάς, bálas), from its bristling beard; the plur. βάλαι, βαλάνια, designates the gramineous; Gr. epišs, a grain mentioned in Scripture as cultivated and used in Egypt (Exod. ix, 26), and in Palestine (Lev. xix, 15; Deut. viii, 5; 2 Chron. li, 10; Ruth ii, 17; 2 Sam. xix, 25; Isa. xxxiii, 25; Jer. xii, 8; Joel i, 11; etc.). Barley was given to cattle, especially horses (1 Kings iv, 26), and was, indeed, the only corn grain given to them, as oats and rye were unknown to the Hebrews, and are not now grown in Palestine. Although Volney affirms (ii, 117) that small quantities are raised in some parts of the Negeb for horses (comp. Homer, Il. v, 196). Hence barley is mentioned in the Mishna (Pessach, fol. 3) as the food of horses and asses. This is still the chief use of barley in Western Asia. Bread made of barley was, however, used by the poorer classes (Judg. vii, 18; 2 Kings vii, 11; John vi, 18). In Palestine barley was for the most part sown at the time of the autumnal rains, October—November (Lightfoot, Hor. Hebr. ad Matt. xii, 1), and again in early spring, or rather as soon as the depth of winter had passed (Mishna, Berachoth, p. 18). This later sowing has not hitherto been much noticed by writers on this part of Biblical illustration, but is confirmed by various travellers who observed the sowing of barley at this time of the year. Russell says that it continues to be sown to the end of February (Nat. Hist. Alessio, i, 74); see his meaning evolved in Kitto's Phys. Hist. of Palestine, p. 114; comp. p. 229). The barley of the first crop was ready by the Passover, in the month Abib, March—April (Ruth i, 22; 2 Sam. xxi, 9; Judg. viii, 2); and if not ripe at the expiration of a (Hebrew) year from the last celebration, the year was intercalated (Lightfoot, ut supra) to preserve that connection between the feast and the barley-harvest which the law required (Deut. xii, 15, 16; Lev. xvi, 11). Accordingly, travellers concur in showing that the barley-harvest in Palestine is in March and April—advancing into May in the northern and mountainous parts of the land; but April is the month in which the barley-harvest is chiefly gathered in, although it begins earlier in some parts and later in others (Pict. of Palestine, p. 214, 229, 230). At Jerusalem, Niebuhr found barley ripe at the end of March, when the later (autumnal) crop had only been lately sown (Beschreib. von Arabien, p. 160). It was earlier than wheat (Exod. ix, 31), and less prized (Thomson, Land and Book ii, 138), although reckoned among the valuable products of the promised land, and in Deut. xxvii, 17. We read of barley-breeds in Judg. vii, 13, and barley-cakes in Ezek. iv, 12. It was measured by the ephah and homer. The jealousy-offering (Num. vi, 15) was to be barley-meal, though the common mincha was of fine wheat-flour (Lev. vii, 1), the meaner grain being appointed to denote that the condition of the person on whose behalf it was offered. The purchase-money of the adulterers in Hos. iii, 2, is generally believed to be a mean price. See Cereals.

The passage in Isa. xxiii, 20, has been supposed by many to refer to rice, as a mode of culture by submergence of the land after sowing, similar to that of rice, is indicated. The celebrated passage, "Cast thy bread upon the waters," etc. (Eccles. xi, 1), has been by some supposed to refer also to such a mode of culture. But it is precarious to build so important a conclusion as that rice had been so early introduced into the Levant upon such slight indications; and it now appears that the rice culture is in some parts of the same submergence after sowing as rice, as was particularly noticed by Major Skinner (i, 320) in the vicinity of Damascus. In Exod. ix, 31, we are told that the plague of hail, some time before the Passover, destroyed the barley, which was then in the green ear; but not the wheat or the rye, which were only in the blade. This is minutely corroborated by the fact that the barley soon after the inundation is reaped, some after ninety days, some in the fourth month (Wilkinson's Thebes, p. 395), and that it there ripens a month earlier than the wheat (Sonlini, p. 395).—Kitto, s. v. See Agriculture.

Barlow, Thomas, Bishop of Lincoln, born in Westmoreland in 1667; educated at Appleby, and removed thence to Queen's College, Oxford. Although no favorer of the Parliamentary party, he retained his fellowship through the Commonwealth, and in 1654 was appointed keeper of the Bodleian. Afterward he was made provost of his college, Lady-Margaret professor, and became Bishop of Pavia in the year seventy years of age. He never removed to his see. He died in 1691, on the 8th of October. He was of the Calvinistic school of theology, and left, among other writings, the following, viz. : (1) The Case of Toleration in Matters of Religion (1669); (2) The Originality of Prophecy, or the True and Bible Principles and Opinions of the Church of Rome: (3) Brutiam, or the Bull of Pope Pius V, etc. (London, 1681), his death, Sir Peter Pett published a polem.
have been given to Barnabas on account of his mild and gentle disposition (In Act. Apoth. Hom. xxii). He is described as a "good man, full of the Holy Ghost and of faith" (Acts xi, 24). He was a native of Cyprus, but the son of Jewish parents of the tribe of Levi; he was possessed of land (whether in Judea or Cyprus is not stated), and generously disposed of the whole for the benefit of the Christian community, so that he had a large sum of money at the apostles' feet, (Acts iv, 36, 37). A.D. 29. As this transaction occurred soon after the day of Pentecost, he must have been an early convert to the Christian faith (comp. Assemani, Bibl. Or. iii, i, 819 sq.). According to Clement of Alexandria (Strom. ii, c. 20, vol. ii, p. 192, ed. Klots), Eusebius (Hist. Eccles. i, 12), and Epiphanius (Hær. xxxii, 4), Barnabas was about seventy years of age (A.D. 1). It has been maintained that Barnabas is identical with Joseph Barnabas, whose name occurs in Acts i, 23. Most modern critics, however, embrace the contrary opinion, which they conceive is supported by the circumstantial manner in which Barnabas is first mentioned. However similar in sound, the meanings of the names are very different; and if no further notice is taken of Barnabas (a circumstance which Ullmann urges in favor of his identity with Barnabas), the same may be affirmed of Matthias (see Chrysostom, In Act. Apoth. Homil. xi, i). From the incident narrated in Acts xiv, 8-12, Chrysostom infers that the personal appearance of Barnabas was dignified and commanding. "When the inhabitants of Lystra, on the cure of the impotent man, imagined that the gods were come down to them in the likeness of men, they called Barnabas Zeus (their tutelary deity), and Paul Hermes, because he was the chief speaker" (In Act. Apoth. Hom. xxxii).

When Paul made his first appearance in Jerusalem after his conversion, Barnabas introduced him to the apostles, and attested his sincerity (Acts ix, 27). A.D. 30. This fact lends some support to an ancient tradition (Theod. Lector, Hist. Eccl. ii, 587, ed. Vales), that they had studied together in the school of Gamaliel; that Barnabas had often attempted to bring his companion over to the Christian faith, but hitherto in vain; that, meeting with him at this time in Jerusalem, not aware of what had occurred at Damascus, he once more renewed his efforts, when Paul threw himself weeping at his feet, informed him of "the heavenly vision," and of the happy transformation of the persecutor and blasphemer into the obedient and zealous disciple (Acts xxvi, 16). Though the conversion of Cornelius and his household, with its attendant circumstances, had given the Jewish Christians clearer views of the comprehensive character of the new dispensation, yet the accession of a large number of Gentiles to the Church at Antioch was an event so extraordinary that the apostles and brethren at Jerusalem resolved on deputing one of their number to investigate it. Their choice was fixed on Barnabas. After witnessing the flourishing condition of the Church, and adding fresh converts by his personal exertions, he visited Tarsus to obtain the assistance of a man who had returned with him to Antioch, where they labored for a whole year (Acts xi, 23-26). A.D. 84. In anticipation of the famine predicted by Agabus, the Antiochian Christians made a contribution for their poorer brethren at Jerusalem, and sent it by the hands of Barnabas and Saul (Acts xi, 29-30). Saul, after a speedily returned, bringing with them John Mark, a nephew of the former. By divine direction (Acts xii, 2), they were separated to the office of missionaries, and as such visited Cyprus and some of the principal cities in Asia Minor (Acts xiii, 12). Soon after their return to Antioch, Barnabas' family house at Jerusalem was disturbed by certain zealots from Judaea, who insisted on the observance of the rite of circumcision by the Gentile converts. To settle the controversy, Paul and Barnabas were deputed to consult the apostles and
elders at Jerusalem (Acts xv, 1, 2); they returned to communicate the result of their conference (ver. 22) accompanied by Judas Barsabas and Silas, or Silvanus, A.D. 47. On preparing for a second mission to the Gentiles, Paul and Silas went through Syria and Cilicia, while Barnabas and his nephew revisited his native island (Acts xv, 8-41). A.D. 47-51. In reference to this event, Chrysostom remarks, "What then? Did they pass as equals? Far from it. For you see that after this Paul bestows in his Epistles many commendations on Barnabas." If we may judge from the hint furnished by the notice that Paul was commended by the brethren to the grace of God, it would seem that Barnabas was in the wrong. At this point Barnabas disappears from Luke's narrative, which to its close is occupied solely with the labors and sufferings of Paul. From the Epistles of the latter a few hints (the only authentic sources of information) may be gleaned relative to his early friend and associate. From 1 Cor. ix, 5, 6, it would appear that Barnabas was unmarried, and supported himself, like Paul, by some manual occupation. From him they obtained the advice and direction which John Mark perceived was necessary to Barnabas the apostle at Jerusalem, probably on the occasion mentioned in Acts xv. In the same chapter (ver. 18) we are informed that Barnabas so far yielded to the Judaising zealots at Antioch as to separate himself for a time from communion with the apostle, and make his residence at Seleucia on the Lycus, about A.D. 47. See Paul. It has been inferred from 2 Cor. viii, 18, 19, that Barnabas was not only reconciled to Paul after their separation (Acts xv, 39), but also became again his coadjutor; that he was "the brother whose praise was in the Gospel through all the churches." Chrysostom says that some suppose the brother was Luke, and others Barnabas. Theodoret asserts that it was Barnabas, and appeals to Acts xili, 8, which rather serves to disprove his assertion, for it ascribes the appointment of Paul and Barnabas to an express divine injunction, and not to an elective act of the Church; and, besides, the brother alluded to was chosen, not by a single church, but by several churches, to travel with Paul (2 Cor. viii, 19). In Coloss. iv. 10, and Philemon, ver. 24, Paul mentions Mark as his fellow-laborer; and at a still later period, 2 Tim. iv. 11, he refers with strong approbation to his services, and requests Timothy to bring him Mark with him to Laodicea. As to his mission to Mark (excepted) nothing is said. The most probable inference is that he was already dead, and that Mark had subsequently associated himself with Paul. Barnabas seems not to have possessed Paul's thoroughness of purpose. For the years of his last days we have no better guides than the Acta Paschali Barnabae in Cypro (first complete edition, from a Paris codex of the 9th cent., in Tischendorf's Acta Apostolorum Apocrypha, Lpz. 1841), a forgery in the name of John Mark, and, from the acquaintance it discovers with the localities of Cyprus, probably written by a resident in that island; and the legends of Alexander, a Cyprian monk, and of Barnabas, commonly called Lector (that is, an ádvarywtrj, or reader), of Constantinople; the two latter belong to the sixth century. According to Alexander, Barnabas, after taking leave of Paul, landed in Cyprus, passed through the whole island, converted numbers to the Christian faith, and died at Paphos, where he preached in the synagogue with great success. Thither he was followed by some Jews from Syria (the author of the Acta names Bar-jesus as their leader), who stirred up the people against him. Barnabas, in anticipation of his approaching end, celebrated the Eucharist, and had a vision of Samuell. He gave his nephew directions respecting his testament, and charged him to go after his decease to the apostle Paul. He then entered the synagogue, and as an usual to preach Christ. But the Jews at once laid hands on him, shut him up till night, then dragged him forth, and, after stoning him, endeavored to burn his unhallowed body. The corpse, however, the action of the flames; Mark secretly conveyed it to a cave about five stadia from the city; he then joined Paul at Ephesus, and afterward accompanied him to Rome. A violent persecution, consequent on the death of Barnabas, scattered the Christians at Salamis, so that a knowledge of the place of his interment was lost. This account agrees with that of the pseudo Mark, excepting that, according to the latter, the corpse was reduced to ashes. Under the emperor Zeno (A.D. 474-491), Alexander goes on to say, Peter Fullo, a noted Monophysite, became patriarch of Constantinople. He aimed at bringing the Cyprian church under his patriarchate, in which attempt he was supported by the emperor. When the Bishop of Salamis, a very worthy man, but an indifferent debater, was called upon to defend his rights publicly at Constantinople, he was thrown into the greatest perplexity. But Barnabas took compassion on his fellow-countryman, appeared to him by night no less than three times, assured him that his situation was nearly hopeless, and told him how to supply the absence of the dead; he was to find his body, with a copy of Matthew's gospel lying upon it. The bishop awoke, assembled the clergy and laity, and found the body as described. The sequel may easily be conjectured. Fullo was expelled from Antioch; the independence of the Cyprian church acknowledged; and a transgression against the church at Rome, deposited in the palace at Constantinople, and at Easter lessons were publicly read from it; and by the emperor's command a church was erected on the spot where the corpse had been interred. These suspicious visions of Barnabas are termed by Dr. Cave "a mere addition to the story, designed only to serve a present turn, to gain credit to the cause, and advance it with the emperor." Neither Alexander nor Theodore is very explicit respecting the copy of Matthew's gospel which was found with the corpse of the Cyprian. The former represents Barnabas as saying to Anthemius, "There my whole body is deposited, and an autograph gospel which I received from Matthew." Theodore says, "Having on his breast the Gospel according to Matthew, an autograph of Barnabas." The pseudo Mark omits the latter circumstance. If we believe that, as Alexander reports, it was read at Constantinople, it must have been written, not in Hebrew, but in Greek. If then theVISION OF BARNABAS (comp. d. 840, d. 897) makes no allusion to Barnabas when speaking of the bishops who preceded himself (see Heftel, Das Sendeschreiben des Apostels Barnabas, Tubing. 1840, p. 42-47). His festival is celebrated throughout the Roman Church on the 11th of June. The Church of Toulouse is said to possess, where, at least, eight or nine other churches lay claim to the possession of his head. See the Acta Sancctorum, tom. iii.; Baronius, Martyr. Rom. 11th of June; Fabric. Cod. Apocr. p. 781 sq.; Ullmann, in the Theol. Stud. i., 392 sq.; Hilg, in the Friburg. Zeitsehr., in the Neueste. d. Gtn. in der unteren Welt. Leander, Philolog. 1, 156 sq.; comp. generally Mosheim, Comment. de rev. Christianos, ante Constant. p. 161 sq.; Rysewsky, Dis. hist.-theol. de Barnabas (Arnh.}
from what the knowledge we possess of the character of Barnabas would lead us to expect, if it proceeded from his pen. From the hints given in the Acts, he appears to have been a man of strong attachment to the ties of kindred and fatherland. We find that on both his missionary tours, his native island and the Jewish synagogues claimed his first attention. But throughout the epistle there is a total absence of sympathetic regard for the Jewish nation; all is cold and distant, if not contemptuous. It remains yet that I speak to you (the 18th verse) being comforted continually in the Temple; how those miserable men, being deceived, have put their trust in the house.' How unlike the friend and fellow-laborer of him who had 'great heaviness and continual sorrow in his heart for his brethren, his kindred according to the flesh' (Rom. ixi. 2).

8. Barnabas was not only a Jew by birth, but a Levite. From this circumstance, combined with what is recorded in the Acts of the active part he took in the settlement of the points at issue between the Jewish and the Gentile converts, we might reasonably expect to find, in a composition bearing his name, an accurate acquaintance with the Mosaic ritual, a clear comprehension of the true views of the Dispensation, and a just relation to the New Dispensation, which marked the Christians of the Alexandrian school in the second and succeeding centuries. But the following specimens will suffice to show that exactly the contrary may be affirmed of the writer of this epistle; that he makes unauthorized additions to various parts of the Jewish Cultus; that his views of the Old Economy are confused and erroneous; and that he adopts a mode of interpretation countenanced by none of the inspired writers, and at utter variance with every principle of sound criticism, being to the last degree puerile and absurd.

1. He mentions in two passages the fact recorded in Exod. xxxiii, 19, of Moses breaking the two tables of stone, and infers that Jehovah's covenant was thereby annulled. The falsity of this statement need not be pointed out to the Biblical student. He says, 'They (the Jews) have forever lost that which Moses received. For thus saith the Scripture: And Moses . . . . . . . received the covenant from the Lord, even two tables of stone, etc.' But, having turned themselves to idols, they lost it; as the Lord said unto Moses, Go down quickly, etc. And Moses cast the two tables out of his hand, and broke them. And he said, that the love of Jesus might be sealed in your hearts unto the hope of his faith.' The second passage, in ch. xiv, is very similar, and need not be quoted.

2. On the rite of circumcision (Acts xv, 1, 2) we find in this epistle equal incorrectness. The writer denies that circumcision was a sign of the covenant. 'You will say the Jews were circumcised for a sign, and so are all the Syrians and Arabs, and all the idolatrous priests.' Herodotus (ii. 87), indeed, asserts that the Syrians in Palestine received the practice of circumcision from the Egyptians; but Josephus, both in his Against Apion and Against the Jews, remarks that he must have alluded to the Jews, because they were the only nation in Palestine who were circumcised (Ant. viii. 10, 8; Apion, i. 23). 'How,' says Hug, 'could Barnabas, who travelled with Paul through the southern provinces of Asia Minor, make such an assertion respecting the heathen priests?'

On the language (ch. viii.) he remarks of Num. xix. 4, &c; 'The priest and the Levite' (ch. vii.) rather than those who were circumcised: &c; 'He means that the love of Jesus might be sealed in your hearts unto the hope of his faith'.
person appointed to convey the goad into the wilderness took away the scarlet wool and put it on a thorn-bush. And when they saw that in the field, we are wont to eat; so the fruit of that thorn only is sweet. On all these particulars the Scriptures are silent.

"(5.) In ch. viii. the author's fancy seems to grow more fruitful and luxuriant. In referring to the red heifer (Heb. רעה, rō'áh), the sentiment that marks the in- come to perfection (יוֹכֵא יִזְמַרְתָּא וְלִכְסָא) were to bring the heifer and kill it; that three youths were to take up the ashes and put them in vessels; then to tie a piece of scarlet wool and hyssop upon a stick, and so sprinkle every one of the people. "This heifer is Jesus Christ; the wicked men that were to offer it are the children of the covenant; the three young men signify those to whom the Lord gave authority to preach his gospel, being at the beginning twelve, because there were twelve tribes of Israel." But why (he asks) were three year old men appointed to sprinkle? To denote Abraham, Isaac, and Jacob. And why was wool put upon a stick? Because the kingdom of Jesus was founded upon the cross, etc.

"(6.) He interprets the distinction of clean and unclean animals in a spiritual sense. 'Is it not ('אֲדֹנָי פֶּסַח—see Dr. Hefele's valuable note, p. 86) the command of God that they should not eat these things? (Yes.) But Moses spoke in spirit (יוֹנָפְּרָא), He taught the people in order to say, 'Thou shalt not join those men who are like swine, who, while they live in pleasure, forget their Lord,' etc. He adds, 'Neither shalt thou eat of the byena; that is, thou shalt not be an adulterer.' If these were the views entertained by Barnabas, how must he have been astonished at the want of spiritual discernment in the apostle Peter, when he heard from his own lips the account of the symbolic vision at Joppa, and his reply to the command, 'Arise, Peter, slay and eat. But I said, Not so, Lord, for nothing common or unclean hath at any time entered into my mouth' (Acts xi, 8).


1. It will be observed that the writer hastily assumes (from Gen. xiv, 14) that Abraham circumcised only thirty persons, that being the number of "the servants born in his own house," from whom he added "four kings," but he circumcised his household nearly twenty years later, including not only those born in his house (with the addition of Ishmael), but all that were bought with money (Gen. xvii, 22). The writer evidently was unacquainted with the Hebrew Scriptures, and has committed the blunder of supposing that Abraham was familiar with the Greek alphabet some centuries before it existed.

The probable opinion is that this epistle existed anonymously in the Alexandrian Church, and was ignorantly attributed to Barnabas. It was probably written by a Jewish Christian, who had studied Philo, and who being the C. T. in many places, is the most likely of his view of Christianity. Its date is assigned to the first century by Hilgenfeld, Die App. Vater (Halle, 1853); Reuss, Geschichte der Schriften des N. T. i, 223; Ewald, Gesch. d. Volkes Israel, vi, 138; and to the ear-
Among his pupils were President Wayland, Bishop Potter of Pennsylvania, and Drs. E. Mason, W. H. Williams, and John Macaulay. He was elected president of several colleges, but declined. Mr. Barnes was a contributor to several periodicals. He was thrown from a coach and killed, Oct. 27, 1818.—


Barnes, John, an Englishman, who entered the Benedictine order at Douai partly from fear of the Inquisition. In 1625 he published at Paris a Disseratio contra Exequioones, which received the approbation of the faculty at Paris. In 1630 his Catholico-Romanus Pacificus appeared at Oxford. His works gave great offense to the puritan party, and, at the request of Pope Urban VIII, Barnes was sent to Rome by Louis XIII in 1627. He was at once confined in the Inquisition, and, after thirty years of imprisonment, died there. In his Catholico-Romanus Pacificus his design was to induce the pope to receive Anglicans to his communion, without requiring them to acknowledge dependence on the Holy See, until such time as a free and ecclesiastical council could be convoked to settle all differences.—Boug. Univ. iii, 394; Landon, Eccles. Dict. s. v.

Barnes, Robert, chaplain to Henry VIII, and one of the English Reformers, who began his career by preaching against the pride and display of Wolsey. In 1535 he was sent to Wittenberg by Henry VIII to confer with the theologians there about the king's divorce, and he imbued Luther with the errors of his teachings on his return to England, he began to preach. Some time after, finding himself in danger, he escaped into Germany, and there formed the acquaintance of Luther, Melanchthon, and other Protestant leaders. In 1586, as the reformers were in favor with Henry VIII, he returned to England; but preaching improperly against Gardiner and against the royal supremacy, he incurred the king's displeasure, and was compelled to recant. Subsequently he retracted his recantation, and was seized and condemned unheard by the Parliament of 1540. On the 8th of July in that year he was burnt, with William Jerome and Thomas Gerard. They all suffered with the patience and fortitude of the old martyrs. His published writings are A Treatise containing a Profession of Faith (first published in Latin, 1581).—Visa Romani. Pontificorum quo popos romanos (Wittenb. 1586, with preface by Luther; also Bale, 1586, 8vo).—See Burnet, History of the Reformation, i, 304; Locke of Martyrs; Collet, Eccl. Hist. of England, v, 78; Hook, Eccl. Biog., i, 522.

Barnes, William, a minister of the Methodist Episcopal Church, was born near Cockatook, Tynrone county, Ireland, about Easter, 1795. At an early age he came with some relatives to America, and resided for some time at Baltimore, where, at nineteen, he was converted, and was admitted into the church. Soon after, his talents attracted the attention of the Rev. S. G. Roszel, and he was called out to labor on a circuit. He was admitted into the Baltimore Conference in 1817, and for nearly fifty years preached, almost without intermission and with extraordinary success, as an itinerant minister, in Virginia, Maryland, Ohio, Pennsylvania, and Delaware. Nearly forty years of this time he spent within the bounds of the Philadelphia Conference, the rest in the Baltimore and Pittsburg Conferences. His mind was active and imaginative to a rare degree, and his preaching was very original and striking; few men of his time were more popular or useful. A poetical vein was manifest in his style, which was a number of pieces of verse in manuscript. He died suddenly November 24, 1865. Among his manuscript remains are a number of sermons and controversial writings, which are now preparing for the press. The Rev. Dr. Castle, in a discourse at the funeral of Mr. Barnes, thus spoke of him: "In the world he was not of the world. He
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was a chosen vessel, called of God and sanctified, and sent to bear his Master’s message to his fellow-men. For this he bowed his neck to the yoke. For this he consecrated his own body, the gratings feel-
ings of a generous heart, and the energies of his whole life. Equal ability, fidelity, and perseverance, de-
voted to any earth-born calling, would have led to fame and fortune. But, like the Italian painter, he worked for eternity, and in eternity he receives his rich reward."—Christian Adv. and Journ. No. 2950.

Baro or Baron, Przems, was born at Etampes in France, and was educated at Bourges. Having em-

braced Protestantism, he came over into England in the time of Elizabeth to avoid persecution. Here he entered himself at Trinity College, Cambridge, and in 1575 was made Lady Margaret professor of divinity on the recommendation of Lord Burghley. Dr. Whitel-
aker, then professor of divinity, and several of the heads of houses, were strong Calvinists. Baro, in his lectures, opposed the doctrine of predestination, and about 1581 he was charged with heresy. From that time on he suffered many vexations and annoyances, but he held his ground until 1585, when his opponents, desiring to support their Calvinistic views by author-
ity, entered his name in the celebrated articles, as the Lambeth Articles (q. v.), which were confirmed by Archbishop Whitgift and others. These articles Baro opposed in a sermon, whereupon he was ordered by the vice-chancellor to give in a copy of his sermon, and to abate thenceforward from all controversy on articles of faith. This restriction was not long enforced, for in 1596 he resigned his professorship and removed to London, where he died about 1600. He wrote, among other things—1. In Ioann Prophetiae Propheticae 80, etc. (London, 1579)— 2. De Fide, ejusque Ortu et Natu-

Baro dispos (Baroçie, Vulg. Rakočie), a name inserted in the list of those "servants of Solomon" whose "sons" returned with Zerubbabel (1 Esdr. vi, 54); but there is no corresponding name in the genuine list of Ezra (ii, 57) or Nehemiah (vii, 90).

Baronius or Baronio, Caesar, the eminent Ro-

man ecclesiastical annalst, was born at Sora, in Na-

ples, Oct. 30 or 31, 1538. He pursued his first studies at Veroli, and theology and jurisprudence at Naples. In 1557 he went with his father, Camillo Baronio, to Rome, where he placed himself under the direction of Philip Neri, who had, at that period, just founded the Congregation of the Oratory, whose chief pursuit was to be the study of ecclesiastical antiquity. The rules of the order, requiring a portion of each day to be given to the study and discussion of points in church history, antiquities, and bibliography, gave the bent to Baronius’s pursuits for life. Clement VIII made him his confess-
or and secretary, and made him cardinal, by the name of S. Mar-
tyrum Nerei and Achillei, 5th June, 1566. Soon after he was made librarian of the Vatican Library and member of the Congregation of Rites. On the death of Clement, and again upon the death of Leo XI, he was within a little of being elected pope; but his own strong opposition, and the opposition of the Span-
iards, who could not forgive his De Monarchia Siciliae, in which he opposed the claim of Spain to Sicily, pre-
vented it. He died June 30th, 1567. His Annales Ecclesiastici was undertaken in obedience to the in-
junction of his superior, Philip Neri, to defend Rome against the Magdeburg Oratins (q. v.). For thirty years he labored at this immense work, and in 1586, in order, as it were, to try his strength, he put forth the Notes on the Roman Martyrology. This was shortly after (in 1588) followed by the first volume of the An-

nals; and the rest of the work, continued down to the year 1198, appeared at different intervals. This work is distributed under the several years, so that under the head of each year is given every event of that year, in every thing in any way relating to the history of the church. Baronius himself informs us that this work was deemed necessary to oppose the Magdeburg Centurions; and he also says that he was unwilling that the task should be given to him; and that he desired the French Friburgh should have been charged with it. Though every elaborate and accurate as it is throughout a partisan work, and must be studied as such. The first edition appeared at Rome under the title Annales Ecclesiastici a Chr. nato ad annum 1198 (Rome, 1588-1607, 12 vols. fol.). It was followed by editions at Antwerp, 1589 sq., and Paris, 1609. The edition of Mentz (1601-1605, 12 vols. fol.) was revised by Baronius himself, and designated as a standard for future editions. Many Protestant authors, as Casau-
bon, Basnage, Korthold, and others, wrote against him. He was defended by the Franciscan Pagi in his work Critica historico-chronologica in universos annales C. Bar-\n
onii (Antwerp, 1617, 2 vols. fol., rev. edit. 1618, 2 vols. fol.)—er, himself corrected many chronological errors of Baro-
nius. The most complete edition of the Annales is by Manel (Lucca, 1578-1759, 38 vols.), which contains the Crítica de Pagi printed under the corresponding

passages of Baronius, the Continuation of Raynaldus, the learned Apparatus of the editor, and very valuable indexes in three languages. When Benedictional Pol-

nican, published a Continuation of Baronius down to the year 1571 (Rome, 1616 sq. 8 vols.). another was published by Henry Sponndanus, at Paris, in 1640, 2 vols. fol., and Lyons, 1678; but the best Continuation (from the year 1198 to 1566) is perhaps that by Odericus Raynaldus, of the Congregation of the Oratory (Rome, 1646-1668, 9 vols.). The work of Raynaldus was far

ther continued by Laderchi (Rome, 1728-1737, 3 vols.). The last addition to the work is that of Theiner (Rom. 1566, 3 vols. fol.), bringing the history down, in a par-

sian style, to 1566. The Epitome of Baronius, his Vita St. Gregotrii Nasi, together with a brief life of Baronius, were published by Albericus (Rome, 1679). There are lives of Baronius in Latin by the Oratorian Barnabeanus (translated into German by Fritz, Wien, 1718, an abridgment of which translation was pub-

lished, Augsburg, 1845), and in French by La Croze. See Dupin. Edinburgh Rev., xxxi, 170; Schaff, Apostolic Church, p. 56; Chlamis. Remembrances, xxiv, 232; London, Ecc.

dict. li. 42.

Barre, Joseph, a French priest and writer, born 1698, entered early into the congregation of St. Géné-

vieve, at Paris, and became eminent for his historical and ecclesiastical knowledge. He was made chan-

cellor of the University of Paris, where he died, 1704. His principal works are Medit. Libr. des Ord. de l’En-

pereurs. Afterward De La Barre published a new edi-

tion of the Spicilegium of Luc d’Achery (3 vols. fol. 1723), with corrections and notes. He also had a large share in the edition of Moret’s Dictionnaire Historique, published in 1710. He was a member of the “Academy of Inscriptions.”

Barrel (נ] kod [k"focad, codur], a pitchcr or oil, a vessel used for the keeping of flour (1 Kings xvii, 12, 14, 16; xviii, 33). The same word rendered "pitcher," as the same vessel appears to have been also used for carrying water (Gen. xxiv, 11).
BARREN

Judg. vii, 16; Eccl. xii, 6). It was born on the shoulders, as is the custom in the East in the present day. See Pitcher.

Barren (when spoken of persons, properly נָבָר, 'otyqoq). Barrenness is, in the East, the hardest lot that can befall a woman, and was considered among the Hebrews as dishonorable punishment with which the Lord could visit a female (Gen. xvi, 2; xxx, 1-23; 1 Sam. i, 6, 29; Isa. xlvii, 9; xliv, 21; Luke i, 25; Niebuhr, p. 76; Volney, ii, 559; Lane's Egyptian, i, 74). In the Talmud (Yeramoth, vi, 6) a man was bound, after ten years of childless conjugal life, to marry another woman (with or without repudiation of his wife), and even if a third of the second proved also barren. Nor is it improbable that Moses himself contributed to strengthen the opinion of disgrace by the promises of the Lord of exemption from barrenness as a blessing (Exod. xxiii, 26; Deut. vii, 14). Instances of childless wives are found in Gen. xii, 20; xxxvii, 21; Judg. xiii, 2, 3; Luke i, 7, 86. Some cases of unlawful marriages, and more especially with a brother's wife, were visited with the punishment of barrenness (Lev. xx. 20, 21); Mi- chaelis, however (Mosisches Recht, vi, 290), takes the word לֹא בָּרְנָה (lō'ā bār'nah, 'childless') here in a figurative sense, implying that the children born in such an illicit marriage should not be ascribed to the real father, but to another, thus the second husband of the second became the father of the children which would otherwise have fallen to his lot if the first brother had died childless. The reproach attached to sterility, especially by the Hebrews, may perhaps be accounted for by the constant expectation of the Messiah, and the hope that every woman cherished that she might have the promised Messiah. This con-
stant hope seems to account for many circumstances in the Old Testament history which might otherwise appear extraordinary or exceptional (Gen. iii, 15; xxx, 6, 7; xxxv, 19-29; xxvii, 13; xxxviii, 14; xxxviii, 11-18; Deut. xxxi, 9). This general notion of the disgrace of barrenness in a woman may early have given rise, in the patriarchal age, to the custom among barren wives of introducing to their husbands their maid-
servants, and of regarding the children born in that consanguine as their own, by which they thought to cover their own disgrace of barrenness (Gen. xxi, 2; xxx, 9).—Elito, s. v. See Child.

Barril, Giraldus de. See Giraldus Cambren-
sis.

Barrington (John Sutte), Viscount, was born 1678, educated at Eton, created Viscount Barrington 1720, and died 1724. He was a friend and disciple of Locke, and greatly devoted to theological pursuits. In the year 1725 he published, in two volumes octavo, his Miscellanea Sacra, or a New Method of considering so much of the History of the Apostles as is contained in Scripture, with four Critical Essays: 1. On the Witness of the Holy Spirit; 2. On the connexion between the Apostles, Elders, and Brethren; 3. On the Time when Paul and Barnabas became Apostles; 4. On the Apostolical Decrees. In this work the author traces the methods taken by the apostles and first preachers of the Gospel for propagating Christianity, and explains the great distinction, that is, the gifts of the Spirit by which they were enabled to discharge that office. A new edition of his Theological Works was published in London in 1829 (3 vols. 8vo).—Jones, Christ. Biography, p. 27; Allibone, Dict. of Authors, s. v.

Barrow, Isaac, D.D., one of the most eminent of English divines, and a distinguished mathematician. He was born in London, October 1630, and was educated at the Charter House, and at Felsted in Essex. Af-
terwards went to Cambridge, and was a pensioner of Trinity College in 1645. In 1649 he was elected fellow of his college; but the religious and political troubles of the time greatly checked his progress, and induced him to leave England to travel abroad. He visited France and Italy, and proceeded as far as Smyrna, in the course of which voyage he signalized himself by his conduct in a combat with an Algerine pirate. At Constantinople he remained some time, and returned to England, through Germany and Hol-
land, in 1659. He was ordained by Bishop Browning, and in 1660, after the restoration, obtained the Greek chair at Cambridge. In 1662 he was made Gresham Professor of Geometry, and in 1668 was made Dean of Manchester, and President of Mathematicians, in which capacity he had Newton as a pupil. In 1670 he was made D.D., and in Febru-
ary, 1672, was nominated to the大师的ship of Trinity College. In his later years he gave up mathematics for divinity, feeling himself bound to this course by his duties as Canon of Trinity. He died in London on the 4th of May, 1677, and is buried in Westminster Abbey. His moral character was of the highest type, resting upon true religion. Tillotson says that he "came as near as is possible for human frailty to do to the per-
fect man of St. James."

Barrow's intellect was of the highest order. As a mathematician he was "second only to Newton," accord-
ing to English writers, though this is rather too high praise. Of his numerous mathematical writings this is not the place to speak; his fame as a theologian rests chiefly upon his Treatise on the Pope's Supremacy, his Exposition of the Creed, and on his Ger
erms of the Supremacy, which remarks upon the moment, may hardly any consideration properly belong to the subject, has escaped Barrow's comprehen-
sive mind. He has said enough to silence the con-
troversy forever, and to deter all wise men, of both sides, from meddling any further with it." See Til-
лотсон, Preface to the Theological Works of Dr. Barrow (Lond. 1688. 8 vols.) and Holy Barrow was an Arminian, and his writings are, in many respects, an illustration of the Arminian system, though not con-
troversially so. "His sermons," as Le Clerc observes, "are rather treatises and dissertations than harangues, and he wrote and rewrote them three or four times. They are always cold and cold as exact and comprehensive arguments, the produce of a grasp which could collect and of a patience which could combine all that was to be said upon the subject in question. But, in addition to this, Barrow was an original thinker. From his desire to set the whole subject before his hearers, he is often prolix, and his style is frequently redundant. But his sermons are store-houses of thought, and they are often resorted to as store-houses by pop-
ular preachers and writers. Nor are they wanting in passages which, as examples of a somewhat redundant, but grave, powerful, and exhaustive eloquence, it would be difficult to parallel in the whole range of English pulpit literature." The best edition of his theo-
logical writings is that published at Cambridge (1859, 8 vols. 8vo); a cheaper and yet good one, with a memo-
ry by Hamilton, London, 1829 (3 vols. 8vo), reprint-
ed N. Y. 1846 (3 vols. 8vo). They include seventy-
eight sermons on various topics; an Exposition of the Apostles' Creed; 24 papers discourses; explanations of the Lord's Supper, the Incarnation, the Sacraments; The Trea-
tise on the Pope's Supremacy; with his Opuscula Theo-
lonica, including a number of Latin dissertations, etc. See Methodist Quarterly Review, 1846, p. 165 sq.; Alli-
bone, Dictionary of Authors, i, 130 sq.; Hook, Eccle-
Biography, i, 555.

Barry, William, L.L.D., was born in Yorkshire about 1674, and was educated at Queen's College, Ox-
ford. In 1814 he was made prebendary of Southwell, and shortly afterward vicar of Farnsfield. In 1829 he was made archdeacon of Nottingham, which office he held till his death in 1866. He published Eight Ser-
mons on the Bampton Lecture (Lond. 1789, 4 vols.), Fo-
miliar Sermons on Doctrines and Duties (Lond. 3 vols.
8vo).—Darling, Cyclo. Bibliogr. i, 185.
BARSABAS, the surname of two men.
1. Of JOSPEH (q. v.), mentioned in Acts i, 23.
2. Of JUDAS (q. v.), mentioned in Acts xv, 22.

BARSAMIA or BARSHAMAS, bishop of Nisibis, a zealously orthodox and diligent churchman. Having been ejected from the school of Edessa, he was made bishop of Nisibis A.D. 435, and devoted himself earnestly for nearly half a century to the establishment of Nestorianism in Persia. He founded the school of Nisibis, a prolific source of Nestorianism. He advocated the right of priests to marry, and himself married a nun. See S. 27, 28; "Oriental Church History," Part III, II, 17, 77; Mehoem, CA. Hist. i, 863. See Nestorianos.

BARSAMUS, a Syrian archimandrite, head of the Eutychian party at the robber-council of Ephesus, A.D. 449. Among the Jacobites (q. v.) he is held as a saint and miracle-worker. See Ephes., Robber-Council of.

BAR-TATARIUS (Bar-tetar, Volg. Beza), the father of Apame, the concubine of King Barlas (1 Esdr. iv, 29), where he is called "the admirable" (v. Barctaner), probably an official title belonging to his rank. The Syriac version has Artak, a name which recalls that of Artachus (Arapardos), who is named by Herodotus (vii, 22, 117) as being in a high position in the Persian army under Xerxes, and a special favorite of that king (Simons, G. T. IV, 243; Smith's Dict. of Christ. Dogm., i, 11). See Apame.

BARTAS, Du. See DU BARTAS.

BARTH, CHRISTIAN GOTTLOB, D.D., an eminent German divine and philanthropist, was born at Stuttgart, July 31, 1799, obtained his academical education at the Gymnasium there, and from 1817 to 1821 studied theology at Tubingen. He early manifested strong religious feelings, and during all his life kept himself free from the prevailing rationalism. In 1824 he became pastor at Mottingen, Wurttemberg, and in 1888 retired to Calw, in order to devote himself to the missionary cause, and to the production of books of practical religion, to which objects he had already given much of his attention. He had, with the flourishing missionary institute at Basle, formed the first (Calwer) missionary society in Wurttemberg, published a periodical, "The Calwer Mission Sheet," and was the means of exciting a wide-spread interest in the cause of missions.

From this period his life became still more active. The interests of the mission led him to travel far and near, sometimes to England, to France, and to the interior of Switzerland; and he was brought into friendly relationship with the courts of Wurttemberg, Baden, Bavaria, Austria, Russia, England, Prussia, etc. His house became a sojourn for persons from all parts of the world. He founded a conference of evangelical pastors, and a training-school for poor children. Among his untituludious publications of practical reading, both for adults and children, are: Kinderbücher (Calw, 1836); Christ. Kinderariften (Stutt. 4 vols.); Christ. Gedichte (Stutt. 1836); Kirchengeschichte für Schulen und Familien (Calw, 1835); Bildliche Geschichte für Schulen und Familien. The sale of these books has been unparalleled. Of the Bible History and Bible Stories more than a million copies have been published in ten or twelve languages of the Christian and heathen world. He was also a ready versifier, and wrote many hymns and short poems for children; and several of these hymns, especially the "Children's Hymns," have found their way into the later German collections of hymns. In 1838, the University of Tubingen conferred upon him the de:ree of Doctor of Theology. His health was feeble during his later years, but he continued to work up to the last day, and was only induced to lie down about half an hour before his death, Nov. 12, 1859. — Pierer, Universal-Lexicon, a. v.; Herzog, Real-Encyclop. Supp. i, p. 186.

BARTELOMEO, BARTHEL, JOHANN CAMPA, a German canonist, born in 1687 at Kitzingen. He studied at Würzburg with the Jesuits, and subsequently at Rome under Cardinal Lambertini, afterwards Benedict XIV. In 1727 he was made professor of canon law in the University of Würzburg, which he afterwards left as a canon. To intense hatred of Protestantism Barthel united a steadfast resistance to all papal claims unauthorized by law. He died in 1771, having greatly improved the teaching of the canon law, which before his time consisted simply in repeating the decreets and commentaries of Rome. Barthel followed zealously in the path of De Marca, Thurm, and other great theologians of France, and reduced the canon law to a form suited to the wants and peculiar circumstances of Germany. The following are his chief works: 1. Historia Provinciatiwn Imperii circa Religionem consacrata (Würzburg, 1736, 4to); 2. De Jure Reformandae Ecclesiae et noto (ibid. 1744, 4to); 3. De residuati canonum in Germaniae electionem polit. (ibid. 1749)—Tractatus de eo quod circa libertatem exercitii religionis ex lege divina et ex lege imperii justum est (ibid. 1764, 4to).—Landon, Eccl. Dict. ii, 47.

Barthélemy. See Hilaire, St.

Bartokh, Baptopvay, for Chald. Βατοκα, Καθωλικος, i. e. son of Tolmai; the latter being a name that occurs in Joth. xv. 14, Sept. Θωλικος and Θωλικος; Auth. Vel. Tolmai; 2 Sam. xii. 37, Sept. Θωλικος and Θωλικος. In Josephus we find Θωλικος, Ant. xx, 1, 1. The Θωλικος in Ant. xiv, 8, 1, is called Παπακιους in War. i, 9, 8, not improperly by an error of the transcriber, as another person of the latter name is mentioned in the same context (John.xvii, 20). One of the twelve apostles of Christ (Matt. x, 8; Mark iii, 18; Luke vi, 14; Acts i, 13), generally supposed to have been the same individual who in John's Gospel is called Na\nthanak (q. v.). The reason of this opinion is that in the first three gospels Philip and Bartholomew are constantly named together, while Nathanael is nowhere mentioned; on the contrary, in the fourth gospel the names of Philip and Nathanael are similarly combined, but nothing is said of Bartholomew (see As\nsemanni, Biblioth. Orient. III. i, 106; ii, 4 sq.; Nahr, De Nath. et Bartho. in Testament. Libr. 1740). Na\nthanak, therefore, must be considered a name assigned, while Bartholomew merely expresses his filial relation (see Lightfoot, Hor. Hebr. p. 325). If so, he was a native of Cana in Galilee (John xxii, 2). Bernard and Abbot Rupert were of opinion that he was the bridegroom at the marriage of Cana. (For traditions respecting his parentage, see Cotelerius, Patr. Apost. 872.) John seems to have been selected by Philip in selecting his companion, at once pronounced that eulogy on his character which has made his name almost syn\nonymous with sincerity, "Behold an Israelite indeed, in whom there is no guile" (John i, 47). A.D. 26. He was one of the disciples to whom our Lord appeared after his resurrection, at the Sea of Tiberias (John xxni, 2); he was also a witness of the ascension, and returned with the other apostles to Jerusalem (Acts i, 4, 12, 13). A.D. 25. On his character, see Niemeyer, Charak. i, 111 sqq. See APOSTELO.

Of the subsequent history of Bartholomew, or Na\nthanak, we have little more than vague traditions. According to Eusebius (Hist. Eccl. xiv, 10) and many other writers, he returned from India to Greece, and thence to Rome. His name occurred in the Acts of the Martyrs. It is supposed that he returned to Alexandria with him. See Matthew, Gosp. of. But the title of "Indians" is applied by an\ncient writers to so many different nations that it is dif\fcult to determine the scene of Bartholomew's labors. Mehoem (whom Neander agrees) is of opinion that it was a part of Arabia Felix, inhabited by Jews,
to whom alone a Hebrew gospel could be of any service. Socrates (Hist. Eccles. i, 10) says that it was the Indian bishop of Eliba, and Suidas reports that Barathomew preached the gospel of Christ to the inhabitants of India Felix (Ἰνδίας Φίλιξ Χαλκομένους Μακαρίους). This apostle is said to have suffered crucifixion with his head downward at Allanopolis, in Armenia Minor (Assemani, Bibli. Orient. iii, 1, 20), or, according to the pseudo-Chrysostom (Opp. vili, 622, ed. Paris, 1829), Bartholomew, according to Nicomedia, to Urbanopolis, in Cilicia (see Abdias, in Fabricius, Cod. Apost. ii, 685 sq.; Baronius, ad Martyrol. Rom. p. 500 sq.; Periorm. Vita Apostolor. p. 127 sq.). See Bartholomew's Day.

A spurious Gospel which bears his name is in the case of the apocryphal books condemned by Pope Gelasius (Fabric. Cod. Apost. N. T. i, 841 sq.).—Kittie, s. v. See Gospels (Spurious).

Bartholomew of Edessa, a monk, probably a Syrian, but of what date is totally unknown. According to Cave, he displays considerable learning and a profound knowledge of the writings and ceremonies of the Chaldees, Arabians, and Mohammedans. He wrote in Syriac, and Chrestological treatises, in which he exposes the follies of the Koran, and the origin, life, manners, rites, and dogmas of the false prophet Mohammed. This work, in Greek, with a Latin version, is given by Le Moyne at p. 302 of his Collection (Lyons, 1685).—Landon, Eccl. Dict. ii, 49.

Bartholomew of Cotton, a monk of Norwich, who flourished about 1297. He wrote a History of England, divided into three parts. Part I contains an account of the Britons; Part II treats of the Saxons and Norman kings down to the year 1222; Part III gives much information concerning the archbishops and bishops of England from 1132 to 1292, and may be found in Wharton, Anglia Sacra, i, 397. See Cotton, Bibliotheca Sar. Ac. ii, 746, 1137.

Bartholomew of Glanville (also called Anglicus), an Englishman, of the family of the earls of Suffolk, and a Franciscan. He applied himself to the discovery of the morals hidden behind the outward appearance of natural things, on which he composed a large work, entitled Opus de Proprietatibus Rerum, in nineteen books: (1) Of God; (2) of angels and devils; (3) of the soul; (4) of the body; (Argent. 1468; Nuremb. 1492; Strasb. 1505; Paris, 1574). He flourished about 1360, and a volume of Sermons, printed at Strasbourg in 1495, is attributed to him. See Cave, Hist. Lit. anno 1680; Dupin, Eccl. Writers.

Bartholomew or Bartolomeo dos Martyres, so called from the name of the church of "Our Lady of Martyrs" at Lisbon, in which he was buried, was one of the best men in the Romish Church of the 16th century. He was born at Lisbon in May, 1514, and assumed the habit of St. Dominic at Lisbon, 11th December, 1528. Having been for twenty years professor of philosophy and theology, his high reputation caused him to be selected as preceptor of the son of Dom Louis, infant of Portugal. It was only at the point of death that he accepted the archbishopric of Braga (1558), and that with such reluctance as threw him upon a bed of sickness. He entered upon his see on the 4th of October, 1559, and commenced at once the execution of his design of teaching his flock by his own example and that of his household. He selected one small room out of all the magnificent apartments of the palace; he furnished it like a cell; he went to bed at eleven at night, and rose at three in the morning; his bed was hard and scanty; his body always covered with the hair cloth; his table always poorly supplied. Of the usual attendants of great houses, such as maître d’hôtel, etc., he had none, contenting himself with a few necessary domestics. As soon as he had thus set his own house in order, he hastened to endeavor to do the same with the city of Braga and his diocese in general. He established schools and hospitals, and devoted himself to the establishment and support of the clergy. As one of the delegates to the Council of Trent, he especially signalled himself there by his zeal on the subject of the reform of the cardinals. On one occasion he delivered those well-known words on this subject, "Eminentissimi Cardinaleis eminentissimae regni reformatione," and expressed his strong condemnation of the delay which had marked the work of their predecessors, and he was also who first induced the council to begin their sessions with the question of the reform of the clergy. In 1582 Pope Gregory XIII allowed him to resign his see, and he retired to a convent at Viana, where he died in 1600. His life was written by Isaac de Sacry, and his writings among which the Summula Pastoralium, a guide for bishops, has had the largest circulation, were published by P. d'Ingoumbert at Rome, 1734-52 (2 vols. fol.), and by Fessiel (Einsiedeln, 1685, 8vo).

Bartholomew's Day, 1, a festival celebrated on the 24th day of August (or 26th at Rome) in the Church of Rome, and on the 11th of June in the Greek Church, in commemoration of the apostle Bartholomew, who is said to have been martyred at Antioch, in 23 AD.

2. The day has been rendered infamous in history in consequence of the massacre of the Protestant sects in France in 1572. The principal Protestants were invited to Paris, under a solemn oath of safety, to celebrate the marriage of the King of Navarre with the sister of the Queen of Navarre. The Queen of Navarre, a zealous Protestant, died before the marriage was celebrated, not without suspicion of poison. The massacre commenced about twilight in the morning on the tolling of a bell of the church of St. Germain. Admiral Coligny was basely murdered in his own house, and then thrown out of a window, to gratify the malice of the Duke of Guise. His head was afterward cut off and sent to the king (Charles IX) and the queen-mother, the bloody Catherine de Medicis; his body, after a thousand indignities offered to it, was hung up by the feet on a gibbet. The murderers then ravaged the whole city of Paris, and put to death more than ten thousand of all ranks. De Thou says, "The very streets and passages resounded with the groans of the dying and of those who were about to be murdered. The bodies of the slain were thrown out of the windows, and with them the courts and chambers of the houses were filled. The dead bodies of others were driven through the streets on the blood flowed down the channels in such torrents that it seemed to empty itself into the neighboring river. In short, an innumerable multitude of men, women, and children were involved in one common destruction, and in all the gates and entrances to the king's palace were besmeared with blood." From Paris the massacre spread through the kingdom. The total number that fell during this massacre has been estimated by De Thou at 80,000, by Sully at 60,000, and by Persefax, a popish historian, at 100,000. The news of this atrocious murder was received at Rome with unrestrained joy and delight; a national jubilee was proclaimed in the basilica of St. John Lateran, the name of princes was engraved on the column of St. Peter, and the bells were rung and brightly lighted on the streets. A medal was struck in the pope's mint, with his own head on one side, and on the other a rude representation of the massacre, with an angel brandishing a sword, and bearing the inscription "Hugomotorum atroces." See Hucb. Ann. 1572.

Romanists writers treat this massacre in three ways: (1) Some, like Caveirac, De Falloux, and Robrachèz, justify it; (2) others affirm that the Romanists were only following the example set by Protestants; (3) others again, like Theiner, in his new volumes of the Acta Sanctorum, hostile not only to the politics of the re- ligion. Theiner's view is refuted, and the complicity of the Roman Church, with the pope at its head, in this great crime is shown in the Christian Remem-
BARTON

BARTON, Elizabeth, the "holy maid of Kent," first becomes known to us in 1525, when, while a servant at an inn at Aldington, in Kent, she began to acquire a reputation for sanctity and miraculous endowments. She was subject to epileptic fits, and in the paroxysms vented incoherent phrases, which Richard Master, parson of Aldington, took advantage of to make people believe that she was an instrument of divine revelation. A successful prediction lent its aid to the general delusion. A child of the master of the inn happened to be ill, and Elizabeth was attacked by one of her fits. On recovering, she inquired whether the child was dead. She was told that it was still living. "It will not live, I announce to you; its death has been revealed to me in a vision," was the answer. The child died, and Elizabeth was immediately regarded as one favored by heaven with the gift of prophecy. She soon after entered the convent of St. Sepulchre's at Canterbury, and became a nun. In this new situation her revelations multiplied, and she became generally known as the "holy maid of Kent." Bishop Fisher and Archbishop Warham were induced by her pretensions. Lord Rivers, who was more probably worked upon by others, she boldly prophesied in reference to the divorce of Henry VIII from Catherine and his marriage with Anne Boleyn, "that she had knowledge by revelation from heaven that God was highly displeased with our said sovereign lord, and that if he proceeded in the said divorce and separation and married again, he should no longer be king of this realm; and that, in the estimation of Almighty God, he should not be king one hour, and that he should die a villain's death." The prediction was widely diffused, and caused great popular excitement. In November, 1533, the nun, with five priests and three lay gentlemen, her accomplices, were brought before the Star Chamber, and sentenced to do public penance as impostors at St. Paul's Cross. But the nun's confession, whatever were its motives, availed her nothing. From the pillory she and her companions were led back to prison, where they lay till the following January, when they attained the high treason. On the 21st of April, 1534, the nun was beheaded at Tyburn, together with the five priests.—English Cyclopedia; Burnet, History of Reformation, i, 243-249.

Barton, John B., a Methodist Episcopal minister and missionary, was born in Savannah 1806, converted 1881, entered the Itinerant ministry in the Georgia Conference 1884, and was sent as missionary to Africa, where he arrived in August, 1885, and was appointed to Basa, where he returned in 1887. In 1888, he returned to the United States, and married Eleanor Gilbert, of Charleston, S. C. In 1888 he went back with his family to Af
and was stationed at Monrovia until his death, which occurred March 19, 1868. He was much loved and honored by the people among whom he labored.—Annals of Conferences, iii, 61.

Barton, Thomas, M.A., an early Episcopal minister in America, was born in Ireland 1720, and educated at Trinity College, Dublin. Soon after he came to America, and after teaching two years in the Academy of Philadelphia, he went to England for ordination, and in 1755 was appointed missionary to Huntington. He extended his field of labor to Carlisle, Shipton, and the New York, and was specially interested in the Indians. He served the Church in Lancaster twenty years, travelling largely to preach at destitute points. When the Revolution broke out he refused the oath of allegiance, and had to pass to the British lines at New York. He died 1780.—Sprague, Ammulet, v, 169.

Baruch (Hebr. Baruk, בָּרוּךָ, blessed; Sept. Baroc, Ἰωσσάφος, Josephus Ἰωσσάφος), the name of three men.

1. The faithful friend of the prophet Jeremiah (Jer. xxxii, 12; xxxvi, 4 sq.) was of a noble family of the tribe of Judah (Jer. ii, 59; Bar. i, 1; Joseph. Ant. x, 6, 2; 9, 1), and generally considered to be the brother of the prophet Seraiah, both being represented as sons of Neriah; and to Baruch the prophet Jeremiah dictated the last chapter of the Jeremiah (B.C. 605), Baruch was directed to write all the prophecies delivered by Jeremiah up to that period, and to read them to the people, which he did from a window in the Temple upon two solemn occasions (Jer. xxxvi). He afterward read them before the counsellors of the king at a private interview, when Baruch, being asked to give an account of the manner in which the prophecy had been composed, gave an exact description of the mode in which he had taken it down from the prophet's dictation. Upon this they ordered him to leave the roll, advising that he and Jeremiah should conceal themselves. They then informed the king of what had taken place, upon which he had the roll read to him; but, after hearing a part of it, he cut it with a penknife, and, notwithstanding the remonstrances of his counsellors, threw it into the fire of his winter parlor, where he was sitting. He then ordered Jeremiah and Baruch to be seized, but they could not be found. The said Baruch and Jeremiah went into the court of that king, and were publicly adorned with a paper roll by an annual fast. See Calendar (Jewish). Another roll was now written by Baruch from the prophet's dictation, containing all that was in the former, with some additions, the most remarkable of which is the prophecy respecting the ruin of Jehoiachin and his house as the punishment of his impious act. This is the prophecy of Jeremiah which we now possess. Baruch, being himself terrified at the threats contained in the prophetic roll, received the comforting assurance that he would himself be delivered from the calamities which should befall Judah and Jerusalem (Jer. xlvii). During the siege of Jerusalem Baruch left the city with the deposit of the deed on the condition which Jeremiah had made of the territory of Hanameel, to which deed he had been a witness (Jer. xxxii, 12 sq.). B.C. 589. His enemies accused him of influencing Jeremiah in favor of the Chaldeans (Jer. xlii, 8; comp. xxxvii, 15); and he was thrown into prison. The prophet, when threatened with the capture of Jerusalem, B.C. 588 (Joseph. Ant. x, 9, 1). By the permission of Nebuchadnezzar he remained with Jeremiah at Maspetha (Joseph. 1. c.); but in the fourth year of Zedekiah (B.C. 595) Baruch is supposed by some to have accompanied Seraiah to Babylon, when the latter attained the throne of the prophetic king in Judah, ch. 1 and 11, which he was commanded by Jeremiah to read on the banks of the Euphrates, and then to cast the prophetic roll into the river, with a stone attached to it, to signify the everlasting ruin of Babylon (Jer. ii, 61). At least Baruch, in the book which bears his name (the Apocalypse), is said to have read these prophecies in Babylon, in the hearing of King Jebusachim and the captive Jews, in the fifth year of the taking of Jerusalem by the Chaldeans (see below), which must have been the same taking of it in which Jebusachim was made prisoner; for after the other taking of Jerusalem, in the eleventh year of the reign of King Zedekiah, he be

2. Hebrev.—Considerable discussion has been raised as to the original language of the book. Those who
advocated its authenticity generally supposed that it was first written in Hebrew (Hust, Dereezer, etc.; but Jahn is undecided: Bertholdt, Emd. 1743), and this opinion found many supporters (Oudin, Gesenius, Movers, Hitzig, De Wette, Emd. § 329). Others again have maintained that the Greek is the original text (Richborn, Emd. 888 sq.; Bertholdt, Emd. 1757; Haver- nick, ap. De Wette, l. c.). The truth appears to lie between these two extremes. The two divisions of the book are distinguished by marked peculiarities of style and language. The Hebraic character of the first part (1-iii, 8) is such as to mark it as a translation, and not as the work of a Hebraizing Greek: e. g. i, 14, 15, 22; ii, 4, 9, 25; iii, 8; and several obscurities seem to be mistranslations: e. g. i, 2, 8, ii, 18, 29. The second part, on the other hand, which is written with greater exactness, is not Hebraism, and makes the Alexandrine type. The imitations of Jeremiah and Daniel which occur throughout the first part (comp. i, 15-18 = Dan. ix, 7-10; ii, 1, 2 = Dan. ix, 12, 13; ii, 7-19 = Dan. ix, 18-19) give place to the tone and imagery of the Psalms and Isaiah. The most probable explanation of this transition is to be sought in the language and style of the Sept. translation of Jeremiah and the first part of Baruch seem too great to be accounted for in any way (for instance, the use of εὐθανασίας, ἀποστολὴς, βυζίμος [βυζίμη], ἀποκρίνομαι, μάνα, ἀποστροφίαν [σχ.], ἠγερθήμεναι τινα, ὦμα ἡκατερισθαι ἰτι τινα), and the great discrepancy which exists between the Hebrew and Greek texts to the arrangement of the last chapters of Jeremiah, increases the probability of such an addition having been made to the canonical prophecies. These verbal coincidences cease to exist in the second part, or become very rare; but this also is distinguished by characteristic words: e. g. ὁ πιστεύων ὁ ὑπέκυψαν τίνι, ὄσα καὶ ὅτι. At the same time, the general unity (even in language, e. g. γαλαζύμαν) and coherence of the book in its present form point to the work of one man. (Fritzsch, Emd. § 5; Hitzig, Psalm. ii, 119; Ewald, Gesch. d. Volker letzter iv, 232 n.). Ber- tholdt appears to be quite in error (Emd. 1743, 1767) in ascribing the book to Justinus, a view now completely passed. (See Siebenberger's Heb. Comm. Warsaw, 1840.)

3. The Epistle of Jeremiah, which, according to the authority of some Greek MSS., stands in the English version as the 6th chapter of Baruch, is probably the work of a later period. It consists of a rhetorical declamation against idols (comp. Jer. x, xxv), in the form of a letter addressed by Jeremiah "to whom they were to be led captive by Babylon." The letter is divided into clauses by the repetition of a common burden: they are no gods; fear them not (vv. 16, 23, 29, 66): how can a man think or say that they are gods? (vv. 40, 44, 55, 54). The condition of the text is closely analogous to the general condition of the same chapter of partial reception in the Church. The author shows an intimate acquaintance with idolatrous worship; and this circumstance, combined with the purity of the Hellenistic dialect, points to Egypt as the country in which the epistle was written.—Smith, s. v.

4. A Syrian first Epistle of Baruch (to the nine and a half tribes" (comp. 4 Esdr. xili, 40; Arab. Vers.) is found in the London and Paris Polyglots. This is made up of commonplaces of warning, encouragement, and exhortation. Fritzsch (Emd. § 8) considers it to be the production of a Syrian monk. It is not found in any other language. Whitton (A Collection of Authentic Records, etc., London, 1757, 1 sq., 25 sq.) endeavored to trace in it the authenticity. For this, and the "Apocryphal Epistle of Baruch," see REVELATIONS, SPURIOS.

III. WRITER. The supposed author of the book is undoubtedly the companion of Jeremiah, but the details are inconsistent with the assumption. If Baruch be the author of this book, he must have removed from Egypt to Jerusalem at a very early age, for Jeremiah, inasmuch as the author of the book lived in Babylonia in the fifth year after that event, unless we suppose, with Eichhorn, Arnold, and others, that the reference (Baruch i, 1) is to the fifth year from the captivity of Jehoiachin. Jahn (Introductio in Epistolam redacta, § 237, etc.) attaches the book to the time of the destruction of Jerusalem, and argues against the passage in question, since the destruction of Jerusalem is there spoken of as having already taken place. De Wette (Lehrbuch zur Einleitung in das A. und N. T.) ingeniously conjectures that in (year) is a mistake or correction of some scribe for (year); and there is no question that the present reading, which mentions the year, and the time of the month, without naming the month itself, is quite unaccountable. If the reading in i, 1, be correct (comp. 2 Kings xxv, 8), it is impossible to fix the fifth year in such a way as to suit the contents of the book, which exhibits not only historical inaccuracies, but also evident traces of a later date than the beginning of the captivity (iii, 9 sq.; iv, 22 sq.; i, 3 sq. Comp. 2 Kings xxv, 27). Its so-called Epistle of Jeremiah, however, is confessedly more ancient than the second book of Maccabees, for it is there referred to (2 Macc. ii, 3, comp. with Baruch vi, 4) as an ancient document. In the absence of any certain information as to the time of the composition of Baruch, Ewald (i. c. p. 290) assigns it to the close of the Persian period, and this may be true as far as the Hebrew portion is concerned; but the present book must be placed considerably later, probably about the time of the war of liberation (B.C. cir. 180), or some other period (B.C. cir. 104). IX. AS CREDITED. The book was held in little esteem among the Jews (Jerome, Prof. in Jerem. p. 834 . nec habetur apud Hebraeos; Euphranius, de mens. oth eis tov eis tivoi inotanov). Thus, though it is stated in the Greek text of the Apostolical Constitutions (v. 20, 11) that it was read, together with the Lamentations, "on the tenth of the month Gorpaius" (i. e. the day of Atonement). But this reference is wanting in the Syriac version (Bunsen, Anst. Ante-Nic. ii, 187), and the assertion is unsupported by any other authority. There is no trace of the use of the book in the New Testament, or in the Apostolic Fathers, or in the Rabbinic Literature. In the time of Jerome it was not infrequently quoted both in the East and in the West, and generally as the work of Jeremiah (Irenaeus, c. v. 55, 1, "significavit Jeremias, Bar. iv, 86, v.; Tertullian, Gnost. 8, Hieremia, Bar. [Eiplat.] vi, 3; Clement, Procli, 1, 9, 21, "die Ieremia, Bar. iv, 4;" ld. Pseudo- II, 2, 8, 56, "diva gratia, Bar. iii, 16, 19;" Origens, ap. Eun. II, IV, 26, "Ieremia in num. et vel inotanov [?]"; Cyrilian, Test. Lib. ii, 6, "apud Hieremia- miam, Bar. iii, 55, etc.). It was, however, "abolished" throughout the Sept. as deficient in the Hebrew (Cod. Chis. ap. Daniel, etc., Rome, 1772, p. xxii). On the other hand, it is contained as a separate book in the pseudo-Lausiac Catalogue, as one of the canonical books in the Revised Catalogue of Cyril of Jerusalem, Athanasius, and Nicephorus; but it is not specially mentioned in the Conciliar catalogues of Carthage and Hippo, probably as being included under the title Jeremiah. (Comp. Athanasii Syn. Sym. S. Script. ap. Credner, Zur Gesch. des Kan. 108; Hilary, Prod. in Psalm. 15). It is omitted by those writers who reproduced in the main the Hebrew Canon (e. g. Melito, Gregory Nazianzen, Epiphanius). Augustine quotes the words of Baruch (iii, 16) as attributed more commonly to Jeremiah (die C. xviii, 33, and elsewhere uses them as such (Philon xlii, 48). At the Council of Trent Baruch was admitted into the Roman Canon, but the 1514 version has had it unassumingly placed among the apocryphal books, though Whitton maintained its authenticity (Authent. Records, i, 1, sq.). Calmet observes that its "canonicity had been denied not
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only by the Protestants, but by several Catholics," among whom he instances Driodo, Lyranus, and Dionysius of Carthage. He considers that Jerome treats the book with harshness when (Preface to Jeremiah) that other observes part of the book. Most modern writers of the Roman Church, among whom are Du Pin (Canon of Scripture), Calmet (Commentary), and Allber (Hermeneutica Generalis), reckon this a genuine epistle of Jeremiah's. Jahn, however, after Jerome, maintains its spurious and pseudepigraphal character. This he conceives sufficiently attested by the difference of style and its freedom from Hebraisms. He considers it to be an imitation of the Epistle of Jeremiah (ch. xxiii). Grothus, Elchhorn, and most of the German writers favor the idea of a Greek original. They conceive that the writer was some unknown person who, in the name of Pseudo-Jeremiah South, confirm in the true religion the Jews then residing in Egypt, attributed his own ideas to Baruch the scribe. There appears, however, no reason, on this latter hypothesis, why the author should speak of the return from Babylon. Grothus conceives that the book abounds not only in Jewish but even in Christian interpolations (see Elchhorn's Erscheinung in der Apokryph. Schrift.).

See generally (in addition to the literature above referred to), Grönewe, De libro Baruch apocrypho (Gotl. 1796); Whiston, A Dissertation to prove the Apocryphal Book of Baruch canonical (Lond. 1727); Bengel, Species verisimilitudinum crit. in V. T. libro apocr. (Gotl. 1789); Movers, in the Bomber Zeitseh. 1835, p. 81 sq.; Hävernick, De libro Baruchi commentatio critica (Regiom. 1849); Capellus, Commentarii et notae crit. in V. T. (Amst. 1869), p. 564; Gilsheimer, Cotumes (Ludg. 1825); Davidson, in the new ed. (1856) of Horne's Introduction, ii, 1838 sq. See APOKRYPHA.

2. The son of Caleb and his father of Massah, the descendents of Peres, son of Judah (Neh. iii. 5), B.C. ante 536.

3. The son of Zabdi; he repaired (B.C. 446) that part of the walls of Jerusalem between the north-east angle of Zion and Eliahhu's house (Neh. iii. 20), and joined in Nehemiah's covenant (x. 6). B.C. 410.

Barulli, heretics of the twelfth century that revived the heresy as well as the name of the sound of all men were created at the same time with the world itself, and that they sinned all together after the creation. These heretics seem to have derived their name from their leader, Barulus,—Moréri, who cites Sanderson, Her. 149; Landen, Eccl. Dict. ii. 56.

Barnel. See IRON.

Barnaili (Heb. Barzillay), בָּרִצֵל , of iron, i. e. strong; Sept. בֶּרֶזִילֵי, but in Ezra בֶרֶזִילָא, Josephus Barzillai, i. ex. viii, 8, the name of three men. In Ezra, the father of Adriea, which latter was the second husband of Meriah, Saul's daughter (2 Sam. xix. 8), B.C. ante 1062.

2. A wealthy old Giladite of Rogelim, who distinguished himself by his loyalty when David fled beyond the Jordan from his son Abesom, B.C. 1028 (see 1 Chron. iii. 603, 3). He furnished a liberality supply of provisions, beds, and other conveniences for the use of the king's followers (2 Sam. xvii. 27). On the king's triumphant return, Barnaili attended him as far as the Jordan, but declined, by reason of his advanced age (and probably also, from a feeling of indepen- dence), to proceed to Jerusalem and end his days at the court. He discharged (his son had committed a suitable person to receive the royal favors (2 Sam. xix. 92, 93). On his death-bed David recalled to mind this kindness, and commended Barnaili's children to the care of Solomon (1 Kings ii. 7).

3. A priest who married a descendant of the preceding, and assumed the same name; his genealogy in consequence became so confused that his descendants, on the return from the captivity, were set aside as unfit for the priesthood (Ezra ii. 61). B.C. ante 586.

Basaloth (בֶּרֶזִילָא ṭו, בֶּרֶזִילָא, Vulg. Basaloth), one of the heads of "temple-servants" whose "sons" are stated (1 Esdr. v. 81) to have returned from Babylon; evidently the Bazyleth or Bazilith (q. v.) of the genuine texts (Ezra ii, 52; Neh. viii, 44).

Basan. See SALLUTH.

Basan's Gate (בָּשָׁן, בָּשָׁנָה, Josephus Boerii), a place in Gilgeb where Jonathan Maccabaeus was killed by Trypho, and from which his bones were afterward disinterred and conveyed to Modin by his brother Simon (1 Macc. xiii. 28; Joseph. Ant. xiii. 6). Schwarcz supposes it to be the Talmudic yeshivə (תֶּשׁוֹבָה) or Bagor (בָּגוֹר) "of Arabia" (Polest. p. 286, 287). The route of the Syrian murderer is given with ro much confusion (see Fritzsche, in loc.) that some have even supposed the Bazyleth of Joshua to be meant.

Bascom, Henry B. D.D., one of the bishops of the Methodist Episcopal Church South, was born in Hancock, N. Y., May 27, 1876. He united with the Methodist Church in Western Pennsylvania in 1881, and was licensed to preach in 1818. His preaching soon began to attract attention, and before many years his fame as a pulpit orator was widely spread. In 1823 he was elected chaplain to Congress. In 1827 he was called to the presidency of Madison College, Pa., which he held till 1829, when he accepted the agency of the American Colonization Society. In 1828 he became Professor of Morals in Augusta College, and in 1844 President of Transylvania University. He edited the Quarterly Review of the M. E. Church South from 1846 to May, 1850, when he was elected bishop. Worn out with toil, he died Sept. 8, 1850. Bishop Bascom's course of labor thus embraced almost every extreme of human life. In his early career he is said to have preached in one year 400 times, travelled 5000 miles, and to have received as salary during that time, $12 10. At one period he was unquestionably the most popular pulpit orator in the United States. His sermons seemed invariably delivered memoriter, though usually long enough to occupy two hours; if he did not purposely committ them to memory, yet their frequent repetition fixed in his mind their language as if of themselves, and he would, without preparation, and yet with the utmost labor. The paragraphs often seem to be separate but irreducible masses of thought, written at intervals, and without very close relations. His published Sermons (Nashville, 1848-50, 2 vols. 12mo) give no just idea of the grandeur of his pulpit orations; many of his brilliant passages seem to have been omitted in preparing the volumes for the press. Some of his other productions, in which his poetical propensities had no room to play, show that if his education had been such as to effectually discipline his imagination, his real ability would have been greatly enhanced. His most important writings, besides those prepared for the press, are his "Preliminary Letters," written on behalf of the "reform" movement of 1828; the "Protest of the Minority," in the memorable General Conference of 1844; the "Report on Organization," at the formation of the Methodist Episcopal Church South; and a subsequent elaborate volume in defense of the Southern Church, entitled Methodism, its Sources and Slavery. His Works, containing Sermons, Letters, and Lectures, are collected in 4 vols. 12mo (Nashville, 1856). See Henke, Life of Bascom (Nashville, 1864, 12mo); Meth. Quart. Rev. 1852; Sprague, Annals, vii, 534.

Base (as a noun) is the rendering in the Author. Vers. of two Heb. words: 1. בֹּשֶׁה, the foundation
or pedalae, e. g. of the laver (q. v.) in the temple-court ("foot," Exod. xxx, 18, etc.); then, the "base over the ledges" (לְטָלֶה, joina) of the brazen sea (q. v.), in 1 Kings vii, 29, apparently explained in ver. 31 as a "work of the base" (לְטָלֶה), perhaps a pediment-like cornice covering the joints; but the whole description is exceedingly obscure. See Ledge. 2. רְפֵּלָה, mekonah, or רְפֵּלָה, mekonah, a foot-piece or stand upon which to place the lavers in the temple-service (1 Kings vii, 27-45, etc.). See Laver.

Bashan, כָּבֶשׁ, or כָּבֶשָׁ (see Bashan).

Ba'shan (Heb. Bashan, בָּשָׁן), usually with the art., בֵּשֶׁנֶּ, light sandy soil; Samaritan Ver. בֵּשֶׁנֶּ; Targum, Psa. lxviii, 13, also בֵּשֶׁנֶּ, the latter, Buxtorf [Lett. Talm. col. 870] suggests, may have originated in the mistake of a transcriber, yet both are found in Targ. Jon., Deut. xxxiii, 22; Sept. Bavaqin, and Basaquin, Josephus [Ant. ix, 8] and Eusebius [Onomast. s. v. Barabim], a district on the east of Jordan, the modern el-Battein or el-Dethmeyk (Abulfeda, p. 97). The name is not, like Argoth and other districts of Palestine, distinct in pronunciation, but is sometimes spoken of as the "land of Bashan" (1 Chron. vi, 11; and comp. Num. xxvi, 38; xxxii, 39), and sometimes as "all Bashan" (Deut. iii, 10, 18; Josh. xii, 12, 90), but most commonly without any addition. The word probably denotes the peculiar fertility of the soil; by the ancient verb "to pasture, instigated by the use of it as a proper name, a word meaning fruitful or fat is adopted. Thus, in Psa. xxiii, 13, for Bashan, we find in Sept. παραβάσσω; Aquila, λήσσομαι; Symmachus, στερεω; and Vulg. Pastum (Psa. lviii, 16), for hill of Bashan; Sept. ἐποίησα πυρός; Jerome (see Bochart, Hierosol., pt. i, col. 306), means the pastoral-land of Bashan, and the superior fertility of its breed of cattle, are frequently alluded to in the Scriptures. We read in Deut. xxii, 14, of "rams of the breed (Heb. sons) of Bashan." (Ezek. xxviii, 18), "Rams, lambs, bulls, goats, all of them failings of Bashan." The oaks of Bashan are mentioned in connection with the cedars of Lebanon (Isa. ii, 13; Zech. xi, 2). In Ezekiel's description of the wealth and magnificence of Tyre it is said, "Of the oaks of Bashan have they made their oars" (xxvi, 6). The ancient commentators on Amos iv, 1, "the king of Bashan," Jerome, Theodoret, and Cyril, speak in the general term, "the king of the Philistines," A king of Bashan (Bochart, Hierosol., pt. i, col. 306), and modern travellers corroborate their assertions. See Burckhardt's Travels in Syria, p. 384-388; Buckingham's Travels in Persia, ii, 112-117.

The first notice of this country is in Gen. xiv, 5. Chedorlaomer and his confederates "smote the Rephaim in Ashtaroth Karmnamin." Now Og, king of Bashan, dwelt in Ashtaroth, and "was of the remnant of the Rephaim" (Auth. Ver. giants), Joshua xii, 4. When the Israelites invaded the Promised Land, Argoth, a province of Bashan, contained "sixty fenced cities, with walls, and gates, and brazen bars, besides unwalled towns a great many" (Deut. iii, 4, 5; 1 Kings iv, 18). All these were taken by the children of Israel after their conquest of the land of Sihon from Armon to Jabbock. They "turned" from their road over Jordan and "went up by the way of Bashan,"—probably very much the same as that now followed by the pilgrims of the Reformed Churches to the Holy Land. As Edrei, on the western edge of the Lejah. See Edrei. Here they encountered Og, king of Bashan, who "came out" probably from the natural fastnesses of Bashan only to meet the entire destruction of himself, his sons, and all his people (Num. xxxi, 33-35; Deut. iii, 5, 9); and with 1,700 sturdy fortified cities, evidently formed a principal portion of Bashan (Deut. ii, 4, 5), though still only a portion (ver. 18), there being besides a large number of unwalled towns (ver. 5). Its chief cities were Ashtaroth (i. e. Beeshterah, comp. Josh. xx, 27 with 1 Chron. vi, 71), Edrei, Golan, Salcah, and possibly Mahaanim (Josh. xiii, 30). Two of these cities, Golan and Beraant, were allotted to the Levites of the family of Gershon, the former as a "city of refuge" (Josh. xxi, 27; 1 Chron. vii, 71). The important district was bestowed on the half tribe of Manassesh (Josh. xiii, 29-31), together with "half Gilead." After the Manassites had assisted their brethren in the conquest of the country west of the Jordan, they went to their tents and to their cattle in the possession which Moses had given them in Bashan (xxii, 7, 8). It is doubtful, however, whether the limits of this tribe ever extended over the whole of this region. See Manaseh. Solomon appointed twelve officers to furnish the monthly supplies for the royal household, and allotted the region of Argoth to the son of Geder (1 Kings iv, 18). Toward the close of Jehu's reign, Hazael invaded the land of Israel, and smote the whole eastern territory, "even Gilead and Bashan" (2 Kings x, 8; Joseph. Ant. i, 8, 1); but after his death the cities he had taken were recovered (2 Kings xii, 20). In the wars with Syria, the Syrians in three battles, at Elahra had predicted (2 Kings xiii, 19; Joseph. Ant. ix, 8, 7). After this date, although the "oaks" of its forests and the wild cattle of its pastures—the "strong bulls of Bashan"—long retained their proverbial fame (Ezek. xxvii, 6; Psa. xxii, 13), and the beauty of its high downs and heathen temples, it was now and then the heart of a poet (Amos iv, 1; Psa. lxviii, 15; Jer. i, 19; Mic. vii, 14), yet the country almost disappears from history; its very name seems to have given place as quickly as possible to one which had a connection with the story of the founder of the nation (Josh. xiv, 14-15, 47-48), and is rarely used. Even so early as the time of the conquest, "Gilead" seems to have begun to take the first place as the designation of the country beyond the Jordan, a place which it retained afterward to the exclusion of Bashan (comp. Josh. xvii, 9, 15, 22; Judg. xii, 1; Psa. ix, 7; evii, 9; 1 Chron. xxvii, 21; 2 Kings xv, 29). Indeed "Bashan" is most frequently used as a mere accomplishment to the name of Og, when his overthrow is alluded to in the national poetry. After the captivity the name Batanea was applied to only a part of the ancient Bashan; the three remaining sections being called Trachonitis, Auranitis, and Gaulanitis (Lightfoot, Anc. sac. Hist. xxxix, 18). The city of Trachonitis was granted by Augustus to Herod the Great, and on his death Batanea formed a part of Philip's tetrarchy (Joseph. War, ii, 6, 3; Ant. xviii, 4, 6). At his decease, A.D. 34, it was annexed by Tiberius to the province of Syria; but in A.D. 57 it was given by Caligula to Herod Agrippa, the son of Aristobulus, with the title of king (Acts xxi, 1; Joseph. Ant. xviii, 6, 10). From the time of Agrippa's death, in A.D. 44, to A.D. 53, the government again reverted to the Romans, but it was then restored by Claudius to Agrippa II (Acts xxv, 18; Joseph. Ant. xx, 7, 1). The ancient limits of Bashan are very distinctly defined by Bochart from the "hill of Gilead" on the south to Mount Hermon on the north (Deut. iii, 5, 10, 14; Josh. xii, 5; 1 Chron. v, 23), and from the Arakah or Jordan valley on the west to Salcah and the border of the Geshurites and the Maachathites on the east (Josh. xiii, 5-8; Deut. iii, 10). The sacred writers denote these cities, with 1,700 fortified towns, as "the pathway of the house of Bashan," and speak of it as the allotment of the tribes of Reuben and Gad (Num. xxxii, 39). Of the four post-exilian provinces, Gaulanitis, Auranitis, Trachonitis, and Batanea, all but the third have retained almost perfectly their ancient names, the modern Le-
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jah alone having superseded the Argob and Trachonitis of the Old and New Testaments. The province of Jaulin is the western third of the four; it abuts on the Sea of Galilee and the Lake of Merom, from the former of which it rises to a plateau nearly 8000 feet above the surface of the water. This plateau, though now almost wholly uncultivated, is of a rich soil, and its north-west portion rises into a range of hills almost everywhere clothed with oak forests (Porter, ii, 265). No less than 127 ruined villages are scattered over its surface. See GOLAN. The Haoran is the southeast of the last named province and south of the Lejah; like Jaulin, its surface is perfectly flat, and its soil esteemed among the most fertile in Syria. It too contains the number of ruined hamlets, and also many inhabited villages. See HAURAN. The contrast which the rocky intricacies of the Lejah present to the rich and flat plains of the Haoran and the Jaulin has already been noticed. See ANGON. The remaining district, though not much smaller in extent than the ancient Bashan, still retains its name, modified by a change frequent in the Oriental languages. Ardal el-Bakawiyeh lies on the east of the Lejah and the north of the range of Jebel Haoran or ed-Druze (Porter, ii, 57).

It is a mountainous district of the most picturesque character, abounding with forests of evergreen oak, and with soil extremely rich; the surface smooth, with very remote detached hills, deserted, but it is true, yet standing almost as perfect as the day they were built. For the boundaries and characteristics of these provinces, and the most complete researches yet published into this interesting portion of Palestine, see Porter's Danmascus, vol. ii; comp. Schwarz, Pariz, p. 215; Jour. Soc. Lit. Jan. 1865, p. 609, 694; J. pudd. 282 sqq.; Porter, Great Cities (London, 1865).—Kitto, s. v.; Smith, s. v.

Bash’ah-havoth-Jair (Heb. hab-Bashan 'Chavoth Yair,' יִבְשָׁן חָוֹת יָאִיר, the Bashan of the villages of Jair; Sept. Βασιλείας τῶν Ἀβδός τῶν Ιαήρων), the general name imposed by Jair, the son of Manasseh, upon the region of Argob (q. v.), conquered by him in Bashan (Deut. iii, 14), containing sixty cities, with walls and brazen gates (Josh. xiii, 30; 1 Kings iv, 13). It is elsewhere (Num. xxxii, 41) called simply Havoth-Jair (q. v.).

Bash'math (Heb. Basmuth, בַּשָּׁם, elsewhere more correctly Anglicized “Basmath,” q. v.), the name of two females.

1. A daughter of Ishmael, the last married (B.C. 1292) of the three wives of Esau (Gen. xxxvi, 9, 4, 13), from whom, Reuel, four tribes of the Edomites were descended. When first mentioned, she is called Mahalath (Gen. xxxvii, 9); while, on the other hand, the name Bashmath is in the narrative (Gen. xxxvi, 34) given to another of Esau’s wives, the daughter of Elon the Hittite. It is remarkable that all Esau’s wives receive different names in the genealogical table of the Edomites (Gen. xxxvi), from those by which they have been previously mentioned in the history.

GELOGE

1. Adah, daughter of Elon.

2. Tohloram, daughter of Anah.


4. Judith, d. of Beer.

5. Mahalath, d. of Ishmael.

Whatever be the explanation of this diversity of names, there is every reason for supposing that they refer to the same persons respectively, and we may well conclude with Hengstenberg that the change of all the names cannot have arisen from accident; and, farther, that the names in the genealogical table, which is essentially an Edomitic document, are those of which these women respectively bore as the wives of Esau (Hengstenberg, Arch. d. Pent., ii, 277; English transl. ii, 226). This view is confirmed by the fact that the Seirite wife, who is called Judith in the narrative, appears in the genealogical account under the name of Abiodemam (q. v.), a name which appears to have belonged to a district of Idumea (Gen. xxxvi, 41). The reason of this error in the text is the occurrence of this name Bashmath both in the narrative and the genealogy, though applied to different persons. The Samaritan text seeks to remove this difficulty by reading Mahalath instead of Bashmath in the genealogy. We might with more probability suppose that this name (Bashmath) has been assigned to the wrong person in one or other of the passages; but if so, it is impossible to determine which is erroneous.—Smith, s. v. See Esa.

2. A daughter of Solomon and wife of one of his officers (1 Kings iv, 15, A. V. "Basmath").

Bashmuric Version. See EGYPTIAN VERSIONS. Basler. See BASINE.

Basil (from Basilios, Βασιλιος, St., "the Great," one of the most eminent of the Greek fathers, was born about the end of the year 326, probably at Necaisea. He began his studies at Cæsarea, in Palestine, whence he proceeded to Constantinople to hear the famous Libanius, and thence to Athens, where he contracted an intimate friendship with Gregory Nazianzen. About 355 he returned to his own country, but soon after left his home again and travelled into Libya, visiting the famous monasteries of those countries. Upon his return he turned his thoughts to church reform, and afterward ordained deacon. But about the year 356 he retired into a solitude of Pontus, where he built a monastery near that of his sister Macrina (q. v.), and with his brothers, Peter and Naucratius, and several others, he followed an ascetic life, and, drawing up a rule for his community, became the founder of the monastic life in those regions. In 364 (or 362) he was ordained priest by Eusèbius, and in 360 or 370, on the death of Eusèbius, was elected bishop of Cæsarea, after great opposition, which was finally overcome only by the personal efforts of the aged Gregory of Nazianzus. But the emperor Valens soon began to persecute him because he refused to embrace the doctrine of the Arians, of which he and Gregory of Nazianzus were strenuous opponents. The death of Valens’s son gave freedom of action to Basil, who devoted his efforts to bring about a reunion between the Eastern and Western churches, which had been divided upon points of faith, and in the year 379, Bishops Eustathius and Paulinus of Antioch. The Western churches acknowledged Paulinus for the legal bishop; Meletius was supported by the Eastern churches. But all his efforts were ineffectual, this dispute not being terminated till nine months after his death. Basil was also engaged in some other division which the emperor had made of Cappadocia into two provinces. Eustathius, bishop of Sebaste, had been a friend of Basil, and had planted monasticism in Asia, a pursuit in which Basil fully sympathized; but Eustathius openly embraced Arianism, and Basil in 378 broke with him and wrote against him. He also wrote against Apollinaris; in fact, he took a part in most of the controversies of his age. He died Jan. 1, 379, with these words on his lips: "O Lord, into thy hands I commend my spirit." Basil was a man of great piety, profound learning, and great eloquence. During the Arian controversy he was an unfinishing champion of the orthodox doctrine. At first, through fear of Sabellianism, he preferred the homoousian formula; but in the strife which followed, he was brought to clearer apprehension of the question, and acknowledged the Nicene Creed, which he ever afterward steadfastly maintained. For a statement of his view of the Trinity, see Dörner, Dogmengeschichte, Vol. iii, 2nd Ed., Div. I, vol. ii, p. 302 sqq. See also ARIANISM. The Greek Church honors him as one of its most illustrious saints, and celebrates his festival January 1st. The works of Basil were first published, with a preface of Erasmus, at Basle, 1552; a better edition, with Letii
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translating and notes, was published by the Jesuits Fronton le Duc and Morel (Paris, 1618, 2 vols. fol., and again 1688, 3 vols. fol.). Valuable contributions to a more correct edition were made by the Dominican Cozzens (in Paris, 1721-1730, 3 vols. fol.) reprinted in the excellent Paris edition of 1889 (6 vols. royal 8vo). The contents of the Benedictine edition (1721-31, 3 vols. fol.) are as follows:

Title: I. (Homilies on the Gospels: 1, 2 Cor., 1 Thess., 2 Thess., 1 Thess. 5, 15 par.). II. Homilies on St. Paul's epistles, vol. 1, 7, 14 (par.). III. 23, 29, 32, 38, 44, 45, 48, 59, 61, 104; (3) Libri adversus Eunomium 5. Appendix, complectens Opera quasdam Basilii falsa adscripta, quibus Opus Eunomi ad. jungitur. Tom. ii: (1) Homiliae de Diversis 24; (2) Ascetica, v.: I. (Ivraea Instruio ascetica; (ii) Sermones selecti de Recoluntatione Seculi; (iii) Sermones selecti de Disciplina, etc.; (iv) Proemium Ab Judicio Dei; (v) Sermo ad Fidei; (vi) Index Moralel; (vii) Inuinitum Moralis; (viii) and ix.) Sermones selecti asceticae; (x) Proemium in Regulam fusius tractatur; (xi.) Capitula Regionale regulae tractatae; (xii.) Regionale regulae tractatus; (xiii.) Passaggio de la Deucalons dellenquentes; (xiv.) Epitome in Canonica; (xv.) Constitutiones Monasticae; (xvi.) Constitutio Constitutiones Monasticae; (xvii.) Homilia de Spiritu Sancto; (xviii.) Homilia in aliquot Script. Loci, dicta in Lazicis; (xix.) Homilia in Sanctam Christi Generationem; (xx.) Homilia de Pannentiana; (xxi.) Homilia in commandationem sancti T. Thalas; (xxii.) Sermone de Baptismo; (xxiii.) Arbitrio; (xxiv.) Homilia in Illud, "Non dederis somnum occulti tuis," etc. (xxv.) Homilia de Jeuvano; (xxvi.) Sermo ascetica; (xxvii) Liber I de Baptismo; (xxviii.) Liber II de Baptismo; (xxvii.) Lib. S. Basili, Alexanderina; (xxviii.) Liturgia S. Basili, Iosiphina; (xxix.) Tactatus de Concupiscibilibus in Advers.; (xxx.) De Laude solitarie Vite; (xxx.) De Filio Spirituale; (xxx.) Homiliae de S. Basilii quas transitit Rufinus et Graeco in Latitum; (xxiv.) Nota: Tractatio de Ducei; (xxv.) Note et Animad. F. Morel. Tom. iii: (1) Liber de Spiritu Sancto, Erasmus was the first to dispute the authenticity of this book, which is undoubtedly the work of St. Basil. See Casabon, En. xiv, cap. 48. — Cave: Dupin; (2) S. Basilii Epistola, distributed chronologically into three classes: — Class 1, containing those which were written from 357 to 370, i.e., before his episcopate, to which are added some of doubtful date; Class 2, from 370 to 378; Class 3, Epistles without a date and apocryphal. Appendix, Sermones de Moribus, per Symmecen Magisterium et Logothetam, selecti ex omnibus S. Basilii operibus; De Virginitate liber. A. Jahn published, as an appendix to this edition, Annotaciones in Basilii M. Operum Fusicis. (1) Bremen (1842). The best selection from his works, containing, indeed, that original theological studies need, is that of Leipzic, 1804, forming the second volume of Thilo's Bibliotheca Patrum Gregorianum Dogmatica. His writings are divided into, (1) polematic, (2) liturgical, (3) exegetical, (4) ascetic. Among his polemical, bodily, and of the Holy Spirit, that the same books against the Eunomians, are the most important. His exegetical writings are of great value, and some of his services are still, in abridged forms, in use in the Greek Church. Both by his example and his writings he was the substantial founder of monasticism in the East, so that it is common, though erroneous, to call all monastics after him. In praying the Office in the Basilian Church in the Slavonic language means "God have mercy upon us." In their votes they resembled the Manichaeans and Paulicians, which last sect arose about the same time. They denied the Trinity; held that the body of Jesus was a phantom, and that Michael the archangel was incarnate. The great hereticks was the Virgin, of the saints, and of images. They affected an appearance of extreme sanctity, and wore the monastic

Dupon, Eccl. Writera, cent. iv; Hermareus, Vie de St. Basil (1574, 2 vols. 4to); Klone, Basilius der Groa (Strals, 1835, 8vo); Flolan, Etude hist. et litter. sur St. Basil (Paris, 1850); Palmer, Origines bizantines de l'art byzantin, de l'art byzantin a l'art byzantin, p. 114; Landon, Eccl. Dict. ii, 62.

Basil or Basilus, some time a physician, was ordained bishop of Ancona by the bishops of the Eusebian party in the room of Marcellus, whom they had deposed; but Basil was himself excommunicated, and his ordination annulled, in the council of Sardica in 347, though he still retained the see. He was an opponent of Athanasius, but was still considered as the head of the semi-Arians. This opinion Basil procured to be established by a council held at Ancona in the year 388, and subsequently defended itself both at Seleucia and Constantinople against the Eudoxians and Arians, by whom it was deposed in 390. Jerome (De Viria Mag. 399) infers from that Basil wrote a book against Marcellus, his predecessor, De Virginitate, and some other smaller pieces, of which no remains are extant. Basil is warmly commended by Theodoret for his exemplary life, which was probably the secret of his influence with the emperor Constantinus; and Sozomen speaks of him as celebrated for learning and piety. See Cavet, 177; Novum, 387: Dupin, Eccl. Writera, cent. iv; Theodoret, Hist. Eccles. ii, 47; Sozomen, Hist. Eccles. bk. ii; Socrates, Hist. Eccles. bk. ii; Lardner, Works, i, 389.

Basil, bishop of Seleucia in Isauria (not to be confused with the Basil who was the intimate friend of Chrysostom). At the Council of Constantinople in 448, he gave his vote for the condemnation of Eutyches; but in the following year, at the second Council of Ephesus, through fear of the threats and violence of Dlucas, or from actual weakness and fickleness of judgment, he took precisely the opposite ground, and anathematized the doctrine of two natures in Jesus Christ. In the Council of Chalcedon, 451, Basil, together with the other leaders in the assembly at Ephesus, was deposed, but in the fourth session of the council he was restored to his dignity. He wrote Forty-three Homilies; seventeen on the Old, and twenty-six on the New Testament (Dupin reckons only forty). These were published in Greek at Heidelberg (1556, 8vo); Greek and Latin, with notes, by Dusquesne, Heidelb., 1604, 8vo, together with the Oratio in Trans. Inaugurationem Domini, in Greek and Latin. The following are supposed to be spurious: 1. A Demonstration of the Coming of Christ, against the Jews, in Latin, ed. by Turrinianus (Ingolstadt, 1616, 4to); Greek, in the Heidelberg edition of the Homilies (1596). This is clearly, from its style, not the work of Basil, and is not found in any MS. of his writings. 2. Life and Miracles of St. Thecla, virgin and martyr, which, according to Cave, is evidently the work of some Greek monk of a late age, edited by Pantinus, Antwerp (1608, Gr. and Lat.). All the above were published in Greek and Latin (Paris, 1622, fol), with the same works of the Tholos. See Cavet, 177; Novum, 448; Dupin, Eccl. Writera, cent. v, p. 28; Landon, Eccl. Dict. s. v.

Basil or Basilius, chief of the Bogomilics of the twelfth century. This sect took its rise in Bulgaria. Though it is likely that their enemies laid false charges against them, it is clear that they held many corrupt ideas and practices. From their habit of incessant fasting, and their practice of praying the Office in Basilian liturgy in the Slavonic language means "God have mercy upon us." In their votes they resembled the Manichaeans and Paulicians, which last sect arose about the same time. They denied the Trinity; held that the body of Jesus was a phantom, and that Michael the archangel was incarnate. The great hereticks was the Virgin, of the saints, and of images. They affected an appearance of extreme sanctity, and wore the monastic
Basil was a physician, and had twelve principal followers, whom he designated his apostles, and also some women, who went about spreading the poison of his doctrine everywhere. When before the council called by the patriarch John IX in 1118 to examine into the matter, Basilius refused to deny his doctrine, and declared that he was willing to endure any torment, and death itself. One peculiar notion of this sect was that no torment could affect them, and that the angels would deliver them even from the fire. Basilius himself was condemned in the above-mentioned council, and burnt in this year. Several of his followers, when seized, retracted; others, among whom were some of those whom he called his apostles, were kept in prison and died there. Several councils were held upon this subject. See Neander, Ch. Hist., iv, 555 sq.; Landon, Eccl. Dict., ii, 67.; See BOGOMILES.

Basil (St.), Liturgy of, one of the three liturgies used in the Greek Church, the other two being those of St. Gregory and St. Chrysostom. They are read at distinct seasons of the year; that of Basil being read on the five Sundays of the Great Lent, on the Thursdays and Saturdays of the Holy Week, on the eves of Christmas and the Epiphany, and on the first day of the year. —Palmer, Orig. Liturgy, i, 46 sq. See BASIL; LITURGIES.

2. A cursive MS. of the entire N. T. except the Apocalypse, numbered 1 of the Gospels, Acts, and Epistles (technically designated as K, iii, 3; formerly B, vi, 27). It was known to Erasmus, who, however, used it but little and did not attempt to correct it. The reason for these discordant opinions is doubtless to be found in the character of the MS. itself, which differs greatly in the several portions. The Acts and Epistles contain a text of no great importance; but the text of the Gospels (now bound at the end of the vol.) is very remarkable, adhering very closely to the oldest class of uncials. The last has recently been collated (independently) by Tregelles and Dr. Roth. There are 88 lines in each page, elegantly and minutely written, with breathings, accents, and iota subscripta, and a few illuminations. It has, apparently on good grounds, been assigned to the tenth century. Codex 118 of the Bodleian Library seems to be a copy from it. —Tregelles, ut sup., p. 308 sq.; Scrivener, p. 142.

Basilian Manuscript (Codex Basilianus), an uncial copy of the whole Apocalypse (of which it is usually designated as B), found among ancient manuscripts of Basil and Gregory of Nyssa, and valuable from the scarcity of early MSS. of the Apocalypse. It derives its name from having formerly belonged to the Basilian monastery at Rome (then designated as No. 105), but it is now deposited in the Vatican Library (where it is known as 2066). It was first known from a notice and fac-simile by Blanchini (Ecclesiasticae Quadruplæ, 1743, i, 493). Wotton requested a collation of it from Cardinal Quirini, but the extracts sent came too late for publication in his N. T., and proved very loose and defective. When Tischendorf was at Rome in 1843, although forbidden to collate it anew, he was permitted to make a few extracts, and improved the text by partial emendation of the whole text with a Greek Text. He published the result in his Monumenta Sacra Inedita (1846, p. 407-432), which Tregelles, who was allowed to make a partial examination of the codex in 1845, has since somewhat corrected. Card. Mai has published it, in order to supply the text of the Apocalypse in his edition of the Cod. Vaticanus, but the work is very imperfectly done. In form this MS. is rather an octavo than a folio or quartino. The letters are of a peculiar kind, simple and unornamented, leaning a little to the right; they hold a sort of middle place between the square and the oblong character. Several of them indicate that they belong to the latest uncial fashion. The breathings and accents are by the first hand, and pretty correct. It probably belongs to the beginning of the 6th century. —Tregelles, in Horne’s
BASILICANS

BASILICA

A basilica, monks and nunns following the rule of St. Basil the Great, first published A.D. 383. The order spread with such great rapidity that it is said to have numbered at the death of the founder about 90,000 members. In the West it established convents in Spain, Italy, Germany, and Sarmatia, and the Basilian rule, up to the time of St. Benedict, was the basis of all monastic institutions. After the separation of the Greek Church from the Roman, the Basilian order remained the only one in the Greek churches of Russia (where there are about 400 monasteries of monks with about 6000 monks, and about 110 monasteries of nuns with some 3000 nuns), Austria (which in 1849 had 44 monasteries of monks with 271 members, but no nuns), and Greece, and in the Armenian Church. In Turkey, where especially the monastic establishments of Mt. Athos (q.v.) are celebrated, all the convents of the Greek Church follow the rule of St. Basil, with the exception of those on Mt. Sinai and Lebanon.

In the Roman Church, the monks of St. Basil, formerly constituting several independent communities, were placed by Pope Gregory XIII, in 1578, under an abbot-general. They were divided into the provinces of Rome, Calabria, Sicily, Spain, Germany, and Poland, and followed partly the Greek, partly the Roman rite. A congregation of Reformed Basilians (Tardosles) was established by Matteo de la Fuente in Spain in 1557, and joined by a part of the Spanish convents. In Germany and Spain they disappeared with the other convents. In Russia, large numbers of Basilians, together with the whole body of United Greeks, separated from the Roman Church in 1839. At present only a few convents of Basilians acknowledge the jurisdiction of the Pope. They are divided into four congregations: (1.) the Ruthenian, in Russia, Poland, and Hungary, with 24 houses; (2.) the Italian, the principal conven of which is that of St. Saviour at Messina, in Sicily, which still preserves the Greek rite; (3.) the French, which has its principal house at Viviens; (4.) the Mit哲学, in the United Greek Church of Asia Minor, which held, a few years ago, a general chapter under the presidency of the papal delegate in Syria. According to the historians of the order, it has produced 14 popes, numerous patriarchs, cardinals, and archbishops, 1805 bishops, and 11,805 martyrs. One house of Basilians is at Toronto, Canada. Altogether there are about fifty houses with 1000 members. See Helvot, Rec Fre de Religion, 1, 379 sq.

Basilica (from σταν básilika, one of the porches or colonnades facing the Agora at Athens), the name of an ancient secular building, afterward applied to Christian church edifices. On the overthrow of the kings at Athens, their power was divided among several archons. The remains of the old power were, however, long to be swept all away, and the charge of the Eleusinian mysteries, of the flower-feasts of Bacchus, of all legal processes concerning matters of religion, and of all capital offences, was referred to the ἀρχων Basilois (comp. with rex sacrum in the republic of Rome). This archon held his court in the έσω basilika. Basilicas for similar purposes were built in all the chief cities of Greece and her colonies, and later in Rome and the Roman colonial cities. They were built with great splendor and architectural merits as the temples themselves. Those in Italy were devoted to purposes of business (like our modern bourses or exchanges), and to general legal processes. They had a central nave, separated from two side aisles by grand colonnades. This space was devoted to business. Above the side aisles were galleries for spectators and others. At the rear end was a semi-circular space, separated from the main part by gratings when court was held. In Rome there were 29 (others say 22) of these basilicas.

When Christianity took possession of the Roman empire, these basilicas were taken as models for church edifices. The pagan temples were built for residences of the deities, not for holding large bodies of people; and also, being given to unholy purposes, could not be used or copied in Christian churches. The basilicas, on the other hand, had been polluted by no heathen rites, and corresponded with the traditional synagogue in much of their interior construction. Some of the basilicas were given to the Church, and devoted to sacred purposes; and the same plan of building was followed in new church edifices. The plan included a broad central nave with a pointed roof (instead of the arched roof of the classic Roman basilica or the open nave of the Grecian), and on each side were one or two side aisles, covered by a single roof. In the semicircular apse opposite the entrance, the seats of the judges were appropriated by the bishops. In front of this, and under the round arched tribune, was the high altar over the crypt (q.v.). Beyond this were two pulpits, one on each side of the nave, for reading the Scriptures and preaching. The pillars in the colonnades separating the aisles were joined by round arches instead of beams, as in the Roman basilicas. During the basilicas period (A.D. 800 to A.D. 700-800) no towers or spires were built. In Rome the oldest basilicas are those of St. Peter, St. Paul, St. John Lateran, St. Clement, Sta. Maria in Trastevere, and St. Lawrence. Others, as Sta. Maria Maggiore, Sta. Agnes, Sta. Croce in Jerusalem, were built after the true basilican period, as were also the present edifices of St. Peter, St. Paul, and St. John Lateran. St. Clement, and SS. Nereo and Achilleo, preserve most distinctly the features of the original basilica. Out of
BASILIDES

Rome, the best preserved ancient basilicas are those of St. Apollinari in Classe (near Ravenna), and of St. Apollinari in Ravenna. Basilican churches were built extensively in Asia Minor, other parts of Italy, and South Europe, and in these last two this style has ever exercised almost a controlling influence on ecclesiastical architecture. It gave also the general ground-plan and many other elements to the succeeding Romanesque, and even to the contemporary Byzantine styles. In the same general style are the churches of the St. Cathedrals of Lorraine, and of St. Jacob (Prosperit) in Berlin, both built within the last twenty years. There is no prospect, however, that the style will ever be generally adopted in the erection of modern churches. See Zestermann, De Anti- c. et Christ. Basilicae (Brussels, 1847); Bunse, Die Christlichen Basiliken Rom (Munich, 1910); Kugler, Geschichte der Baukunst (Stuttgart, 1859); Fussmann, History of Architecture; Bingham, Orig. Eccles. bk. viii, ch. i, § 5. See also Architectures; Church Edifices.

Basilides, the chief of the Egyptian Gnostics in the second century. The place of his birth is unknown; but he is known as a Syrian, or others an Egyptian. According to Clemens Alex. (Strom, vii, 17) he appeared in the reign of Hadrian; Baroinus and Pearson suppose him to have begun his heresy in the latter part of the first century. The probable date of his death is A.D. 150-150. He published a book called the "Gospel," and wrote also 24 books exegetical of the Gospel, but whether it was a comment upon his own "Gospel" or upon the four evangelists is uncertain. He left a son, Isidorus, who defended his opinions. Fragments of both Basilides and Isidorus are given in Grabe, Spicil. sac., ii, p. 87, 84. (Burton, Eccles. Hist. Lect. xv; Bunse, Sammlung Lectorum, note 12.) Our knowledge of Basilides is chiefly derived from Irenaeus (Adv. Haer. i, 24), Epiphanius (Haer. xxiv), and the newly-discovered Philosophoumena (bk. vii) of Hippolytus (q. v.). Eusebius (Hist. Eccl. iv, 7) speaks of a refutation of Basilides by Agrippa Castor.

He taught that the supreme God, perfect in wisdom and goodness, the unbegotten and nameless Father, produced from his own substance seven sons of a most excellent nature. According to Irenaeus (Adv. Haer. i, 24), from the self-existent Father was born Nois, Intelligence; from Nous, Aion, the Word; from Logos, Stogia, Wisdom and Power; from Phronemone and Apo- logone, Wisdom and Power; from Daimonia and Sophia, Powers, Principalities, and Angels, by whom the first heaven was made; from these sprang other angels and other heavens to the number of three hundred and sixty-five each, whence are so many days in the year. These angels, which uphold the lower heaven made all things in this world, and then divided it among themselves; the chief of which is the God of the Jews, who wished to bring other nations into subtraction to His people, but was opposed. The self-existent Father, seeing their danger, sent his first-begotten Son, the Christ, for the salvation of such as believed in Him. He appeared on earth as a man, evangelized the Gentiles, wrought miracles, but He did not suffer. The man Jesus suffered, but not in any vicarious sense; the divine justice will not allow one being to suffer for another. It seems, therefore, that the modern rationalistic views as to the expiation of Christ are derived, not from the apostles, but from the Gnostics. (See Shedd, History of Doctrines, ii, 205.) Irenaeus charges Basilides with holding that Simon of Cyrene was compelled to bear Christ's cross, and was crucified for Him; that he was transformed into the likeness of Jesus, and Jesus took the form of Simon, and looked on, laughing at the folly and ignorance of Jews; after which He ascended into heaven. But it is not certain, or even likely, that the charge is well-founded. Basilides farther taught that men ought not to confess to him who was actually crucified, but to Jesus, who was sent to destroy the works of the makers of this world. The soul only was to be saved, not the body. The prophecies are from the makers of the world; the body was given by God to the author of creation, the people of Egypt. It is said that the following of Basilides partook of things offered to idols without scruple, and all kinds of lewdness were esteemed indifferent, and that they practiced magic and incantations.

Of the most marked features of the system of Basilides was his distribution of the local positions of the three hundred and sixty-five heavens, according to the theories of mathematicians, the prince of which is called Abraxas, a name having in it the number three hundred and sixty-five. See Abraxas.

The system has been thus briefly stated: "Basilides placed at the head of his system an incomprehensible God, whom he called non-existent (oiow), and the ineffable (aiprop), the attributes of whom he made living personified powers, unfolded from his per- fection; as the Spirit, Reason, Thought, Wisdom, and Power, so also were the executors of his wisdom. To these he added the seven planets, and the efficacy of the Deity's almighty power, namely, Holiness and Peace. The number seven was a holy number with Basilides; besides these seven powers, in accordance with the seven days of the week, he supposed seven similar beings in every stage of the spiritual world in the figure of a seven-headed seven-angled dragon. The three hundred and sixty-five such stages or regions, which were represented by the mystical number Abrax- as, the symbol of his sect. From this emanation-world sprang the divine principles of Light, Life, Soul, and God; but there was an empire of evil, which assault the divine principles, and forced a union of un- divine principles opposed to each, namely, Darkness to Light, Death to Life, Matter to Soul, Evil to Good. The Divine Principle, to obtain its original splendor, must undergo a process of purification before it can effect its reunion with its original source; hence arose a kind of metempsychosis, in which the soul passed through various human bodies, and even through animals, according to its desert, and this by way of punishment. Basilides also supposed the passage of the soul through various living creatures, in order to a gradual development of spiritual life. The Creator of the world he supposed to be an angel acting as an instrument of the divine will. The struggle between good and evil is the struggle of the soul against its capacity and the world of spirits. He sent down the highest Eon (Nous) for the fulfillment of the work of redemption, who united himself to the man Jesus at his baptism in Jordan; but the Nous did not suffer, only the man Jesus. The sect flourished for a long time, and did not become extinct till the fourth century. The newly-discovered MS. of Hippolytus (q. v.) gives quite a thorough account of the doctrines of Basilides, which is set forth by Jacob, in Basilides Philo.

BASIN

BASIN (in the old editions "baron"). The following words in the original are thus rendered in the English version of the Bible: See also 1Cor; Bowl; Dist, etc.

1. Hpogom, prop. a trough for washing, a laver (Exod. xxiv, 4); rendered "goblet" in Cant. vii, 2, where its shape is compared to the human navel;
"cup" in Isa. xxii. 24. In the New Test. (John xiii, 5), μυτρίγη, a censer (q. v.).

2. ρύπα, kephor, from the etymology, a covered dish or urn, spoken of the golden and silver vessels of the sanctuary (1 Chron. xxviii, 17; Ezra i, 10; vii, 27).

3. τρύγανος, misrac, a vase from which to sprinkle any thing; usually of the sacrificial bowls (and so occasionally translated); twice of wine-goblets ("bowl," Amos vii, 13, 15). It seems to indicate a metallic vessel. The basins for the service of the tabernacle were of brass (Exod. xxvii, 8), but those of the Temple were of gold (2 Chron. iv, 8).

4. The term of the most general significatio is ποτηρία, a vessel of uncertain etymology; The sept. renders variously, spoken of the utensils for holding the blood of victims ("bason," Exod. xii, 22; Jer. ili, 19; "bowl," 2 Kgs. xii, 1 Kings v, 50); also of "basons" for domestic purposes (2 Sam. xviii, 26), and specially a drinking-cup ("bowl") (Zech. xii, 2). The Targum of Jonathan renders it by בור, an earthenware pot, but in some of the above passages it could not have been of this material.

(a) Between the various vessels bearing in the Auth. Vers. the names of basin, bowl, charger, cup, and dish, it is scarcely possible now to ascertain the precise distinction, as very few, if any, remain s known up to the present time, to exist of Jewish earthen or metal ware, and as the same words are variously rendered in different places. We can only conjecture their form and material from the analogy of ancient Egyptian or Assyrian specimens of works of the same kind, and from modern Oriental vessels for culinary or domestic purposes. Among the smaller vessels for the tabernacle or temple service, many must have been required to receive from the sacrificial victims the blood to be sprinkled for purification. Moses, on the occasion of the great ceremony of purification in the wilderness, put half of the blood in the basins, κρασέως, or bowls, and afterward sprinkled it on the people (Exod. xxiv, 6, 8; xxi, 21; Lev. i, 5; ii, 15; iii, 2, 8, 13; iv, 5, 8; viii, 23, 24; xiv, 14, 25; xv, 16, 19; Heb. ix, 19). Among the vessels cast in metal, whether gold, silver, or brass, by Hiram for Solomon, besides the laver and great sea, mention is made of basins, bowls, and cups. Of the first (κύριος, 2nd marg. bowls) he is said to have made 100 (2 Chron. iv, 8; 1 Kings vii, 46, 46; comp. Exod. xxv, 28 and 1 Chron. xxviii, 14, 15). Josephus, probably with great exaggeration, reckons of χρυσόν and σμοκόνον 20,000 in gold and 40,000 in silver, besides an equal number in each metal of κρασέως, for the offerings of flour mixed with oil (Ant. viii, 2, 7 and 8; comp. Birch, Hist. of Pottery, i, 152).—Smith, s. v.

6. The "basin" from which our Lord washed the disciples' feet, μυτρίγη, was probably deeper and larger than the hand-basin for sprinkling, λαμπρίς (Jer. li, 18), which, in the Auth. Vers. "caldrons," Vulg. lobetas, is by the Syr. rendered basina for washing the feet (John xiii, 5).

See WASHING (OF FEET AND HANDS).

Ancient Egyptian Bread-baskets of Gold.

Ancient Egyptian Grape-baskets.

3. ΤΕΣΕΝ, καιρίς, in which the first-fruits of the harvest were presented (Deut. xxvi, 2, 4). From its being coupled with the kneading-bowl (A. V. "store;") Deut. xxviii, 5, 17), we may infer that it was also used for household purposes, perhaps to bring the corn to the mill or to the oven. The equivalent term in the Sept. for this and the preceding Hebrew words is κάρπολος, which specifically means a basket that tapers downward (κύριος ἀγένας καὶ κατερωμένος), similar to the Roman corbus. This shape of basket appears to have been familiar to the Egyptians (Wilkinson, ii, 401).

4. ΚΕΛΕΝ, ρύπιν, so called from its similarity to a bird-cage or trap (κάρπολος) is used in the latter sense in Ecclus. xi, 80, probably in regard to its having a lid. From the etymology, this appears to have been passed from its strict etymological meaning to any vessel applied to the purpose. In Judg. vi, 19, meat is served up in a κελεν, which could hardly have been of wicker-work. The expression "white baskets," κύριος καιρίς (Gen. xi, 16), is sometimes referred to the material of which the baskets were made (Symmachus, κελεν βατίνοι), or the white color of the peeled sticks, or lastly to their being "full of holes" (A. V. margin), i. e., pecten-work baskets. The name Sausellus (Neh. xi, 8; xii, 20) seems to indicate that the manufacture of baskets was a recognised trade among the Hebrews.

BASIRA, ISAAC, D.D., a learned English divine, was born in the island of Jersey in 1607, and educated at Cambridge. He was made prebendary of Durham 1648, archdeacon of Northumberland 1644. When the rebellion broke out he sided with the king, but was afterwards ordered to quit England, and he then traveled to the Levant, etc., to recommend the doctrine and constitution of the English Church to the Greeks. In the Morea he twice preached in Greek, at an assembly of the bishops and clergy, at the request of the metropolitan of Athens. He made acquaintance with the patriarch of Constantinople, visited Jerusalem, where he was respectfully received by the Latin and Greek clergy, and was allowed to visit the church of the Holy Sepulchre in the character of a priest. On his return he was honored with a chair of divinity in Transylvania, and on reaching England was restored to his preferments. He died in October, 1676. His principal works are 1. Lect. de Rarae Horum, or Sacrorum, arraigned and condemned by St. Paul, Rom. vii, ii (22 Oct., 1668, 8vo);—2. Diatriba de Antiqua Ecclesia Britannica Libertate;—3. The ancient Liberty of the British Church (Lond. 1661, 8vo). A memoir of Basirae, with his correspondence, by Dr. Darnell, was published in 1831 (Lond. 8vo).—London, Ecc. Dict. ii, 73.
an interwoven basket, made of leaves or rushes. In Jer. v, 37, however, it is used for a bird-cage, which must have been of open work, and probably not unlike our own wicker bird-cages. The name is applied to fruit-baskets (Amos viii, 1, 2, where the Sept. gives ἄγαλμα, Symm. more correctly όγαλμα, Vulg. αὐτοκεφάλα), Egyptian examples of which are presented in figs. 2 and 4 (which contain pomegranates) of the annexed cut.

5. Δευτ., δευτ., or deday, δευτ., used like the Greek κάλαθος (so the Sept.) for carrying figs (Jer. xxvii, 1, 2), as well as on a larger scale for carrying clay to the brick-yard (Psa. lxxxi, 6; Sept. κώμος, Auth. Vers. potts.), or for holding bulky articles (2 Kings x, 7; Sept. κύροσ τον θάλασσαν) the shape of this basket and the mode of carrying it usual among the brickmakers in Egypt is delineated in Wilkinson, ii, 19, and aptly illustrates Psa. lxxxi, 6. See BRICK. In fact, very heavy burdens were thus carried in Egypt, as corn in very large baskets from the field to the threshing-floor, and from the threshing-floor to the granaries. They were carried between two men by a pole resting on the shoulders. See AGRICULTURE. In 1 Sam. ii, 14; 2 Chron. xxxv, 10; Job xli, 10, however, the same word evidently means potts for boiling, and is translated accordingly.

In most places where the word basket occurs, we are doubtless to understand one made of rushes, similar both in form and material to those used by carpenters for carrying their tools. This is still the common kind of basket throughout Western Asia; and its use in ancient Egypt is shown by an actual specimen which was found in a tomb at Thebes, and which is now in the British Museum. It was, in fact, a carpenter’s basket, and contained his tools (fig. 1 above). Some of the Egyptian baskets are worked ornamental with colors (figs. 3, 5, above; also the modern examples, figs. 2, 7, below). And besides these the monuments exhibit a large variety of hand-baskets of different shapes, and so extensively employed as to show the numerous applications of basket-work in the remote times to which these representations extend. They are mostly manufactured, the stronger and larger sorts of the fibres, and the finer of the leaves of the palm-tree, and not infrequently of rushes, but more seldom of reeds.—Kitt. s. v.; Smith, s. v.

BASLE (Basile), the capital of canton of the same name in Switzerland, with a university. In 1565 the people of Basle entered into the Swiss alliance, and, having declared themselves in favor of the Reformation, drove out John Philip, their bishop, from which time the Roman bishops of Basle made Porencrüt their residence, and the chapter was at Freiburg; in Breisgau. At present the bishops of Basle have their residence at Solfthurn. The cathedral church contains the tomb of Erasmus. The University was founded in 1459 by Pope Pius II, and has a fine library. It is the seat of an active and prosperous Protestant Missionary Society. See MISSIONS. The bishop was a prince of the German empire. See SWITZERLAND.—Landon, Hist. Dict. s. v.

BASLE, CONFESSION OF, a Calvinistic confession adopted by the Protestants of Basle in 1534. Geo- lampadius, a short time before his death, introduced a
short confession of faith in a speech he delivered at the opening of the synod of Basle in Sept. 1531. This short confession became the basis of the Confession of Basle, which latter was prepared, probably by Myconius (q. v.), between 1522 and 1534. It was officially promulgated Jan. 27, 1535. In order to placate Strasbourg to refute some objections of the theologians of that place on the articles concerning the Eucharist (Letter of Myconius to Bullinger, Oct. 14th, 1534). The title of the oldest edition, probably printed in 1534, reads, Bekanntum unseres heyligen christlichen glaubens, wozu die deutsch Christen kommen (1) libertatem elationis confitentis, (2) die christliche unverderbliche (3) ewige kraft der kirchen (4) die christliche vermutung in den kirchen und (5) die christlichen seelen in den kirchen. It was published in small commentaries in Latin, which had their origin probably in the different changes the Confession underwent before its final adoption and publication. These commentaries are omitted in the editions after 1547. After the official adoption of the Confession, an order was issued to all citizens to assemble in the corporations, and to declare whether they were prepared to accept and uphold this Confession by all means in their power. Afterward it became a practice in the city to have the Confession read every year in the corporations on the Wednesday of Holy Week. Mühlhausen adopted the same Confession, from whence it also received the name of the Council of Mühlhausen (q. v.). Thus was created the first Helvetic Confession (q. v.) received, on account of its having been prepared at Basle, the name of the second Confession of Basle. It is also found in Augusti, Corpus Librorum Symbolicorum, p. 108 sqq.; Hagenbach, Krisische Gek. d. Estatehung u. d. Schick- sal Ursprungs d. helv. Kirche d. Gewissensw. Kire., p. 82 sqq.; Basle, Council of, called by Pope Martin V, and continued by Eugenius IV. It was opened on the 23d of July, 1431, by Cardinal Julian, and closed on the 16th of May, 1438, forty-five sessions in all having been held, of which the first twenty-five are acknowledged by the Gallican Church. The Ultramontanes rejected the decree of this council; was it rejected, or was it rejected by the Pope? In any case, the design of transferring the council from Basle, upon pain of being pronounced contumacious. In return, Eugene, irritated by these proceedings, issued a bull, annulling all the decrees of the council against himself. Later in autumn, the Pope, in fear of the council, supported as it was by the Emperor, was compelled to an accommodation. He chose four cardinals to preside with Julian at the council; he revoked all the bulls which he had issued for its dissolution, and published one according to the form sent him by the council (session xiv.). It was to the effect that, although he had broken up the Council of Basle lawfully assembled, nevertheless, in order to bring about peace, which had arisen, he declared the council to have been lawfully continued from its commencement, and that it would be so to the end; that he approved of all that it had offered and decided, and that he declared the bull for its dissolution which he had issued to be null and void; thus, as Bossuet observes, setting the council above himself, since, in obedience to its order, he revoked his own decree, made with all the authority of his see. In spite of this forced yielding Eugene never ceased plotting for the dissolution of the council. In subsequent sessions earnest steps were taken toward reform; the annates and taxes (the pope's chief revenue) were stopped, and the process of canonization, after elections was restricted; citations to Rome on minor grounds were forbidden, etc. These movements increased the hatred of the papal party, to which, at last, Cardinal Julian was won over. The proposed reunion of the Greek and Roman churches made it necessary to choose a proper place of conference with the Greeks. The council proposed Basle or Avignon; the papal party demanded an Italian city. The latter, in the minority, left Basle, and Eugene called an opposition council to meet at Ferrara (q. v.) in 1437. After Julian's departure the Cardinal Archbishop of Avignon was chosen. In the 21st session, Jan. 24, 1438, the council declared the Pope Eugene contumacious, suspended him from the exercise of all jurisdiction either temporal or spiritual, and pronounced all that he should do to be null and void. In the 96th session, June 25, 1439, sentence of deposition was pronounced against Eugene, making use of the strongest possible terms of condemnation, was confirmed, and annulling all the acts of the council approved of this sentence. On October 30, Amadeus (q. v.), duke of Savoy, was elected pope, and took the name of Felix V. Alphonso, king of Aragon, the Queen of Hungary, and the Dukes of Bavaria and Austria, recognized Felix, as also did the Universities of Germany, Paris, and Cracow; but France, England, and Scotland, while they acknowledged the authority
of the Council of Basle, continued to recognize Eugene as the lawful pope. Pope Eugene dying four years after, Nicholas V was elected in his stead, and recognized by the whole Church, whereupon Felix V renounced the pontificate in 1449, and thus the schism ended. For the acts of the council, see Manus, vols. 29 to 31. See also Wennessen, Concilien des 15. und 16. Jahrhunderts, 2 vols.; Bittertine, Deutsche National-, etc., Concilien, 3 vols.—Landon, Manual of Councils, p. 74; Pasquier, On the Church, pt. iv, vol. ii, sect. xii; Belchheim, Hist. cent. xv, pt. ii, 11; Banke, Hist. of Popery, i, 260, 248.

BASLE, MSS. OF. See BIBLIOTHEKE MANUSCRIT.

Bassamat (Heb. Basamat, בַּעַמָּת, fra gm.), the name of two women.
1. (Sept. Basamás.) One of the wives of Esaun (Gen. xxvi, 84; xxxvi, 3, 4, 10, 13, "Basmatam").
2. (Sept. Basamás.) A daughter of Solomon, and wife of Ahimeaas, the viceroy in Naphtali (1 Kings iv, 15). B.C. post 1014.

Basnage, the name of a French family which has produced several distinguished men. (See Haag, La France Protestantise, ii, 5-13.)

1. Benjamin, was born at Carentan in 1580, and during fifty-one years was pastor of the church which his father had held at Carentan. He attended, as provincial deputy, nearly all the synods of the Protestants, and was held during his lifetime in high esteem. He presided over the assembly held at Rochelle in 1622, which decided on resisting the king. He also signed the project of defence under the title of "Moderateur Ajoint," and went to England to solicit aid. On the termination of hostilities, Basnage returned to France, and was appointed deputy to the synod at Charenton, 1625. The zeal with which he maintained the reformed religion rendered him an object of increasing suspicion to the court. The king, by a decree, forbade him to take part in the synod of Charenton in 1631. This synod made remonstrances against this decree so forcibly that the court yielded, and Basnage was admitted to the synod, in which he exercised great influence. He was elected president of the national synod at Alençon in 1637. He died in 1652. His principal work was a treatise on the Church (De l'état viable et invincible de l'Eglise, etc., Rochelle, 1619, 8vo). He left imperfect a work against the worship of images.

2. Antoine, eldest son of Benjamin, was born in 1610. He was minister at Bayeux, and during the renewed persecutions of the Protestants he was, at the age of sixty-five, placed in the prison of Havre de Grace; but his firmness remained unshaken. After the revocation of the Edict of Nantes, he escaped to Holland in 1655, and died in 1691 at Zutphen, in which place he had held a pastoral charge.

3. Samuel (le Flottmannville), son of Antoine, was born at Bayeux in 1638. He preached at first in his native place, but escaped with his father to Holland in 1655. He died a preacher at Zutphen in 1721. His principal work were—1. L'histoire du siège de l'eglise de France, 1660, 4 vols. (reprinted 1806); 2. Révocation du parlement des Églises Réformées, Rotterdam, 1660, 2 vols. (reprinted 1899);—De Rebus Sacris et Ecclesiasticis exercitationibus Historico-crítica (Trajet, 1692, 1717, 4to);—Annales Politico-Ecclesiasticorum anno 1651 v usque ad annum 1716, 8 vols. (Rotterdam, 1706, 3 vols. folio). Both these works contain masterly criticisms on Baro.

4. Jacques, de Beauval, eldest son of Henri, was born at Rouen, August 8th, 1653. He was early sent to study at Saumur under Le Fèvre; thence he went to Geneva and Sedan, where his master was the celebrated Jérusalem. In 1676 he became a minister, and married in 1684 a daughter of Pierre Dumoulin. Upon the revocation of the Edict of Nantes he went to Rotterdam, and in 1691 he was appointed a minister at the Hague. Voltaire declared him fit to be minister of state for the kingdom. He died December 22d, 1728. His principal works are—1. Histoire de l'Eglise depuis l'Édification jusqu'à son établissement à Paris (Rotterdam, 1699, 2 vols. fol.);—2. Histoire des Églises Réformées (ibid. 1690, 24 vols. fol). These two works were published, together with great additions and alterations, at Rotterdam, 1721, 5 vols. 8vo; and with still greater augmentations in 1725, in 2 vols. 4to. The latter work is a reply to Bossuet's objections. See Bossuet's objections. See Bossuet's objections.

Bassus, the name of several Romans mentioned by Josephus.
1. Cæcilius, a knight, and probably austerum in B.C. 59 (Cicero, ad Att. lii, 4). He espoused Pompey's cause in the civil war, and, after the battle of Pharsa.

2. Bassus (Bassus, βάσσος), the son of Basso, the heir of Basso, and in 1690 was elected Licop, and consecrated in 1737. His episcopal duties, with those of his parish at Newburyport, were diligently discharged until he became enfeebled by disease. He died Sept. 10, 1808.—Sprague, Annals, v, 144.

Bassus (Barso), the name of several Romans mentioned by Josephus.
prator in Apamea (B.C. 46), which he defended against Antistius Vetus, but was finally brought to submission by Cassius, B.C. 43.—Smith's Dict. of Class. Biog. s. v.

2. Lucilius, commander of the fleet of Vitellius B.C. 70, which he betrayed to Vespasian, by whom he was sent to quell some disturbances in Campania (Tac. Ann. ii. 79; ii. 100; iii. 12, 14, 96), on which he was the successor of Crescius Vitellianus in Roman legate in Judea, where he reduced the fortresses of Herodion and Machærus (Joseph. Ant. vii. 6, i. and 4).

3. See Ventidius.

Bassâ'tai (Barâzôn), one of the family-heads of the temple-servants whose "sons" are said to have returned from the exile (1 Esdr. v. 31); evidently the Bersâi (q. v.) of the genuine texts ( Ezra ii. 49; Neh. vii. 52).

Bastard (nautus, one born out of wedlock), (i) the rendering in the Author. Vers. of the Heb. נערו (numær, polluted), which occurs only in Deut. xxiii. 2 and Zech. ix. 6. But Michaelis ( Mos. Recht, ii, § 183) reads the word with a different pointing, so as to make it a compound of two words, נערו, meaning stain, defect of a stranger; implying the stain that would be cast upon the nation by granting to such a stranger the right to be a native. Some understand the word to mean the impurities of prostitutes; but they forget that prostitutes were expressively forbidden to be tolerated by the law of Moses (Lev. xix. 29; Deut. xxiii. 17). The most probable conjecture is that which applies the term to the offspring of heathen prostitutes in the neighborhood of Palestine, since no provision was made by Moses against their toleration (Potter, Archæol. i, 354), and who were a sort of priestesses to the Syrian goddess Astarte (comp. Num. xxv, 1 sqq.; Gesenius, Comment. ub. Juxta, ii, 339; Hoe., iv. 14; Kings xiv. 24; xv. 12; xxii. 47; 2 Kings xii. 7; Herodot. i, 190). That there existed such bastard offspring among the Jews is proved by the history of Jephthah (Judg. xi. 1-7), who on this account was expelled and deprived of his patrimony (Kittel). It seems (Heb. xii. 8) that natural children (νόμον) among the Jews received little attention from the father. In the former of the above passages (Deut. xxiii. 2), illegitimate offspring in the original is not distinguished from bastard offspring, i.e. χαράβας, de seculo natus, and so the Oriental interpreters, as also the rabbis); but so severe a curse could hardly with justice rest upon such, and there is no countenance for such a view in the Jewish custom of concubination. See CONCUBINE.

In the latter passage (Zech. ix. 6; Sept. Λατονόμον) it is doubtless used in the sense of forger, predicting the conquest of Ashdod by the Jews in the time of the Maccabees, or perhaps more appropriately by subsequent heathen invaders.

(ii.) Persons of illegitimate birth are incapacible, by the canon law, of receiving any of the minor orders without a dispensation from the bishop; nor can they, in the Latin Church, be admitted to holy orders, or to benefices with cure of souls, except by a dispensation from the pope. However, the taking of the monastic vows enables such a one to receive holy orders without dispensation; but persons so ordained cannot be advanced to any ecclesiastical dignity without dispensation. According to the laws of the Church of England, a bastard cannot be admitted to orders without a dispensation from the queen or archbishop; and if he take a benefice, he may be deprived of it till such dispensation be obtained.—Landow, Ecc. Dict. ii. 81.

Bæstholm, Christan, was born at Copenhagen in 1740, and died there in 1819. He was for a time a noted preacher in Denmark, and wrote several works in a rationalistic and whimsical vein, e.g. Die Nationliche Religion (Copenhagen 1784);—Jüdische Geschichte (Copenhagen 1777-92, 6 parts).—Flod. Untersuchungen über die relig. u. philos. Meinungen d. altesten Völker (Copenhagen 1802).—Hertzog, Real-Encyclop. i, 718.

Bastiano (or Beistano) has always been of universal application as a punishment of miscreants in the East, and especially in Egypt. It appears to be designated by the Heb. phrase נערו נערו, še'bet mowar, "rod of correction" (Prov. xxii. 15). See Rop. The punishment of beating with sticks or rods, termed "scourging" (Levit. xix. 20) and "chantasing" (Deut. xxii. 18), was very common among the Jews, and is ordained in the law for a variety of offences. Thus stripe, the rod, is frequently used in the punishment of any kind (Prov. x. 18; xxvi. iii). The dignity or high standing of the person who had rendered himself liable to this punishment could not excuse him from its being inflicted. He was extended upon the ground, and blows not exceeding forty were applied upon his back in the presence of the judge (Deut. xx. 3, 5). This punishment is very frequently practised in the East at the present day, with this difference, however, that the blows were formerly inflicted on the back, but now on the soles of the feet. China has aptly been said to be governed by the stick. In Persia, also, the stick is in continual action. Men of all ranks and ages are constantly liable to be beaten, and a dispensation means a rare occurrence for the highest and most confidential persons in the state, in a moment of displeasure or caprice in their royal master, to be handed over to the beaters of carpets, who thrash them with their sticks as if they were dogs (Dict. Bibl., note on Exod. vi. 14). Among the ancient Egyptians, in military as well as civil cases, minor offences were generally punished with the stick—a mode of chastisement still greatly in vogue among the modern inhabitants of the valley of the Nile, and held in such esteem by them that, convinced of (or perhaps by) its efficacy, they relate its descent from heaven as a blessing to mankind. If an Egyptian of the present day has a government debt or tax to pay, he stoutly persists in his inability to obtain the money till he has withstood a certain number of blows, and considers himself compelled to produce it; and the ancient inhabitants, if not under the rule of their native princes, at least in the time of the Roman emperors, gloated equally in the obstinacy they evinced in defying the (as it was) comparatively slight country experience in extorting from them what they were bound to pay; whence Ammiannus Marcellinus tells us, "an Egyptian blushes if he cannot show numerous marks on his body that evince his endeavors to evade the duties." The bastinado was inflicted on both sexes, men and women, Jews and Gentiles. Men laid prostrate on the ground, and frequently held by the hands and feet while the chastisement was administered; but women, as they sat, received the stripes on their back, which was also inflicted by the hand of a man. Nor was it unusual for the superintendents to stimulate laborers to their work by the persuasive powers of the stick, whether engaged in the field or in handicraft employments; and boys were sometimes beaten without the ceremony of prostration, the hands being tied behind their back while the punishment was applied. It does not, however, appear to have been from any respect to the person that this less usual method was used, nor is it probable that the majority of the community enjoyed a peculiar privilege on these occasions, as among the modern Moslems, who, extending their respect for the Prophet to his distant descendants of the thirty-sixth and ensuing generations, scruple to administer the stick to a šerif until he has been polled and furnished with a mat to soften and protect his guilty person. Among other amusing privileges in modern Egypt is that which is granted to the grandees, or officers of high rank. Ordinary culprits are punished by the hand of persons usually employed on such occasions; but a boy, or the governor of a district, can only receive his chastisement from the hand
of a pacha, and the aristocratic dasos (mace) is substituted for the vulgar stick. This is no trifling privilege: it becomes fully impressed upon the sufferer, and renders him, long after, sensible of the peculiar honor he has enjoyed; nor can any one doubt that an iron mace, in form not very unlike a chocolate-mill, is a distinguished mode of punishing men who are proud of their rank (Wilkinson, Anc. Eg., i, 210 sq. Alcoran.).

See Flagellation.

The punishment of tympanum, tympanovagis, or beating upon the tympanum, was practised by Antichrist toward the Jews (2 Mac. vi. 19, 28; comp. ver. 30. Auth. Vers. "torment"); and is referred to by Paul (Heb. xi, 35; Auth. Vers. "tormented"). The "tympanum" was a wooden frame, probably so called from resembling a drum or timbrel, on which the sufferer was fastened, and then beaten to death with sticks.

See Corporal Inflictions.

Bastoin, Guillaume-André-René, a French Romanist divine, was born at Rouen, Nov. 29, 1731. After completing his studies, he became professor of theology at Rouen, emigrated during the Revolution, and on his return became grand-vicar of Rouen. In 1812, he was made bishop of Sées, but had to give up his see on the return of the Bourbons. He died at St. Laurent, Sept. 26, 1825. Among his published works are Cours de Théologie (Paris, 1773-1784); Les Entrevues du Pape Ganganelli (1777, 12mo); Premiere journée de M. Voltaire dans le Treport Moline (1779, 12mo); L'Essai de France contre M. le Maistre (2 vols. 8vo, 1821-1824).

—Hoefer, Biog. Générale, iv, 726.

Bastwick, John, M.D., was born at Writtle, Essex, 1598, and studied at Cambridge. He took his degree of M.D. at Padua, and settled at Colchester, as physician, in 1624. During the rest of his life he seems to have devoted all his leisure time to theological study and controversy. His first publication was Elenchus reloq. popisriac, in qua probatur neque Apostolicon, neque Catholicum, in quo neque Romanum esse (Leiden, 1624). His next was Flagellum Pontificum et Episcoporum (Lond. 1638, and again 1641). This work greatly offended the bishops: he was fined £1000, forbidden to practice medicine, and imprisoned. In prison he wrote Apokolysica ad Praetens (1638, 8vo), and The New Lexicon, in which he sharply censured the bishops. This made matters worse, and he was condemned to a fine of £6000, to the pillory, and to lose his ears. He was kept in a prison in the Scilly Islands till 1640, when the Commonwealth Parliament released him. He afterward wrote several bitter pamphlets against Independency, such as Independency not God's Oracles (Lond. 1645); Routings of the Army of Sectaries (1646). He died about 1650 (?).—Darling, Cyclop. Bibliographia, i, 196; Hoefer, Biog. Générale, iv, 726; Allibone, Dictionary of Authors, i, 139.

Bat (βατ, atalēp; Sept. νεκτρίς; Syriac Vers. peacock) occurs in Lev. xi, 19; Deut. xiv, 18; Isa. ii, 20; and Baruch vi, 22. In Hebrew the word implies "flying in the dark," which, taken in connection with the sentence, "Moreover, the bat and every creeping thing that fliteth is unclean unto you; they shall not be eaten," is so clear, that there cannot be a mistake respecting the order of animals meant, though to modern zoology neither the species, the genus, nor even the family is thereby manifested: the injunction merely prohibits eating bats, and may likewise include some tribes of Insectora. At first sight, as a rule, so diminutive, lean, and repugnant to the senses must appear scarcely to have required the legislator's attention, but the fact evidently shows that there were at the time men or women who ate animals classed with bats, a practice still in vogue in the great Australasian islands, where the fragvorous Pteropii of the harpy or godlin family, by seamen denominated flying-dogs, and erroneously vampires, are caught and eaten; but where the insectivorous true bats, such as the genera common in Europe, are rejected. Some of the species of harpies are of the bulk of a rat, with from three to four feet of expanse between the tips of the wings; they have a fierce dog-like head, and are nearly all marked with a space of rusby hair from the forehead over the neck and along the back (Kitto). For a description of the various kinds of bats, see the Penny Cyclopaedia, s. v. Chiropteræ.

In the foregoing enumeration of unclean animals, the bat is reckoned among the birds, and such appears to be the most obvious classification; but modern naturalists have shown that it has no real affinity with birds. It is now included in the class of mammiferous quadrupeds, characterized by having the tegumentary membrane extended over the bones of the extremities in such a manner as to constitute wings capable of sustaining and conveying them through the air. The name of Chiropteræ, or hand-winged, has therefore been bestowed on this order. It comprises a great number of genera, species, and varieties; they are all either purely insectivorous or insect-frugivorous, having exceedingly sharp cutting and acutely tuberculated jaw teeth, and the whole race is nocturnal. They vary in size from that of the smallest common mouse up to that of the vampire, or gigantic ternate bat, whose body is as large as that of a squirrel. The smaller species are abundantly distributed over the globe; the larger seem to be confined to warm and hot regions, where they exist in great numbers, and are very destructive to the fruits. The purely
insectivorous species render great service to mankind by the destruction of vast numbers of insects, which they pursue with great eagerness in the morning and evening twilight. During the daytime they remain suspended by their hinder hooked claws in the lobes of barns, in hollow or thickly-leaved trees, etc. As winter approaches, in cold climates, they seek shelter in caverns, vaults, ruinous and deserted buildings, and similar retreats, where they cling together in large clusters, and remain in a torpid condition until the returning spring recalls them to active exertions. In the texts of Scripture, where allusion is made to caverns and dark places, true Vesperilionidae, or insect-eating bats, similar to the European, are clearly designated.

The well-known habits of the bat afford a forcible illustration of a portion of the fearful picture drawn by Isaiah (li, 20) of the day when the Lord shall arise "to shake terribly the earth." "A man shall cast his idols of silver and his idols of gold to the moles and to the bats," or, in other words, carry his idols into the dark caverns, old ruins, or desolate places, to which he himself shall flee for refuge; and so shall give them up, and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation. Bats are very common in the East (Kitto, Pict. Bible, note on Isa. ii, 20). Layard (Nineveh and Babylon, p. 307) describes his visit to a cavern on the banks of the Khabour swarming with bats. "Flying toward the light," he adds, "these noblest beasts compelled us to retreat. They clung to our clothes, and our hands could scarcely prevent them settling on our faces. The rustling of their wings was like the noise of a great wind, and an abominable stench arose from the recesses of the cave." They are also found delicately upon the Egyptian monuments (Wilkinson, i, 282, 284, abridg.). Several species of these animals are found in Egypt, some of which occur doubtless in Palestine. Molossus Dupetitii, Vesperillo pipistrellus var. Egyptus, V. auritus var. Egyptus, Taphozous perforatus, Nycteris Thebaica, Rhinolophus Neuctalus, and Retio, are frequently seen in the tombs and pyramids of Egypt. See Zoology.

Bateana. See BASHAN.

Batchelder, George W., a Methodist Episcopal minister, was born in Philadelphia, June 15, 1836. He was educated at the Pennington Seminary, N. J., and afterward was engaged as classical teacher at Caseville, Pa., and New Egypt, N. J. In 1857 he entered the itinerant ministry and was appointed to Princeton, N. J. Here his preaching made an extraordinary impression, and Princeton College conferred upon him the degree of A.M. His next appointment was State Street, Trenton, and his last Bayard Street, N. Brunswick. He died of consumption at Princeton, March 30, 1865. He was a young man of rare promise, of deep piety, of fine culture, and kind of extraordinary eloquence. —Minutes of Conference, 1864, p. 20.

Batchelder, William, born at Boston, March 23, 1768, was a Baptist minister of considerable note. His parents dying when he was but 18, he began a roving life, in the course of which he had many remarkable adventures; among others was the being elected captain, captain of a ship of the line, and to the officers, before he was 16. Becoming connected with the Baptist Church, after some years spent in preaching, he was, in 1796, ordained pastor of a church at Berwick, which place he chose, it is said, "as the least attractive, where the greatest good could be done." In 1803 Mr. Batchelder removed to Haverhill, where he labored, dying April 3, 1819, which was caused by over-exertion in raising funds for Waterville College. Mr. Batchelder was a man of fine presence and of great popularity.—Sprague, Annals, vi, 319.

Bate, James, an English divine, was born 1708, educated at Corpus Christi College, Cambridge, and in 1731 became rector of Donnington. He died 1773, having published A Rational of the Literal Doctrines of Original Sin (Long. 1766, 8vo), with a number of occasional sermons. —Darling, Cyc. Bibl. i, 197.

Bate, Julius, brother of James, born about 1711, and educated at Jesus College, Cambridge. He became rector of Sutton, and died 1771. He was an intimate friend of Hutchinson, whose ethical principles he imbibed and defended. He wrote An Inquiry into the Similitudes of God in O. T. (Long. 1756, 8vo): —The Integrity of the Hebrew Text vindicated against Kemissott (Long. 1754, 8vo): —A New Translation of the Pentateuch, with Notes (Long. 1773, 4to), "so literal as to be nearly unintelligible" (Monthly Rev.); with several controversial essays against Warburton, and minor tracts. —Darling, s. v.; Allibone, s. v.

Batemann, James, a Methodist Episcopal minister, was born in Maryland 1775, converted in 1800, entered the itinerant ministry in the Philadelphia Conference in 1806, located in 1814, re-entered in 1817, and preached until his death in 1830. As a man he was amiable, urbane, and generous; as a Christian, gentle, candid, and full of charity; as a preacher, sound, earnest, and wise; and as a presiding elder, discreet, firm, and wise. His life was useful and loving, and his death triumphant. —Minutes of Conference, ii, 218.

Bates, Lewis, an American Methodist minister, died in Taunton, Mass., March 24, 1863, aged 85 years. He was a descendant in the seventh generation of John Rogers, the martyr. At the age of thirteen he was converted, and in 1801 he, with two others, joined the Methodist Episcopal Church in Springfield, Vt., thus originating the church in that place, and on December 5, 1803, he consecrated himself to the ministry. In 1804 he was admitted on trial in the New York
impaired at the period of his death. His language was always neat and fine, but unaffected. His method in all he wrote, he confided to Dr. Bates was one of the most eminent theologians of his time; his Harmony of the Divine Attributes in the Work of Man's Redemption is still deservedly popular, and, in fact, all his writings are in demand. They are collected in his Whole Works, with a Memoir, by Farmer (London 1815, 4 vols. 8vo.).—Jones, Christ. Biol. p. 30; Allibone, Dict. of Authors, i. 141.  

Bath. See Bate.  

Bath (Heb. and Chald. id., יָבָט, Sept. χώρας, corolla; occurs 1 Kings vii, 26, 88; 2 Chron. ii, 10; iv, 5; Isa. v, 10; Ezek. xiv, 10, 14; Ezra vii, 22), a Hebrew word for Bosom, and hence used of the EPHAIR for things dry (Ezek. as above), each being the tenth part of a HOME (Ezek. as above). In Luke xvi, 6, the Greek form βασικός occurs, where it is rendered "measure." According to Josephus (βασικός), it contained 72 sextarii (Ant. viii, 2, 9). Its ordinary capacity appears to have been 8 galls. 5 qts. See Measures.  

Bathos (Bathoniæ) and Wells (Wells, Fontoma, anciently Ted noget), a diocese of the Church of England, combining the two ancient sees of Bath and Wells, which were united in the beginning of the twelfth century. The episcopal residence and chapter are now at Wells; the chapter consists of the dean, four canons residentiary, a precentor, treasurer, three archdeacons, one sub-dean, forty-four canons non-resident, and two minor canons. The united dioceses, which contain the whole county of Somerset except Bedminster and Abbots-Leigh, contain four hundred and forty-seven benefices. The present bishop is Lord Auckland, appointed in 1854.  

Batho (in Heb. בַּת, בּוּס, Gr. ἐνοικίον). The bath is in the East, on account of the hot climate and abundant dust, constantly necessary for the preservation of health, especially the prevention of cutaneous disorders; hence it was among the Hebrews one of the first purificative duties (Neh. iv, 23), and in certain cases of Levitical uncleanness it was positively prescribed by the Mosaic law (Lev. xiv. 8 sq.; xv. 3, 13, xvii. 10; xxii. 6; Num. xix. 19; Deut. xii. 11), being treated as a part of religion, as with the ancient Egyptians (Herod. ii, 52) and modern Mohammedans (Niebuhr, iv. 17; Besch. p. 39). The Jews bathed not only in streams (Lev. xv. 13; 2 Kings v. 10; on Exod. i. 5, comp. St. Irwin's Trans. p. 272 sq.), but also in the houses, the court-yard of which always contained a bath (2 Sam. xi. 2; Susan. ver. 15); and in later times, in the modern Turkish baths (Pot. Gr. Arch. iii. 654 sq.; Adam's Rom. Amiq., ii. 214 sq.; comp. Fabric. Bibl. Antiq. p. 1006), there were likewise public baths (Talmud בֶּתְאָלוּבִּי) in the cities of Judæa (Josephus, Ant. xii. 7, 5; Mishna, Nedar, v. 5; comp. Mikraoth, vi. 15; Sheviit, 8, 5; Baba Bathra, iv. 6), as at the East present universally are (see the descriptions in Martini, i. 125; Arvieux, ii. 42; Trollo, p. 672; Russell, i. 172 sq.; ...
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D'Othson, i. 864 sq.; Lane, Mod. Egb. Chr. xvi., and palaces had bathing-rooms (Joseph, Ant. xiv, 15, 19). In places of a mixed population the Jews resorted to the heathen baths (Mishna, Aboda Sura, iii. 4; see Circumcision, and comp. Otho, Lex. Rabb. p. 78). Besides water, persons (females) sometimes used broom for ceremonial cleansing (Mishna, Pesek, ii. 7). In like manner in modern Arabia, the use of water, universally perform their lustrations by rubbing themselves with _sund_ a usage that has been thought (Rosenmuller, Morgen. iii, 228 sq.) to explain Naaman the Syrian's request of some of the sacred soil of Palestine (2 Kings v, 17). — Winer, i. 130. The ceremonial law also prescribed a bath for mourning, with which it was a common affliction (e.g. Ruth iii, 8; 2 Sam. xii, 20). The high-priest at his inauguration (Lev. xii, 6) and on the day of atonement, once before each solemn act of propitiation (xxvi, 4, 24), was also to bathe. This the rabbis have multiplied into tens times on that day. Malmon (Conot. de Yavae Sancta, v, 8) gives rules for the strict privacy of the high-priest in bathing. There were bath-rooms in the later Temple over the chambers Abimele and Happarrah for the priests' use (Lightfoot, Descr. of Temp. 24). With sanitary bathing anointing was customarily joined; the climate making both these essential alike to health and pleasure, and also the use of which was popular in Persia (Susaan, 17; Jud. x, 8; Enoch, ii, 12). The "poole," such as that of Silosam and Hezekiah's (Neh. iii, 15, 16; 2 Kings xx, 20; Isa. xxi, 11; Job i, 7), often sheltered by porticoes (Job v, 2), are the first indications we have of public bathing accommodation. Ever since the time of Jason (Prideaux, ii, 165) the Greek usages of the bath probably prevailed, and an allusion in Josephus ( Λαύροις των Ἰουδαίων, War, i, 17, 7) seems to imply the use of the bath (hence, no doubt, a public one, as in Rome) by legionary soldiers. We read also of a castle luxuriously provided with a volume of water in its court, and of a Herodian palace with spacious pools adjoining, in which the guests continued swimming, etc., in very hot weather from noon till dark (Joseph. Ant. xiv, 4, 11; xv, 3, 8). The hot baths of Tiborias (Pilny, v, 15), or more strictly of Emmaus (Euseb. Onomast. Albus, quary Albus) Bonifretius near it, and of Calirrhoe, near the mouth of the River Jaffa, were much used by (Reland, i, 46; Joseph. Ant. xviii, 2; xvi, 6, 5; War, i, 33, 5; Amm. Marcell. xiv, 8; Stanley, p. 875, 290). The parallel customs of ancient Egypt, and Rome are too well known to need special allusion. (See Smith's Dict. of Or. and Rom. Ant. s. v. Bath; Leaurée, A. Anc. Bes. Bath, 1864.)—Smith, v. See also Water.

Bath, Edward, A.M., an English divine, born in 1779, educated at Oriel College, Oxford; became vicar of Meole Brace 1804, and afterward archdeacon of Salop. Died in 1847. He published Sermon, chiefly practical (London, 3 vols. 8vo, 1840), which are praised in the British Critic (iii, 185).

Bath-Gallim (בַּת גָּלִים), "daughter of Gallim," Isa. x, 30. See Gallim.

Bath-Kol (בַּת קֹל, daughter of the voice), a rabbinic name for a supposed oracular voice, which Jewish writers regard as inferior in authority to that of the direct revelation (Vitringa, Observ. Sacrae ii, 338), although the Targum and Midrash affirm that it was the actual medium of divine communication to Abraham, Moses, David, Nebuchadnezzar, etc. (Reland, Ant. Sacra, pt. ii, ch. ix). Neither are the Jewish authorities agreed as to what the Bath-Kol itself was, many maintaining that it was merely the female part of the divine utterance (Buxtorf, Lex. Talm. s. v. צו). Some scholars have incorrectly rendered the term "daughter-voice," "daughter's voice" (Horne, Introd. iv, 149; Jennings, Jewish Antiqu. bk. i, ch. vi). It has been supposed that Josephus alludes to the Bath-Kol in the announcement to Hyrannus that his son had conquered Antiochus (Ant. xii, 10, 9) and the awful warning voice in the Temple prior to its destruction (War, v, 5, 9); but there and other instances seem to fall short of the dignity required. Pridaix, however, classes them with all the heathen specimens of divination called Sortes Vigilantes (Connection, ii, 554), and Lightfoot even considers them to be either Jewish tables or devices of the devil (Hor. Hierosol. iii, 17). Yet instances of voices from heaven very analogous occur in the history of the early Christian Church, as that which was instrumental in making Alexander bishop of Jerusalem, and that which exorted Polycarp to be of good courage (Euseb. Hiat. Eccl. vi, 11; iv, 10). See Dana, De fide sibic (Jen. 1766; also Bachusen's Nov. Inst. Histor. utr. p. 351-378); Hanner, De VD. (Jen. 1673); Metzler, De fide sibic (Jen. 1675). See Word of the Lord.

Bathra. See Mishna.

Bath-rab'lim (Heb. Bath-rabbim, בַּת רַבִּים, daughter of many; Sept. translates literally שָׁנָר וּפּוֹלָל, the name of one of the gates of the ancient city of Heshbon, by  צָלֶל which were two "poole," to which Solomon likened the eyes of his beloved (Canx, vii, 4 [5]). The "Gate of Bath-rab'lim" at Heshbon would, according to the Oriental custom, be the gate pointing to a town of that name. The only place in this neighborhood at all resembling Bath-rab'lim in sound is Rablah (Ammomao), but the mention of which we gain in Revelation, as remaining at Heshbon is on the opposite (S) side of the town to Ammon (Porcher, Handb. p. 298).—Smith, v. s. v.

Bath-sheba (Heb. Bath-sheba, בַּת שֵׁבָה, daughter of the oath, or of seren [as years]; Sept. translates literally שַעֲרֵי פִּולָל, another form of the same name; Sept. as before; 1 Chron. iii, 5; in ch. ii, 8, this form is translated "daughter of Shua" in the English version), daughter of Eliah (2 Sam. xi, 5) or Ammiel (1 Chron. iii, 5), the granddaughter of Ahithophel (2 Sam. xxiii, 8), and wife of Uriah. She was seduced by King David during the absence of her husband, who was then engaged at the siege of Rabbah (2 Sam. xi, 4, 5; Psa. lii, 2). B.C. 1033. The child thus born in adultery became ill and died (2 Sam. xii, 15-18). After the lapse of time and of mourning, David married her, and when she was about to give birth, by the contrivance of David (xi, 15), she was legally married to the king (xi, 27), and bore him Solomon (xii, 24; 1 Kings i, 11, 12; comp. Matt. i, 6). It is probable that the connivance of Ahitophel toward David was increased, if not caused, by the dishonor brought by him upon his family in the person of Bath-sheba, the granddaughter of Ahitophel. The younger children of Bath-sheba were Shimea (or Shammual), Shobal, and Nathan, named in 2 Sam. v, 14; 1 Chron. iii, 5. When, in David's old age, Adonijah, an elder son by Haggith, attempted to set aside in his own favor the succession promised to Solomon, Bath-sheba was employed by Nathan to inform the king of the conspiracy (1 Kings i, 11, 15, 25). After the succession of Solomon, she, as queen-mother, requested permission of her son for Adonijah (q. v.) to take in marriage Abihag (q. v.), the Shunammite. B.C. 1015. This permission was refused, and became the occasion of the execution of Adonijah (1 Kings ii, 24, 25).

Bath-sheba is said by Jewish tradition to have composed and recited Proph. xxxi by way of admonition or reproof to her son Solomon on his marriage with Pharaoh's daughter (Calmet, Dict. s. v.; Corn. a Lapid. on Prov. xxxi). The rabbins describe her as a woman of vast information and a highly-cultivated mind, to whose education Solomon owed much of his wisdom and intelligence, and even a great part of the practical philosophy embodied in his Proverbs (q. v.). A place is still shown at Jerusalem, called "the Pool of Bath-sheba," as being the spot where she was seen bathing by David, but it is an insignificant pit,
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was very great, and on the breaking out of the rebellion in 1861, he was called to serve as a pastor to the military camps. He was a member of the Convention which framed the Constitution of West Virginia, and to him, more largely than to any other man, is due the abolition of slavery in that region. In November, 1861, he was chosen chaplain of the 1st Va. Regiment, and continued in the service till his death of typhoid fever, Aug. 7, 1862. — Minutes of Conferences, 1868, p. 83.

Battering-ram (גֶּשֶׁם, a lamb, Ezek. iv, 2; xxii, 22; and so Josephus, θηρός, War, iii, 7, 19, where the instrument is described; but Sept. in the above passages distinctively balbōræn; Targ. and Rimach, בָּלֶבֶת בָּלֶבֶת אֶת), a military engine for forcing a breach in walls (comp. I Macc. xiii, 48), of very high antiquity, being in use by the Babylonians (Ezek. i. c.), and apparently still earlier by the Israelites in the siege of Abel-Beth-Macah (2 Sam. xx, 15); it may have been one of the "engines" of war employed by Uzziah, king of Judah (2 Chron. xxvi, 10). This machine was a long beam of strong wood, usually oak. One end was made of iron, shaped like a ram's head, and when driven repeatedly and with great force against the wall of a city or fortress, either pierced it or battered it down (see Diod. Sic. xii, 26; Pliny, vii, 57, p. 416, ed. Hard.; Vitruv. x, 19 [18], 2). There were three kinds of battering-rams: (1) One that was held in suspension, like a scale-beam, by means of cables or chains in a frame of strong timber. This must have been easy to work and of great power, as a very heavy body suspended in the air requires no great strength to move it with much force. (2) In another kind of ram, the mighty instrument acted upon rollers, and its power appears to have been very great, although it must have been worked with more labor than the preceding. (3) There was another ram, which was not suspended or mounted on rollers, but borne and worked by manual strength. The machine was generally covered by a movable shed or roof, which protected the men by whom it was worked. It has been calculated, that the momentum of a battering-ram 28 inches in diameter, 180 feet long, with a head of a ton and a half, weighing 41,112 pounds,
and worked by a thousand men, would only be equal to a point-blank shot from a thirty-six-pounder. The ram was used by Nebuchadnezzar against Jerusalem, and also by Titus, with terrible force, in the final destruction of that city (Ezek. and Josephus, ut sup.). It was a favorite method of attack by the Romans (see Smith's Dict. of Class. Antiq. s. v. Aries), and no less so with the Babylonians (Layard's Nineveh, ii, 271).

Battle (properly מִלְחָמָה, milchamah, πέλαγος). Though the Hebrews in their mode of conducting warlike operations varied somewhat in the course of ages, and are elsewhere shown to have been swayed by the practice of greater and more military nations, still, from the period when the institution of royalty gave rise to an organized system, it was a maxim to spare the soldiers all unnecessary fatigue before an engagement, and to supply them liberally with food. Their arms were enjoined to be in the best order, and when drawn up for battle they formed a line of solid squares of a hundred men, each square being ten deep, and with sufficient interval between to allow of facility in movement. Moreover, the archers to pass in between, the archers may have occupied the two flanks, or formed in the rear, according to the intentions of the commander on the occasion; but the slingers were always stationed in the rear until they were ordered forward to impede a hostile approach, or to commence the engagement, somehow or other, on the enemy's side.

Meanwhile, while the trumpets waited to sound the last signal, the king, or his representative, appeared in his sacred dress (rendered in our version "the beauty of holiness"), except when he wished to remain unknown, as at Megiddo (2 Chron. xxxv, 22); and proceeded to make the final dispositions, in the middle of his chosen bravos, attended by priests, who, in their portraits, animated the ranks within hearing. It was now we may suppose, when the enemy was at hand, that the slingers would be ordered to pass between the intervals of the line of solid squares, open their order, and with shouts, let fly their stone or leaden missiles, until, by the gradual approach of the opposing fronts, they would be hemmed in, and be recalled to the rear or to cover a flank. Then would come the signal to charge, and the great shout of battle; the heavy infantry, receiving the order to attack, would, under cover of their shields and levelled spears, press direct upon the front of the enemy; the rear ranks might then, if so armed, cast their second darts, and the archers from the rear shoot high, so as to pitch the arrows over their own main line of spearmen into the dense masses beyond them. If the enemy broke through the intervals, we may imagine that a line of charioteers in reserve, breaking upon their position, might drive an charge among the disordered ranks of the foe, drive them back, and facilitate the restoration of the oppressed masses, or, wheeling round a flank, fall upon the enemy, or be encountered by a similar manoeuvre, and perhaps repulsed. The king, meanwhile, surrounded by his princes, posted close to the rear of his line of battle, and in the middle of the line of missiles, would watch the enemy and remedy every disorder.

In this position it was that several of the sovereigns of Judah were slain (2 Chron. xviii, 33, and xxv, 28), and that such an enormous waste of human life took place; for the shock of two hostile lines of masses, at least ten in depth, advancing under the confidence of breastplate and shield, when once engaged hand to hand, had difficulties of no ordinary nature to retreat; because the hindermost ranks, not feeling personally the first slaughter, would not, and the foremost could not, fall back; neither could the commanders disengage the battalion of being defeated. The fate of the day was therefore no less within the control of the chief, and nothing but obstinate valor was left to decide the victory. Hence, from the stub-

born character of the Jews, battles fought among themselves were particularly sanguinary, such, for example, as that in which Jeroboam, king of Israel, was defeated by Ahijah of Judah (2 Chron. xiii, 3, 17), where, if there be no error of copyists, there was a greater slaughter than in ten such battles as that of Leipele, although on that occasion three hundred and fifty thousand combatants were engaged for three successive days, provided with all the implements of modern destruction in full activity. Under such circumstances, defeat led to irretrievable confusion; and where either party possessed superiority in cavalry and chariots of war, it would be materially increased; but where the infantry alone had principally to pursue a broken enemy, that force, laden with shields, and preserving order, could overtake very few who chose to abandon their defensive armor, unless they were hemmed in by the locality. Sometimes a part of the army was posted in ambush, but this manoeuvre was most commonly practised against the garrisons of cities (Josh. viii, 12; Judg. xx, 38). In the case of Abraham (Gen. xiv, 16), when he led a small body of his own people suddenly collected, and fell upon the guard of the captives, released them, and recovered the booty, it was a surprise, not an ambush; nor is it necessary to suppose that he fell in with the main army of the enemy. At a later period, there is no doubt that the Hebrew armies, in imitation of the Romans, formed into more than one line of masses; but there is ample evidence that they always possessed more stubborn valor than discipline.

—Kittel, s. v. See Army; War; Siege, etc.

Battle-axe (נָשַׁל, mygges), breaker in pieces; Sept. and Vulg. render as a verb, διακοπτεῖν, κολλῖν, a mallet or heavy war-club (Jer. ii, 20; comp. the cognate מְשָׁל, mephisti, "maul," Prov. xxv, 18).

The ancient Egyptian battle-axes were of two kinds, both answering to this description, being adapted to inflict a severe blow by the weight no less than to cut with the edge. Each was broad at one end, with a semi-circular blade, that of the one being usually in two segments both attached to the handle as a back, and that of the other projecting beyond the handle, with a large ball attached to give it momentum (see figs. 12 and 7 in the first series of cuts under the art. Armor, and compare Wilkinson's Anc. Eg. i, 362, 363, 467.). See Axe, Mace.

Ancient Assyrian Warrior beheading a Figure to Pieces.

Battle-bow (נֶשָׁל, ke'shet milchamah, bow of battle) occurs in Zech. ix, 10; x, 4, for the war-bow used in fighting. See Armor.

Among the Egyptians, on collected, and fell in open field, at a signal made by sound of trumpet, the archers drawn up in line first discharged a shower of arrows on the enemy's front, and a considerable mass of chariots advanced to the charge; the heavy infantry, armed with spears or clubs, and covered with their shields,
moved forward at the same time in close array, flank-
ed by chariots and cavalry, and pressed upon the cen-
tre and wings of the enemy, the archers, followed
by the hostiles with their arrows, and endeavor-
ing to create disorder in their ranks (Wilkinson, i, 406,
abridg.). See Battle.

Battlement (wotw, makkò, a ledge; Sept.
ariaphà), a balustrade or wall surrounding the flat
roofs of Oriental houses [see Horaei], required by
special enactment as a pro-
tection against accidents
(Deut. xxiii, 8). In Jer. v,
for (wotw, neškòkò,
tendarìa; Sept. xwepò-
para), the parapet of a city
wall; and so for ἐκκλη-
sie in Ecles. ii, 13.

Baudouin. See Bal-
dwin.

Bauer, Georg Lo-
renz, a distinguished Ger-
man theologian in the sec-
ond half of the eighteenth
century, was born Aug-
14th, 1750, at Hiltholtstein,
near Nürnberg; became in
1787 conrector at Nürnberg,
in 1789 Professor of
Eloquence, Oriental Lan-
guages, and Ethics at the
University of Altdorf; and
in 1803 Professor of Ex-
egetical Theology and Ori-
ental Literature at Heidel-
berg. He was also made
a Church councillor by the government of Baden. He
died Jan. 12th, 1806. Among his numerous writings,
the following are the most important: Einleitung in
die Schriften des Alten Testamentes (Nürnberg, 3d ed.
1806); Hermeneutica sacra V. T. (Leipzig, 1797); Biblische
Theologie des Neuen Test. (Leipzig, 1803, 1805); Lehr-
buch der Hebräischen Überhümer (2d edition, by Rosen-
müller, Leipzig, 1830). He also continued Schulz's Schrift.
In CHRIST. SCH., V. 1 (1803-94, vol. iv to viii) and
Glassius's Philologia Sacra (Leipzig, 1798-97).

Baumgarten, Siegmund Jacob, an eminent
German theologian, was born March 14, 1706, at
Wollmirstedt. His early education was conducted by
his father, James B., pastor at Wollmirstedt. He
then studied at Halle, and, after filling several minor
offices, was made professor of theology at Halle, 1724.
His lectures were very popular, and he secured a still
wider reputation by his writings. Educated in the
school of Spener and Francke, he retained the forms of
orthodoxy, but imbued Wolf's philosophy, and taught
in a far more scientific spirit than had characterized
the previous school. He is regarded in Germany as the
forerunner of rationalism, which, indeed, found its
first free exponent among theologians in his disciple
Semler. He died 1757. His writings, some of which
are posthumous, are chiefly historical and exege-
tical; among these are: Unterricht v. d. Ausein.
zung d. heil. Schrift (Halle, 1742, 8vo); Ausein.
zung d. Briefe Pauli (Halle, 1742, 8vo); Begeisterung
der Umkreisungen, ed. Semler (Halle, 1755, 69, 3
vols. 4to); Begriffs d. L. Streitig-
keiten, ed. Semler (Halle, 1771, 8vo); Theol. Bedrän-
ken (Halle, 1742-50, 7 vols. 8vo); Geschichte d. Reli-
ogemparteien (Halle, 1765, 3vo); Bibliothecum.
istorum Christ. in unum sciol. (Halle, 1754, 8vo).
Semler wrote a short sketch of the life of Baumgarten, which
contains a full list of his writings (Halle, 1758, 8vo).
- Herzog, Real-Encyklopädie, i, 740; Kahnis, German Protestant-
sim, p. 115; Hurst, Hist. of Rationalism, ch. iv.

Baumgarten-Crusius, Ludwig Friedrich Ot-
to, an eminent German theologian, was born July 31,
1728, at Lippstadt. He studied at the University of
Leipsic, and in 1752 became professor extraordi-
aries of theology at Jena, after which his rise was steady.
After a life of unwearied activity, both as lecturer
and writer on various branches of theological science,
he died suddenly, May 31, 1843, leaving a great reputa-
tion for talent, breadth of view, and industry. His
principal works are: Einleitung in das Stud. d. Dog-
matik (Leipzig, 1810, 8vo); Christliche Sittenlehre (Leip-
zig, 1826, 8vo); Grundzüge d. Bibl. Theologie (Jena, 1828,
8vo); Gerechtigkeit, Rationalismus, etc. (Berlin,
1830, 8vo); Lehrbuch d. christl. Dogmengeschichte
(Jena, 1832, 8vo); Compendium d. Dogmengeschi-
che (Leipzig, 1840; revised and finished by Hase, Jena,1846,
2 vols. 8vo); also, posthumous, Exegelische Schriften
zum N. T. (Jena, 1844-45, 3 vols. 8vo, covering the
Synoptical Gospels, with Rom., Gal., Eph., Col., Phil.,
Thees.); and Theologische Auslegungen d. Johannese-
enen Schriften (Jena, 1844-45, 2 vols. 8vo).—Herzog,
Real-Encyklopädie, i, 741.

Baur, Ferdinand Christian, a German theol-
gian of marked influence on the German theology of
the nineteenth century, was born June 21st, 1792;
became, in 1817, Professor at the Theological Seminary
of Blaubeuren, and in 1826 Professor of Evangelical
Theology at the University of Tübingen. He died at
Tübingen, Dec. 3d, 1860. Baur is the author of nu-
merous works on systematic and historic theology.
At first he was regarded as a follower of Neander and
Schleiermacher. But he afterward embraced Hegelian-
ism, developed it into Pantheism, and for many years
devoted the powers of his great intellect to the subver-
sion of the fundamental doctrines of Christianity. He
went, step by step, farther from the positive Christian
faith into Gnostic idealism, and in a series of writings
endeavored to give an entirely new form to the repre-
sentation of primitive Christianity. On his death-bed,
the Pantheist, who had looked upon the idea of a per-
sonal God with contempt, prayed, "Lord, grant me a
peaceful end." Baur is the founder of the so-called
Tübingen school of theology, which further developed
his views, and gained a sad notoriety by its attacks

Oriental Roof, with Battlement.
on the authenticity of the books of the New Testament. Among his works on the New Testament, the following are the most important: *Die sogenannten Pastoral Briefe des Apostels Paulus* (Stutt. 1835), in which he demonstrated the authenticity of all Pauline epistles except those to the Galatians, Corinthians, and Romans; *Paulus, der Apostel Jesu Christi* (Stutt. 1845); *Kritische Untersuchungen über die kanon. Exeget.* (Tüb. 1847), in which, in particular, the authenticity of the Gospel of John is attacked; *Das Marcus Evangelium nach dem Horten* (Tüb. 1851). "In these and other works of a similar nature, Baur maintains that we must extend our notions of the time within which the canonical writings were composed to a period considerably post-apostolic, and which can only be determined approximately by a careful investigation of the motives which apparently actuated their authors." Another class of his works treat of the history of Christian doctrines and the history of the ancient church. Here belong: *Das Mausschische Religions-System* (Tüb. 1831; one of his best works); *Apologia von Tyana und Christus* (Tüb. 1832); *Die christliche Gnosis die christliche Religion* (Tüb. 1835); *The Christian Philosophy of Religion*, a work which makes the Christian Gnosis of the 2d and 3d centuries the starting-point of a long series of religio-philosophical productions traceable uninterruptedly down through Middle-age mysticism and theosophy to Schelling, Hegel, and Fechner. - *Untermacherung der Epoche zu der christlichen Kirche* (Tüb. 1838); *Die" chr"istliche Lehre von der Verhängung* (Tüb. 1839); *Die" chr"istliche Lehre von der Dreieinigkeit und Menschenervoudung Gottes* (Tüb. 1841-43, 3 vols.); *Die Epoche der Kirchlichen Geschichtsschreibung* (Tüb. 1852); *Das Christentum und die" chr"istliche Kirche der drei ersten Jahrhunderte* (Tüb. 1863; 2d edit. 1860); *Die" chr"istliche Kirche vom Anfange bis zum Ende der sechsten Jahrhunderte* (Tüb. 1859); *Lehrbuch der christlichen Dogmengeschichte* (Tüb. 2d ed. 1888). Against the famous Symbole of Möhler, he wrote, *Der Gegensatz des Katholizismus und Protestantismus* (Tüb. 2d ed. 1864), and *Erweiterung gegen Möhlers unmittelbare Deutung* (Tüb. 1884). On the results of the works of the Tübinger school in general, he wrote an epistle to Dr. Hase of Jena, *An Dr. K. Hase* (Tüb. 1855), and *Die" Fool"schule* (Tüb. 1859). Professor Baur left behind him several works on the church history of the Middle Ages, which have, in nearly all cases, and they have been published by his son, F. F. Baur, and Prof. E. Zeller, viz.: *Die" christliche Kirche des Mittealters in den Hauptmomenien ihrer Entwicklung* (ed. by F. F. Baur, Tüb. 1861); *Kirchengeschichte des 18ten Jahrhunderts* (ed. by E. Zeller, Tüb. 1862); *Kirchengeschichte des 19ten Jahrhunderts* (ed. by E. Zeller, Tüb. 1868). Together with the two volumes published by Prof. Baur himself on the history of the Christian Church, from its beginning to the end of the 6th century, these three posthumous works constitute a complete course of historical works, extending over the entire history of the Christian Church. His latest volumes of church history gave great offense by his severe criticism on the different schools of German theology since Schleiermacher. Another work left by Professor Baur and published by his son is a course of Lectures on the Theology of the New Testament (Vorlesungen über neutestamentliche Theologie, 1864), in which the author has said more than in any of his other works develops his views of the teaching of Jesus, and of the doctrinal difference which he assumes to have existed between the different apostles. The latest of these posthumous issues is *Vorlesungen über die Christliche Dogmengeschichte* (Tüb. 1872), in which he has tried to carry the church history of the Middle Ages, the first of which will consist of three volumes, from the first of which will consist of the doctrines of the ancient church, the second those of the Church of the Middle Ages, and the third those of the Church of modern times. Part I extends over the period from the apostolical age to the Synod of Nice. In point of extent and completeness this work of Baur will take rank among the foremost works in this department of German church history. The **Bibliographie** of the klologs, *Sprengel, vol. i; Fisher, Essays on the Supernatural Origin of Christianity, 183-285; Illgen's Zeit- schrift, 1866, 1871; Chambers' Encyclopaedia, i, 750. See TÜBINGER SCHOOL.

**Bauwset.** Louis François de, a French cardinal, born at Pondicherry Dec. 14, 1748, died June 21, 1824. Having finished his theological studies in the seminary of Saint Sulpice, he obtained an appointment in the diocese of Strasbourg. In 1770 he was deputed to the assembly of the clergy, and in 1784 consecrated bishop of Alais. He was sent by the Estates of Languedoc to the two assemblies of notables in 1787 and 1788. In 1791 he adhered to the protest of the French bishops against the civil constitution of the French clergy. Soon after his emigration, but in 1792 he returned to Paris, where he was put in prison. Being set free on the 9th of Thermidor, he devoted himself entirely to literature. In 1806 he obtained a canonry at the chapter of St. Denys. Abbé Emery having handed over to him all the manuscripts of Fénelon, he undertook to write the history of Fénelon. This work *(Histoire de Fénelon, 1808-9, 8 vols.)* established the editor's literary reputation, and in 1810 procured for him the second decennial prize. Bauwset compiled on the same plan the *Histoire de Bousset* (Paris, 4 vols. 1806-14), which, however, did not meet with an equally favorable reception. When the Council of the University of Paris was reorganized, Bauwset was appointed a member. On the return of Louis XVIII he was appointed president of this council, but this position he lost during the "Hundred Days." After the second restoration he entered the Chamber of Peers; in 1816 he became a member of the French Academy; in 1817 he received the cardinal's hat, and was minister of state. Besides the histories of Fénelon and Bousset, Bauwset wrote biographical essays on the Cardinal of Bologne (1840); on Abbé Legris-Duval (1820); on Archbishop Taillyrand, of Paris (1821); and on the Duke of Richelieu, the latter of which was read in the Chamber of Peers by the Duke of Pastoret on June 8, 1822. Against the civil constitution of the clergy, he complied, in 1790, conjointly with Abbé Emery, a pamphlet entitled *Réflexions sur la Déclaration exigit des Ministres du culte par la loi du 7 Vendémiaire en IV.* In 1797, this pamphlet, with additions, was again published under the title *Exposé du principe sur le Sermont du 7 Vendémiaire de la déclaration* (Marseille, 1801; See Hoefer, Biographie Générale, iv, 834; M. de Villeneuve, *Notice historique sur le Cardinal de Bauwset* (Marseille, 1824); G., *Notice sur Bauwset* (Marseille, 1824, 8vo); De Quelen, *Discours sur Bauwset.*

**Bavari** (Hab. Berovog, "βαβώρι", of Persian origin; Sept. Beor), a son of Henadad, and ruler (βαβώρειον, prefect) of the half (βαβώριον, district) of Kellab, mentioned as rearing a portion of the branch wall along the eastern brow of Zion, on the return from Babylon ( Neh. iii, 14). B.C. 446.

**Bavaria,** a kingdom in South Germany. Its area in 1864 was 29,557 square miles, and its population 4,807,440. In consequence of the war with Prussia in 1866, Bavaria was compelled to cede to that power a district containing about 83,000 inhabitants. See GERMANY.

I. Church History.—As the Romans had numerous settlements near the Danube, Christianity was introduced into that part of the modern Bavaria earlier than into most of the other German countries. In the second century, a certain Bishop Lucius, of Rhaeti, is said to have been consecrated at Augsburg. In 304 St. A. suffered martyrdom at Augsburg, which shows the existence of a Christian congregation at
that city. Under the rule of the Christian emperors Christianity soon gained the ascendency, but pagans were found as late as the second half of the fifth century. In the fifth and sixth centuries St. Severin, an itinerant bishop of the two Rhettias, is known to have preached and labored as a missionary at Passau, and to have been driven away by the pagans and Arians. About the same time St. Severin (454-487), a zealous combatant against Arianism, preached at Passau, and the pagans and pagans and people to whom he was sent, according to the testimony of his disciple and biographer Eugippius, nearly all Catholics; but the tribes of the Alemanni, Herculeans, and others, which, after the death of Attila, roamed through the Danubian countries, were either pagans or Arians. Severin established, in many of the places where he worked, as a missionary, monasteries. Another part of Bavaria, which belonged to the Roman province of Noricum, early had a centre of missionary operations in the celebrated convent of Lorch. St. Maximilian, probably an itinerant bishop, who died about 288, and St. Florian, a Roman officer, who suffered martyrdom in 304, and both of whom still lives a certain amount of information. Among the missionaries who, in the seventh and eighth centuries, labored there, were Boniface, Rupert, Emmeran, Sturm, Corbinian, and Willibald. In the eighth century, Passau, Freising, Würzburg, Regensburg, Augsburg, Eichstätt, and Nördlingen, the see of the bishops of whom, the archbishop of Salzburg. A large number of rich cloisters arose. The Reformation found early adherents. Many priests, and also the diet, declared themselves in favor of it. But after Luther had been put under the ban at the Diet of Worms in 1521, the Duke of Bavaria was foremost among the princes of Germany in opposing and persecuting it, and a number of clergymen and laymen were put to death. The dukedom remained ever after, in the councils of the German princes, the foremost champions of the Roman Church. In 1549 the Jesuits were called to Bavaria, though the number of Protestants was still so great that the diet demanded again, in 1553, "the introduction of their pure doctrine." The dukes, in order to suppress Protestantism more effectually, demanded from everyone of the state a confession of faith. In 1608 Duke Maximilian founded the "Catholic League," whose influence was so disastrous to the Protestant cause in southern Germany. A better era for Protestantism and religious liberty commenced under Maximilian Francis I, who took from the Jesuits the censorship of books, reformed the convents, and improved the educational system. At the close of the 18th century Maximilian Joseph II and his minister Montgelas introduced religious toleration and suppressed a large number of convents. At this time Bavaria received a number of possessions which, from the beginning of the Reformation, had been wholly or predominantly Protestant. Among these were the margraviates of Anspach and Baircourt, and the free cities of Nürnberg, Nördlingen, Augsburg, and other large towns. The diet of 1812 declared the Protestants equal rights with the Roman Catholics. The year before the king had concluded a concordat with the pope, by which the Roman Catholic Church was divided into 2 archbishoprics and 6 bishoprics. See Concordat. Under the reign of Louis I (1825-1849) the ultramontane party made many attempts to curtail the constitutional rights of Protestants, and were partly successful under the ministry of Abel (1837 to 1847). The Protestants complained especially of a decree by which all soldiers, without distinction of religion, were ordered to kneel before the Host. Their resistance against this decree was repeatedly supported by the members of the diet, and finally prohibited by the Upper Chamber (Reichsrath). In 1846 the controversy was ended by a compromise, a military salute of the Host being substituted for kneeling. The ultramontane party lost the favor of the king when the ministry resisted the demand for conferring the rank of nobility upon Lola Montez, and nine of the professors of Missions were dismissed from the teaching of the party (Döllinger, Philips, Hößler, Lassaulx, etc.), were removed. The successor of Louis, Maximilian II (1849-1861), never favored the schemes of the ultramontane party. In 1856 a great excitement sprang up in the Lutheran Church in consequence of several decrees of the synod concerning changes in the liturgy, mode of confession, catechism, hymn-books, etc., in which a large number of the laity feared Romanizing tendencies, and the supreme consistory had to allay the excitement by concessions and compromises. Against the German Catholic and Free congregations the government was for many years very severe. At the beginning of the movement the government instructed the police to treat it as high treason. Some rights were granted to them in 1848 and 1849, but revoked in 1851. In the Palatinate a union between the Lutheran and Reformed Church was introduced in 1818. Then Rationalism prevailed among the clergy, and subsequently we have a number of persons who gained the ascendency, and introduced orthodox books (catechism, hymn-book, etc.) instead of the former rationalistic ones. In 1860 the government removed, however, the orthodoxy heads of the Church (among who was the celebrated theologian, Dr. Ebrard), and the Palatinate Church was restored to the influence of the Liberal (Rationalistic) party. At the General Synod held in 1868 the Liberals had a five-sixths majority, and a revised Church Constitution proposed by them was adopted by all save six votes. At the annual meeting of the Liberal "Protestant Association" (Protestantischer Verein), it was reported that the association counted 18,000 members.

11. Ecclesiastical Statistics.—The Roman Catholic Church has 2 archbishoprics (Munich and Bamberg) and 6 bishoprics (Passau, Augsburg, Regensburg, Würzburg, Eichstätt, and Speirs). The diocesan chapters consist of 1 provost, 3 dean, and 8 or 10 canons. The king nominates all the archbishops, bishops, and deans; the pope appoints the provosts. Convents are very numerous: there were, in 1866, 63 convents of monks with 951 members 40 convents of nuns with 882 persons. Besides 45 houses of sisters of mercy, and 63 houses of poor school-sisters. The Jesuits have not been persecuted, and the theological school was recognized by the universities of Munich and Würzburg, and every diocese has a theological seminary. Many of the state colleges are under the management of religious orders, especially of the Benedictines. There is still among the clergy a school which is strongly opposed to ultramontanism, and has friends among the Catholics for all evangelical Protestants (see SAILER), but it is decreasing in number and influence. But, though less conciliatory toward Protestants, the Roman Catholic scholars continued to be liberal for Rome. When, in 1883, Dr. Döllinger and Dr. Haneberg called a meeting of Roman Catholic scholars of Germany, their council was opposed by the Protestant clergy and such meetings should only be called by the bishops. Two other members of the same faculty, Dr. Frohschammer, a writer on philosophical subjects, and Dr. Pichler, the author of the best Roman Catholic work on the history of the Eastern Church, had their works put on the Index. Dr. Frohschammer refused to submit, and openly defied the authority of the Congregation of the Index. The two archbishops and one bishop are members of the Upper Chamber (Reichsrath), and the lower clergy elects eleven members of the Chamber of Deputies. Romanist newspapers and journals are not very numerous, yet among them is one of the most important periodicals of the Roman Catholic Church, the Historisch-Politische Blätter, founded by Görrtes and Phillips. Among the Roman Catholic theologians and scholars of Bavaria in the nine-
teenth century, Dollinger, Haneberg, Franz von Bax-
der (q.v.), and Görres (q.v.), are best known. The
Roman Catholics form about two thirds of the total
population, numbering about 3,300,000 souls, while
the number of Protestants amounts to about 1,320,000.

The king, though a Roman Catholic, is regarded as
the supreme bishop of the Protestant Church. He
exercises the episcopal power through a supreme con-
sistory at Munich, which consists of a president, four
clerical and one lay council; the Subordinate to it are
two Lutheran provincial consistorys, at Ansbach and
Baireuth, consisting of one director, two clerical and
one lay councillors, and one consistory of the United
Evangelical Church at Spire. The district of the for-
mer comprises the seven provinces on the other side
of the Rhine, and contains 27 deaneries and 1056 par-
lakes, of which seven are Reformed. The district of
the latter is the Palatinate, with fourteen dioceses.
In all the three consistorial districts the diocesan syn-
ods meet annually. The laity is represented at them,
but not by deputies of their choice. The ecclesiasti-
cal boards select them from a number presented by the
election of the people for each year, and a general synod
meets in each of the three districts. The two
Lutheran general synods of Ansbach and Baireuth were
united into one in 1849 and 1858, but in
1857, the government, fearing excitement in discus-
sion, ordered them again, contrary to the general wish of
the clergy, to be separated. The Reformed faculty is
connected with the University of Erlangen.

The present faculty (1860) is known for its attachment
to High Lutheran principles, and publishes one of the
leading theological magazines of Germany, the Zeitschreib für Protestantismus und Kirche. The Palatinate
has a few old Lutheran congregations. The highest
court for the adjudication of the marriage affairs of
Protestants is a commission (senate) of Protestant
members of the Supreme Court of Appeal at Bamberg.
The president of the supreme consistory of Munich
is a member of the Upper Chamber of the Diet, and
the lower clergy elect five deputies for the House of
Representatives. Among the great Protestant theo-
logians and scholars of the present century we men-
tion Harless, Hofmann, Thomasius, Delitzsch, Schubert.
—Buchner, Geschichte von Bautern aus den Quellen
(Regensb. 1820—1855, 10 vols.); Zachokko, Bair. Ge-
schichte (Aarau, 2d ed. 1821, 4 vols.); Mathes, Kirch-
liche Chronik.

BAXTER, George Addison, D.D., an eminent
Presbyterian, was born in Virginia, Jan. 22, 1772,
and educated at Liberty Hall, Lexington, of which
institution he became principal in 1799. Having been li-
censed to preach two years before, he also became pa-
tor of the Presbyterian congregation at the same place,
which post he filled for over thirty years. He con-
thined his connection with Liberty Hall, afterward Wash-
ington College, until 1826, and received the degree of
D.D. in 1812. In 1832 he became Professor of Theol-
ogy in the Union Theological Seminary, and there la-
bored until his death, April 24, 1841. Dr. Baxter was
the author of various sermons and essays.—Sprague,
Amada, iv, 192.

BAXTER, Richard, a celebrated Nonconformist di-
vine, born at Rowton, in Shropshire, Nov. 12th, 1615,
of pious and excellent parents. His early education
was obtained under indifferent masters, so that he nev-
er in after life became an accurate scholar, although
his unrivaled industry and talent made him a widely-
learned man. Though not a graduate of either univer-
sity, he was ordained by Mornborouh, bishop of
Worcester, and in 1640 became vicar of Kidderminster.
He devoted himself to his work, and his labors were
eminent and extensive. Not satisfaction with the more
flagrant offences of the inhabitants, he visited
them at their houses, gave them religious instruc-
tion in private, and became their friend as well as
their pastor. By these means he wrought a complete
change in the habits of the people. His preaching
was acceptable to all ranks. Wherever he went,
his attendants were large and devoted; and during
his feeble health, he preached three or four times a
week. During the civil wars Baxter held a position
by which he was connected with both the opposite par-
ties in the state, and yet was the partisan of neither.
His attachment to monarchy was well known; but
the undoubted character of some of the Puritans made him and others, who were
sincerely attached to the crown, objects of jealousy and
persecution. During an abduction of party excite-
mex Baxter spent a few days in the Parliamentary
army, and was preaching within sound of the cannon
of the battle at Edge Hill. Not considering it safe
to return to Kidderminster, he retired to Coventry, where
he lived two years, preaching regularly. After the
battle of Naseby in 1645, he passed a night on a visit
to some friends in Cromwell's army, a circumstance
which led to the chaplaincy of Colonel Whalley's re-
ignment being offered to him, which, after consulting his
friends, he accepted. In the same year he was
present at the taking of Bridgewater, the sieges of
Exeter, Bristol, and Worcester, by Colonels Wha-
ley and Rainsborough. He lost no opportunity of
moderating the temper of the champions of the Com-
monwealth, and of restraining them within the bounds of
restraint. His republican sentiments and his check
proceeded from one who was unfriendly to the ulterior
objects of the party, his interference was coolly re-
ceived. After his recovery from an illness which com-
pelled him to leave the army, we find him again at
Kidderminster, exercising himself to moderate conflict-
ing opinions. The conduct of Cromwell at this crisis
exceedingly perplexed that class of men of whom
Baxter might be regarded as the type. For the sake
of peace they yielded to an authority which they con-
demned as a usurpation, but nothing could purchase
their approbation of the measures by which it had
been attained and was supported. In open conference
Baxter did not scruple to denounce Cromwell and his ad-
herents as guilty of treason and rebellion, though he
afterward doubted if he was right in opposing him so
strongly (see Baxter's Petitions Confessions, quoted in
Orme). The reputation of Baxter rendered his coun-
tenance to the new order of things highly desirable, and accordingly he was spared to procure it.
The protector invited him to an interview, and en-
tered to reconcile him to the political changes that had
taken place; but the preacher was unconvinced by his
arguments, and boldly told him that 'the honest peo-
ple of the land took their ancient monarchy to be a
blessing and not an evil.' In the disputes which pre-
valed about this time on the subject of episcopate one
of the two parties he was to be classed. Had all im-
positions and restraints been removed, there is every
reason to suppose that he would have ventured on a mod-
erate episcopacy to any other form of church govern-
ment; but the measures of the prelatical party were
so grievous to the conscience that he had no choice be-
tween sacrificing his opinions or quitting their commu-
nion. He was, however, compelled to quit the army
of the independent party. He remained, however, in
Worcester. From that place he went to London to have medical advice. He was ad-
vised to visit Tunbridge Wells; and after continuing
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at that some place time, and finding his health improved, he visited London just before the deposition of Cromwell, and preached to the Parliament the day preceding its voting them Parliament or Refuging. He also preached occasionally about the city of London, having a license from Bishop Sheldon. He was one of the Tuesday lecturers at Pinners' Hall, and also had a Friday lecture at Fetter Lane. In 1662 he preached his farewell sermon at Blackfriars's, and afterward returned to Acton. In 1670 he built a meeting-house in Oxendon Street, and, when he had but once preached there, the congregation was disturbed, and Mr. Sedden, then preaching for him, was sent to the Gatehouse, instead of Baxter, where he continued three months. In 1662 Baxter was seized, by a warrant, for coming within five miles of a corporation, and his goods and books were sold as a penalty for five sermons he had preached. Owning to the bad state of his health, he was not at that time imprisoned, through the kindness of Mr. Thomas Cox, who went to five justices of the peace and made oath that Baxter was in a bad state of health, and that such imprisonment would make his health worse. In 1664 he was sent to the King's Bench by a warrant from the Lord Chief Justice Jeffries for some passages in his Paraphrase on the New Testament; but, having obtained from King James, through the good offices of Lord Powis, a pardon, he retired to Charterhouse Yard, occasionally preached to ladies and devoted congregations, and at length died, December 8th, 1691, and was interred in Christ Church.

Baxter's intellect was rather acute than profound. He was one of the most successful preachers and pastors the Christian Church has seen. His mind was rich, discursive, and imaginative; qualities which fitted him admirably, in conjunction with his deep and ardent piety, to write books of devotional and practical religion. His Stain's Rest abounds in eloquent and powerful writing; perhaps no book except Kemps and Pilgrim's Progress has been more widely read or more generally useful.

Baxter's theology was of no school, but, on the whole, eclectic and undecided. In his Methodus Theologica and Universale Redemption he sets forth a modified scheme of the Calvinistic doctrine of election. But the real author of the scheme, at least in a systematized form, was Camero, who taught divinity at Saumur, and was unfolded and defended by his disciple, Elwell, whom Baxter, with Byngham, Settle, and others, devoted to its development. Baxter, and his preface to his Stain's Rest, The middle way which Camero, Crocius, Martinus, Amyraldus, Davenant, with all the divines of Britain and Bremen in the Synod of Dort, go, I think is nearest the truth of any that I know who have written on these points."

(1.) Baxter first differs from the majority of Calvinists, though not from all, in his statement of the doctrine of satisfaction: "Christ's sufferings were not a fulfilling of the law's threatening (though he bore its curse material), but a satisfaction for our not fulfilling the law's covenant, to prevent God's fulfilling the threatening on us. Christ paid not, therefore, what was due to God, but our sins, in our stead, and paid not the debt of the law, but the debt of our sin; and that题主, as well as a satisfaction, is regarded as a satisfaction (the rendering of an equivalent): and (it being improper to call the paying of a debt, but properly a suffering for the guilt of it), and it is said in the same sense of the law's delinquents [the punishment of the guilty individual]. In criminalis, dum eius solvit simul aliqui servos [when another suffers, it is another thing also that is suffered]. The law knoweth no vicarious persons [substitute in punishment]; though the law itself knoweth that there were no place for pardons, if the proper debt be paid and the law not relaxed, but fulfilled. Christ did neither obey nor suffer in any man's stead, by a strict, proper representation of his person in point of law, so as that the law should take it as done or suffered by the party himself; but only as a third person, as a mediator, to secure the restoration of his (not his own) debt, and also of man's, and then to bring in the result, not according to the law, but according to the will of God. To assert the contrary (especially as to particular persons considered in actual sin) is to overthrow all Scripture theology, and to introduce all Antinomianism; to overthrow all possibility of pardon, and assert justification before we sinned or were born, to make our righteousness perfect, but not (as a faith) be content that only a forgiveness of sins should have borne. So as to pervert us, or represent our persons in law sense, but only to bear what else we must have borne." (2.) This system explicitly asserts that Christ made a satisfaction by his death equally for the sins of every man; and thus Baxter essentially differs both from the higher Calvinists, and also from the Sublunarians, who, though they may allow that the reprobate derive some benefits from Christ's death, so that there is a vague sense in which he may be said to have died for all men, yet, they, of course, deny to such the benefits of Christ's satisfaction or atonement which Baxter gives to the reprobate. Baxter contends that Christ bore, nor God, as the legislator to be satisfied, did distinguish between men as elect and reprobate, or as believers and unbelievers, de presenti vel de futuro [with regard to the present or the future]; and to impose upon Christ, or require from him satisfaction for the sins of one more than another, but for mankind in general. God the Father, and Christ the Mediator, now dealeth with no man upon the more rigorous terms of the first law (obey perfectly and live, else thou shalt die), but giveth to all mankind, which, according to the tenor of that violated law, they could not receive, and calleth them to repentance in order to their receiving further mercy offered them. And accordingly he will not judge any at last according to the mere law of works, but as they have obeyed or not obeyed his conditions or terms of grace. It was not the sias of the elect only, but of all mankind fallin, which lay upon Christ satisfying; and to assert the contrary injuriously disemphatheth the honor of his sufferings, and hath other desperate ill consequences."

(3.) The benefits derived to all men equally, from the satisfaction of Christ, he thus states: "All mankind, iamedi tely upon Christ's satisfaction, are redeemed and delivered from that legal necessity of perishing which they were under (not by remitting sin or of sin, but by bearing the punishment of sin) but were not hindered from sinning; for it is unjust, and it is unjust. But it is, in justice punisment [right of punishing] into the hands of the Redeemer; nor by giving any right directly to them, but per rem ammum con lonicum [by mere consequence] this happy change is made for them in their relation, upon the said remitting of God's right and advantage of justice against them), and they are given up to the Redeemer as their owner and ruler, to be dealt with upon terms of mercy which have a tendency to their recovery. God the Father and Christ the Mediator hath freely, without any prerequisite condition on man's part, enacted a law of grace of universal extent in regard of its tenor, by which he giveth, as a dead or given to death, to them (for the purpose of both things) which he becometh (as benefactor and legislator); and this to all alike, without excluding any, upon condition they believe and accept the offer. By this law, testament, or covenant, all men are conditionally pardoned, justified, and reconciled to God already, and if no man ascribes the work of grace to himself, nor does any person take notice of any, till men's performance or non-performance of the condition makes a difference. In the new law Christ hath truly given himself with a conditional pardon, justification, and conditional right to salvation, to all men in the world, without exception."

(4.) But the difficulties that Baxter is seen from the following further extracts: "Though Christ died equally for all men, in the aforesaid law sense, as he satisfied the offended legislator, and as give-
ing himself to all alike in the conditional covenant, yet he never properly intended or purposed the actual justifying and saving of all, nor of any but those that come to be justified and saved; he did not, therefore, die for all, nor for any that perish, with a degree of resolution to save him; nor did he actually die for him, nor give himself up to the Father, nor give himself to the world and worldlings:—6 to this intent. Christ hath given faith to none by his law or testament, though he had revealed that to some he will, as benefactor and Dominus Absolutor [absolute Lord], give that grace which shall inalienably produce it; and God hath given some to Christ that he might prevail with them accordingly; yet he never did give it to the world nor the worldlings; for he was in himself ever the more to it, nor can any lay claim to it as their due. It belongeth not to Christ as satisfactor, nor yet as legislator, to make wicked refusers to become willing, and receive him and the benefits which he offers; therefore he may do all for them that is fore-expressed, though he cure not their unbelief. Faith is a fruit of the death of Christ (and so is all the good which we do enjoy), but not directly, as it is satisfaction to justice; but only remotely, as it proceedeth from that jus dominii [right of dominion] which Christ has received to send the Spirit in what measure and to whom he will, and to succeed to that sovereignty; and as it is necessary to the attaining of the farther ends of his death in the certain gathering and saving of the elect."

(5.) Thus the whole theory amounts to this, that although a conditional salvation has been purchased by Christ for all men, and is offered to them, and all legal difficulties are removed out of the way of their pardon as sinners by the atonement, yet Christ hath not purchased for any man the gift of faith, or the power of performing the condition of salvation required; but gives this to some, and does not give it to others, by virtue of that absolute dominion over men which he has purchased for himself, so that, as the Calvinists refer the decree of sovereignty to the Son of God, the Father, Baxter refers it to the sovereignty of the S.o; one makes the decree of reprobation to issue from the Creator and Judge, the other from the Redeemer himself. The Baxterian theory, with modifications, is adopted by many of the English and American Congregationalists, New School Presbyterians, and United Presbyterians of Scotland.

Baxter's chief English works are, 1. A Narration of his own Life and Times. 2. The Sermon Preaching. 3. A Paraphrase on the New Testament. 4. A Call to the Unconverted (of which twenty thousand copies were sold in one year, and which has been translated into most European tongues. 5. Lyrical Thoughts. 6. The Poor Man's Family Book. 7. The Reformed Pastor. He also wrote several books in Latin—among them—1. Epistola de generali omnium Protetendarum unione adversee Populorum. 2. Discorssio de baptismo infantum & scripturis demonstrata. 3. Catechismus Quakerorum. 4. De Regimine Ecclesiae. 5. De Republia Sacra (against the Occa of Harrington.) 6. De Universali Redempt, contra Calvinum et Bezamin. 7. Historia Conciliarii, etc. In all, he is said to have composed one hundred and forty-five works in folio, and sixty-three in 4to, besides a multitude of more trifling writings. The list prefixed to Oratio pro Rege (Baxter's last volume) includes three hundred. In his Practical Works were reprinted in 1890 (London, 23 vols. 8vo); his controversial writings have never been fully collected, and many of them are very scarce. His fame chiefly rests on his popular works, and on his Methodus Theologiae and Catholica Theologia, in which his opinions are embodied. He left behind him a Narrative of the Most Memorable Passages of his Life and Times, which was published in a folio volume after his death (1696) by Sylvester, under the title Reliquiae Baxterianae. It is here that we find that review of his religious opinions written in the latter part of his life, which Coleridge speaks of as one of the most remarkable pieces of writing that have come down to us. See Fisher's articles in Bibl. Sacra, 9, 135, 300; and reprint of Baxter's End of Controversy in Bibl. Sacra, April, 1855; see also Sir James Stephen, Essays, ii, 1; Orme, Life and Times of Baxter (London, 1850, 2 vols. 8vo); Watson, Theol. Institutes, ii, 410; Baxter, in Allibone, Dictionary of Authors, xv, 66; Gelach, R. Ch. Baxter nach seinem Leben und Werken (Berlin, 1886); Talbot, English Puritanism (Edinb. 1861); English Cyclopaedia, s. v.; Watson, Dictionary, s. v.; Christian Review, viii, 1; Wesley, Works, iii, 568, 638; Allibone, Dictionary of Authors, i, 147.

Bay (βαί, laskon, tonga; Sept. λασίον) is spoken of the cove or estuary of the Dead Sea, at the mouth of the Jordan River, in xv, 19, 20, xvii, 19, 20. It is in southern extremity of the same sea (xv, 2), forming the boundary points of the trite of Judah. De Sauley, however, contends (Narration, i, 250) that by this term are represented, respectively, the two extreme points of the peninsula jutting into the lake on the opposite shore, which he states still bears the corresponding Arabic name Lasis. But this would confine the territory of Judah to very narrow limits on the east, and the points in question are expressly stated to be portions of the sea (and not of the land, as the analogy of our phrases tongue of land, etc., would lead us to suppose), one of them being in fact located at the very entrance to the sea. Moreover, the word Lasis (in the original) is used with reference to the forked mouths of the Nile (the tongue of the Egyptian Sea). Isa. xi, 15 as affording an impediment to travellers from the East. See DEAD SEA.

Bay is the color assigned in the English version to one of the span of horses in the vision of Zechariah (vi, 3, 7). The original has בִּנְיָם (binyamin), strong (Sept. בִּנְיָהוּ), and evidently means feet or spirited. In ver. 7 it appears to be a corruption for בִּנְיָם, adummin, red, as in ver. 2.

Bay-tree (πυρωσίς, cerasch, native; Sept. αἰ cίδωρο ἄκυσον, apparently by mistake for πυρωσίς) occurs only once in Scripture as the name of a tree, namely, in Ps. xxxvii, 25: "I have seen the wicked in great power, spreading himself like a green bay-tree"; where some suppose it to indicate a specific tree, as the laurel; and others, supported by the Sept. and Vulg., the cedar of Lebanon. It is by some considered to mean an evergreen tree, and by others a green tree that grows in its native soil; but it has not such a characteristic, as the tree spreads itself luxuriantly (so Gesenius, Thea. Heb. s. v. in accordance with the etymology). Others, again, as the unknown author of the sixth Greek edition, who is quoted by Celsus (i, 184), consider the word as referring to the "indigenous man," in the sense of self-sufficiency; and this opinion is adopted by Celsus himself, who states that recent interpreters have adopted the laurel or bay-tree for no other reason than because it is an evergreen. Sir Thomas Browne, indeed, says, "As the sense of the text is sufficiently answered by this, we are unwilling to exclude that noble plant from the honor of having been mentioned in Scripture." Isaac Barrow, on the contrary, concludes that the laurel is not mentioned in Scripture because it has been profaned by Gentile fables. But the abuse of a thing should not prevent its proper use; and if such a principle had been acted on, we should not have found in Scripture mention of any trees or plants employed by the Gentiles in their religious ceremonies as the vine, the olive, and the cedar.—Kitto. See NATIVE.

Bayer, Gottlieb Siegfried, was born in 1694 at Königsehren, where he acquired his first knowledge of the Oriental languages under Altraham Wolf. In 1726 he was called to St. Petersburg to fill the chair of Greek and Roman antiquities. He died Feb. 21, 1728. Among his numerous works are the following:

1. Historia congregations Cardinalum de Propagandi...

Bayley, Solomon, a colored preacher of the Meth- odist Episcopal Church in Liberia. He was born a slave in Delaware, and, after cruel hardships, gained his freedom. Subsequently, he was an itinerant preacher, and, at the organization of the Conference in 1834, was returned supernumerary. He died at Monrovia in great peace in Oct., 1839. "Father Bayley was a good preacher. His language was good, his doctrine sound, and his manner forcible; his conversation was a blessing, and his reward is on high." — Metc. Sketches of Persons of Color; Minutes of Conferences, iii, 62.

Bayly, Lewis, a Welsh presb., was born at Caer- marthen, and educated at Oxford. In 1616 he was consecrated bishop of Bangor. He died in 1632. He is worthy of mention for his Practice of Fifty, one of the most popular religious works of the 17th and 18th centuries. It reached its 51st edition in 1714.

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See MAIER-SHALL-HASH-AZ.

Bazaar, an Oriental "market-place." In the earlier times of the Jewish history it appears that the markets were near the gates of the city, within, sometimes without, where the different kinds of goods were exposed for sale, either in the open air or in tents. See Market. But we learn from Josephus that in the time of our Saviour the markets, at least in cities, had become such as they now are in the East. These establishments are usually situated in the centre of the towns, and do not by any means answer to our notion of a "market"—which is usually appropriated to the sale of articles of food—for in these bazaars all the shops and warehouses of the town are collected, and all the trade of the city carried on, of whatever description it may be. In these also are the workshops of those who expose for sale the products of their skill or labor, such as shoemakers, cap-makers, basket-makers, smiths, etc.; but every trade has its distinct place to which it is generally confined. Hence one passes along between rows of shops exhibiting the same kinds of commodities, and sometimes extending to the length of a moderate street, such rows make up the "markets" of other sorts. The bazaar itself consists of a series of avenues or streets, with an arched or some other roof, to afford protection from the sun and rain. These avenues are lined by the shops, which are generally raised two or three feet above the ground upon a platform of masonry, which also usually forms a bench in front of the whole line. The shops are in general very small, and entirely open in front, where the dealer sits with great quietness and patience till a customer is attracted by the display of his wares. No one lives in the bazaar: the shops are closed toward evening with shutters, and the bazaar itself is closed by long gates, after which the inhabitants have descended to their original homes in the town. It sometimes happens that a part of the bazaar consists of an open place or square, around which are shops under an arcade. When this occurs the shops are generally those of fruit vendors, green-grocers, and other dealers in vegetable produce, the frequent renewals of which seem to have been so accosted that their shops should be placed in the thronged and narrow avenues. In these bazaars business begins very early in the morning—as soon as it is light. During the day it seems to be the place in which all the activities of the town are concentrated, and presents a scene remarkable in contrast with the characteristics of solitude and quietness of the streets, which seem exhausted of their population to supply the teeming con-
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the Scriptures, and that they are both mentioned as belonging to the productions of the land Havilah. But if this meaning were intended, the reading ought to be, "there is the stone of the onyx, and of the bdellium," and not "there is the bdellium and the stone of the onyx," expressly excluding bedolah from the mineral kingdom. Those who translate bedolah by "pearl" refer to the later Jewish and Arabian exponents of the Bible, whose authority, if not strengthened by valid arguments, is but of little weight. It is, moreover, more than probable that the pearl was as yet unknown in the time of Moses, or he would certainly not have excluded it from the costly contributions to the tabernacle, the priestly dresses, or even the Urim and Thummim, while its fellow shoham, though of less value, was variously used among the sacred ornaments (Exod. xxxv, 7; xxxv, 9, 27; xxxviii, 20; xxxix, 13). Nor do we find any mention of pearl in the times of David and Solomon. It is true that Luther translates בֵּיתָל, penemim (Prov. iii, 15; viii, 11; x, 25; xxxi, 10), by pearls, but this is not borne out by Lament. iv, 7, where it is indicated as having a red color. The only passage in the Old Test. where the pearl really occurs under its true Arabic name is in Esth. i, 6 (בֶּיתל, dar); and in the N. T. it is very frequently mentioned under the Greek name μορφός. See Pearl. It is therefore most probable that the Hebrew bedolah is the aromatic gum bdellium, which issues from a tree growing in Arabia, Media, and the Indies. Dioscorides (i, 80) informs us that it was called μῦκλαν or баслітъ, and Pliny (xxi, 77), not it bore the names of brochos, matalchum, or baldaxion. The frequent interchange of letters brings the form very near to that of the Hebrew word; nor is the similarity of name in the Hebrew and Greek, in the case of natural productions, less conclusive of the nature of the article, since the Greeks probably retained the ancient Oriental names of productions that had never been known in the East. Pliny's description of the tree from which the bdellium is taken makes Kempfer's assertion (Amoen. Exot. p. 668) highly probable, that it is the sort of palm-tree (Borassus flabelliformis, Linn. cl. 6, 3, Trigynia) so frequently met with on the Persian coast and in Arabia Felix.

The term bdellium, however, is applied to two gummy-resinous substances. One of them is the Indian bdellium, or false myrrh (perhaps the bdellium of the Scriptures), which is obtained from Amyris (balsamodendron?) Commiphora. Dr. Roxburgh (Flor. Ind. i. 210) says that the trunk of the tree is covered with a light-colored pole, as in the common birch, which peels off from time to time, exposing to view a smooth green coat, which, in succession, supplies other similar exfoliations. This tree diffuses a grateful fragrance, like that of the finest myrrh, to a considerable distance around. Dr. Royle (Illustr. p. 176) was informed that this species yields bdellium; and, in confirmation of this statement, we may add that many of the specimens of this bdellium in the British Museum have a yellow pellicle adhering to them, precisely like that of the common birch, and that some of the pieces are perforated by spiny branches, another character serving to recognise the origin of the bdellium. Indian bdellium has considerable resemblance to myrrh. Many of the pieces have hairs adhering to them. The other kind of bdellium is called African bdellium, and
Baal and Jah; Sept. Baalokia), one of David's thirty Benjamite heroes of the sling during his sojourn at Ziklag (1 Chron. xii. 5). B.C. 1054.

Be'aloth (Heb. Be'aloth), be'aloth, the plur. fem. of Baal, signifying prob. citiea; Sept. Baalokia v. r. Baaloks and Baalmaon), the name of two places.

1. A town in the southern part of Judah (Isa. xix. in Simon), mentioned in connection with Temel and Hazor (Jer. xv. 24); evidently different from either of the two places called Baalath (ver. 2, 9), but probably the same as the Baalath-beer (q. v.) of chap. xii, 8. Schwartz (Palest. p. 100) thinks it is an "Kulat el-Baale travelled 74 English miles S.E. of Temel and N.W. of Zapha," but no such names appear on any modern map, and the location indicated is entirely outside the bounds of Palestine.

2. A district of Asher, of which Baashan ben-Hushai was Solomon's commissariat (1 Kings iv. 16, where the Auth. Vera. renders incorrectly "in Alloth," Sept. iv Baalass, Vulg. in Baaloth); apparently it is "adjacent cities," i.e., the sea-coast, where the river Beleen (Ble- lapse, Joseph. War, ii, x) may be a trace of the name. See BELEUS. Schwarz (Palest. p. 237) unnecessarily identifies it with Baal-gad or Laish.

Beam, the rendering in the Auth. Vers. of the following words: *nêm, e reg' a web, Judg. xvi, 14; "shut- tile," Job ii, 6; *te'el, tana', a pole, hence a weaver's frame, or its principal beam, 1 Sam. xvii, 2; 2 Sam. xxvii, 16; 1 Chron. xii, 22; xx, 5, 5; 29, to, a board, 1 Kings vi, 9; *kuf'âs, kapâs; a cross-beam or girder (Sept. kavâwh, Habad. ii, 11; *tâ, teelâ, a rib, hence a joint, 1 Kings vii, 3; "board," vi, 15, 16; "plank," vii, 15; *kuf'âs, karkâ; a cross-piece or rafter, 2 Kings vi, 2; 5; 2 Chron. iii, 7; Cant. i, 17, 23, ab, a projecting step, or architectural ornament like a moulding, answering for a threshold, 1 Kings vii, 6, 2; "thick plank," Ezek. xxii, 25; *kurfâth, hewed sticks of timber, 1 Kin, vi, 26, 37, vii, 12; 12, 7; 13 (in Piel), to fix beams, hence to frame, Neb. ii, 3, 6; Ps. civ, 3; of no Hebr. word (being supplied in italics) in 1 Kings vi, 6; *ôeq, a stick of wood for building purposes, Matt. vii, 3, 4, 5, John vii, 41, 42. In the latter instance, Lightfoot shows that the expressions of our Lord were a common proverb among the Jews, having reference to the greater sins of one prone to censure the small faults of another. The "mote," *ôeq, may be understood as any very small dry particle, which, by lodging in the eye, causes distress. It is here given as an illustration of lesser faults in opposition to a beam for the greater, as also in the parallel proverb, "Strain [out] a gnat and swallow a camel" (Matt. xxiii, 24).

Bēn (bēn, pol; Sept. êmâs) occurs first in 2 Sam. xxvii, 28, where beans are described as being brought to David, as well as wheat, barley, lentils, etc., as is the custom at the present day in many parts of the East when a traveller arrives at a village. So in Ezek. iii, 5, the prophet is directed to take wheat, barley, beans, lentils, etc. and make bread thereof. This meaning of the Heb. word is confirmed by the Arabic fid, which is applied to the beans in modern times, as ascertained by Forskal in Egypt, and as we find in old Arabic works. The common bean, or at least one of its varieties, we find noticed by Hippocrates and Pliny, bearing the appropriate names of émâs dâlam, or "Greek bean," to distinguish it from émâs aiyâmân, the "Egyptian bean," or bean of Pythagoras, which was no doubt the large farinaceous seed of *Nelumbium speciosum* (Theophr. Plant. iv, 9; Athen. iii, 73; comp. Link, Urons. i, 224; Billerbeck, För. Ganz. iii. 157), where it is employed as a staple article of diet by the ancients, as they are by the moderns, and are considered to give rise to flatulence, but otherwise to be

Be'eli'lah (Heb. Be'eli'lah), the seat of Jehovah; remarkable as containing the names of both

Beach, Abraham, D.D., a minister of the Protestant Episcopal Church, was born at Cheshire, Conn., 1740, graduated at Yale College 1757, passed from the Congregational to the Protestant Episcopal Church, and was ordained by the Bishop of London 1767. His first service was as missionary at Piscataqua, N. J., where he served up to the Revolution, when his church was shut up on account of the troubles of the time. In 1784 he was appointed assistant minister at Trinity Church, N.Y. In 1789 he was made D.D. by Columbia College. In 1813 he resigned his charge and retired to his farm on the Raritan, where he died, Sept. 14, 1815. In 1790 he published a strict Episcopal and in 1783 opposed Dr. (afterward Bishop) White's proposal to organize the Church and ordain ministers without a consecrated bishop.—Sprague, Amnels, v, 265.

Beach, John, a Protestant Episcopal minister, was born in 1700, and graduated at Yale College in 1721. For several years he served in the Congregational Church at Newtown, Conn., but in 1725 he first occurred at_SPECIAL. The Church of England, and was ordained by the Bishop of London in that year. He served as missionary at Newton and Reading for 50 years, and died March 8, 1782. He published several tracts in favor of the Church of England, and a number of occasional sermons.—Sprague, Amnels, v, 84.

Beacon (*mâbâ'ah, to ron*), Isa. xxx, 17, in the margin in that, and in the text in chap. xxi, 26, and Ezek. xxvii, 5, rendered "mast." It probably signifies a pole used as a standard or "ensign" (D3, nec), which was set up on the tops of mountains as a signal for the assembling of the people, occasioned by the invasion of an enemy, and sometimes after a defeat (Isa. v, 26; xi, 12; xviii, 3; lix, 10). See BANNER.

Beans. Strings of beans are used in the Roman Church on which to count the number of paters or oases recited. They are generally supposed to have been introduced by Peter the Hermit. The Saxon word *bede* means a prayer; it is the past participle of *bidan*, to bid. *Head-roll* was a list of those to be prayed for in the Church, and a *bedelman* one who prayed for another. From this use beans obtained their name.

Beger, w. s. Chapelet. See ROSARY.

Bealer, Oliver, a Methodist Episcopal minister, was born in Bridgewater, Mass., Oct. 13, 1777, converted 1800, and entered the itinerant ministry at Lynn, Mass., 1801. After filling several of the most important stations, he was presiding elder from 1806 to 1818; and during the next ten years very effective, he was missionary at Piscataqua, and also presiding elder. He was made "superannuate" in 1838, and died at Baltimore Dec. 30, 1836. He was a devoted and successful minister, "and did more to plant Methodist in Maine than any other man" (Rev. T. Merriam). And, during his long and faithful service, became well known to the Church as a wise man and discreet counsellor. He was five times a delegate to the General Conference.—Minutes of Conferences, ii, 495.

Be'el'zaph (Heb. Be'el'zaph), the seat of Jehovah; remarkable as containing the names of both
wholesome and nutritious (comp. Pliny, xviii, 30). Beans are cultivated over a great part of the Old World, from the north of Europe to the south of India; in the latter, however, forming the cold-weather cultivation, with wheat, peas, etc. They are extensively cultivated in Egypt and Arabia. In Egypt they are sown in November, and reaped in the middle of February (three and a half months in the ground); but in Syria they may be had throughout the spring. The stalks are cut down with the scythe, and these are afterward cut and crossed to fit them for the food of camels, oxen, and goats. The beans themselves, when sent to market, are often deprived of their skins. Basmage reports it as the sentiment of some of the rabbins that beans were not lawful to the priests, on account of their being considered the appropriate food of mourning and affliction; but he does not refer to the authority; and neither in the sacred books nor in the Mishna (see Sheb. ii, 9) can be found any traces of the notion to which he alludes (see Otho, Lex. Rab. p. 225). So far from attaching any sort of impurity to this legume, it is described as among the first-fruit offerings; and several other articles in the latter collection prove that the Hebrews had beans largely in use after they had passed them through the mill (Kitto, Phys. Hist. of Palestine, p. ccxxiv). The paintings on the monuments of Egypt show that the bean was cultivated in that country in very early times (comp. Strabo, xv, 222), although Herodotus states (ii, 37) comp. Diog. Laert. vili, 54) that beans were held in abhorrence by the Egyptian priesthood, and that they were never eaten by the people (but see Wilkinson, Anc. Eg. i, 323 abridg.). But as they were cultivated, it is probable that they formed an article of diet with the poorer classes (comp. Horace, Sat. ii, 4, 127; ii, 6, 65); and beans with rice, and dhal or bread, are the chief articles of food at this day among the Fellah population. They are usually eaten steeped in oil. Those now cultivated in Syria and Palestine are the white horse-bean and the kidney-bean, called by the natives masah.—Kitto, s. v. PoL

Bo'ean, Children of (vai lo Baud; Josephus, vó roí Baiscov, Ant. xii, 8, 1), a tribe apparently of predatory Bedouin habit, retreating into "towers" (xiphoi) when not plundering, and who were destroyed by Judas Maccabaeus (1 Mac. v, 4). The name has been supposed to be identical with Beoa (Num. xxiii, 2); but this is a mere conjecture, as it is very difficult to tell from the context whether the residence of this people was on the east or west of Jordan.

Bear (πηρ or που, δου, in Arabic daw, in Persic död, and död; Greek ἄροι) is noticed in 1 Sam. xvii, 84, 86, 87; 2 Sam. xvii, 8; 2 Kings ii, 24; Prov. xvii, 12; xxvii, 15; Isa. xi, 7; lxx, 11; Lam. iii, 10; Hos. xii, 8; Amos v, 19; Dan. vii, 5; Wisd. xi, 17; Ecclus. xlvi, 2; Rev. xiii, 2. Although some moderns have denied the existence of bears in Syria and Africa, there cannot be a doubt of the fact, and of a species of the genus Ursus being meant in the Hebrew texts above noted (Thomson, Land and Book, ii, 373). David de-

fended his flock from the attacks of a bear (1 Sam. xvii, 84, 85, 36), and bears destroyed the youths who mocked the prophet (2 Kings ii, 24). Its hostility to cattle is implied in Gen. xi, 7—its behavior in Gen. xlix, 11—its habit of ranging far and wide for food in Prov. xxvii, 15—its lying in wait for its prey in Lam. iii, 10; and from 2 Kings ii, 24, we may infer that it would attack men. See Elisha.

The genus Ursus is the largest of all the plantigrade carnivores, and with the faculty of subsisting on fruit or honey implies a higher order of existence for or less power of the species to slaughter and animal food. To a sudden and ferocious disposition it joins immense strength, little vulnerability, considerable sagacity, and the power of climbing trees. The brown bear, Ursus arctos, is the most sanguinary of the species of the Old Continent, and Ursus Tygrinus, or the bear of Palestine, is one very nearly allied to it, differing only in its stature being proportionally lower and longer, the head and tail more prolonged, and the color a dull buff or light gray, often clouded, like the Pyrenean variety, with darker brown (Forskal, Descr. Anim. iv, 5, No. 21). On the back there is a ridge of long semicircular erect hair, to which the neck is parallel. It is yet found in the elevated woody parts of Lebanon (Kitto, Phys. Hist. of Palestine, p. ccxvii). In the time of the first Crusades these beasts were still numerous and of considerable ferocity; for during the siege of Antioch, Godfrey of Bouillon, according to Math. Paris, shot a female with the defense of a poor woodcutter, and was himself dangerously wounded in the encounter. See Penny Cyclopaedia, s. v.

The sacred writers frequently associate this formidable animal with the king of the forest, as being equally dangerous and destructive; and it is thus that the prophet Amos sets before his countrymen the succession of calamities which, under the just judgment of God, was to befall them, declaring that the removal of one would but leave another equally grievous (v. 18, 19). Solomon, who had closely studied the character of the several individuals of the animal kingdom, compares an unprincipled and wicked ruler to these creatures (Prov. xxvii, 15). To the fury of the female bear when robbed of her young there are several striking allusions in Scripture (2 Sam. xvii, 8; Prov. xvii, 12). The Divine threatening in consequence of the numerous and aggravated iniquities of the kingdom of Israel, as uttered by the prophet Hosea, is thus forcibly expressed. "I will meet the remover of the bear's whelps" (xiii, 8; see Jerome in loc.), which was fulfilled by the invasion of the Assyrians and the complete subversion of the kingdom of Israel. The she-bear is said to be even more fierce and terrible than the male, especially after she has cubbed, and her furious passions are never more fiercely ex-
of prey, whose qualities resembled the character of these several states, the Medo-Persian empire is represented by a bear, which raised itself up on one side, and had between its teeth three ribs, and they said thus unto it, "Arise, devour much flesh!" (vii, 5). All the four monarchies agreed in their fierceness and rapacity; but there were several striking differences in the subordinate features of their character and their mode of operation, which is clearly intimated by the different character of their symbolical representatives. The Persian monarchy is represented by a bear to denote its cruelty and greediness after blood. Bochart has enumerated several points of resemblance between the character of the Medo-Persians and the disposition of the bear (Hieros, i, 806 sq.). The variety of the Asiatic bear which inhabits the Himalayas is especially ferocious, and it is probable that the same species among the mountains of Armenia is the animal here referred to. The bear with seven heads and ten horns (Rev. xiii, 2) is described as having the feet of a bear. The bear's feet are his best weapons, with which he fights, either striking or embracing his antagonist in order to squeeze him to death, or to trample him under foot.

For the constellation Ursa Major, see ASTRONOMY.

Beard (par, saknu; Gr. πώμα). The customs of nations in respect to this part of the human countenance have differed and still continue to differ so widely that it is not easy with those who treat the beard as an incumbrance to conceive properly the importance attached to it in other ages and countries.

I. The ancient nations in general agreed with the modern inhabitants of the East in attaching a great value to the possession of a beard. The total absence of it, or a sparse and stunted sprinkling of hair upon the chin, is thought by the Orientals to be as great a deformity to the features as the want of a nose would appear to us; while, on the contrary, a long and bushy beard, flowing down in luxuriant profusion to the breast, is considered not only a most graceful ornament to the person, but as contributing in no small degree to respectability and dignity of character. So much, indeed, is the possession of this venerable badge associated with notions of honor and importance, that it is almost constantly introduced, in the way either of allusion or appeal, into the language of familiar and daily life. In short, this hairy appendage of the chin is most highly prized as the attribute of manly dignity; and hence the energy of Ezekiel's language when, describing the severity of the Divine judgments upon the Jews, he intimates that, although that people had been as dear to God and as fondly cherished by him as the beard was by them, the razor, i.e. the agents of his angry providence, in righteous retribution for their long-continued sins, would destroy their existence as a nation (Ezek. x, 1-5). With this knowledge of the extraordinary respect and value which have in all ages been attached to the beard in the East, we are prepared to expect that a corresponding care would be taken to preserve and improve its appearance; and, accordingly, to dress and anoint it with oil and perfume, with the better classes at least, an indispensable part of their daily toilet (Psa. cxix, 2). In many cases it was dyed with variegated colors, by a tedious and troublesome operation, described by Moirier (Journ. p. 247), which, in consequence of the action of the air, requires to be repeated once every fortnight, and which, as that writer informs us, has been from time immemorial a universal practice in Persia. That the ancient Assyrians took equally nice care of their beard and hair is evident from the representations found everywhere upon the monuments discovered by Botta and Layard. From the history of Mephobesheth (2 Sam. xix, 24), it seems probable that the grandees of ancient Palestine trimmed their beards with the same fastidious care and by the same elaborate process; while the allowing these to remain in a foul and dishevelled state, or to cut them off, was one among the many features of sordid negligence in their personal appearance by which they gave outward indications of deep and overwhelming sorrow (Isa. xxv, 2; Jer. xlii, 6; comp. Herod, ii, 36; Suet. Calig., 5; Theocr. xiv, 8). The custom was and is to shave or pluck it and the hair out in mourning (Isa. i, 6; Jer. xlviii, 87; Ezra ix, 8; Bar. vi, 81). David presented the treatment of his ambassadors by Hanun (2 Sam. x, 4) as the last outrage which enormity could inflict (comp. Lament, Copsic. 14). The dishonourable by David to the beard of letting his spindle fall on it (1 Sam. xxii, 18) seems at once to have convinced Achish of his being insane, as no man in health of body and mind would thus defile what was esteemed so honorable. It was customary for men to kiss one another's beards when they saluted, for the original of 2 Sam. xx, 9, literally translated, would read, "And Joab held in his right hand the beard of Amasa, that he might give it a kiss;" indeed, in the East, it is generally considered an insult to touch the beard except to kiss it (comp. Homer, IIiad, i, 501; x, 454 sq.). Among the Arabs, kissing the beard is an act of respect; D'Arvieux observes (Contes des Arabes, i, 233) that the women kiss their husbands' beards, and the children their fathers', when they go to salute them" (see Harmar, Obs. ii, 77, 85; iii, 179; Bohlen, Indian, ii, 171; Deyling, Obs. ii, 14; Lakemacher, Oe. x, 145; Tavernier, ii, 100; Niebuhr, Besch., p. 817; Kittto, Dict. Bibl., notes on 1 Sam. xxxi, 18; 2 Sam. x, 4; xiv, 24; xx, 9; 1 Chron. xix, 4; Volney, ii, 118; Burchhards, Arabia, p. 61; Lane, Ed. Egyptian, ii, 322). See HAIR.

The Egyptians, on the contrary, sedulously, for the most part, shaved the hair of the face and head, and compelled their slaves to do the like. Herodotus (i, 56) mentions it as a peculiarity of the Egyptians that they let the beard grow in mourning, being at

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Beard of ancient Assyrian King.

Beards of various ancient Nations. From the Egyptian Monuments.
BEARD

all other times shaved. Hence Joseph, when released from prison, "shaved his beard" to appear before Pharaoh (Gen. xii, 14). Egyptians of low cast or mean condition are found from the early Ptolemaic period in the spirit of caricature apparently, with beards of slovenly growth (Wilkinson, ii, 127). The enemies of the Egyptians, including probably many of the nations of Canaan, Syria, Armenia, etc., are represented near-ly always bearded. The most singular custom of the Egyptians was that of wearing a false beard from the chin, which was made of plastered hair, and of a peculiar form, according to the person by whom it was worn. Private individuals had a small beard, scarcely two inches long; that of a king was of considerable length, square at the bottom; and the figures of gods were distinguished by its turning up at the end (Wilkinson, iii, 862). No man ventured to assume, or affix to his image, the beard of a deity; but after their death, it was permitted to substitute their divine beards on the statues of kings, and all other persons who were judged worthy of admissitance to the Elysium of futurity, in consequence of their having assumed the character of Osiris, to whom the souls of the pure returned on quitting their earthly abode. The form of the beard, therefore, readily distinguishes the figures of gods and kings. It is a sacral attribute of the temples; and the allegorical connection between the sphinx and the monarch is pointed out by its having the king's beard, as well as the crown and other symbols of royalty (Wilkinson, Anc. Eg. suppl. plate 77, pt. ii).

From the above facts, it is clear that the Israelites maintained their beard and the ideas connected with it, by the abode of the gods among the Egyptians, who were a shaven people. This is not unimportant as one of the indications which evince that, whatever they learned of good or evil in that country, they preserved the appearance and habits of a separate people. As the Egyptians shaved their beards off entirely, the injunction in Lev. xix, 27, against shaving "the corners of the beard" must have been levelled against the practices of some other bearded nation. The prohibition is usually understood to apply against rounding the corners of the beard where it joins the hair; and the reason is supposed to have been to counteract a superstition of certain Arabian tribes, who, by shaving off the corner way the beard would grow back the hair of the head, devoted themselves to a certain deity who held among them the place which Bacchus did among the Greeks (Herodot. iii, 8; comp. Jer. ix, 26; xxxv, 23; xlix, 32). The consequence seems to have been altogether to prevent the Jews from shaving off the edges of their beards. The effect of this prohibition in establishing a distinction of the Jews from other nations cannot be understood unless we consider the extravagant diversity in which the beard was and is treated by the nations of the East. See COINERS. The removal of the beard was a part of the ceremonial treatment proper to a leper (Lev. xiv, 9). There is no evidence that the Jews compelled their slaves to wear beards otherwise than they wore their own; although the Romans, when they adopted the fashion of shaving, compelled their slaves to cherish their hair and beard, and let them shave when manumitted (Liv. xxxiv, 52; xlv, 44).—Kitto; Smith; Winer.

In 2 Sam. xix, 24, the term rendered "beard" is in the original אֶפֶן, ephenn, and signifies the mustache (being elsewhere rendered "upper lip"), which, like the beard, was carefully attended to. II. The 44th canon of the council of Carthage, A.D. 388, according to the most probable reading, forbids clergymen to suffer the hair of their heads to grow too long, and at the same time forbids to shave the beard. Clarece nec commum mutrit nec barbam radat. According to Gregory VII, the Western clergy have not worn beards since the first introduction of Christianity; but Bingham seems to be incorrect.—Bingham, Orig. Ecc. bk. vi, ch. iv, § 15.

Beard, Thomas, the "promontory of Methodism," was one of Mr. Wesley's first assistants. In 1744, during the fierce persecutions waged against the Methodists, he was torn from his family and sent away as a soldier. He maintained a brave spirit under his sufferings, lost his health. He was sent to the hospital at Newcastle in 1744, "where he says Wesley, 'he still praised God continually.' His fever became worse, and he was bled, but his arm festered, mortified, and had to be amputated. A few days later he died. Charles Wesley wrote the hymn Soldier of Christ, adieu! as a tribute to the memory of Beard.—Wesley, Works, iii, 817; Stevens, Hist. of Methodism, i, 210; Atmore, Memorial, p. 46.

Beasley, Frederick, D.D., was born in 1777, near Edenton, N. C. After graduating at Princeton, 1797, he remained there three years as tutor, studying theology near the same time. In 1801 he was ordained deacon, in 1802 priest; in 1803 he became pastor of St. John's, Elizabethtown; in the same year he was transferred to St. Peter's, Albany, and in 1806 to St. Paul's, Baltimore. He was sometime provost of the University of Pennsylvania, which office he filled with eminent fidelity and dignity until 1828. He served St. Michael's, Trenton, from 1829 to 1826, when he retired to Elizabethtown, where he died, Nov. 1, 1845. His principal writings are, American Dialogues of the Dead (1815).—Search of Truth in the Science of the Human Mind (vol. i, 8vo, 1822; vol. ii left in MS.). He also published a number of pamphlets and sermons, and was a frequent contributor to the periodicals of the time.—Sprague, Annals, v, 473.

Beast, the translation of בָּשָׁם, besamah, 'dumb animals, quadrupeds, the most usual term; also of יַרְדָנ, yarzan, 'grazing animals, flocks or herds,' Exod. xxii, 5; Num. xx, 4, 8, 11; Psa. lxxxviii, 48; once beasts of burden, Gen. xlv, 17; כַּפַּי, chaldei כַּפַּי, caphai, a wild beast, frequently occurring; וָאַפָּשֵׂה, waapasheh, creature or soul, only once in the phrase "beast for beast," Levit. xxiv, 18; וָאַפָּשֵׂה, vaapashe, 'a beast, slaughtered, once only for edible beasts,' Prov. ix, 2; and יָפָשֵׂה, yaphasheh, kirkoroth, 'a swift beast,' i.e. dromedaries, Isa. i, 20 [see CATTLE]; in the New Test. properly גואל, an animal; גואל, a wild beast, often; פֶּסְכָּה, peskach, a domestic animal, as property, for merchandise, Rev. xviii, 13; for food, 1 Cor. xv, 39; or for service, Luke x, 34; Acts xxiii, 24; and פָּשֹׁי, an animal for sacrifice, a victim, Acts vii, 42. In the Bible, this word, when used in contradistinction to man (Psa. xxxvi, 6), denotes a brute creature generally; when in contradistinction to creeping things (Lev. xi, 2-7; xxvi, 26), it has reference to four-footed animals; and when to wild mammalia, as in Gen. i, 25, it means domesticated cattle. כִּיּוֹם, kiyyom ("wild beasts," Isa. xxiii, 21; xxxiv, 14; Jer. xi, 89), denotes wild animals of the upland wilderness. כִּיּוֹם, kiyyom ("doleful creatures," Isa. xlii, 21), may, perhaps, with more propriety be considered as "poisonous and offensive reptiles." סָרֵים, sarim, shaggy ones, is a general term for apes—not סָיָּה (Isa. xiii, 21; xxxiv, 14; much less "devils," 2 Chron. xi, 15), a pagan poetical creation unit for Scriptural language: it includes שִׂיחִים, shehyim ("serpents," Deut. xxxii, 17; Psa. cv, 57), as a species. See APES. כִּיּוֹם, kiyyom, are monsters of the deep and of the wilderness—beasts, serpents, crocodiles, dolphins, and sharks. See ANIMAL.

The zoology of Scripture may, in a general sense, be said to embrace the whole range of animated na-
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ture; but, after the first brief notice of the Creation of animals recorded in Genesis, it is limited more particularly to the animals found in Egypt, Arabia, Pal-
estine, Syria, and the countries eastward, in some cases to the boundaries of the Empire comprehended by those limits. Mammalia, birds, reptiles, fishes, and invertebrate animals. In each animal in its alphabetical order. Thus, in the animated nature, beginning with the lowest organized in the watery element, we have first ἡγήρις, the "moving creature that hath life," animalcula, crustacea, insects, etc.; second, ἄρον, ἀρκότος, ἄλογον, "flying creatures" (Gen. i, 20); and, still advancing (cetaceans, pinnipeds, whales, and seals being excluded), we have quadrupeds, forming three other orders or classes: (1st.) cattle, πανδέλφια, θάλαμος, embracing the ruminant herbivora, generally gregarious and of domesticity; (2nd.) wild beasts, ἄγρυπνα, θανάτικα, carnivora, including all beasts of prey; and (3rd.) reptiles, ἱδρομένοι, ἱππατοειδες, minor quadrupeds, such as creep by means of many feet, or glide by means of the skin, scorpions, anoles, etc.; finally, we have man, ἀνάμνησις, Ἀδάμ, standing alone in intellectual supremacy. The classification of Moses, as it may be drawn from Deuteronomy, appears to be confined to Vertebrata alone, or animals having a spine and ribs, although the fourth class might include others. Taking man as one, it forms five classes: (1st.) Man; (2d.) Beasts; (3d.) Birds; (4th.) Fishes; (5th.) Insects. It is thus named in Leviticus xi, where beasts are further distinguished into those with hoofs, the sheep of systematics, and those with cloven feet (butiel), or ruminants. But the passage specially refers to animals that might be lawfully eaten because they were clean, and to others prohibited because they were declared unclean, although some of them, according to the common belief of the time, might ruminante; for the Scriptures were not intended to embrace anatomical disquisitions aiming at the advancement of human science, but to convey moral and religious truth without disturbing the received opinions of the time on questions having little or nothing to do with their main object. The Scriptures, therefore, contain no minute details on natural history, and notice only a small proportion of the animals inhabiting the regions alluded to. Notwithstanding the subsequent progress of science, the observation of Dr. Adam Clarke is still true, that "of a few animals and vegetables we are comparatively certain, but of the great majority we know nothing." Guessing and conjecture are endless, and they have on these subjects been already sufficiently employed. What learning—deep, solid, extensive learning and judgment could do, has already been done by the incomparable Bochart in his Hierozoom. The learned reader may consult this work, and, while he gains much general information, will have to regret that he can apply so little of it to the main and grand question. The chief cause of this is doubtless the general want of a personal and exact knowledge of natural history on the part of those who have written concerning these questions (Ritse). See Zoology.

The Mosaic regulations respecting the sacred animals exhibit a great superiority over the enactments of other ancient nations (for those of the Aegypcons, see Quintill. Opt. v. 9, 13; for those of the Zend-avesta, see Rhode, Ἰδ. Σχετ., p. 438, 441, 445), and contain the following directions: 1. Beasts of labor must have rest on the Sabbath (Exod. xx. 10; xxii. 2, 3), and in the sabbatical year cattle were allowed to roam free and eat whatever grew in the untilled fields (Exod. xxiii. 11; Lev. xxv. 7). See Sabbath. 2. No animal could be castrated (Lev. xxiv. 24); for that is the sense of the passage (which Le Clerc combats) that it is evil to have left-handed creatures. (Ant. v. 8, 10), but also from the invariable practice of the Jews themselves. See Ox. The sacrifices that may have led to the disuse of mutilated beasts of burden are enumerated by Michaelis (Mon. hebr., iii, 161 sq.). The prohibition itself must have greatly subserved a higher and different object, namely, the prevention of impieties: but its principal ground is certainly a religious, or, at least, a humane one (see Hottinger, Leps. Hebr. p. 374 sq.). 3. Animals of different kinds were not to be allowed to mix in breeding, nor even to be yoked together to the plough (Lev. xix. 19; Deut. xx. 10). See Divorce. 4. Oxen in threshing were not to be muzzled, or prevented from eating the provender on the floor (Deut. xix. 4; 1 Cor. ix. 9). See Thrashing. 5. No (domestic) animal should be killed on the same day with its young (Lev. xxii. 29), as this would imply barbarity (see Jonathan's Targum in loc.; Philo, Opp. ii, 398). The Jews appear to have understood this enactment to apply to the slaughtering of "living" animals for food, as well as for sacrifice (Mishna, Chol. ch. v). Respecting the ancient law referred to in Exod. xxii, 19, see Victuals. (Comp. generally Schwabe, in the Kirchenzeit. 1834, No. 20). Other precepts seem not to have had the force of civil statutes, but to have been merely injunctions of compassion (e. g. Exod. xiii, 5; Deut. xxiv, 4, 5, 7). The sense of the former of these last prescriptions is not very clear in the original (see Rosenmüller in loc.), as the Jews apply it to all beasts of burden as well as to the asa (see Josephus, Ant. iv. 8, 80; comp. Philo, Opp. ii, 59). Deut. vii. 7 sq., however, appears to be analogous to the other regulations under this class (Winer, ii, 610). See Fowl.

The word "beast" is sometimes used figuratively for brutal, savage men. Hence the phrase, "I fought with wild beasts at Ephesus," alluding to the infuriated multitude, who may have demanded that Paul should be thus exposed in the amphitheatre to fight as a gladiator (1 Cor. xv. 32; Acts xix. 29). A similar use of the term is found in Psa. xxxvii. 23, in Eccl. iii. 18; Isa. xi. 6-8; and in 2 Pet. ii. 12; Jude 10, to denote a class of wicked men. A wild beast is the symbol of a tyrannical, usurping power or monarchy, that destroys its neighbors or subjects, and preys upon all about it. The four beasts in Dan. vii, 5, 7, 22, represent the four kings or kingdoms (Ezek. xxii. 29; Jer. xii. 4). Whose are generally considered to be understood of enemies, whose malice and power are to be judged of in proportion to the nature and magnitude of the wild beasts by which they are represented; similar comparisons occur in profane authors (Psa. lxix. 14). In like manner the King of Egypt is compared to the crocodile (Psa. lxxvi, 31). The rising of a beast signifies the rise of some new dominion or government; the rising of a wild beast, the rise of a tyrannical government; and the rising out of the sea, that it should owe its origin to the commotions of the people. So the waters are interpreted by the angel (Rev. x, 20). In the visions of the four great beasts, the symbols of the four great monarchies, are represented rising out of the sea in a storm: "I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea, and four great beasts came up from the sea" (Dan. vii, 2, 8). In various passages of the Revelation (iv, 6, etc.) this word is immensely used by our translators for living creatures (ζώα) that symbolize the providential agencies of the Almighty, as in the vision of Ezekiel (ch. 1). The "beast" elsewhere spoken of with such denunciatory emphasis in that book doubtless denotes the heathen political power of persecuting Rome. See Wenny's Symbol. Dict. s. v.
BEATIFICATION

Beatification, an act by which, in the Romish Church, the pope declares a person blessed after death. It is to be distinguished from canonization (q.v.), in which the pope professes to determine authoritatively on the state of the person canonized; but when he beatifies he only gives permission that religious honors not proceeding so far as worship should be paid to the deceased. The day of their office cannot be made a feast until the time of the canonization. Before the time of Alexander VII beatification was performed in the church of his order if the person to be beatified was a monk; and in the case of others, in the church of their country, if there was one at Rome. Alexander, however, ordered that the ceremony should in future be always in the basilica of the Vatican; and the first so solemnized was the canonization of Francis de Sales on the 28th of September, 1659. At present the custom is not to demand the beatification of any one until fifty years after his death. See Lamberini (afterward Benedict XIV.), De Servorum Dei Beatificatione et Beatorum Canonisatione, lib. 1, cap. 24, 39. —Farrar, Eccl. Dict. s. v.; Christ. Examiner, Jan. 1835, art. vii.

Beatific Vision, a theological expression used to signify the vision of God in heaven permitted to the blessed. See Beatitude.

Beauties, the name frequently given to the first classes for Saviour’s, and called the Mount (q.v.), beginning with the phrase “Blessed,” etc. (Matt. v. 3–11). The present “Mount of the Beatitudes” on which they are said to have been delivered is the hill called Kurun Hattin, or “Horns of Hattin,” on the road from Nazareth to Tiberias—a not unlikely position (Hackett, Illust. of Script, p. 319).

Beaton, Beaton, or Bethune, Cardinal David, archbishop of St. Andrew’s, notorious as a persecutor, was born in 1494, and educated at the University of Glasgow. He studied the canon law at Paris. In 1528 he was made abbot of Arbroath, and in 1529 lord privy seal. His life was now devoted to politics, which he endeavored to make subservient to the views of the Papal Church. In 1537 he was appointed to the see of St. Andrew’s, and in 1538 was made cardinal by Pope Paul III. In 1543 he obtained the great seal of Scotland, and was also made legate a latere by the pope, thus combining civil and ecclesiastical dominion in his own person. In the beginning of 1545–46 he held a convention of the clergy at St. Andrew’s, at which Wishart was condemned for heresy, and adjudged to be burnt—a sentence which was passed and put into effect by the cardinal and his clergy, in defiance of the regent, and without the aid of the civil power. The cardinal afterward procured to the abbey of Arbroath the marriage of his eldest daughter with Mrs. Marion Ogilvy of the house of Airly, with whom he had long lived in concubinage, and there gave her in marriage to the eldest son of the Earl of Crawford, and with her 4,000 merks of dowry. He then returned to St. Andrew’s, where, on Saturday, May 29, 1546, he was put to death in his own chamber by a party of Beaton’s, headed by Norman Leslie, heir of the house of Rothes, who, we find, had on the 24th of April, 1545, given the cardinal a bond of “manrent” (or admission of feudal homage and fealty), and who had a personal quarrel with the cardinal. The death of Cardinal Beaton was fatal to the ecclesiastical oligarchy which under him trampled alike on law and liberty. Three works of the cardinal’s are named: De Legis: Salus Suia, De Primatu Petri, and Epistola ad Dierum: See Eng. Cyclopedia; Burnet, Hist. of Eng., Reformatio, i, 491–540; Hetherington, Church of Scotland, i, 42 52.

Beatrix or Beatrice, Sr., sister of Simplicius and Faustinus, who were beheaded in 308, and their bodies thrown into the Tiber. Beatrix rescued the bodies from the river and buried them, and for her good act was condemned; but for seven months she escaped the fury of her persecutors. She was eventually arrested and strangled in prison. The Roman Church honors these martyrs on the 29th of July.—London, Eccl. Dict. ii, 155; Butler, Lives of Saints, July 29.

Beattie, James, poet and moralist, was the son of a small farmer, and was born at Laurencekirk, in Kincardineshire, October 23, 1735. After pursuing his studies with brilliant success at Marischal College, Aberdeen, he was appointed usher to the Grammar School of that city, 1758, where he enjoyed the society of many distinguished men, by whose aid he was appointed professor of moral philosophy in Marischal College in the same year. In the same year he made his first public appearance as a poet in a volume of original poems and translations. With these poems he was afterward dissatisfied, and he endeavored to suppress them. His Essay on Truth, written avowedly to confute Hume, and published in 1770, became highly popular, and procured him the degree of LL.D. from the University of Oxford, and a private interview and a pension from George III. Solicitations were also made to him to enter the Church of England; but he declined, in the fear that his motives might be misrepresented. In the same year he gave to the world the first book of the Minstrel, and the second in 1774. This work gained him reputation as a poet. He subsequently produced Disquisitions, Moral and Critical (1783, 4to; 1787, 2 vols. 8vo)—Evidences of the Christian Religion (1786; 4th ed. 1795, 2 vols. 2mo)—Elements of Moral Science (3d ed. with Index, 1817, 2 vols. 8vo); and An Account of the Life and Writings of his Eldest Sis., 2 vols. 8vo, by a friend at Aberdeen, A. G. Hume. His Life and Letters, by Sir William Forbes, appeared in 1807 (3 vols. 8vo). It is honorable to Beattie that, long before the abolition of the slave-trade was brought before Parliament, he was active in protesting against that iniquitous traffic; and he introduced the subject into his academical course, with the express hope that such of his pupils might be called to reside in the West Indies would recollect the lessons of humanity which he inculcated. Of his writings, the Minstrel is that which probably is now most read. It is not a work of any very high order of genius; but it exhibits a strong feeling for the beauties of nature; and it will probably long continue to hold an honorable place in the collections of minor poetry. Beattie’s metaphysical writings have the reputation of being clear, lively, and attractive, but not profound. The Essay on Truth was much read and admired at the time of its publication.—Eng. Cyclopedia, s. v.; Allibone, Dict. of Authors, i, 147.

Beauchamp, William, an early and distinguished Mather, visiting English minister. He was born in Kent County, Del., April 26th, 1772; joined the M. E. Church about 1788. In 1790 he taught a school at Monongahela, Va., began to preach in 1791, and in 1798 he travelled under the presiding elder. In 1794 he joined the itinerancy; and in 1797 he was stationed in New York, and in 1799 in Boston. In 1801 he was located at Salem, Mass., the health of Mrs. Beauchamp being "one of the most excellent of women." In 1807 he settled on the Little Kenawha, Va. Here he preached with great success until 1815, when he removed to
BEAUMONT

Chillothe, Ohio, to act as editor of the Western Christian Monitor, which he conducted "with considerable ability," "preaching meanly" with "eminent success." In 1817 he removed to Mount Carmel, Ill., and engaged in founding a settlement, in every detail of which, civil, economical, and mechanical, his genius was pre-eminent. He was pastor, teacher, lawyer, and engineer. In 1822 he re-entered the itinerancy in the Missouri Conference; in 1829, was appointed presiding elder on Indiana District," then embracing nearly the whole state. In 1834 he was a delegate to the General Conference at Baltimore, "and lacked but two votes of an election to the episcopacy" by that body. He died at Paoli, Orange County, Ind., Oct. 7th, 1834. Mr. Burton, of Piqua, Ohio, in his account of his acquaintance with him in his later years, says: "Mr. Beaumont was one of the best lights in his frontier life, he made himself master of Latin, Greek, and Hebrew. "His preaching was chaste and dignified, logical, and sometimes of overwhelming power." He possessed a great and organizing mind, and a peculiar and almost universal genius, and, with adequate advantages for study, would certainly have influenced widely the history of the country. His Essays on the Truth of the Christian Religion is "a work of decided merit." His Letters on the Itinerancy, with a memoir by Bishop Soule, were published after his death, and he left several fine MSS., which remain unpublished.

Minutes of Conferences, i, 474; Methodist Minutes, Continuations of Methodist Minutes, ch. xix. 284; Sprague, Annals, vii, 235.

Beaumont, Joseph, M.D., one of the most eminent preachers in the Methodist Church of England, was the son of the Rev. John Beaumont, and was born at Castle Donington, March 19, 1744. He received his education at Kingswood school, and was there converted to God. After some years spent in the study of medicine, he determined to enter the ministry; and though his health did not permit him to be appointed to the Established Church by the kindness of friends, he preferred to remain with the Wesleyan Methodists, and was received on trial by the Conference of 1813. He was soon recognized as a preacher of more than common promise. An impediment in his speech appeared likely to hinder his success, but by great resolution he surmounted it, and became a fluent and effective speaker. His preaching was characterized by brilliancy of illustration, by repeated bursts of impassioned eloquence, and an earnestness of manner and delivery often amounting to impetuosity. For many years he was one of the most popular pulpits and platform speakers in Great Britain. His last appointment was Hull, where he died suddenly in the pulpit, January 21, 1855. A number of his occasional sermons and speeches are published; a specimen of them will be found in the English Pulpit, 1849, p. 123. His J. F. written by his son, appeared in 1856. Wesleyan Minutes (Lond. 1859); London Rev. July, 1866, p. 564.

Beaourbo, Isaac De, born at Nort, March 8th, 1659, of an ancient family, originally of Limousin. His parents both Methodists, and educated at Sau- mur. In 1688 he was ordained minister at Châtillon-sur-Indre, in Touraine. The French government caused his church to be sealed up, and Beaourbo was bold enough to break the seal, for which he was compelled to flee, and at Rotterdam he became chaplain to the Prior, 1688. In 1689 he published his Doctrine of the Reformers (De fave de la dot. des Reform. sur la Providence, etc.), in which he treats the Lutherans with some severity, and defends the Synod of Dort. In 1694 he went to Berlin, where he received many appointments, and was charged, together with L'Enfant, with the work of translating the N. T. The new version, with ample prefaces and appendices, appeared at Amsterdam in 1748 (2 vols. 4to), and again in 1741, with emendations. The Epistles of St. Paul were the only part of the work which fell to the share of Beaourbo. The notes are tinged with Socinianism. He labored during a large portion of his life at a History of the Reformation of the Church of England, to the period of the publication of the Confession of Augsburg, and it was this undertaking which drew from him his Critical History of Manichaeism (Histoire critique du Manichéisme, Amst. 1734-59, 2 vols. 4to), of which vol. ii was posthumous. The work is written with vast ability, and shows that many of those who are charged with Manichaeism in the Middle Ages by the Fathers are falsely charged. The Protestant congregations of Utrecht, Hamburg, and the Savoy, at London, endeavored to induce Beaourbo to become their pastor, but the King of Prussia valued him too highly to permit him to leave Berlin. His Sermons on the Resurrection of the Dead (Amst. 1743, 4 vols. 8vo), and on the Mystery of the Holy Eucharist (Amst. 1743, 4 vols. 8vo). He died June 6th, 1758. He left, besides the works above mentioned, Remarks critiques et philologiques sur le N. T. (Hague 1742, 2 vols. 4to);—Histoire critique du Culte des Mortz parmis les Chrestiens et les Païens;—A Supplement à L'Englant's History of the Hussites (Laumesme, 1745, 4to);—A History of the Reformation, from 1517 to 1630 (Berlin, 1735, 4 vols. 8vo).—Landor, Ecl. Dict. ii, 110; Haag, La France Protestante, ii, 123-127.

Beautiful Gate (παντεία γειων), the name of one of the gates of the Temple (Acts iii, 2). It was the entrance of the Court of the Women, immediately opposite the Gate of Shushan, and over against the outer wall into Solomon's Porch (see Strong's Harmony and Exposition of the Gospels, App. II, p. 123, and Map.) It is evidently the same described by Josephus as immensely massive, and covered with plates of Corinthian bronze (Ant. xv. 11, 5; War, v. 5, 3; vi, 5, 9). (See Journ. Soc. Lit. Oct. 1867.) See Temple.

Beauty (represented by numerous Hebrew terms, which in our version are frequently rendered by "comeliness," etc.). The Song of Solomon, particularly the sixth and seventh chapters, gives us some idea of what were then the notions of beauty in an Eastern bride, and by comparing these statements with modern Oriental opinions, we may perceive many points of agreement. Roberts says, "A handsome Hindoo female is compared to the sacred city of Seedambaram. Her skin is of the color of gold; her hands, nails, and soles of the feet are of a reddish hue; her limbs must be smooth, and her gait like the stately swan. Her mouth is small, like the mouth of a swan; her waist as slender as the lightning; her arms are short, and her fingers resemble the five petals of the kantha flower; her breasts are like the young coconut, and her neck is as the trunk of the areca-tree. Her mouth is like the ambar flower, and her lips as coral; her face is like a beautiful pearl; her nose is high and lifted up, like that of the chamelone (when raised to sniff the wind); her eyes are like the sting of a wasp and the Karungu-valley flower; her brows are like the bow, and nicely separated; and her hair is as the black cloud." Corpulency and stateliness of manner are qualities which the Orientals admire in their women; particularly so the women, which is well known to be one of the most distinguishing marks of beauty in the East. Niebuhr says that plumpness is thought so desirable in the East, that women, in order to become so, swallow every morning and every evening three insects of a species of tenonbiros, fried in a glass of butter. The men of India have美女 (long and abundant) as an emblem of Solomon (Cant. i, 9), and Theocritus, in his epithalamium for the celebrated Queen Helen, describes her as plump and large, and compares her to the horse in the chariots of Thessaly. The Arab women whom Mr. Wood saw among the ruins of Palmyra were well shaped, and, although very swarthy, yet had a soft, swelling, plumpness which was known to be one of that renowned city, was reckoned eminently beautiful, and the description we have of her person answers to that character; her complexion was of a dark brown, her eyes black and sparkling, and of an uncommon
BEBAI 713 BECHER

fire; her countenance animated and sprightly in a very high degree; her person graceful and stately; her teeth white as pearl; her voice clear and strong. Females of distinction in Palestine, and even farther east, are not only beautiful and well shaped, but in consequence of being kept from the rays of the sun, are very fair, and the Scripture bears the same testimony of them, of Rebekah, and of Rachel, that they were "beautiful and well-favored." The women of the poorer classes, however, are extremely brown and swarthy in their complexions, from being much exposed to the heat of the sun. It is on this account that the prophet Jeremiah, when he would describe a beautiful woman, represents her as one that keeps at home, because those who are destitute to preserve their beauty go very little abroad. Stateliness of the body has always been held in great estimation in Eastern courts; nor do they think any one capable of great services or actions to whom nature has not vouchsafed to give a beautiful form and aspect. It still is and has always been the custom of the Eastern nations to choose such for their principal officers, or to wait on princes and great personages (Dan. 1, 4). Sir Paul Rycaut observes that "the youths that are designed for the great offices of the Turkish empire must be of admirable features and looks, well shaped in their bodies. It affects the Turks that any are unacquainted for it is conceived that a corrupt and sordid soul can scarce inhabit a serene and ingenuous aspect; and I have observed not only in the seraglio, but also in the courts of great men, their personal attendants have been of comely lusty youths, well habited, deporting themselves with singular modesty and respect in the presence of their masters; so that when a pashaлага-справочник travels, he is always attended with a comely equipage, followed by flourishing youths, well mounted."

BEAUTY OF HOLLINESS. See HOLINESS, BEAUTY OF.

Be'ba', the name of one or two men, and a place. 1. (Heb. Bebəy, יבּ, from the Pehlevi bebeba, fishe; Sept. Bebaï, בּבָא, Baï, and βαβ, the head of one of the families that returned from Babylon with Zerubbabel (B.C. 536) to the number of 625 (Ezra ii, 11; 1 Esdr. v, 13), or 628 by a different mode of reckoning (Neh. vii, 16), of whom his son Zechariash, with 28 males, returned (B.C. 450) under Ezra (Ezra vii, 11; 1 Esdr. viii, 57). Several other of his sons are mentioned in the narrative of the visit of the sacred covenant with Nehemiah (Ezra x, 15). B.C. 410. Four of this family had taken foreign wives (Ezra x, 28; 1 Esdr. ix, 29).

2. (Alex. Bejai, Vat. omits; Vulg. omits.) A place named only in Judith xv, 4. It is, perhaps, a mere repetition of the name Chornai (q. v.), occurring next to it.

Beccarel i. See MYSTICISM; QUIETISM.

Beccold. See BOCOLD.

Be'cher (Heb. Be'zer, בּ, Persian, first-born, but, according to Gesenius, a young camel; so Simonis, Onomast. p. 399), the name of one or two men.

1. (Sept. Beqoz, and Beqoq.) The second son of Benjamin, according to the list both in Gen. xxvi, 21, and 1 Chr. vii, 6; but omitted in the list of the sons of Benjamin in 1 Chr. vii, 1, 2, as now stands, unless, as seems on the whole, most probable, he is there called Noah, the fourth son. There is also good reason to identify him with the In of 1 Chr. vii, 12. B.C. 1856. No one, however, can look at the Hebrew text of 1 Chr. vii, 1 (דְּנָן תֵּבָשׁ לְבָשָׁן וַיַּלְעָה יָשִּׂרְאֵל), without at least suspecting that יָשִּׂרְאֵל, Becher, and that the suffix ־וֹ תֵּבָשׁ is a corruption of וַיַּלְעָה, and belongs to the following לְבָשָׁן, so that the genuine sense, in that case, would be, Benjamin begat Bela, Becher, and Ashbel, in exact agreement with Gen. xlv, 21. The enumeration, the second, the third, etc., must then have been added since the corruption of the text. There is, however, another view which may be taken, viz., that 1 Chr. vii, 1, is right, and that in Gen. xlv, 21, and 1 Chr. vii, 8, יָשִּׂרְאֵל, as a proper name, is a corruption of יָשִּׂרְאֵל, first-born, and so that Benjamin had no son of the name of Becher. In favor of this view, it may be said that the position of Becher, immediately following Bela the first-born in both passages, is just the position it would be in if it meant "first-born;" that Becher is a singular name to give to a fourth son; and that the discrepancy between Gen. xlv, 21, where Ashbel is the third son, and 1 Chr. vii, 1, where he is expressly called the second, and the omission of Ashbel in 1 Chr. vii, 6, would all be accounted for on the supposition of יָשִּׂרְאֵל having been accidentally taken for a proper name instead of in the sense of "first-born.") It may be added farther that, in 1 Chr. vii, 58, the name is changed in the case of the sons of Azel, of whom the second is in the Anth. Vera., called Bokerus, in Heb. בּ, but which in the Sept. is rendered πρῶτον αὐτός, another name, "Anu, being added to make up the six sons of Azel.

And that the Sept. is right in the rendering is made highly probable by the very same form being repeated in ver. 39. "And the sons of Eshek his brother were Ulam his first-born (יָשִּׂרְאֵל), Jehosh the second," etc. The support, too, which Becher, as a proper name, derives from the occurrence of the same name in Jeremiah (which is somewhat weakened by the fact that Jeremiah v.) seems to be substituted for Becher in 1 Chron. vii, 20, and that the latter is omitted altogether in the Sept. version of Num. xxvi, 35. Moreover, which is perhaps the strongest argument of all, in the enumeration of the Benjamite families in Num. xxvi, 36, there is no mention of Becher or the Bachrites, but Ashbel and the Aschbites immediately follow Bela and the Bala-ites. This last supposition, however, is decidedly negated by the mention (1 Chron. vii, 8) of the distinctive sons of Becher as an individual. Becher was one of Benjamin's five sons that came down to Egypt with Jacob, being one of the fourteen descendants of Rachel who settled in Egypt. See Jacob.

As regards the posterity of Becher, we find nevertheless the singular fact of there being so family named after him at the numbering of the Israelites in the plains of Moab, as related in Num. xxvi. But the less less singular fact is, that there being a family of Bachrites, among the sons of Ephraim (ver. 35) has been thought to suggest an explanation. The slaughter of the sons of Ephraim by the men of Gath, who came to steal their cattle out of the land of Goshen, in that border affray related in 1 Chron. vii, 21, had sadly thinned the house of Ephraim of its males. The daughters of Ephraim must therefore have sought husbands in other tribes, and in many cases must have been heiresses. It is therefore possible that Becher, or his heir and head of his house, married an Ephraimite heiress, a daughter of Shutebah (1 Chron. vii, 20, 21), and that this reckoned the tribe of Ephraim, just as Jair, the son of Segub, was reckoned in the tribe of Manasseh (1 Chron. ii, 29; Num. xxxii, 40, 41). The time when Becher first appears among the Ephraimites, viz., just before the entering into the promised land, when the people were numbered by genealogies for the express purpose of dividing the inheritance equally among the tribes, is evidently highly favorable to this view. (See Num. xxvi, 52-56; xxvii.) The junior branches of Becher's family would of course continue in the tribe of Benjamin. Their names, as given in 1 Chron. vii, 8, were Zemira, Josah, Elezer, Eloenai, Omri, Jerimoth, and Abiah; other branches were the field of the same. Joshi and Almalm (called Alemeth vi, 60, and Almon Joshe, xxii, 18). As the most important of them, being ances- tor to King Saul, and his great captain Abner (1 Sam. xlv, 50), the last named, Abiah, was literally Becher's
soj, it would seem that the rest (with others not there named) were likewise. See Jacob. The generations appear to have been as follows: Becher—Abishel—a brother to the
(are separated by a blank line)
A. 1601, 1634, and 1681.
B. 1763, 1764, and 1765.
C. 1634, 1761, and 1781.
D. 1650, 1761, and 1781.
E. 1761, 1761, and 1781.
F. 1761, 1761, and 1781.
G. 1761, 1761, and 1781.
H. 1761, 1761, and 1781.
I. 1761, 1761, and 1781.
J. 1761, 1761, and 1781.
K. 1761, 1761, and 1781.
L. 1761, 1761, and 1781.
M. 1761, 1761, and 1781.
N. 1761, 1761, and 1781.
O. 1761, 1761, and 1781.
P. 1761, 1761, and 1781.
Q. 1761, 1761, and 1781.
R. 1761, 1761, and 1781.
S. 1761, 1761, and 1781.
T. 1761, 1761, and 1781.
U. 1761, 1761, and 1781.
V. 1761, 1761, and 1781.
W. 1761, 1761, and 1781.
X. 1761, 1761, and 1781.
Y. 1761, 1761, and 1781.
Z. 1761, 1761, and 1781.
Becket’s devotion to the king. But, once consecrated, it devolved upon him to decide whether he would serve the Church or the state, and he declared for the former without hesitation. The bishops and his late minister were equally matched for their inflexibility, quickness of resolution, undaunted courage, and statesmanlike abilities; and both were influenced, farther than their own consciences extended, by the spirit of the age. Three years of strife led to the council of Clarendon, convoked by Henry in 1164, which Becket fled to the realm, and the baronial influences of the barons, and signed the famous "Constitutions of Clarendon" [see CLARENCE], by which the differences between the Church and state were regulated. These articles, which were, in reality, nothing but a formal statement of the ancient usages of England, not only rendered the state supreme in all that concerned the general government of the nation, but virtually separated England from Rome, so far as the temporal authority of the pope was concerned. The pope, therefore, refused to ratify them, and Becket, seeing his opportunity, and really repenting of the compliance that had been wrung from him, refused to perform his office in the Church, and even renounced the kingdom. But last, he succeeded, only to draw down the vengeance of Henry upon his connections. The progress of the quarrel belongs rather to the history of the times than to a single life. Becket remained in exile six years, and, matters being in some measure accommodated, returned to England, shortly after the death of the king’s son, which had been designed by Henry as a means of securing the succession. Becket’s refusal to remove the censures with which the agents in this transaction had been visited, his haughty contempt of the crown, and the sentences of excommunication which he continued to fulfillmnats from the altar of Canterbury cathedral, provoked anew the indignation of the king. It is idle to judge the actions of men in those iron times by the formulas of the present day. The question, stripped of all disguise, was simply this; whether the pope or Henry Plantagenet was henceforth to be king in England; whether the canon law or the ancient usages should govern the realm. The Norman lords resolved the matter in their own rude way, when at length four of them left the royal presence in hot anger, after hearing of some fresh indignity, and determined on bringing the controversy to a bloody close. Becket was murdered during the celebration of the Eucharist on the plains of Porchester, on Thursday, 29th December, 1170. He was canonized by Alexander III in 1174. The pope excommunicated the murderers and their accomplices, and the king, who was generally looked upon as implicated, purchased absolution by conceding to Rome the freedom of its judicial proceedings, and by doing penance at the grave of Becket. Becket soon became one of the most popular English saints, and his shrine the richest in England. Four centuries later Henry VIII, 1538, had proceedings instituted against him for treason, his bones burned, and the gold and jewels which adorned his shrine carried to the royal treasury. His life may be found in all the English and French writers, which give various accounts of his character, according to the ecclesiastical views of the writers. In 1859 Prof. Hippeau, of Caen, published "La Vie de Saint Thomas le Martyr," by Garnier de Pont Saint Mayence, a poem of the 12th century, now issued for the first time. The introduction by the editor is full of interest. Rice, W. V. "Giles of the Land."" A. A. Becket (Lond. 1846, 2 vols. 8vo); Opera, ed. Giles (Lond. 1846-48, 5 vols. 8vo); Southey, "Book of the Church; Gieseler, Ch. Hist. per. iii. div. iii. § 52; Hase, Ch. Hist. § 189; Rule, Studies from History, i. 47-78; Buss, Der H. Thomas (Mentz, 1856, 8vo); Bataille, Vie de St. Thomas Becket (Paris, 1849); English Cyclo. s. v.; N. Am. Rev. Lix. 184.

BECON, THOMAS, D.D., prebend of Canterbury, was born 1511 or 1512, place unknown. He graduated at St. John’s College, Cambridge, 1530, was ordained 1538, and obtained the vicarage of Bremness, Kent. He had imbibed the principles of the Reformation from Stafford and Latimer at Cambridge, but was cautious in expressing his views, publishing under the name of Theodore Basil. Nevertheless, he was imprisoned, and in 1541 recanted at Paul’s Cross, and burned his books. On the accession of Edward V1 he was made rector of St. Stephen’s, Walbrook, 1547, and chaplain to the queen. He lived through Queen Mary’s time, but escaped in 1554 and went to Strasburgh. His writings were denounced in a royal proclamation of 1555. On the accession of Elizabeth he was restored to his old rectory, but the strong Protestant principles which he professed hindered his advancement under a government which persecuted Puritanism. He died in 1563. He was a very voluminous writer in the Reformation controversy, and his vigor, earnestness, and erudition have kept his books in demand. They were collected in 3 vols. fol. (Lond. 1563-4), and have been recently reprinted by the Parker Society (Camb. 1843-4, 2 vols. 8vo), with a sketch of Becon’s life. —Princeton Rev. v. 504.

Beoctileth, the plain of (of peicov Baucraalai) v. r. Beoctileth = Heb. יָפֶן הָנַחֲלָה, house of slaughter), mentioned in Judith ii, 21, as lying between Nineveh and Cilicia. The name has been compared with Bac-talla (Bacrabilia), a town of Syria named by Ptolemy (ix, 33) as situated in Cissiota (v, 15); Bacitlial in the Peutinger Tables, which place it 21 miles from Antioch of Pisidia (in Frontinianus). The most important plain in this direction is the Bekaa, or valley lying between the two chains of Lebanon; and it is possible that Beccithil is a corruption of that well-known name, if, indeed, it be a historical name at all. See Mannert, All. Geog. vi, 466.—Smith, a. v.

Beed, properly יָפֶן, miluah, #region; either for rest at night, Exod. xvi. 5; 1 Sam. xiii. 15, 16; 1 Kings xvii. 2; 2 Kings xi. 10, 21, xi. 2; 2 Chron. xxii. 11; Psa. vi. 6; Prov. xxvi. 14, Mark iv. 21; Luke viii. 16; xvii. 84; or during illness, Gen. xlviii. 31; xlviii. 2; xlix. 33; 1 Sam. xxvii. 23; 2 Kings i. 4, 6, 16; iv. 82; Mark vii. 30; Rev. ii. 22; often simply a soft for ease and quiet, 1 Sam. xxviii. 23; Esther vii. 8; Amos iii. 12; vi. 14; and, not the object of the preceding, Psa. xxvii. 5. It is in 3d m. "rest;" in the Test. frequently a mere rest, consisting of a litter and coverlet, Matt. ii. 2, 6; Luke v. 18; Acts v. 15 (for which more properly the diminutive κόλπος, "couch," Luke v. 19, 24; or ἐρείπισσα, frequently occurring, usually "bed," once "couch," Acts v. 15; and once in the sense of a more permanent resting place, 1 Chron. viii. 39; Ezek. xxiv. 18; for dead bodies, 2 Sam. iii. 31; and specially of the triclinium, or dinner-bed, Esther i. 6; Ezek. xxxii. 41; "table," Mark vii. 4. Another term of frequent occurrence is יִשָּׁר, mishkab, κοίνη, which almost always has the signification of marriage-bed, or some analogous idea (except in the Chaldean equivalent, יְשָׁרָם of Dan.), and is often translated by terms expressive of that sense. To these may be added the poetic יִשָּׁר, gyn’a, Job xvii. 13; Psa. lxix. 6; cxxxii. 3; signifying the same as the preceding in Gen. xlix. 4; 1 Chron. v. 1; and "chamber" in prose, 1 Kings iv. 5, 6, 10; also יָפֶן, mateca, Isa. xxxvii. 20; and, finally, יָפֶן, or, signifying, as the derivation shows, a covered bed of more imposing style, for whatever purpose. Job vii. 13; Psa. xii. 3; cxxxii. 3; (in the original); Prov. vii. 16; Cant. i. 10; "couch" in Psa. vi. 6; Amos iii. 12; vi. 4, and properly rendered "bedestent" in Dent. iii. 11. In this last-named passage a coffee is thought by some to be meant. See GIANT.

We may distinguish between the Jewish and the Christian idea of the sleeping quarters of a bed. 1. The bedstead was not always necessary, the divan, or platform along the side or end
of an Oriental room, sufficing as a support for the bedd-
ing. See Bedchamber. Yet some slight and appa-
orable frame seems implied among the senses of the
word בַּדָּא, bedā, which is used for a "blier" (2 Sam. iii, 81), and for the ordinary bed (2 Kings iv, 10), for the litter on which a sick person might be carried (1 Sam. iii, 20; 1 Macc. vii, 28) for Jaoab's bed (2 Sam. xlvii, 31), and for the couch on which guests reclined at a banquet (Esth. i, 6). See Couch. Thus it seems the comprehensive and generic term. The proper word for a bedstead appears to be בַּדָּשׁ, bedash, used Deut. iii, 11, to describe that on which lay the giant Og, whose vast bulk and weight required one of iron. See Bedstead. 2. The substratum or bottom portion of the bed itself was limited to a mere mat, or one or more quilts. 3. Over this a quilt finer than those used for the under part of the bed. In summer, a thin blanket, or the outer garment worn by day (1 Sam. xix, 13), sufficed. This latter, in the case of a poor person, often formed the entire bedding, and that without a bedstead. Hence the law provided that it should not be kept in pledge after sunset, that the poor man might not lack his needful covering (Deut. xxiv, 13). 4. The bed-clothes. The only material mentioned for this is that which occurs 1 Sam. xix, 13, and the word used is of doubtful meaning, but seems to signify some fabric woven or plaited of goat's hair. It is clear, however, that it was something softer and adapted to lying on, than those described above. 5. In Ezra xiii, 18, occurs the word בַּדָּט, bedat (Sept. παπρικάδων), which seems to be the proper term. Such-pillows are common to this day in the East, formed of sheep's fleece or goat's skin, with a stuffing of cotton, etc. We read of a "pillow," also, in the boat in which our Lord lay asleep (Mark iv, 38) as he crossed the lake. The block of stone, such as Jacob used, was used, perhaps, for softness, but not unusual among the poorer folk, shepherds, etc. See Pillow. 6. The ornamental portions, and those which luxury added, were pillars and a canopy (Judith xiii, 9); ivory carvings, gold and silver (Joseph. Ant. xii, 21, 14), and probably mosaic work, purple and fine linens, are also mentioned as constituting parts of beds (Esth. i, 6; Cant. iii, 9, 10), where the word בַּדָּא, bedā, appears (Sept. παπρικόν), seems to mean "a litter" (Prov. vii, 16, 17; Amos xi, 4). So also are perfumes. —Smith. See Sleep.

Be'dad (Heb. בֵּיתָד, bētād, separation, otherwise for בַּדָּא, son of A'dad; Sept. Bopōd), the father of Hadad, a king in Edom (Gen. xxxvi, 33; 1 Chr. i, 46). B.C. auto 1098.

Be'dan (Heb. בֵּיתָד, bētād, signifi. doubtful; see below), the name of two men.

1. In 1 Sam. xii, 11, we read that the Lord sent as deliverers of Israel Jerubbaal, Bedan, Jephthah, Samuel. Three of these we know to have been judges of Israel, but we nowhere find Bedan among the number. The Targum understands it of Samson, and so Jerome and the generality of interpreters; but this interpretation goes on the supposition that the name should be rendered in Dan, i.e. one in Dan, or of the tribe of Dan, as Samson was. In this sense, as Kimchi observes, it would have the same force as Ben-Dan, a son of Dan, a Danite. Such an intermixture of proper names and appellatives, however, is very doubtful; and it is to be noted that Bedan is mentioned before Jeph-
thah, whereas Samson was after him. The Septuag.

Be'deh (Heb. בֵּיתָד, bētād), the "Venerable," one of the most eminent fathers of the English Church, was born in the county of Durham, England, in 673 (between 672 and 677). His early years were spent in the monastery of St. Paul at Jarrow, and his later education was received in that of St. Peter at Wearmouth. In these two monasteries, which were not above five miles apart, he spent his life, under the rule of Benedict and Ceolfrid, who was the first abbot of Jarrow, and who, after the death of Manasseh (1 Chron. vii, 17), and Josue, follow-
ed by some others, thinks that the judge Jair is meant, and that he is here called Bedan to distinguish him from the more ancient Jair, the son of Manasseh. The order in which the judges are here named is not at va-
riance with this view (1 Sam. xxxii, 41; Judg. x, 8, 4); but surely, if Jair had been really intended, he might have been called by that name without any danger of his being, in this text (where he is called a deliverer of Israel, and placed among the judges), confounded with the more ancient Jair. It is therefore most prob-
ably that Bedan is a contracted form for the name of the judge ANDOS (q.v.).

2. (Sept. Bady.) The son of Ullam, the great-
grandson of Manasseh (1 Chron. vii, 17). B.C. post 1856. See the foregoing.

Bedchamber (בַּדָּא רָע, room of the bed), 2
Kings xi, 2; 2 Chron. xxiii, 11; elsewhere בַּדָּא רָע,
sleeping-room, Exod. viii, 8; 2 Sam. iv, 7; 2 Kings vi, 12; Eccles. x, 20). Bedrooms in the East consist of an apartment furnished with a divan, or das, which is a slightly elevated platform at the upper end, and often along the sides of the room. On this are laid the mattresses on which the Western Asiatics sit cross-
legged in the daytime, with large cushions against the wall to support the back. At night the light bedding is usually laid out upon this divan, and thus beds for many persons are easily formed. The bedding is re-
moved in the morning, and deposited in recesses in the room made for the purpose. This is a sort of general sleeping-room for the males of the family and for guests, none but the master having access to the inner parts of the house, where alone there are proper and distinct bedchambers. In these the bedding is either laid on the carpeted floor, or placed on a low frame or bed-
stead. This difference between the public and private sleeping-room, which the arrangement of an Eastern household renders necessary, seems to explain the diffi-
culties which have perplexed readers of travels, who, finding mention only of the more public dormitory, the divan, have been led to conclude that there was no other or different one. See Divan.

Oriental Sleeping Apartment.

Josephus (Ant. xii, 4, 11) mentions the bedchambers in the Arabian palace of Hycamus. The ordinary furniture of a bedchamber in private life is given in 2 Kings iv, 10. The 'bedchamber' in the Temple where Joash was hidden was probably a store-
chamber for keeping beds, not a mere bedroom, and thus better adapted to conceal the fugitives (2 Kings xi, 2; 2 Chron. xxii, 11). The position of the bedchamber in the most remote and secret parts of the palace seems marked in Exod. viii, 8; 2 Kings vi, 12. See Ben.
of Benedict, presided over both houses. At nineteen
years of age he was made deacon, and was ordained to
the priesthood, as he himself tells us, at thirty years
of age, by John of Beverley, Bishop of Hagustaid (St.
Asaph), who, during the last years of his life, resided
in Rome to assist him with his advice; but Bede, it appears,
excused himself, and spent the whole of his tranquil life
in his monastery, improving himself in all the learning
of his age, but directing his more particular attention
to the compilation of an Ecclesiastical History of the
English Nation (Historia Ecclesiastica, etc.), the ma-
terials for which he obtained partly from chroniclers,
partly from annals preserved in contemporary con-
vent, and partly from the information of prelates with
whom he was acquainted. Making allowance for the
introduction of legendary material, which was the fault
of the age, few works have supported their credit so
long, or been so generally consulted as authentic
sources. Bede published this history about the year
734, when, as he informs us, he was in his fifty-ninth
year, but before this he had written many other books
on various subjects, a catalogue of which he subjoined
to his history. So great was his reputation, that it
was said of him, "bonum est, in extremo orbis angulo
nasci, et in finem orbis loco mortui." He had a multitude
of scholars, and passed his life in study, in teaching others, and in prayer, thinking, like his
master, John of Beverley, that the chief business of a
monk was to make himself of use to others. In the
year 735, shortly before Easter, he was seized by a
slight illness, and died on the 26th of May. His body
continued to grow worse until the 26th of May (Ascension
day). He was continually active to the last, and par-
icularly anxious about two works: one his translation
of John's Gospel into the Saxon language, the other
some passages which he was extracting from the works
of St. Isidore. The one he finished in due season
much the worse, and his feet began to swell, yet he passed the
night as usual, and continued dictating to the person
who acted as his amanuensis, who, observing his weak-
ness, said, "There remains now only one chapter, but
it seems difficult to you to speak." To which he an-
swered, "I am easy; take your pen, mend it, and write
quickly." About nine o'clock he sent for some of his
brethren, priests of the monastery, to divide among
them some incense and other things of little value
which he had preserved in a chest. While he was
speaking, the young man, Wilberch, who wrote for
him, said, "Master, there is but one sentence want-
ing to complete this chapter of St. Isidore, which
you have written, and then the whole will be
finished." After the scribe said, "Now it is finished.", To which he replied, "Thou hast said the truth—consummatum est.
Take up my head; I wish to sit opposite to the place
where I have been accustomed to pray, and
where now sitting I may yet invoke my Father." Being thus seated, according to his desire, upon
the floor of his cell, he said, "Glory be to the Father, and
to the Son, and to the Holy Ghost;" and as he pro-
nounced the last word he expired (Neander, Light in
Dark Places, 162). He died, according to the best
opinion, May 26th, 735, though the exact date has
been contested.
The first catalogue of Bede's works, as we have be-
fore observed, we have from himself, at the end of his
Ecclesiastical History, which contains all he had writ-
ten before the year 731. This we find copied by Le-
land, who also mentions some other pieces he had met
with of Bede's, and points out likewise several that
passed out of his hands, though not without some
document, spurious (Leland, De Script. Brit. ed. Hall, Ox-
ford, 1709, i, 115). Bale, in the first edition of his
work on British writers (4to, Gipsaw, 1548, fol. 50),
mentions ninety-six treatises written by Bede, and in
his last edition (fol. 1559, p. 94) swells these to one
hundred and forty-five works; and declares at the
close of both catalogues that there were numberless
pieces besides of Bede's which he had not seen. The
following is the catalogue of his writings given by
Cave: 1. De Rerum Naturâ liber:—2. De Temporum
Natione:—3. De Sex Etatibus Mundi (separately, at
Paris, 1567; Cologne, 1587):—4. De temporibus ad
Heligolandom et Anglom (Cologne, 1587);—5. De
Sententia ex Cicerone et Aristotele:—6. De Proverbii:
7. De substantia elementorum:—8. Philosophia lib. IV:—
de divinazione mortis et viti:—11. De Arcâ Noâ:—12.
De iniquitâ gentium:—13. Orcusia Sibyllina:—14. His-
 toria Ecclesiastica Gentis Anglorum libri v, a primo
Jutae Consilii et ordinis Anglicani dictâ:—15. De
gentes (Antwerp, 1550; Heidelberg, 1587; Cologne,
1601, svo; Cambridge, 1644; Paris, with the notes of
Chifflet, 1611, 4to):—15. Vita S. Cuthberti:—16. Vita
S. Felicis, Vedani, Colombani, Attale, Patricii, Eus-
chii, Bertalji, Arnoldi (or Arnoldi), Burgundiofora.
Of these, however, three are wrongly attributed to
Bede: the life of St. Patrick is by Probus; that of St.
Columbamus by Jonas; and that of St. Arnolphus,
metz, by Paul the Deacon:—17. Carmen de Justini
mauritri (St. Justin beheaded at Paris under Diocle-
tian):—18. Martyrologium. Composed, as he states,
by himself, but altered and interpolated in subsequent
ages. Since the Reformation the date of the De
Sex Etatibus Mundi has been changed to 8, and the
account of the De Temporum Natione, to 5. The op-
cap, 4, and Prolog ad Memori Mart., tom. ii, sec. 5.
The corrupted Martyrology was given separately
at Antwerp in 1564, 12mo:—19. De sitâ Hierusalem, et
locorum sanctiorum:—20. Interpretatio nominum Hebrai-
corum et Graecorum in S. Script. occurringum:—21.
Excerpta ab alio itinere, &c amplexae:—22. In
Hecceiam, taken from Sts. Basil, Ambrus, and Augustine:
23. In Pentateuchum et libros Regum:—24. In Sanu-
alem:—25. In Ecdrem, Tobiem, Job (not by Bede, but
by Phillip of Syria, the presbyter);—26. In
Biblia, in Titularem, and in Introductam:—27. Con-
nominibus locorum quae in Acta Apost. leguntur:—
29. Commentariâ in Epp. Catholicis et Apostolicis:
Commentariâ in omnès Epi. St. Pauli: a work almost en-
tirely compiled from St. Augustine. (The most prob-
able opinion is that this is a work of Florus, a deacon
of Lyons, whose name it bears in three or four MSS.
It is, however, certain [from himself] that Bede wrote
such a commentary as the present, and that he based it
on two MSS., each eight hundred years old, A Commentary on St. Paul's Epistles, taken from
Augustine, and given by Beon, a monk of St. Augustine's, from which goes under his name. There can,
therefore, be little doubt that the latter is the genuine
work of Bede, and this of Florus):—32. Homilie de
Tempe, viz., 33 for the summer, 33 for the summer
festivals, 15 for the winter, 22 for Lent, 16 for the
winter festivals, and various sermons to the people
(Cologne, 1534):—33. Libri de mulieribus fortî, i. e. the
Church:—34. De officiis liber:—35. Scilicet sive loci
Comunnes:—36. Fragmenta in libros Sapientiae et
Psalmeri versus:—37. De Templo Solomonis:—38. Ques-
tiones in Octoeuchum et IV libros Regum:—39. Ques-
tiones Varia:—40. Commentaria in Psalmo:—41. Vo-
cabulorum exspectationis Compendium:—42. De
Collecti:—43. Sermo in id, "Dominus de celo prosperuit":—
44. Commentarii in Bohemii Libros de Trinitate:—45.
De septem verbis Christi:—46. Meditationes Passionis
Christi, per septem horas dies:—47. De Remediis Pecca-
torum (his Pentitential):—48. Canones grammatici
und Regulae Monicae:—49. De arte decretalium, et
De Arte Metrice:—50. De Orthographia:—52. De schematic-
bus S. Scripturae:—53. De trophia S. Scripturae: and
various works relating to arithmetic, astronomy, etc.
etc. All these works were collected and published at
Paris, in 3 vols. fol., 1545, and again in 1554, in 8 vols.; and
also at Basle in 1563; at Cologne in 1612; and
again in 1688, in 4 vols. fol. The Cologne edition
of 1612 is very faulty. There is also a pretty com-
of bedstead is also used upon the house-tops during the season in which people sleep there. It is more than likely that Og's bedstead was of this description (Deut. iii. 11). In the times in which he lived the palm-tree was more common in Palestine than at present, and the bedsteads in ordinary use were probably formed of palm-sticks. They would therefore be incapable of sustaining any undue weight without being disjointed and bent awry, and this would dictate the necessity of making that destined to sustain the vast bulk of Og rather a rods of iron than of the middle ribs of the palm-ponds. These bedsteads are also of a length seldom more than a few inches beyond the average human stature (commonly six feet three inches), and hence the propriety with which the length of Og's bedstead is stated to convey an idea of his stature—a fact which has perplexed those who supposed there was no other bedstead than the divan, seeing that the length of the divan has no determinate reference to the stature of the persons reposing on it. There are traces of a kind of portable couch (1 Sam. xix. 15), which appears to have served as a sofa for
BEDSTEAD BEE

ed variably in the Auth. Ver. "cottage" and "lodge," which seems to have been slung like a hammock, perhaps from the trees (Isa. 1, 8; xxiv, 20).—Kitt. See BEE; CANOPY.

BEE (דבורה, deborah, Gr. μίλησσα, a great various insect, of the family Apidae, order Hymenoptera, species Apis mellifica, commonly called the honey-bee, one of the most generally-diffused creatures on the globe. Its instincts, its industry, and the valuable product of its labors, have attained for it universal attention from the remotest times. A prodigious number of books have been written, periodical publications have appeared, and even learned societies have been founded, with a view to promote the knowledge of the bee, and increase its usefulness to man. Poets and moralists of every age have derived from it some of their most beautiful and striking illustrations.

The following is a mere outline of the facts ascertained by Swammerdam, Maraldi, Reaumur, Schirach, Bonnet, and Huber:—Its anatomy and physiology, comprehending the antennae, or tactors, by which it exercises at least all the human senses; the eye, full of lenses, and studded with hairs to ward off the pollen or dust of flowers, and the three additional eyes on the top of the head, giving a defensive vision upward from the cups of flowers; the double stomach, the upper performing the office of the crop in birds, and regurgitating the honey, and the lower secreting the wax into various sacklets; the baskets on the thighs for carrying the pollen; the hooked feet; the union of chemical and mechanical perfection in the sting; its organs of progressive motion; its immense muscular strength:—the different sorts of bees inhabiting a hive, and composing the most perfect form of insect society, from the stately venerated queen-regnant, the mother of the whole population and their leader in migrations, down to the drone, each distinguished by its peculiar form and occupations:—the rapidity of their multiplication; the various transitions from the egg to the perfect insect; the amazing deviations from the usual laws of the animal economy; the means by which the loss of a queen is repaired, amounting to the literal creation of another; their architecture (taught by the great Geometrician, who made all things by number, weight, and measure), upon the principles of the most refined geometrical problem; their streets, magazines, royal apartments, houses for the citizens; their care of the young, consultations and precautions in sending forth a new colony; their military process, fortifications, and discipline; their attachment to the hive and the common interest, yet patience under private wrongs; the subordination of labor, by which thousands of individuals co-operate without confusion in the construction of magnificent public works; the use they serve, as the promoting of the fructification of bed from sitting furniture among the Orientals; the same article being used for nightly rest and during the day. This applies both to the divan and bedstead in all its forms, except perhaps the litter. There was also a garden-watcher's bed, יְשָׁבוּת, melunah, render-
flowers; the amazing number and precision of their \textit{insulae}, and the capability of modifying these by circumstances, so far as to raise a doubt whether they be not endowed with a portion, at least, of intelligence resembling man.

The bee is first mentioned in Deut. 1, 44, where Moses alludes to the irresistible vengeance with which bees pursue their enemies. A similar reference to their fury in swarms is contained in Psa. cviii, 12. The powerlessness of man under the united attacks of these insects is well illustrated. Pliny says that bees were driven away from hives in some parts of Crete that the inhabitants were compelled to forsake their homes, and Zelian records that some places in Sicthia were formerly inaccessible on account of the swarms of bees with which they were infested. Mr. Park (\textit{Tranels}, ii, 87) relates that at Doofroo, some of the people, being in search of honey, unfortunately disturbed a swarm of bees, which came out in great numbers, attacked both men and beasts, obliged them to fly in all directions, so that he feared an end had been put to his journey, and that one ass died the same night, and another the next morning. Even in England the stings of two exasperated hives have been known to kill a horse in a few minutes.

In Judg. xiv, 5-8, it is related that Samson, aided by supernatural strength, rent a young lion that warred against him as he would have rent a kid, and that "after a time," as he returned to \textit{take his wife}, he turned aside to see the carcass of the lion, "and, behold, there was nothing but the head, and the legs, and the hands, and the carcass of the lion." It has been hastily concluded that this narrative favors the mistaken notion of the ancients, possibly derived from misunderstanding this very account, that bees might be engendered in the dead bodies of animals (Virgil, \textit{Georg.}, iv), and ancient authors are quoted to testify to the aversion of bees to flesh, unclean meats, and filthy places. But it may readily be perceived that it is not said that the bees were \textit{bred} in the body of the lion. Again, the frequently-recurring phrase "after a time," literally "after days," introduced into the text, proves that at least sufficient time had elapsed for all the flesh of the animal to have been removed by birds and beasts of prey, ants, etc. The Syriac version translates "the bony carcass." Bochart remarks that the Hebrew phrase sometimes signifies a \textit{whole year}, and in this passage it would seem likely to mean this, because such was the length of time which usually elapsed between espousals and a marriage contract; ver. 7, 8. Compare Gen. iv, 3; xxv, 35; Lev. xxv, 29, 30; Judg. xi, 4; comp. with ver. 40; 1 Sam. i, 8; comp. with ver. 7, 20; and 1 Sam. ii, 10; and 1 Sam. xxvii, 7. The circumstance that \textit{honey} was found in the carcass as well as bees shows that sufficient time had elapsed since possession of it for all the flesh to be removed. Nor is such an abode for bees, probably in the skull or thorax, more unsuitable than a hollow in a rock, or in a tree or in the ground, in which we know they often reside, or those clay nests which they build for themselves in Brazil. Nor is the fact without parallel. Herodotus (v, 14) relates that a swarm of bees took up their abode in the skull of one Silius, an ancient invader of Cyprus, which they filled with honey-combs, after the inhabitants had suspended it over the gate of their city. A similar story is told by Aldrovandus (\textit{De Insectis}, i, 110) of some bees that inhabited and built their combs in a human skeleton in a tomb in a church at Verona.—In Esclus, xi, 3, the production of honey by bees was already esteemed as food. Honey must have been very common in Palestine to justify the title given to it of a land flowing with milk and honey. They are still abundantly there (\textit{Shaw, Tran.}, p. 292 sq.; Oudemans, \textit{Samml.}, vi, 156), and mentioned in the Talmud (\textit{Chethim}, xi, 7; \textit{Sabb.}, xxiv, 3). See Philo, \textit{Opit.,} ii, 633; Bochart, iii, 552. See \textit{Honey}.

The reference to the bee in Isa. vii, 18, has been misunderstood: "The Lord shall ha\textit{a} for the fly that is in the uttermost parts of the river of Egypt, and for the bee that is in the land of Assyria." Here the fly and the bee are no doubt personifications of those infernal minions of Israel, the Egyptians and Assyrians, whom the Lord threatened to excite against his disobedient people. But the \textit{hissing} for them has been interpreted, even by modern writers of eminence, as involving "an allusion to the practice of calling \textit{out the bees from their hives}, by a hissing or whistling sound, to their labor in the fields, and summoning them to return when the beehives begin to lower, or the shadowless evenings of evening to fall" (\textit{Dr. Harris's Natural History of the Bible, London}, 1825). No one has offered any proof of the existence of such a custom, and the idea will itself seem sufficiently strange to all who are acquainted with the habits of bees. The true allusion is, no doubt, to the custom of the people of the East, and even of many parts of Europe, of calling the attention of any one in the street, etc., by a significant \textit{hiss}, or rather \textit{hata}, as Lowth translates the word both here and in Isa. v, 26, but which is generally done in this country by a short significant \textit{km!} or other exclamations. Of the \textit{hissing}, it is rather the idea of setting a bug on any object. Hence the sense of the threatening is, I will direct the hostile attention of the Egyptians and Assyrians against you.—KITTO.

In the Septuagint version there is an allusion to the bee, immediately after that of the ant (Prov. vi, 9), which may be thus rendered—"Or go to the bee, and learn how she builds her cells; and she work she produces; whose labors kings and common people use for their health. And she is desired and praised by all. And though weak in strength, yet prizing wisdom, she prevails." This passage is not now found in any Hebrew copy, and Jerome informs us that it was wanting in his time. Neither is it contained in the Septuagint version except the Arabic. It is nevertheless quoted by many ancient writers, as Clem. \textit{Alex. Strob.}, lib. i; \textit{Origen, in Num. Hom.}, 27, and in \textit{Iust. Hier.}, ii, 2; \textit{Basili, Hexameron, Hom.}, 8; \textit{Ambrose}, v, 21; \textit{Jerome, in Exe. iii.; Theodoret, De Proistor.}, \textit{Orat.} 3; \textit{Antiochus, Abbas Sabas, Hom.}, 38; and \textit{John Damascenus}, ii, 89. It would seem that it was in the Heb. copy used by the Greek translators. The ant and the bee are mentioned together by many writers, because of their similar habits of industry and economy. For the natural history and habits of the bee, see the \textit{Penny Cyclopedia, x. v.} See \textit{Swarm}.

\textbf{Beecham, John D.D.,} an eminent English Methodist minister, was born in Lincolnshire, 1787. Converted at an early age, he united with the Methodists, and thereby lost the patronage of some friends who designed to educate him for the ministry in the Established Church. In 1815 he entered the Wesleyan ministry, and for sixteen years he labored in circuits with growing usefulness and esteem. His studious habits enabled him early to lay deep foundations in theological knowledge, and his fidelity in his work was equal to the breadth of his acquisitions. In 1831 he was appointed one of the general secretaries of the Wesleyan Missionary Society, and in this highly responsible office he continued to labor, with the entire confidence of the Church, up to the time of his death. In administering foreign missions he conducted large masses of business with careful attention to detail; and it is not too much to say that the wonderful success of the Methodist missions during the last quarter of a century is due largely to his skill and diligence. In 1850 he visited the eastern provinces of British North America, and died April 22, 1856. He wrote many of the missionary sermons, and also the \textit{Constitution of Wesleyan Methodism} (Lond. 1850, 8vo.), \textit{Wesleyan Ministry}; (Lond. 1856), p. 30; \textit{Wesleyan Maga-}\textit{zine,} July, 1856.

\textbf{Beecher, Jacob.} a minister of the German Re-
formed Church, was born near Peters burg, Adams Co., Penn., May 2d, 1799, and studied first at an academy in Hagerstown, Md., and afterward in Jefferson College, Cannonsburg, Penn.; pursued his theological studies first at Princeton Seminary, and afterward continued at the University of the State of Pennsylvania. He studied the language, in the newly-established Theological Seminary of the German Reformed Church, then located at Carlisle, Penn. He was licensed and ordained in 1826. He immediately took charge of the German Reformed Church of Shepherdstown, Va., together with several affiliated congregations. His health was always feeble, and in 1831, he spent the winter of 1830-31 in the South, in the service of the American Sunday School Union. He died July 15th, 1831. Though his life and the period of his labors were brief, such were his piety and zeal that few ministers are more sac圣地 remembered in the German Reformed Church. He preached both in the German and English languages.

Beecher, Lyman, D.D., an eminent Presbyter-ian minister, was born at New Haven, Conn., October 12th, 1775. His father, David Beecher, was a blacksmith, "a strong, positive character, whose energy and great dark head gave him a celebrity in all the country round. As boy he was placed with his uncle, Lot Benton, to learn farming, but it was soon found that his bent did not lie that way, and he was sent to Yale College, where he graduated A.B. in 1797. During his college career he earned no distinction by scholarly acquirements, but was early noticed as a remarkably vigorous and original thinker and reasoner. In a debate on baptism, started among the students, he took the Baptist side, 'because, as he said, 'no one else would take it.' He studied theology with Dr. Dwight for one year, and was licensed to preach by the New Haven West Association, and was ordained in 1799. He was installed as pastor at East Hampton, Long Island, where he remained eleven years, at a salary of $800 a year. In 1810 he removed to Litchfield, Conn., then the seat of a famous law-school, in which many of the statesmen of the last generation were trained. Here he spent sixteen years of indefatigable pastoral labor, and here, too, he wrote his famous 'Six Sermons on Intemperance,' which were suggested by the sudden downfall of two of his most intimate friends. In 1826 he accepted a call to the Hanover Street Church, Boston, where he spent six years of immense activity and popularity, distinguished also by the boldness and apostolic power which for him was characteristic. In 1832 he accepted the presidency of Lane Theological Seminary, Cincinnati, in which service, and that of the Second Presbyterian Church, Cincinnati, he remained during twenty eventful years. In 1833 seventy students withdrew from the seminary on account of a stupid rule, adopted by the trustees in Dr. Beecher's absence, with regard to the discussion of slavery, and this succession laid the foundation of Oberlin College. Oddly enough, Dr. Beecher, himself an abolitionist, and the father of Abolitionists, was one of those who first hesitated to accept the title. The doctrine of views of Dr. Beecher has always been moderately Calvinistic, and he was charged by some of the stronger Calvinists with heresy. A trial ensued, ending in 1835, by the adoption of resolutions to which Dr. Beecher assented; but the controversy went on until last the Presbyterian Church (q. v.) was finally divided. In 1838 he resigned the presidency of the seminary and returned to Boston. His declining years were spent in Brooklyn, where he died Jan. 10th, 1863. He was three times married, and was the father of thirteen children, of whom several have risen to eminence: Edward, Henry Ward, Charles, and Thomas as preachers, and Catharine and Harriet (Mrs. Stowe), the author of 'Uncle Tom's Cabin') as writers. He had a vigorous organization, both physical and mental, and was equally noted for boldness and kindness. As an orator, he was one of the most peculiar, brilliant, and effective of his day. By nature he was a strong reasoner, yet he reasoned out of the style of his orator, however.
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ing energy of a commissioned prophet. The prevalence of dangerous energy depressed and vexed his spirit till it found relief in plans, protests, and movements which were felt through New England. As a theologian he was eminently practical, and his views were moulded by a constant reference to its manifest adaptation to the great end for which a revelation was given to man." His autobiography and life, edited by the Rev. Charles Beecher, appeared in 1864-5 (N. Y. 2 vols. 12mo). His writings, chiefly sermons, temperance essays, lectures, and review articles, were edited substantially, and published under his own supervision, in the Works of Lyman Beecher, D.D. (Boston, 1852, 3 vols. 8vo; vol. i, Lectures on Political Atheism; vol. ii, Sermons; vol. iii, Views in Theology).—Wilson, Prebysternon Almanac, 1861; Amer. Theological Journal, Feb. 1863; Autobiography of Dr. Lyman Beecher (N. Y. 1864-5, 2 vols. 12mo); Bibliotheca Sacra, April, 1852; New Englander, April, 1864.

Bee. See Ox; Food.


In the parallel lists (1 Sam. v. 16; 1 Chron. iii. 8) he is called by the equivalent name Eliada, Εἰλας, being, perhaps, originally in the name rather than Eliada, as Bēshilada is. See Eliada.

Bēsīl’aros (Bēsilrapo, one of the chief Israelites ("gilders") that returned from Babylon with Ezra and the remnant to Jerusalem (1 Esdr. i. 8); evidently the Bishilas (q. v.) of the genuine texts (Ezra ii; Neh. vii. 7).

Besīlth’smus (Bēsilthumus, Vulg. Balsilthum), given as the name of an officer of Artaxerxes residing in Palestine (1 Esdr. ii, 16, 25); evidently a corruption of בְּשִׁלְתָּם, lord of judgment, A. V. "chancellor," the title of Rehum, the name immediately before it (Ezra iv. 8).

Bezīzub (Bēzizōba, Belezkelt) is the name assigned (Matt. x. 25; xii. 24; Mark iii. 24; Luke xi. 15 sq.) to the prince of the demons. It is remarkable that, amid all the demonology of the Talmud and rabbinical writings, this name should be exclusively confined to the New Testament. There is no doubt that the reading Beelzebul is the one which has the support of almost every critical authority; and the name Beelzebub of Isaiah (xxvi. 21) (if indeed it is not a corruption, as Michaelis thinks, Suppl. p. 205), and of the Vulgate, and of some modern versions, has probably been accommodated to the name of the Philistine god Baalzebul (q. v.). Some of those who consider the latter to have been a reverential title for that god believe that Beelzebul is a wild corruption of it, in order to make it contemptible. It is a fact that the Jews are very fond of turning words into ridicule by such changes of letters as will convert them into words of contemptible signification (e. g. Sarch, Beth-aven). Of this usage Lightfoot gives many instances (Hor. Hebr. ad Matth. xii. 24). Beelzebul, then, is considered to mean בֵּשִׁלְתָּם, i. q. dang-god. Some connect the term with בְּשִׁלְתָּם,habitation, thus making Beelzebul = בְּשִׁלְתָּם (Matt. x. 25), the lord of the abode, whether as the "prince of the power of the air" (Eph. ii. 2), or as the prince of the world (Paulus quoted by Olshausen, Comment. in Matt. x. 25), or as inhabiting human bodies (Schleusner, Lex. s. v.), or as occupying a mansion in the seventh heaven, like Satan in Oriental mythology (Moore, Plants, 1:27). He supposed that which Baalzebul represented, was the Scarrhemos pellidularus, or daughett beetle, in which case Baalzebul and Beelzebul might be used indifferently. — KITTO, s. v.; Smith, s. v. See Baalim; Fly.

Be’er (Heb. Beer, בֵּית, a well), a local proper name, denoting, whether by itself or in composition, Beer-, the presence of an artificial well of water. See WELL. It was thus distinguished from the frequent prefix Ex- (q. v.), which designated a natural spring. There were two places known by this name simply. See the compounds in their alphabetical order.

1. (With the art., בֵּית נֶגֶר; Sept. או φιλιπός.) A place in the desert, on the confines of Moab, where the Hebrew princes, by the direction of Moses, dug a well with their staves, being the forty-fourth station of the Hebrews in their wanderings from Egypt to Canaan (Num. xxxi. 16-18). It seems to have been situated in the extreme north of the plain Arnon far north-east of Diben. See EXODE. The "wilderness" (בֵּית נֶגֶר), which is named as their next starting-point in the last clause of ver. 18, may be that before spoken of in 13, or it may be a copyist's mistake for בֵּית נֶגֶר. So the Sept., who read καὶ παρὰ φιλιπός— "and from the well," i. e. "from Beer." Probably the same place is called more fully Beer-elim in Is. xv. 8. (See Ortolb, De fonte balsae fuso, Lpz. 1718.) According to the tradition of the Targumists—a tradition adopted by the apostolical Church (1 Cor. x. 4), this was one of the appearances, the last before the entrance into the Holy Land, of the water of which had "followed" the people, from its first arrival at Rehobim, through their wanderings. The water, so the tradition appears to have run, was granted for the sake of Miriam, her merit being that at the peril of her life, she had watched the ark in which lay the infant Moses. It followed the march over mountains and into valleys, encircling the entire camp, and furnishing water to every man at his own tent door. This it did till her death (Num. xxx. 11), at which time it disappeared for a season, apparently rendering a special act necessary on such future occasions for its evocation. The striking of the rock at Kadesh (Num. xxx. 10) was the first of these; the digging of the well at Beer by the princes of the tribes, the second. Miriam's well at last found a home in a gulf or recess in the sea of Galilee, where at certain seasons its water flowed, and was resorted to for several purposes (Targums of Onkelos and Pseudo-Jon., Num. xxx. 11; xx. 18, and also the quotations in Lightfoot on John vi. 4,)—Smith, s. v.

2. (Sept. Vat. Baisip.) The Alex. entirely alters the passage—καὶ ἐγ关键是 μὲν ἀνθρώπῳ ἐν δῶμα καὶ ἐγ关键是 μὲν ἂν ἀνθρώπῳ "Papai; Vulg. in Benv.) A town in the tribe of Judah, to which Jotham fled for fear of Abimelech (Judg. ix. 21). Eusebius and Jerome (Onomast. s. v. Baisip, Bero) place Beer near eight Roman miles (about 12 English) from Eleutheropolis; perhaps the well near Deir Dabban. By many this place is identified with Beeroth (q. v.).

Beu’ra (Heb. Beera, בֵּית נֶגֶר, a Chaldaic form = the well; Sept. Beroi), the last son of Zophah, a descendant of Asher (1 Chron. vii. 37). B.C. long post 1612.

Be’er-thah (Heb. Beera, בֵּית נֶגֶר, l. q. Beera, the well; Sept. Beroi v. Beroi), the son of Daal, a prince (בֵּית נֶגֶר) of the tribe of Reuben, carried into captivity by the Assyrian Tiglath-Pileser (1 Chron. vi. 7). B.C. cir. 738.

Be’er-e’lim (Heb. Be’er E’lim, בֵּית עֵמֶל, well of heros; Sept. τοῦ φιλιπός τοῦ Αἰλίσσα; Vulg. puteus E’lim), a spot named in Is. xv. 8, as on the "border of Moab," apparently the south, Egilam being at the north end of the Dead Sea. The name points to the well dug by the chiefs of Israel on their approach to the promised land, close by the "border of Moab" (Num. xxxi. 16; comp. Deut. xiii. 13). It corresponds with the suggestion of Gesenius (Jes. p. 533). See Beer simply. Beer-Elim was probably chosen by the prophet out of other places on the boundary on account of the similarity between the sound of the name and that of הַעֵמֶל—the "howling,"
which was to reach even to that remote point (Ewald, Prop. p. 283).—Smith, s. v.

Be'eri (Heb. Beer'î, בֵּאֵרִי, font., according to Gesen.; אֶלֶפְה'רֵן, according to Forst.; Sept. Beirô in Gen., Beirô in Hos.), the name of two men.

1. The father of Judith, one of the wives of Esaü (Gen. xxvi, 34). B.C. ante 1693. See Esaü. Judith, daughter of Beerit, is the same person that is called in the genealogical table (Gen. xxxvi, 2) Abihalama, daughter of Anah, and consequently Beerit and Anah must be the same person. See Anah. Yet Beerit is spoken of as a Hittite, while Anah is called a Horite and also a Hivite. See Anah. It is agreed on all hands that the name Horite (הָרִית) signifies one who dwells in a hole or cave, a Troglodyte; and it seems in the highest degree probable that the inhabitants of Mount Seir were so designated because they inhabited the numerous caverns of that mountainous region. The name, therefore, does not designate them according to their race, but merely according to their mode of life, to whatever race they might belong. Of their race we know nothing, except, indeed, what the conjunction of these two names in reference to the same individual may teach us; and from this case we may fairly conclude that these Troglodytes had longed in part, at least, to the widely-extended Canaanitish tribe of the Hittites. On this supposition the difficulty vanishes, and each of the accounts gives us just the information we might expect. In the narrative, where the stress is laid on Esaü's wife being of the race of Canaan, her father is called a Hittite; while in the genealogy, where the stress is on Esaü's connection by marriage with the previous occupants of Mount Seir, he is most naturally and properly described under the more precise term Horite.—Smith, s. v. See Horte; Hivite; Hittite.

2. The father of the prophet Hosea (Hos. i, 1). B.C. ante 725.

Be'ēr-lahā'-roi (Heb. Beer' laha' ro', בֵּאֵר לָחָהָרֹי, signifying, according to the explanation in the text where it first occurs, well of [or, life of] vision [or, of the living and seeing God], i.e. survivorship after beholding the theophany; but, according to the natural derivation, well of the check-bone [rock] of vision; Sept. in Gen. xvi, 14, φαντασμόν οὐκ εἰσοδον τινὸς; in Gen. xxiv, 62, τὸ φαντασμὸν τῆς ὑπάρχουσας; Vulg. puteus evenista et evenista me), a well, or rather a living spring (A. V. "fountain," comp. ver. 7), between Beer-sheba and Beer-naamah, in the desert area of Shur," therefore in the "south country" (Gen. xxiv, 62), which seems to have been so named by Hagar because God saw her (הָרִית) there (Gen. xvi, 14). From this the etymology not being in agreement with the formation of the name (more legitimately, בֵּאֵר לָחָהָרֹי), it has been suggested (Gesenius, Thes. p. 176) that the origin of the name is Lehî (q. v.) (Judg. xv, 9, 19). the scene of Samson's adventure, which was not far from this neighborhood. By this well Isaac dwelt both before and after the death of his father (Gen. xxiv, 62; xxv, 11). In both these passages the name is given in the A. V. as "the well Lahai-roi." Mr. Rowland announces the discovery of the well Lahai-roi at Moqil or Molaohi, a station on the road to Beer-sheba, ten hours south of Rübêibeh, near which is a hole or cavern bearing the name of Beit Heger (Williams, Holy City, l. 465); but this requires confirmation. This well is possibly the same with that by which the life of Ishmael was preserved on a subsequent occasion (Gen. xxi, 19), but which, according to the Moslems, is the well Zem-zem at Mecca.—Smith.

Be'roth (Heb. Beer'óth, בֵּרֹת, wells; Sept. Βορώθ, Βορώζη, Βορώζης), one of the four cities of the Hivites who subdued Joshua into a treaty of peace with them, the other three being Gibeon, Chephirah, and Kirjath-jearim (Josh. ix, 17). Beeroth was with the rest of these towns allotted to Benjamin (Josh. xiii, 25), in whose possession it continued at the time of David, the murderers of Ishbosheth being named as belonging to it (2 Sam. iv, 2). From the notice in this place (ver. 5), it would appear that the original inhabitants had been forced from the town, and had taken refuge in Kirjath-jearim (Josh. xii, 41), perhaps near the Hittite city. Beerot is once more named with Chephirah and Kirjath-jearim in the list of those who returned from Babylon (Ezra ii, 25; Neh. vii, 29; 1 Esdr. v. 19). Besides Baanah and Rechab, the murderers of Ishbosheth, with their father Rimmon, we find Nahash and "the Berethites" (2 Sam. xxiii, 57), or "the Berethite" (1 Chron. xvi, 39), one of the "mighty men" of David's guard.—Smith, s. v. See also BEEROTH-BEN-JAANAN.

The name of Beerot (see Berot) is the plural of Beer, and it has therefore been taken by many for the same place. Eusebius and Jerome, however, both distinguish it from Beer (Oromasce, s. v. Bura), although there has been much misunderstanding of their language respecting it (see Roland, Palest. p. 618, 619). The former says that it could be seen in passing from Jerusalem to Nicopolis, at the seventh mile; a description that to this day is true of a place still bearing the corresponding name of el-Bireh, which, since Maundrell's time, has been located on this site near the locality named in the Bible (pp. 25).

According to Robinson (Researches, ii, 132), the traveller in that direction sees el-Bireh on his right after a little more than two hours from Jerusalem. Jerome, on the other hand, apparently misconceiving Eusebius as meaning that Beeroth was on the road from which he says it is visible, changes "Neopolis" to "Neapolis," which still leaves the distance and direction sufficiently exact. Bireh is mentioned under the name of Birz or Brocard (vii, 278), in whose time it was held by the Templars. By the Crusaders and the later ecclesiastics it was erroneously confounded with the ancient Michmash. Bireh is situated on the ridge, running from east to west, which bounds the northern prospect, as beche'd from Jerusalem and its vicinity, and may be seen from a great distance north and south. It is now a large village, with a population of 700 Moslems. The houses are low, and many of them have but one room. Many local tradition and various substructions evince the antiquity of the site; and there are remains of a fine old church of the time of the Crusades (Richter, Wallfahrten, p. 54). According to modern local tradition it was the place at which the parents of "the child Jesus" discovered that he was not among their "company" (Luke ii, 45-46); and it is a short distance of el-Bireh that the children of Israel, on this day the customary resting-place for caravans going northward, at the end of the first day's journey from Jerusalem (Stanley, Pict. p. 215; Lord Nugent, ii, 112).

Be'roth-be'ne-Ja'akan (Heb. Beroth' bene'-Yaanak', בּרֹת בְּנֵי יָאָנָא, wells of the sons of Jaakan; Sept. Βορώθων ἡμών τοῖς ζητημένοις, a place through which the Israelites twice passed in the desert, being their twenty-seventh and thirty-third station on the way from Egypt to Canaan (Num. xxxiii, 31, 32; Deut. x, 7). See EXOD. From here they compassed theDesert of Kadesh-barnea, thence to Zin, and presented the tract including the modern fountains in that region, called Ain el-Ghamr, Ain el-Weibeh, el-Hufeyli, el-Bweiridah, etc., lying within a short distance of each other. Jaakan (or Akan) was a descendant of Seir the Horite (Gen. xxxvi, 7, 8; 1 Chron. i, 42), and the territory designated by the name of...
BEEROTHITS

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BEER-SHEBA

children may therefore naturally be sought in this vicinity (see Brown's *Ordo Secularum*, p. 270). Dr. Robinson (Researches, ii, 588) inclines to identify this place with the one of the same name in the journeys of Eusebius and Jerome (Onomast. s. v.) that Beeroth Bene Jaakan was extant in their day ten Roman miles from Petra, on the top of the mountain—probably a conjectural tradition. Schwartz's conjecture of Wady and Jebel Arasf es-Nabak in the interior of the desert east of this place, under the name of Anaka (Palest. p. 219), is unworthy of farther notice.

Be'erotith (Heb. Be'erotith, ירבדות; Sept. δυσσυνίας κτ. Βορδοτίας), an inhabitant of Beznor (q. v.) of Benjamin (2 Sam. iv. 2; xxiii. 37).

Be'er-sheba (Heb. Beer-Sheba, בֵּית-שֶׁבֶת, בְּתקָ֣ב, well of meaking, or well of seven; Sept. in Gen. φίλαι τοῦ φριδαμίου τοῦ φρι-زان σ; in Josh. and later books, דבשא; Josephus, Ant. i, 12, 1, דבשא; which he immediately interprets by δομος φίλαι), the name of one of the oldest places in Palestine, and which formed the southern limit of the country. There are two accounts of the origin of the name. According to the first, the well was dug by Abraham, and the name given, because there with Moserael, on the road to Mamre, the king of his shecaltines, the arens "saw" (בֶּן) both of them (Gen. xxii. 18). But the compact was ratified by the setting apart of seven ewe lambs; and as the Hebrew word for "seven" is בֶּן, Beersheba, it is equally possible that this is the meaning of the name. The other narrative ascribes the origin of the name to an occurrence almost precisely similar, in which both Abimelech, the king of the Philistines, and Phichol, his chief captain, are again concerned, with the difference that the person on the Hebrew side of the transaction is Isaac instead of Abraham (Gen. xxvi. 81-83). Here there is no reference to the "seven" lambs, and we are left to infer the derivation of שבעה (בֶּן), Shabath, not "Shebah," as in the Auth. Vers.), from the mention of the "sawing" (בֶּן) in ver. 31. These two accounts, however, appear to be adjusted by the statement in ver. 18 that this was one of the wells originally dug by Abraham, to which Isaac, on reopening them, assigned the same name as a token of his father's. Beersheba appears to have been a favorite abode of both these patriarchs. After the digging of the well Abraham planted a "grove" (בֶּן, K'eshel) as a place for the worship of Jehovah, such as constituted the temples of those early times; and here he lived until the sacrifice of Isaac, and for a long time afterward (xxi. 33-xxii. 1, 19). This seems to imply the growth of the place into a considerable town. Here also Isaac was dwelling at the time of the transference of the birthright from Esau to Jacob (xxvi. 33; xxviii. 10), and from the patriarchal encampment round the wells of his grandfather Jacob set forth on the journey to Mesopotamia which changed the course of his whole life. Jacob does not appear to have revisited the place until he made it one of the stages of his statement to Egypt. He then halted there to offer sacrifice to "the God of his father," doubtless under the sacred grove of Abraham. From this time till the conquest of the country we only catch a momentary glimpse of Beersheba in the lists of the "cities" in the extreme south of the land (20) given to the tribe of Simeon (xxx. 2; 1 Chr. iv. 28). Samuel's sons were appointed deputy judges for the southernmost districts in Beersheba in the 1 Sam. vii. 2), its distance no doubt including its among the number of the "holy cities" (Sept., to which he himself went in circuit every year (vii. 16). By its position on the boundary and the trade routes, as most the southerly place of the country. Its position, as the place of arrival and departure for the caravans trading between Palestine and the countries lying in that direction, would naturally lead to the formation of a town round the wells of the patriarchy, and the great Egyptian trade began quite at once. increased its importance. Hitherto Jacob's census extended (2 Sam. xxiv. 7; 1 Chr. xxi. 2), and here Elias bade farewell to his confidential servant (וֹדַּ֣ע בֵּית-שֶׁבֶת) before taking his journey across the desert to Sinai (1 Kings xix. 3). From Dan to Beersheba (Judg. xx. 1, etc.), or from Beersheba to Dan (1 Chr. xxi. 2, 2; 2 Sam. xxiv. 2), saw the place of the Promised Land; just as from Gaba to Beersheba (2 Kings xxiii. 8), or from Beersheba to Mount Ephraim (2 Chr. xix. 4), was that for the southern kingdom after the disruption. After the return from the captivity the formula is narrowed still more, and becomes "from Beersheba to the Valley of Hinnom" (Neh. xi. 30). One of the wives of Haziah, king of Judah, Ziliah, mother of Josiah, was a native of Beersheba (2 Kings xii. 1; 2 Chr. xxiv. 1). From the incidental references of Amos, we find that, like Bethel and Gilgal, the place was, in the time of Uzziah, the seat of an idolatrous worship, apparently connected in some intimate manner with the northern kingdom (2 Kings xvi. 14). These references are so slight that nothing can be gathered from them, except that, in the latter of the two passages quoted above, we have perhaps preserved a form of words or an adjection used by the worshippers, "Live the way of Beersheba!" After this, with the mere mention of the Beersheba villages round the place, they were reinhabited after the captivity (Neh. xi. 30), the name dies entirely out of the Bible records. In the New Testament it is not once mentioned; nor is it referred to as then existing by any writer earlier than Eusebius and Jerome, in the fourth century, who describe it as a large village (Onomast. οἰκία πρώτης, παράδεισος, and the seat of a Roman garrison. The latter class, where (Quast. ad Gen. xvii. 20) calls it a "town" (οπιδιομ). In the centuries before and after the Moslem conquest it is mentioned among the episcopal cities of Palestine (Relland, Palest. p. 620), but none of its bishops are anywhere named. The site seems to have been almost forgotten (see Deir el-Hirigs, *Gesta Dei per Francos*, p. 1070) till the fourteenth century, when Sir John Maunideville, Rudolf de Suchem, and William de Baldensel recognised the name at a place which they passed on their route from Sinai to Hebron. It was then uninhabited, but some of the churches were still standing. From that time Dr. Robinson's first visit of Dr. Robinson the place remained unvisited and unknown, except for the slight notice obtained by Secten from the Arabe (Zach's *Mom. Corresp*. xvii. 143). Dr. Robinson gives a clear idea of the southernmost district of Palestine, in which is Beersheba, and with which the book of Genesis has connected so many interesting associations. Coming from the south, he emerged from the desert by a long and gradual ascent over swelling hills scantily covered with grass. The summit of this ascent afforded a view over a broad barren tract, bounded on the horizon by the mountains of Judah south of Hebron: "We now felt that the desert was really over, and the rocks and sand led us out upon an open unendling country; the shrubs ceased, or nearly so; green grass was seen along the lesser water-courses, and almost greensward; while the gentle hills, covered in ordinary seasons with grass and rich pasture, were now burnt over with drought. In three hours we ascended the little narrow valley, a wide water-course or bed of a torrent, running here W.S.W., upon whose northern side, close upon the bank, are two deep wells, still called Bir el-Saba, the ancient Beersheba. We had entered the borders of Palestine!" (Researches, i, 801). There are at present considerable springs on the spots of the ancient wells, and the valley is now all one. The former, apparently the only ones seen by Robinson, lie just a hundred yards apart, and are so placed as to be visible from a considerable distance (Bonar,
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Land of Prom. p. 1). The larger of the two, which lies to the east, is, according to the careful measurements of Dr. Robinson, 15½ feet diam., and at the time of his visit (Apr. 12) was 444 feet to the surface of the water; the mosaicry which encloses the well reaches downward for 24 feet. The smaller well is 10½ feet diam., and was 42 feet to the water. The curb-stones round the mouth of both wells are worn into deep grooves by the action of the ropes of so many centuries, and "look as if frilled or fluted all round." Round the larger well there are nine, and round the smaller five large stone troughs, some much worn and broken, others nearly entire, lying at a distance of 10 or 12 feet from the edge of the well. There were formerly ten of these troughs at the larger well. The circle around is carpeted with a sward of fine short grass, with crocuses and lilies (Bonar, p. 5, 6, 7). The water is excellent, the best, as Dr. Robinson emphatically records, which he had tasted since leaving Sinal. The five lesser wells, apparently the only ones seen by Van de Velde, are, according to his account and the casual notice of Bonar, in a group in the bed of the wady, not on its north bank, and at a great distance from the other two. No rains are at first visible; but, on examination, foundations of former dwellings are discovered, dispersed looses over the low hills, to the north of the wells, and in the hollows between. They seem to have been built chiefly of round stones, although some of the stones are squared and some hewn, suggesting the idea of a small straggling city. There are no trees or shrubs near the spot. The site of the wells is nearly midway between the southern end of the Dead Sea and the Mediterrenean at Raphae, or twenty-seven miles south-east from Gaza, and about the same distance south west by west from Hebron (20 Roman miles in the Onomast.; comp. Josephus, Ant. viii, 13, 7). Its present Arabic name, Bir ez-Sela, means "well of the seven," which some take to be the explanation of the name of Ez-Zeila, in allusion to the seven ewe-lambs which Abraham gave to Abimelech in token of the oath between them. There is no ground for rendering it by "seven wells," as some have done.—Smith, s. v.; Kitt, s. v. See SEBAH.

BEETSHERAH (Heb. Beetsheerah, בְּשֶׁהֶר, prob. house of Astarte; Sept. Ἠ βουταπι ν ῶ. r. Buthaba; Vulg. Bosra), one of the two Levitical cities allotted to the sons of Gershom, out of the tribe of Manasseh beyond Jordan (Num. xxxiv. 26; Josh. xvi. 57). In the past (Chron. vi, 71) it appears to be identical with Ashtaroth (q. v.). In fact, the name is merely a contracted form of Beth-Ashtaroth, the "temple of Ashtaroth" (Genesis, xxv. 196; comp. 175).—Smith, s. v.

BEETLE (בֵיתֵל charbol, q. d. "leaper") occurs only in Lev. xi. 22, where it is mentioned as one of four flying creeping things, that go upon all four, which have legs above their feet to leap upon the earth, which the Israelites were permitted to eat. The other three are the locust, the bald locust, and the grasshopper, respectively rendered by the Sept. βυσσόνα, μέντη, and χρις, while they translate charbol by φαρμάκων (q. d. "serpent-fighter"), which Suidas explains as being a wingless locust (ἄνθρωπος, μη ἵππος περικεί). Pliny (x. 29) and Aristotle (Hist. Anim. ix. 0) mention locusts that swing about in the air. This is the true definition of the beetle. No species of scarabaeus was ever used as food by the Jews, or perhaps any other nation. Nor does any known species answer to the generic description given in the preceding verse: "This ye may eat of every winged creeper which goeth upon four (Beets); etc., which hath two wings at the hind legs, to leap with them upon the earth." (comp. Niebuhr, Descrip. d. Arabie, Copenhagen, 1778, p. 83. Hence it is plain that the charbol is some winged creeper, which has at least four feet, which leaps with its two hind jointed legs, and which we might expect, from the permission, to find actually used as food. This description agrees exactly with the locust-tribe of insects, which are well known to have been eaten by the common people in the East from the earliest times to the present day. This conclusion is also favored by the derivation of the word, which signifies to gallop like the English grasshopper and French sauterelle. Although no key is given, the locust answers the above description of Pliny and Aristotle, and indeed, the existence of any such species is denied by Cuvier (Grand- saque's ed. of Pliny, Par. 1828, p. 451, note), yet a sort of insecnum locust is found in the genus Truxalis (scourge or cruel), inhabiting Africa and China, and comprehending many species, which hunts and preys upon insects. It is also called the Truxalis nauticus, or long-nosed. May not, then, this winged, leaping, insectivorous locust, and its various species, be "the charbol, after its kind," and the φαρμάκων of the Septuagint? or might the name have arisen from the similarity of χρις and χορός, which is striking, between Scarabaeus nauticus and the ichneumon; just as the locust generally is, at this time, called canalete by the Italians, on account of its resemblance in shape to the horse? We know that the ancients indulged in tracing the many resemblances of the several parts of locusts to those of other animals (Pomart, lier, pt. ii, lib. iv. 5, p. 476). It may be observed that it is no objection to the former and more probable supposition, that a creature which lives upon other insects should be allowed as food to the Jews, contrary to the general principle of the Mosaic law in regard to birds and quadrupeds, this having been unquestionably the case with regard to many species of fishes coming within the regulation of having "fins and scales," and known to exist in Palestine at the present time—as the perch, carp, barbel, etc. (Kitto's Physical History of Palestine, article Fishes). The fact that the charbol is never made the means of the divine chastisement (for which no locust preying upon insects could scarcely be used), concurs with this speculations. —Kitto; Smith. See LOCUST.

The beetle, however, was very common in Egypt, and is the species called by Linneaus Blatta Ephesiacus, thought by many to be mentioned in Exod. viii, 21, etc., under the name םב תב, "arab," where the A. V. renders it "swarms of flies." See FLY. Beetles are, by naturalists, styled coleopterous insects, from their horny upper wings, or "shard;" the species are exceedingly numerous, differing greatly in size and color, and being found in almost every country. The order of Coleoptera is divided into many families, of which the scarabaeidae and blatere, or common beetles and cock-chaffers, are known to every one. These creatures, like many others in the insect world, deposit their eggs in the ground, where they are hatched, and the appearance of their progeny rising from the earth is by some writers supposed to have suggested to the Egyptian priesthood the doctrine of the resurrection of the dead. Certain it is that beetles were very common in Egypt, and one of them, thence styled by naturalists Scarabaeus scarab, was an object of worship; and this fact gives strength to the conjecture that this creature is meant in Exod. viii, as the sacred character of the object would naturally render its employment as a plague doubtfully terrible. Besides its being worshipped as a divinity, stones cut in the form of the beetle served as talismans among the Egyptians.
The under surface was filled with figures cut in intaglio of solar, lunar, and astral symbols and characters. They were held, according to Pliny, to inspire the soldier with courage, and to protect his person in the day of battle, and also to defend children from the malignt influence of the evil eye. There is little reason to doubt that the Hebrews learned the use of these things in Egypt, but they were prohibited by the Mosanic law. The Gnostics, among other Egyptian superstitions, adopted this notion regarding the beetle, and gems of gnostic origin are extant in this form, especially symbolical of Isis (q. v.).

_Beeve_ (בֵּכֶז, bakan), horned animals, Lev. xxii. 19, 21; Num. xxx. 28, 30, 33, 38, 44; elsewhere rendered "ox," "bullock," "herd," etc.; in Arabic, _ab_ _bakan_, cattle, herds, applicable to all Ruminantia, the camels alone excepted; but more particularly to the Bovidae and the genera of the larger antelopes. See Ox; Bull; Deer; Goat; Antelope, etc.

_Begg_ (בֵּכֶז, bakan), so rendered Psal. xxxvii. 25, elsewhere "seek," etc.; בֵּכֶז, skēz, Psal. cxix. 10; Prov. xx, 4; elsewhere "ask," etc.; _inquiri_, Luke xvi. 8; _specinere_, Mark x, 46; Luke xviii. 35; John ix. 8); _Beggar_ (בֵּכֶז, bakan), 1 Sam. ii. 8; παναγωγή, Luke xvi, 20, 22; Gal. iv. 9; both terms elsewhere "poor," etc.). The laws of Moses furnish abundant evidence that great inequality of condition existed in his time among the Hebrews, for recommendations to the rich to be liberal to their poorer brethren are frequently met with (Exod. xxiii. 11; Deut. xv. 11), but no mention is made of persons who lived as mendicants. The poor were allowed to glean in the fields and to gather whatever the land produced in the year in which it was not tilled (Lev. xix. 10; xxv. 5, 6; Deut. xxiv. 19). They were also invited to feasts (Deut. xii. 12; xiv, 29; xxxvi. 12). The Hebrew could not be an absolute pauper, his land was inalienable, except for a certain term, when it reverted to him or his posterity. And if this resource was insufficient, he could pledge the services of himself or his family for a valuable sum. Those who were indigent through bodily infirmity were usually taken care of by their kin. See Poor. In the song of Hannah (1 Sam. ii. 8), however, beggars are spoken of, and such a fate is predicted to the posterity of the wicked, while it shall never befall the seed of the righteous, in the Psalms (xxxvii. 35; cix. 10); so that the practice was probably then not uncommon. In the New Testament, also, we read of beggars that were blind, diseased, and maimed, who lay at the doors of the rich, by the waysides, and also before the gate of the Temple (Mark x. 46; Luke xvi. 20, 21; Acts iii. 2). But we have no reason to suppose that there existed in the time of Christ that class of persons called vagrant beggars, who present their supplications for alms from door to door, and who are found at the present day in the East, although less frequently than in the countries of Europe. That the custom of seeking alms by sounding a trumpet or horn, which prevails among a class of Mohammedan monastics, called kalender or kurnedal, prevailed also in the time of Christ, has been by some inferred from the peculiar construction of the original in Matt. vi. 2. There is one thing characteristic of those Orientals who follow the vocation of mendicants which is worthy of being mentioned; they do not appeal to the pity or to the almsgiving spirit, but to the justice of their benefactors (Job xxii. 7; xxxi. 16; Prov. iii. 27, 28). Roberts, in his _Oriental Illustrations_, p. 564, says on Luke xvi, 8 ("I cannot dig; to beg I am ashamed.") "How often are we reminded of this passage by beggars when we tell them to work. They can scarcely believe their ears; and the religious mendicants, who swarm in every part of the East, look upon you with the most sovereign contempt when you give them such advice. 'I work! why, I never have done such a thing; I am not able.'" See Alms.

_Beghards_ or _Beggars_, a religious association in the Roman Church, which formed itself, in the 13th century, in the Netherlands, Germany, and France, after the example of the Beguines (q. v.), whom they closely imitated in their mode of life and the arrangement of their establishments. They supported themselves mostly by weaving, but became neither so numerous nor so popular as the Beguines. More generally than the Beguines they associated with the heretical Fraticelli (q. v.), and the "Brethren and Sisters of the Free Spirit." They were suppressed by the council of Vienna in 1311. Most of them joined the third orders of St. Francis and St. Dominic, but yet retained for a long time their name and mode of life. For a time they found a protector in the Emperor Louis, but new decrees were issued against them by Charles IV (1867) and Pope Urban V (1869). In 1467 they became, by taking the usual solemn vows, a monastic association, which gradually united with several congregations of the Franciscan order. Their last convents and the name itself were abolished by Pope Innocent X in 1650.

The name _Beghards_ was commonly given in the 13th and 14th centuries (just as "Pietist" and "Methodist" were afterward used) to persons who opposed or revolted from the worldly tendencies of the Roman Church. The Waldenses, Wickliffites, and Lollards, in France and England, were so named. See Neander, _Ch. Hist. iv._ 303; Mosheim, _De Beghardo et Bega._ (Lips. 1730); Mosheim, _Ch. Hist. cent. xiii. pt. ii., ch. ii, § 40. Other treatises on these orders have been written by Beier (Jen. 1710), Bruhns (Lub. 1719), Götze (ib. 1719), Ithoust (Antw. 1628). See Beguines; Beeve.

_Begging_ (בֵּכֶז, "in the beginning," literally at the head, Gen. i, 1; Sept. and New Test. _iv depyq_), besides its ordinary import, was with the Hebrews an idiomatic form of expression for eternity, q. d. _originally_. In this sense it is employed alike by Moses and (in its Greek form) by the evangelist John (i, 1). See Creation.

Our Lord is also emphatically styled the _Beginning_
BEGUARDS (Apy)c both by Paul and John (Col. i. 18; Rev. i. 8; iii. 14), and it is worthy of remark that the Greek philosophers expressed the First Cause of all things by the same word. See Loos.

Beguards. See BEGUARDS.

Béguin, Lambert, a French heretic, lived toward the close of the 12th century. Man, he said, is able to attain to the highest degree of perfection, and may then accord to his body all he wants. He also denied the adoration of the consecrated wafer. He is also said to have preached against the corrupt life of the clergy. See BÉGUARDS and BÉGUENEAU.-Hoefler, Biographie Générale, v. 157.

Béguinage (Béguinarum domus), the residence of a society of BÉGUINAE (q. v.).

Béguine, a female association in the Roman Church. The origin of both the name and the association is doubtful. A Belgian writer in the beginning of the 13th century attributes it from a priest of Liege, Lambert Béguin. Later some beguines traced their origin to St. Begga, daughter of Pipin of Landen, though without historical grounds. Other writers have derived the name from beggen, to beg, though the Beguines have never been mendicants. A document found in the 17th century at Villedon gives the establishment of a beguinage at 1056, and seems to overthrow the hypothesis of priest Lambert being their founder; but more thorough investigations have proved it to be spurious. The pretended higher age of some German beguines rests on their being confounded with similar institutions. The Beguines, whose number at the beginning of the thirteenth century amounted to about 1500, spread rapidly over the Netherlands, France, and Germany. There were often as many as 2000 sisters in their beguinages (beguiniae, beguinerie), occupying in couples a small separate house. A hospital and church form the central points of the beguinage. The Beguines support themselves, and also furnish the chest of the community, and the support of the priests, the officers, and the hospitals, by their own industry. The president of a beguinage is called magistras, and is assisted by curators or tutors, usually mendicant friars. The vows are simple, viz., chastity and obedience to the statutes; and any beguine can be freed by leaving the community, after which she is at liberty to marry. As to dress, each beguinage chooses its particular color, brown, gray, or blue, with a white veil over the head. Black has become their general color, and to their former habits is added the shade of an inverted shell, with a long black tassel. The association made itself useful by receiving wretched females, by nursing the sick, and by educating poor children. In Germany they were therefore called aelbi-womes. Like all the monastic orders, their community was invaded by great disorders, and the synod of Fritzlar in 1244 forbade to receive any sister before her fortieth year of age. Many were also drawn into the heresies of the Fraticelli, and the whole community had to atone for it by continued persecution. Clement V, on the council of Vienna, in 1311, decreed by two bulls the suppression of the Beguines and Beghards infected with heresy; but John XXII explained these bulls as referring merely to the heretical Beghards and Beguines, and interfered in favor of the orthodox Beguines in Germany (1318) and Italy (1826). The Reformation put an end to nearly all the beguinages in Germany and Switzerland; but all the larger towns of Belgium except Brussels have still beguinages, the largest of which is that at Mechelen, which is now called Counting about 700 inmates.-Moscheim, De Beguarden et Beguinismus (Lipsia, 1790); Hallmann, Geschichte des Ursprunges der Belgischen Beguinen (Berlin, 1843). See BEGUARDS.

Béhead (אָרָפָק, apapk), applied to an animal, to break the neck, Deut. xxv. 6; like παλαίμων, Rev. xx. 4; but properly פְּלַשְ׀נִי, פְּלַשְׁנָאָלִים, to take off the head, 2 Sam. iv. 7; Matt. xiv. 10; Mark vi. 16, 27; Luke ix. 9), a method of taking away life, known and practised among the Egyptians (Gen. xi. 15) and Persians (Herod. ii. 74 sq.), and was also employed by the Jews as a mode of punishment, and, therefore, must have been known to the Hebrews, and there occur indubitable instances of it in the time of the early Hebrew kings (2 Sam. iv. 12; xx. 21, 22; 2 Kings iv. 5–8). It appears, in the later periods of the Jewish history, that Herod and his descendants, in a number of instances, ordered decapitation (Matt. xiv. 6–12; Acts xii. 2). The apostle Paul is said to have been martyred by beheading, as it was not lawful to put a Roman citizen to death by scourging or crucifixion. See PUNISHMENT.

Behemoth. See Böhémich.

Béheun (Heb. bekemoth, בְּהֵמוֹת, Job xl, 15; Sept. Sinopia; in Coptic, according to Jablonski, Pehemout) is regarded as the plural of בְּהֵמוֹת, behemah (usually rendered "beast" or "cattle"); but commentators are by no means agreed as to its true meaning. Among those who adopt the plural are Drusius, Grotius, Schultens, Michaei, etc., while among the advocates of the singular are Beza, Blume, S. Raphael, and Pusey. The word is used in Job (xl. 15; ver. 17; xxvii. 20), (3:8) It seems certain that an ambigulous animal is meant from the contrast between ver. 15, 20, 21, 22, and ver. 23, 24, in which the argument seems to be, "Though he feedeth upon grass," etc., like other animals, yet he liveth and delighteth in the waters, and nates are set for him there as for fishes by his great strength he placeth through. (4.) The mention of his tail in ver. 17 does not agree with the elephant, nor can any, as some have thought, signify the trunk of that animal; and (5.), though בְּהֵמוֹת may be the plural "majestatis" of בְּהֵמוֹת, beast, yet it is probably an Egyptian word signifying ecusor, put into a Semitic form, and used as a singular.

The following is a conclusion of the translation given in Job (xl, 15–24) describing the animal in question:

Lo, now, Behemoth that I have made [alike] with thee! Grass like the [meat] cattle will be eat. Lo! now, his strength [is] in his bones, Even his force [in] his sinews of his body. He can curvus his tail [only] like a cedar; The tendons of his haunches must be interlaced: His bones are as tubes of copper, His frame like a welding of iron. He is the master-piece of God: He is the one that supplieth his sword [i. e. tines]. For produce will [the] mountains bear for him; Even though [all] the animals of the field may roar Behind [his] horns will [the] wild oxen [there]. In the covert of [the] reedy marsh; Lions shall entice him his shade, Oxes of [the] brook shall enucleate him.
Behistun or Bisitun (Lat. Bagistanae; Persian, Baghistan, Place of Gardens), a ruined town of the Persian province of Irak-Ajemi, 21 miles east of Kirmaneshah, lat. 34° 18' N., long. 47° 30' E. Behistun is chiefly celebrated for a remarkable mountain, which on one side rises almost perpendicularly to the height of 1700 feet, and which was in ancient times sacred to Jupiter or to Ormuzd. According to Diodorus, Sirmias, on her march from Babylon to Ecbatana, in Media Magna, encamped near this rock, and, having cut away and polished the lower part of it, had her own likeness and those of a hundred of her guards engraved on it. She further, according to the same historian, caused the following inscription in Assyrian letters to be cut in the rock: "Semiramas having piled up one upon the other the trappings of the beasts of burden which accompanied her, ascended by these means from the plain to the top of the rock." No trace of these inscriptions is now to be found, and Sir Henry Rawlinson accounts for their absence by the supposition that they were destroyed by Khusrav Parvis when he was preparing to form this long scarped surface the back wall of his palace. Diodorus also mentions that Alexander the Great, on his way to Ecbatana from Susa, visited Behistun. But the rock is especially interesting for its cuneiform inscriptions (q. v.), which within recent years have been successfully deciphered by Sir H. Rawlinson. The principal inscription of Behistun, executed by the command of Darius, is on the north extremity of the rock, at an elevation of 300 feet from the ground, where it could not have been engraved without the aid of scaffolding, and can now only be reached by the adventurous antiquary at considerable risk to his life. The labor of polishing the face of the rock, so as to fit it to receive the inscriptions, must have been very great. In places where the stone was defective, pieces were fitted in and fastened with molten lead with such extreme nicety that only a careful scrutiny can detect the artifice. "But the real wonder of the work," says Sir H. Rawlinson, "consists in the inscriptions. For extent, for beauty of execution, for uniformity and correctness, they are perhaps unequalled in the world. After the engraving of the rock had been accomplished, a coating of silicious varnish had been laid on, to give a surrounding seas and deserts, it conveys a more sublime conception than if limited to the crocodile, an animal familiar to every Egyptian, and well known even in Palestine."—Kitt, s. v. See Hippopotamus.

But in some respects this description is more applicable to the elephant, while in others it is equally so to both animals. Hence the term behemoth, taken intensively (for in some places it is admitted to designate cattle in general), may be assumed to be a poetical personification of the great Pachydermata, or even Herbivora, wherein the idea of hippopotamus is predominant. This view accounts for the ascription to it of characters not truly applicable to one species; for instance, the tail is likened to a cedar (provided 22; really denotes the tail, which the context makes very doubtful; see Zedekiel, Iter. z. Bibl. Zool.), which is only admissible in the case of the elephant; again, "the mountains bring him forth food;" "be trusted that he can draw up Jordan," a river which elephants alone could reach: "his nose pierceth through shares," certainly more indicative of that animal's proboscis, with its extraordinary delicacy of scent and touch, ever cautiously applied, than of the obtuse perceptions of the river-horse. Finally, the elephant is far more dangerous as an enemy than the hippopotamus, which numerous pictorial sculptures on the monuments of Egypt represent as fearlessly spurred by a single hunter standing on his float of log and reeds. Yet, although the elephant is scarcely less fond of water, the description referring to manners, such as lying under the shade of willows, among reeds, in fens, etc., is more directly characteristic of the hippopotamus. The book of Job appears, from many internal indications, to have been written in Asia, and is full of knowledge, although that knowledge is not expressed according to the precise technicalities of modern science; it offers pictures in magnificent outline, without condescending to minute and labored details. Considered in this light, the expression in Psa. 1, 10, "For every beast of the forest is mine, and the cattle (behemoth) upon a thousand hills," acquires a grandeur and force far surpassing those furnished by the mere idea of cattle of various kinds. If, then, we take this plural noun in the sense here briefly indicated, we may, in like manner, consider the Leviathan (q. v.) its counterpart, a similarly generalized term, with the idea of crocodile most prominent; and as this name indicates a twisting animal, and, as appears from various texts, evidently includes the great pythons, cetea and sharks of the

Rock Inscriptions at Behistun (Chambers' Cyclop., 2. 1).
clearness of outline to each individual letter, and to protect the surface against the action of the elements. This varnish is of infinitely greater hardness than the limestone rock beneath it." Washed down in some places by the rain of twenty-three centuries, it lies in consistent flakes like thin layers of lava on the footledge; in other places the time has honey-colored the rock; now and then it adheres to the larger flakes, still showing with sufficient distinctness the forms of the characters. The inscriptions—which are in the three forms of cuneiform writing, Persian, Babylonian, and Median—set forth the hereditary right of Darius to the throne of Persia, tracing his genealogy, through eighty-five generations, from the Achemenian dynasty. They then enumerate the provinces of his empire, and recount his triumphs over the various rebels who rose against him during the first four years of his reign. The monarch himself is represented on the tablet with a bow in hand, and his foot upon the prostrate figure of a man, while nine rebels, chained together by the neck, stand humbly before him; behind him are two of his own warriors, and above him, another figure [see cut].

The Persian inscriptions which Sir H. Rawlinson has translated are contained in the five main columns numbered in cut 1, 2, 3, 4, 5. The first column contains 10 paragraphs, and 95 lines. Each paragraph after the first, which commences, "I am Darius the Great King," begins with, "Says Darius the King." The second column has the same number of lines in 16 paragraphs; the third, 92 lines and 14 paragraphs; the fourth has also 92 lines and 18 paragraphs; and the fifth, which appears to be a supplementary column, 55 lines. A transcription, in Roman characters, of the Persian part, with a translation in English, is given in Rawlinson's Herodotus, ii, 490 sq.

The second, fourth, and fifth columns are much injured. Sir H. Rawlinson fixes the epoch of the sculpture at 515 B.C. See Jour. of Asian Society, vol. 4; Norris, Behistun Inscription.

Behmen. See Boehme.

Belrut. See Berytus.

Be'kah (בכנה, b'ka, cft, i.e. e. part), a Jewish weight of early use (Exod. xxxviii, 26), being half a shekel (q.v.), the unit of value (Gen. xxiv, 22, "half-shekel"). See METhOLOGY. Every Israelite paid one be'akah (about one cent) yearly for the support and repairs of the Temple (Exod. xxx. 13). See DIdachema.

Belakim. See Mulberry.

Becker, Baltazar. See Becker.

Bechorah. See Misnika.

Bel (Heb. id. באל, contracted from ב אל, the Aramaic form of ב אל; Sept. Βαϊλ and Βαλος) is the name under which the national god of the Babylonians is cursorily mentioned in Isa. xlv. 1, 1; Jer. I. 2, 2; li. 44. The only passages in the (apocryphal) Bible which contain any further notice of this deity are Bar. vi, 46, and the addition to the book of Daniel, in the Sept., xxiv. 1, sq., where we read of meat and drink being daily offered to him, according to a usage occurring in classical idolatry, and termed LECTISTERNIA (Jer. ii. 47 47). But a particular account of the pyramidal temple of Bel, at Babylon, is given by Herodotus, i. 181-183. See BABEL. It is there also stated that the sacrifices of this god consisted of adult cattle (ποίόντα), of their young, when suckling (which last class were the only victims offered up on the golden altar), and of incense. The custom of providing him with Lectisternia may be inferred from the table placed before the statue, but it is not expressly mentioned. Diodorus (ii. 2) gives a similar account of this temple; but adds that there were large golden statues of Zeus, Hera, and Rhea on its summit, with a table, common to them all, before them. Gesenius, in order to support his own theory, endeavors to show that this statue of Zeus must have been that of Jupiter, while that of Rhea represented the sun. Hitzig, however, in his note to Isa. xviii. 8, more justly observes that Hera is the female counterpart to Zeus-Bel, that he is called so solely because it was the name of the chief Greek goddess, and that she and Bel are the moon and sun. He refers for confirmation to Berosus (p. 50, ed. Richter), who states that the wife of Bel was called Omores, which means moon; and to Ammian. Marcell. xxiii. 5, for a statement that the moon was, in later times, zealously worshipped in Mesopotamia. The classical writers generally call this Babylonian deity by their names, Zeus and Jupiter (Herod. and Diod. i. c.; Plin. Hist. Nat. vi. 30), by which they assuredly did not mean the planet of that name, but merely the chief god of their religious system. Cicero, in his De Nat. Deor. iii. 16), recognizes Hercules in the Belus of India, which is a loose term for Babylonia. This favors the identity of Bel and Melkart. See Baal. The following engraving, taken from a Babylonian cylinder, represents, according to Munter, the sun-god and one of his priests. The triangle on the top of one of the pillars, the star with eight rays, and the half moon, are all significant symbols. See CUNEIFORM INSCRIPTIONS.

Ancient Worship of Bel.

Bel AND THE DRAGON, HISTORY OF, an apocryphal and uncannonal book of Scripture. See ApOCrYPHA. It was always rejected by the Jewish Church, and is extant neither in the Hebrew nor the Christian language. Jerome gives it no better title than that of "the fable" of Bel and the Dragon; nor has it obtained more credit with posterity, except with the divines of the Council of Trent, who determined that it should form part of the canonical Scriptures. The design of this fiction was to render idolatry ridiculous, and to exalt the true God; but the author has destroyed the illusion of his fiction by transporting to Babylon the worship of animals, which was never practised in that country. This book forms the fourteenth chapter of Daniel in the Latin Vulgate; in the Greek it was called the prophesy of Hebrew; the son of Zeus, of the tribe of Levi; but this is evidently erroneous, for that prophet lived before the time of Nebuchadnezzar, and the events pretended to have taken place in this fable are assigned to the time of Cyrus. There are two Greek texts of this fragment; that of the Septuagint, and that found in Theodotion's Greek version of Daniel. The former is the most ancient, and has been translated into Syriac. The Latin and Arabic versions, together with another Syriac translation, have been made from the text of Theodotion.—Davidson, in Horne's Introd. new ed. i, 639. See Daniel (APOCRYPHAL ADDITIONS TO).

Be'la (Heb. id. בֵּל, a thing swallowed), the name of one place and three men.

1. (Sept. Belœk.) A small city on the shore of the Dead Sea, not far from Sodom, afterward called Zoar, to which Lot retreated from the destruction of the cities of the plain, it being the only one of the five that was spared at his intercession (Gen. xix. 20, 30). It lay at the southern extremity of the Dead Sea, on the frontier of Moab and Palestine (Jerome on Isa. xxv.), and on the route to Egypt, the connection in which it is found (Isa. xx. 6; Jer. xl. iii. 54; Gen. xiii. 10). We first read of Bela in Gen. xiv. 2, 8, where it is
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gamed with Sodom, Gomorrah, Admah, and Zeboim, as forming a confederacy under their respective kings, in the vale of Siddim, to resist the supremacy of the King of Shinar and his associates. It is singular that the King of Bela is the only one of the five whose name is not given, and this suggests the probability of Bela having been his own name, as well as the name of his city, which may have been so called from him. The tradition of the Jews was that it was called Bela from having been repeatedly insulted by earthquakes; and in the passage Jer. xiv., 34, "From Zoar even unto Horon, they are more at ease, and the heifer of three years old," and Isa. xxv, 5, they absurdly fancied an allusion to its destruction by three earthquakes (Jerome, Quast. Heb. in Gen. xiv.). There is nothing improbable in itself in the supposed allusion to the swallowing up of the city by an earthquake, which $\exists 2\exists$ exactly expresses (Num. xvi, 30); but the repeated occurrence of $\exists 2\exists$ and words compounded with it, as names of men, rather favors the notion of the city having been called Bela from the name of its founder. This is rendered yet more probable by Bela being the name of an Edomitic king in Gen. xxxvi, 32. For further information, see De Saulcy's Narratives, i. 457-481, and Stanley's Palestine, p. 285.-Smith, s. v. See ZOAB.

2. (Sept. Bela, Bala.) The eldest son of Benjamin, according to Gen. xvi, 21 (where the name is Anglicized "Belah"); Num. xxvi, 38; 1 Chron. vii, 6; viii, 1, and head of the family of the Belaites. B.C. post 1566. The houses of his family, according to 1 Chron. vii, 8-4, were Addar, Gera, Abihud (read Akkub, Abihu), Naamah, Ahoah, Shupham, and Huram. The exploit of Ehud, the son of Gera, who shared the peculiarity of so many of his Benjamite brethren in being left-handed (Judg. xxi, 16), in slaying Eglon, the king of Moab, and delivering Israel from the Moabite yoke, is related at length, Judg. xlii, 14-30. It is perhaps worth noticing that as we have Husham by the side of Bela among the kings of Edom, Gen. xxxvi, 34, so also by the side of Bela, son of Benjamin, we have the Benjamite family of Hushim (1 Chron. vii, 12), sprung apparently from a foreign woman of that name, whom a Benjamite took to wife in the land of Moab (1 Chr. v, 8-11). See BECHEM.

3. (Sept. Bakor.) A king of Edom before the institution of royalty among the Israelites. He was a son of Beor, and his native city was Diblahab (Gen. xxxvi, 32, 33; 1 Chron. i, 43). B.C. perhaps cir. 1618. Bernard Hyde, following some Jewish commentators (Simon, Onomast. p. 142, note), identifies this Bela with Edom, the son of Beor; but the evidence from the name does not seem to prove more than identity of family and race. There is scarcely any thing to guide us as to the age of Beor, or Bosor, the founder of the house from which Bela and Balaam sprung. As regards the name of Bela's royal or native city Dinhabah, which Furst and Gesenius render "the place of Diblah," it may possibly be a form of דבַּל, the Chaldee for gol, after the analogy of the frequent Chaldee resolution of the dageash forte into nun. There are several names of places and persons in Idumea which point to gold as found there—such as Dizahah, Deut. i, 1, "place of gold;" Mezahah, "waters of gold;" or "gold-streams." Gen. xxxvi, 32.

Compare Debria, the ancient name of the Tiber, famous for its yellow waters; or the derivation for Diblahab to be true, its Chaldee form would not be difficult to account for, and would supply an additional evidence of the early conquests of the Chaldees in the direction of Idumea. The name of Bela's ancestral Beor is of a decidedly Chaldee or Aramean form, and may be connected with Pethor, Babel, and Pethor, of the Hebrews; and we are expressly told that Balaam, the son of Beor, dwelt in Pethor, which is by the river of the land of the children of his people, i.e. the Euphrates; and he himself describes his home as being in Aram (Num. xxiii, 5; xxiii, 7). Saul again, who reigned over Edom after Samlah, came from Rehoboth by the river Euphrates (Gen. xxxvi, 57). We read in Job's time of the Chaldeans making incursions into the land of Uz, and carrying away Gershom, Job i., 17. In the time of Abraham we have the King of Shinar apparently extending his empire so as to make the kings on the borders of the Dead Sea his tributaries, and with his confederates extending his conquests into the very country which was afterward the land of Edom. Putting all this together, we may conclude with some confidence that Bela, the son of Beor, who reigned over Edom, was a Chaldean by birth, and reigned in Edom by conquest. He may have been contemporary with Moses and Balaam. Hadad, of which name there were two kings (Gen. xxxvi, 38, 39), is probably another instance of an Aramean king of Edom, as we find the name Ben-hadad as that of the kings of Syria or Aram in later history (1 Kings xx). Compare also the name of Hadad-ezer, king of Zobah, in the neighborhood of the Euphrates (2 Sam. viii, 5, 3, etc.).—Smith, s. v.

See EDOM; CHALDEAN.

4. A son of Azaz, a Reubenite (Gen. ch. v, 8). B.C. post 1618. It is remarkable that his country too was "in Aroer, even unto Nebo and Baal-meon; and eastward he inhabited unto the entering in of the wilderness from the river Euphrates" (Gen. ch. v, 9, 9). Bela'ah, a less correct mode of Anglicizing (Gen. ch. vi, 21) the name of Bela (q. v.), the son of Benjamin.

Belaites (Heb. with the art., beh-balah, בֵּרָלָה; Sept. τὰ Βηλαῖα), the patriarchal of the descendents of Bela (q. v.), the son of Benjamin (Num. xxxvi, 38).

Belcher, Joseph, D.D., a distinguished Baptist minister, was born at Birmingham, England, in 1794, settled in the United States, and died July 10th, 1859. Among his numerous works are: The Clergy of America:—The Baptist Psalmist of the United States:—Religious Denominations of the United States:—George Whitefield, a Biograpy. He also edited The complete Works of Andrew Fuller, and the Works of Robert Hall, and was engaged in several other literary labors.

Bel'enus (ΒελÎνου), one of the Samaritans who wrote hostile letters to the Persian king concerning the returned Jews (1 Esdr. ii, 16); evidently the Busham (q. v.) of the genuine text (Ezra iv, 7).

Belgic Confession (Confessio Belgica), a confession of faith framed by Guido de Bres, of Durbant, and others, about A.D. 1561 in French, and based on Calvinistic principles. It was translated into the vernacular in 1568, and received as a symbolical book by the synod of Antwerp in 1566, of Dort in 1571, 1576, 1579, 1581, and 1619; and is recogised by that of the Hague in 1651. The copy recognised by the synod of Dort at Middelburg in 1641 is an abridgment of the original by Fustus Husted, which was afterwards the base of the Synod of Dort. Both have the same number of articles, and differ only in form, not in spirit. The shorter form is given by Augusti, Corpus Librorum Symbolicorum. (Elberf. 1627, 8vo); the longer in NIEMEYER, Coll. Confessionum (Leips. 1840, 8vo). See Confessions.

Belgium, a minor state of Europe, situated between France, Holland, and Prussia. See Europe. 1. Church History. Christianity is said to have been introduced into Belgium as early as A.D. 42, through Eucharius, one of the seventy disciples; but Maternus (died 130) is generally honored as the apostle of Belgium, through the whole extent of which he planted Christian churches. During the Crusades the Belgian nobility distinguished themselves by their zeal (see Godfrey of Bouillon). In the thirteenth, fourteenth,
and fifteenth centuries, Belgium was the chief seat of the reformatory movements within the Roman Catholic Church, and produced several religious communities, whose discipline and life formed, by their more Biblical and spiritual character, a favorable contrast to the gross superstitions of the majority of monastic institutions. To these belonged the Beghards and Beguines, the Lollards, and especially the Fraters Communis Vite (Brothers of the Common Life). The Reformation of the sixteenth century was opposed by the University of Louvain, and later also by Erasmus, but found many adherents among the people; and its first martyrs, John Esch and Henry Vos, who were burned at Brussels July 1, 1523, were Belgians. The Inquisition introduced by Philip I was unable to crush out the Reformation, and led to the revolution of the seven northern provinces. See Holland. In the southern provinces the predominance of the Roman Church was secured by Alexander of Parma, and fortified by the Jesuits. Jansenism (q. v.) arose in Belgium, but did not long survive as a distinct organization, the first condemning decree of the pope. The edict of toleration (Oct. 18, 1781), by which Joseph II restrained the spiritual authority of the pope, declared marriage a civil contract, and suppressed all monastic societies, merging them into one "Fraternity of Charity," met with a violent opposition. The states were against him and refused to pay taxes, and the emperor had to make important concessions. The union of Belgium with Holland after the overthrow of the Napoleonic rule greatly dissatisfied the Roman Catholic party, which united with the Liberal opposition for the overthrow of the Dutch rule and the establishment of an independent kingdom of Belgium (1830). The new Constitution, a compromise between the two parties, gave to the Roman Catholic party the greatest
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Independence of the state and a liberal support, but compelled it, on the other hand, to consent to the establishment of an unlimited liberty of religion. The subsequent history of Belgium is a strife of these parties especially with regard to the support which the state is to give both in ecclesiastical and political nature (education, charitable institutions, etc.). The "Catholic" party is numerically stronger than in any other European Parliament. Among its distinguished men belong De Merode, Count de Téthe, Decamps, Malou, Dedeker. It split, however, itself into two parties, one of the constitutional, the other the ultraconservative, wished to overthrow the compromise with the Liberals and put an end to religious toleration, while the other, the Constitutional, declared themselves for a faithful adherence to the Constitution. This latter view is by far the most prevailing.

11. Ecclesiastical Statistics.—The total population of Belgium was, at December 31, 1894, 4,026,106. In 1846 the non-Catholic population was stated as 10,822 (of a total population of 4,387,196), among whom were 6678 Protestants, Lutherans, and Reformed, 790 Anglicans, 1336 Jews, 1019 prosperous, and 600 of no religious persuasion. Since, the number of Protestants has increased slightly than the Roman Catholics, and a number of Protestant congregations have been formed, consisting entirely of converts from the Roman Catholic Church (one in Brussels alone counts more than one thousand converts). Helfferich (see below, the literature on Belgium) estimated the Protestant population in 1848 at about 25,000, which statement may have been a little too high, though there can be no doubt that the Protestant population at present amounts to over 20,000 souls. There are two different nationalities in Belgium, the Flemish (German) and Walloon (French). The Roman Catholic Church has her strong-hold among the former. Of the many fond, Louvain, and Ghent are Catholic, established and controlled entirely by the bishops; one, Brussels, is Liberal and anti-Catholic; two, Ghent and Liege, are state universities, in which, therefore, professors of both parties are to be found. There is one archbishop at Mechlin, and five bishops (Bruge, Namur, Tournay, Liege, and Ghent). There are six larger and six smaller seminaries for the training of the clergy. The approbations made for all religious denominations acknowledged by the state amounted in 1859 to 4,051,942 frs. 75 cts. The religious orders are very numerous, and many of them, especially the Jesuits, very rich. The Jesuits at Brussels continue the same secular work as they used to do by the order, the Acta Sanctorum (q. v.). The religious orders conduct a large number of boarding-schools, and the primary instruction is almost everywhere in their hands (in particular, in the hands of the Brothers of the Christian Schools). The number of the members of the religious associations was, in 1856, 14,583, viz., 2523 men and 12,980 women, and it is rapidly increasing. The leading periodicals of the Roman Catholics are, Revue Catholique de Louvain; Prièes historiques et littéraires, a semi-monthly, published by the Jesuits in Brussels; the Journal historique et littéraire, a monthly, published at Liege by Kersten. The most influential among the many political organs of the Catholic party is the Journal de Bruxelles.

The largest body of Protestants is the Protestant Union, which is recognised and supported by the state, and in 1854 embraced fourteen congregations, two of which (Mary Hoorbecke, near Ghent, and Dour, in Heneghem) have been since the time of the union. The number of preachers in 1890 was sixteen. The annual synod consists of all the preachers and two or three lay delegates of every congregation. The Evangelical Society (Sociedé Evangelique Belge), which formed itself in Brussels in 1835, after the model of the evangelical societies of Paris and Geneva, has established a considerable number of congregations, which increases annually. It had, in 1864, 20 churches and stations, 18 pastors and evangelists, 12 schools attended by 675 children, and a membership of from 6000 to 7000. The Episcopate of England has four congregations, the Lutherans one, at Brussels, in which city there are also two independent religious associations. The Bible Society had distributed (up to 1890) about two hundred thousand copies of the Bible.

III. Literature.—Dufau, La Belg. Chrétienne (Lieg, 1847, incomplete, reaching as far as the time of the Carlvignians); Helfferich, Belgien in politischer, kirchlicher, pädagogischer u. artistischer Beziehung (Hornheim, 1848); Horn, Stadt-Gen. Briefe des Kardin. von Walewski an den Kurfürsten, 1839); Schem, Ecc. Year-book for 1859, p. 130, 197.

Boelland stands often, in the Auth. Vers. (after the Vulg.), as a proper name for the Heb. word בֶּן-יִשָּׂרָאֵל (Benja'al, Sept. usually translates בֹּלֶל, בֹּלֶל), in accordance with 2 Cor. vi, 15. This is particularly the case where it is connected with the expressions בּּוֹלֶל, man of, or בּּוֹלֶל, son of; in other instances it is translated by "wicked," or some equivalent term (Deut. xix, 9; 2 Sam. xii, 8; 13; Prov. vi, 12; xvi, 27; xii, 26; Nah. ii, 11, 15). There can be no question, however, that is to be regarded as a proper name in the O. T.; its meaning is worthless, and hence rootlessness, lawlessness. Its etymology is uncertain: the first part, בּּוֹלֶל, means "without;" the second part has been variously connected with בּּוֹלֶל, yoke, in the Vulg. (Judg. xix, 22), in the sense of "unbridled, rebellious," with בּּוֹלֶל, to ascend, as = without ascent, that is, of the lowest condition; and lastly with בּּוֹלֶל, to be useful, as = without usefulness, that is, good for nothing (Genesius, Thesaur. p. 200). The latter appears to be the most probable, not only in regard to sense, but also as explaining the unusual fusion of the two words, the " at the end of the one and at the beginning of the other leading to a change, originally in the pronunciation, and afterward in the writing. The expression son or men of Belial must be understood as meaning simply a worthless, lawless fellow (Sept. παραδόχος). It occurs frequently in this sense in the historical books (Judg. xix, 22; xx, 13; 1 Sam. i, 16; li, 12; x, 27; xxv, 17, 20; xxx, 22; 2 Sam. xvi, 7; xx, xx, 1 Kings xix, 10) and only once in the prophetic books (Deut. xiii, 18). The adj. בּּוֹלֶל is occasionally omitted, as in 2 Sam. xxiii, 6, and Job xxxiv, 18, where בּּוֹלֶל, stands by itself, as a term of reproach. The later Hebrews used יִשָּׂרָאֵל and וּזוֹלִית in a similar manner (Matt. v, 22); the latter is perhaps the most analogous; in 1 Sam. xxv, 25, Nabul (בּּוֹלֶל) is described as a man of Belial, as though the terms were equivalent.

In the N. T. the term appears (in the best MSS.) in the form Believan, and not Belial, as given in the Auth. Vers. (So in the Tynd. and P. Patr. p. 589, 587, 619, etc.) The change of λ into ρ was common; we have an instance even in Biblical Hebrew, Mattathath (Job xxxviii, 82) for mazzathath (2 Kings xxiii, 5); in Chaldee we meet with מָשָׂא for מָשָׂא, and various other instances; the same change occurred in the Doric dialect (φιλόκοοι for φιλότητοι), with which the Alexandrine writers were most familiar. The term, as used in 2 Cor. vi, 15, is generally understood as an appellative of Satan, as the personification of all that was bad; Bengel (Gnomon, in loc.) explains it of Antichrist, as more strictly the opposite of Christ. By some it is here explained as referring to a demon (Castell, Leg, s. v., Beliar), or Satan himself (comp. Ephes. ii, 2); but in the O. T. the word has this meaning (Michaelis, Suppl., p. 1129; Smith, v. Belia).

Belief, in its general acceptance, denotes a persuasion or an assent of the mind to the truth of any proposition. "In this sense belief does not relate to any
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particular kind of means or arguments, but may be produced by any means whatever: thus we are said to believe our senses, to believe our reason, to believe a witness. Belief, in a more restricted sense, denotes that kind of assent which is grounded only on the authority or testimony of some person. In this sense belief stands opposed to knowledge and science. We do not say that we believe snow to be white, but that we know it is white.

In the original structure of our mental constitution, a foundation is laid for an inclination of the mind towards truth. We set out in our intellectual career with believing, and that, too, on the strongest of all evidence, so far as we are concerned—the evidence of consciousness. Dr. Reid, in his Inquiry into the Human Mind, seems to think that we have been endowed with two original principles—a principle of veracity and a principle of credibility—both of which he regards as original instants. The first of these is a propensity to speak and to use the signs of language, so as to convey our real sentiments.

"When I reflect upon my actions most attentively," says Dr. Reid, "I am not conscious that, in speaking truth, I am influenced on ordinary occasions by any principle higher than a belief. I oral only that there is always in the door of my lips, and goes forth spontaneously if not held back. It requires neither good nor bad intention to bring it forth, but only that I be artless and undesigning. There may, indeed, be temptations to falsehood which would be too strong for a principle of veracity, unless supported by the principles of honor and virtue; but where there is no such temptation, we speak truth by instinct. That there is such an original tendency both to speak the truth and to believe, we readily admit; and it is the possession of such a principle which fits us for appreciating evidence and feeling the force of argument.

If by the word instinct we mean the original principle of our nature, we are not disposed to object to the use of the expression by Dr. Reid in speaking of our tendency to believe; but there seems to be no necessity for the assertion of two original principles, the one leading us to speak, and the other to believe the truth. It is enough, surely, that we set out at first with a tendency to believe dogmatically and firmly, and are thus far unacquainted with doubt or error.

If such be the original framework of our constitution, truth will ever, while we retain our nature, be our native element, and therefore always more familiar to us than falsehood. May not there be temptations to forget this characteristic element of nature, and to press the boundary of truth; but in doing so we are violating the original law of our mental structure, and the moment that the unnatural pressure is removed, the mind will return to its former tendency to speak truth honestly. Thus formed, we are prepared to believe, in the first instance, every thing indiscriminately; but when reluctantly compelled to admit the existence of falsehood, we do not, because we cannot, part with the original tendency to believe. Hesitation and doubt are introduced, not so, however, as to destroy our nature; but, still retaining our partiality for the truth, we are of which he speaks, a situation which is the best fitted for balancing probabilities, and weighing the evidence for and against any statement which is presented to us. We still incline decidedly toward the truth, and yet we are aware of the existence of falsehood, and to some extent, therefore, guarded against it. There is no necessity, however, for an original principle of credibility in addition to that of veracity. It is sufficient that truth is the rule, falsehood the exception; and if the inclination predominate in favor of the rule, we require no more than a simple knowledge that there are exceptions. Thus it is that man has been provided by his Creator with a standard by which he may judge of the truth and reality of things. And while, therefore, we define belief to be the agreement or disagreement of objects and qualities with this state of things, it must be borne in mind that the primary laws of consciousness, the ultimate conditions of thought, are the means according to which this agreement or disagreement is ascertained. The mind is concentrated in the constitution of man, and if he fails to judge rightly in reference to any statement, the error is to be found, not in the standard, but in a perverse misapplication of the standard. And herein lies the difference in the opinions of men. They are each of them provided with an unerring standard of what they are concerned. They do not, because they cannot, disbelieve the primary laws of thought or self-consciousness; but in the application of these they commence a system of error, and therefore of doubt, leading at length to disbelief. The original belief is certain, because the standard is certain on which it is grounded; and could all other facts and events be brought back to the same standard, the judgment, as to their truth or falsehood, would, so far as we are concerned, be unerring. Now the great design for which, in every case of doubt or dispute, evidence and arguments of every kind are adduced, is that the appeal may be made to that which is the highest, the purest, the most certain of all earthly tribunals—the reason, not of an individual man, but of humanity. This is the common platform on which men of all characters, of all sects, of all opinions, may meet in cordial agreement. The principles by which we are governed are not the same as those by which the conditions in which they assert their position in the world as rational and intelligent creatures. Without such common principles all evidence would be powerless, all argument unavailing. Without an original standard of truth in his own breast, this world would have become a state of universal skepticism; nay, rather, for such a state of things is impossible, there would have been no ground for either belief or doubt, affirmation or denial" (Gardner, Cyclopaedia).

On the relation of the will to belief we cite the following from Hopkins (Lovelace Lectures, 1844).

"It is true within certain limitations, and under certain conditions, and with respect to certain kinds of truth, that we are not voluntary in our belief; but then these conditions and limitations are such as entirely to sever from this truth any consequence that we are not perfectly ready to admit. We admit that belief is in no case directly dependent on the will; it is entirely independent of it; but he must be exceedingly blind to the truth of what passes around him, who should affirm that the will has no influence. The influence of the will here is analogous to its influence in many other cases. It is as great as it is over the objects which we see. It does not depend upon the will of any man, if he turns his eyes in a particular direction, whether he shall see a tree there. If the tree be there he must see it, and is compelled to believe in its existence; but it was entirely within his power not to turn his eyes in that direction, and thus to remain unconvinced, on the highest of all evidence, of the existence of the tree, and of mathematical truth. Beauty is presented to the eye by his will directly that man has any control over his thoughts. It is not by willing a thought into the mind that he can call it there, and yet we all know, through attention and habits of association, the subjects of our thoughts are to a great extent directed by the will. It is not only so in respect to belief; and he who denies this, destroys the value of the influence of party spirit, and prejudice, and interest on the mind. So great is this influence, however, that a keen observer of human nature, and one who will not be suspected of leaning unduly to the doctrine I now advocate, has supposed it to extend even to our belief in mathematics. Men," says Hobbes, "bear their decisions from custom to reason, and from reason to custom, as it serves their turn, receding from custom when their
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interest requires it, and setting themselves against reason as oft as reason is against them, which is the cause that the doctrine of right and wrong is perpetually disputed about, and that the three angles of a triangle should be equal to two angles of a square, that doctrine should have been, if not disputed yet by the burning of all books of geometry, suppressed, as far as he whom it concerned was able." "This," says Hallam, from whose work I make the quotation, "does not exclude the probability of mankind in retaining the evidence of truth when it thwarts the interests or passions of any particular sect or community." Let a man who hears the forty-seventh proposition of Euclid announced for the first time trace the steps of the demonstration, and he must believe it to be true; but let him know that as soon as he does perceive the evidence of that proposition, so as to believe it on that ground, he shall lose his right eye, and he will never trace the evidence, or come to that belief which results from the force of the only proper evidence. You may tell him it is true, but he will reply that he does not know—he does not see it to be so. So far then, from the experience of belief, which is necessitated on condition of a certain amount of evidence perceived by the mind, an excuse for any who do not receive the evidence of the Christian religion, it is in this very law that I find the ground of their condemnation. Certainly, if God has provided evidence as convincing as that for the forty-seventh proposition of Euclid, that all men have to do is to examine it with candor, then they must be without excuse if they do not believe. This, I suppose, God has done. He asks no one to believe except on the ground of evidence, and such evidence as ought to command assent. Let a man examine this evidence with entire candor, laying aside all regard for consequences or results, simply according to the laws of evidence, and then, if he is not convinced, I believe God will so far forth acquit him in the great day of judgment. But if God has given man such evidence that a fair, and full, and perfectly candid examination is all that is necessary to all men, and belief that he do not believe, it will be in this very law that we shall find the ground of their condemnation. The difficulty will not lie in their mental constitution as related to evidence, nor in the want of evidence, but in that moral condition, that state of the heart, or the will, which prevented a proper examination. "There seems," says Butler, "no possible reason to be given why we may not be in a state of moral probation with regard to the exercise of our understanding upon the subject of religion, as we are with regard to our behavior in common affairs. The former is a thing as much within our power and choice as the latter." On the relations of Belief to Faith, see Faith.

BELIEVERS. In the early Church this term (μυροφόροι, fideles) was applied strictly to the believing or baptized laity, in contradistinction to the clergy or the catechumens. They had many titles, honors, and privileges, which raised them above the catechumens. They were called "the illuminates," "the initiated," "the perfect," "the favorites of heaven." They alone could partake of the Lord's Supper; the catechumens being previously dismissed; they joined in all the prayers of the Church; they alone used the Lord's Prayer, for the catechumens were not allowed to say "Our Father;" and they were auditors of all discourses made in the church.—Bingham, Orig. Eccles. bk. 1, ch. 8 and 4.

Belknap, Jeremy, D.D., was born at Boston, June 4, 1744, and graduated at Harvard in 1769. In 1767 he was ordained pastor of the Congregational Church at Dover, N.H., where he labored for over 20 years. In 1797 he became pastor at Boston, where he died, June 30, 1798. He was the father of one of the founders of the Massachusetts Historical Society, and devoted much of his time to the promotion of its objects. Among his writings are the History of New Hampshire (1784-1792, 8 vols.); American Biography (1794-1798, 2 vols.); and a number of political and religious tracts, besides occasional sermons.—Allen, Bibl. Dict. s. v.

Bell (παύσας, păsás), something struck; Sept. παύσας; Vulg. tinumtulium; Exod. xxvii, 38, 84; xxxix, 25, 26; also ἑως ἕως, metallis; linking; Sept. θεὸς, Zech. ii, 20.

The first bells known in history are those small golden bells which were attached to the lower part of the blue robe (the robe of the ephod) which formed part of the dress of the high-priest in his sacerdotal ministrations (Exod. xxvii, 84, 84; comp. Exod. xxi, 11). They were there placed alternately with the pomegranate-shaped knobs, one of these being between every two of the bells. The number of these bells is not mentioned in Scripture; but tradition states that there were sixty-six (Clem. Alex. Stromata, p. 568), or, according to the Jews, seventy-two (Jarchi, in loc.) We need seek any other reason for this rather singular use of bells than that which is assigned: "His sound is heard before he goeth; and the place prepareth before the Lord, and when he cometh out, that he die not" (Exod. xxviii, 35); by which we may understand that the sound of the bells manifested that he was properly arrayed in the robes of ceremony which he was required to wear when he entered the presence-chamber of the Great King. It is said that no minster can enter the presence of an earthly potentate abruptly and unannounced, so he (whom no human being could introduce) was to have his entrance harbingered by the sound of the bells he wore. This sound, heard outside, also notified to the people the time in which he was engaged in his sacred ministrations, and during which they remained in prayer (1 Kings x, 1). No doubt they answered the same purpose as the bells used by the Brahmins in the Hindoo ceremonies, and by the Roman Catholics during the celebration of mass (comp. Luke i, 21). To this day bells are frequently attached, for the sake of their pleasant sound, to the headdresses of the Egyptian women. The Egyptians also used anklets of bells which they hung from their ankles and let ring in the breeze. The Egyptians and Carthaginians wear strings of them round their feet (Lane, Mod. Egypt, ii, 370), and at Koojmar Munuo Park saw a dance "in which many performers assisted, all of whom were provided with little bells fastened to their legs and arms."

"BELLS OF THE HORSES" are mentioned in Zech. xiv, 20, and may have been such as were attached to the bridles or foreheads, or to belts around the necks of horses trained for war, that they might thereby be accustomed to noise and tumult, and not by their alarm expose the riders to danger in actual warfare. Hence a person who had not been tried or trained up to any thing was by the Greeks called δεδομένος, "one not used to the noise of a bell," by a metaphor taken from horses. The mules employed in the funeral pomp of Alexander had at each jaw a golden bell. It does not appear, however, that this was a use of horse-bells with which the Jews were familiar. The Hebr. word is almost the same as בַּשָּׁם הָאָמֵר, meta'ta'yi'm, "a pair of cymbals;" and as they are supposed to be inscribed with the words "Holiness unto the Lord," it is more probable that they are not bells, but "concentric or cut pieces of metal which were sometimes fastened to horses for the sake of ornament" (Jahn, Bibl. Arch. § 96). Indeed, they were probably the same as the בַּשָּׁם הָאָמֵר, sakaromin, "ornaments;" Sept. μυροφόροι (Isa. iii, 18; Judg. viii, 21), tanula of gold, silver, or brass used as ornaments, and hung by the Arabians
round the necks of their camels, as we still see them in England on the harness of horses. They were not only ornamental, but useful, as their tinkling tended to enliven the animals; and in the case of some, to serve the purpose of our modern sheep-bells. The laden animals, being without riders, have bells hung from their necks, that they may be kept together in traversing by night the open plains and deserts, by paths and roads unconfined by fences and boundaries, that they may be cheered by the sound of the bells, and that, if any horse strays, its place may be known by the sound of its bell, while the general sound from the caravan enables the traveller who has strayed or lingered to find and regain his party, even in the night (Rosenmuller, Morgeln, iv, 441). That the same motto, Holiness to the Lord, which was upon the mitre of the high-priest, should, in the happy days foretold by the prophets, be engraved even upon the bells of the horses, manifestly signifies that all things, from the highest to the lowest, should in those days be sanctified to God (Hackett's Illustra. of Script. p. 77). - Kitto. See BRITNE.

It is remarkable that there is no appearance of bells of any kind on the Egyptian monuments. Quite a number of bronze bells, with iron tongues, were discovered, however, among the Assyrian ruins in a cal-}

Ancient Assyrian Bells.

which it appears that small portable bells were in use in the Church in very ancient times, and that the large church-bells were not introduced until a later period.

Certain it is, however, that there were bells in the church of St. Stephen, at Sens, in 610, the ringing of which frightened away the besieging army of King Clothaire II, which knew not what they were. Yet Bede, in his Ecclesiastical History (lib. iv. c. 28), about 670, says, "auld latto subito in ære notum campamine somnum quo ad orationes excelsi sollevat." A form of speaking which would imply that there were at that period in general use; and Stavelry refers to Speelman's Concil. tom. i., fol. 62, 64, where it is stated that Odou- cenus, bishop, or archbishop, of Llandaff, about A.D. 650, took down the bells and crosses of his church as part of a sentence of excommunication. Insulphus relates how Turketul, abbot of Croyland, who died about 679, gave one notable great bell to the abbey-church, which he called Guthiac, and afterward abbot Egelric gave six more, named Bartholomew, Bettleum, Terketul, Tatgew, Pegai, and Bega; and he adds, "Non erat tunc tanta consonantia campanarum in tota Anglia." (See Maitland, Dark Ages, p. 261.) Proofs ex- ist that bells were common in France in the seventh and eighth centuries. During the reign of Charlemagne they became common in France and Germany. Bells were first hung in towers separate from the church (campanili); later, the tower was joined to the church. In Italy, Greece, the Ionian Isles, and Sweden, the towers are yet usually separate. As early as the eighth century bells were dedicated with religious ceremonies very similar to those used in baptism. They were sprinkled with holy water; exorcism was spoken over them, to free them from the power of evil spirits; a name was given them (as early as the tenth century); a blessing was pronounced; and they were anointed. Later, their ringing was supposed to drive away evil spirits, pestilence, and thunder-storms. Being thus made objects of religious faith and affection, they were ornamented in the highest style of the sculptor's art with scenes from the Bible and other religious subjects. The largest bells are: the one at Moscow, 496 inches in length, and 24 tons 65 pounds, 66,000 lbs.; at Vienna, 40,000 lbs.; at Paris, 38,000 lbs.; at Westminster Abbey, 37,000 lbs. The usual composition of bells is four parts of copper and one of tin. The proportions are sometimes varied, and bismuth and zinc added. Legends of large parts of silver in certain bells, as at Rouen, have been found by chemical analysis to be fabulous. Strength of tone in bells de- pends upon the weight of metal, depth of tone upon the shape. By varying these chimes are produced. (See Thiers, Des Cloches [Paris]; Harzen, Die Glocken- geschichten [Weimar, 1845]; Otto, Glockenkunde [Leipzig, 1837]; Chrysander, Historische Nachrichten von Kirchenglocken.)

The Blessing of Bells in the Roman Church is a most extraordinary piece of superstition. They are said to be consecrated to God, that he may bestow upon them the power, not of striking the ear only, but also of touching the heart. When a bell is to be blessed, it is hung up in a place where there is room to walk round it. Beforehand, a holy-water pot, another for salt, napkins, a vessel of oil, incense, myrrh, cotton, a basin and ewer, and a crumb of bread, are prepared. There is then a procession from the vestry, and the officiating priest, having seated himself near the bell, instructs the people in the holiness of the act to perform, and then sings the Missere. Next, he blesses some salt and water, and offers a prayer that the bell may acquire the virtue of guarding Christians
from the stratagem of Satan, of breaking the force of tempests, and raising devotion in the heart, etc. He then mixes salt and water, and, crossing the bells thrice, in the name of the Father, the Son, and the Holy Ghost, pronounces over each, “God be with you.” This being done, he dips the supergillum, or sprinkler, in the holy water, and with it washes each bell; during the operation he sings a versal. After that, a versal is sung. The versal consists of a vessel, containing what they call oil for the inferm, is opened by the deacon, into which the officiating priest dips the thumb of his right hand, and applies it to the middle of the bell, signing it with the sign of the cross. The twenty-eighth psalm being then sung, the versal is poured on the bell, during which time, which the priest honors the bell with a sort of baptism, consecrating it in the name of the Trinity, and naming some particular saint, who stands godfather to the bell, and from that time it bears his name. It is then perfumed with incense and myrrh, which, in a prayer used on the occasion, is called the dew of the Holy Ghost. For the full forms, see Migne, Liturgie Catholique, p. 863; Boissonnet, Dict. des Ceremonies, i, 886. The practice of consecrating and baptizing bells is a modern invention. Baronius refers the origin to the time of John XIII, A.D. 956, who consecrated the great bell of the Lateran Church, and gave it the name of John. This practice, however, is said to have prevailed at an earlier period; for in the capitularies of Charles the Great it is censured and prohibited. The rituals of the Romanists tell us that the consecration of bells is designed to represent that of pastors; that the ablation, followed by anunction, expresses the sanctification acquired by baptism; the seven crosses show that pastors should exceed the rest of Christians in the graces of the Holy Ghost; and that the smoke of the perfume rises in the bell, and fills it, as a pastor, adorned with the fulness of God’s spirit, receives the perfume of the vows and prayers of the faithful.

The tolling of bells at funerals is an old practice. It was a superstitious notion that evil spirits were hovering round to make a prey of departing souls, and that the tolling of bells struck them with terror. In the Council of Cologne it is said, “Let bells be blessed, as the trumpets of the church militant, by which the people are assembled to hear the word of God, the clergy to announce his mercy by day, and his truth in their nocturnal vigils; that by their sound the faithful may be invited to prayers, and that the spirit of devotion in them may be increased.” The fathers have also maintained that demons, affrighted by the sound of bells calling Christians to prayer, would either be scattered, or, whenever they entered the faithful would be secure; that the destruction of lightnings and whirlwinds would be averted, and the spirits of the storm destroyed. Durand says, in his Rationale of the Roman Church, “that for expiring persons bells must be tolled, that people may put up their prayers. This must be done twice for a woman and thrice for a man; for an ecclesiastic as many times as he had orders; and at the conclusion a peal of all the bells must be given, to distinguish the quality of the persons for whom the people are to offer up their prayers.” The uses of bells, according to the Romish idea, are summed up in the following distich, often inscribed on bells:

"Lauda Domum verum; pideben voces; congrue claram; Defuncto deo; postremo fugio; festa suggesto honoro.”

“I praise the true God; I call the people; I assemble the clergy; I lament the dead; I drive away infection; I honor the festivals.” The following are the names of kinds, and offices of bells used in churches and “religious habitations.” 1. Special bells, little bells hung in the refectory, near the abbot’s seat, which he rang to signify the end of the repast. It was also used to procure silence when there was too much noise. 2. Cymbalum, used in the cloister. 3. Nola, in the choir. 4. Campano, in the Campanile (q.v.); perhaps used when there was only one church-bell. 5. Simula, in the church-tower. The Campana sancta, vulgarly called in the country the “Sanse-bell,” was rung when the priest said the Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Matthew Paris says that it was forbidden to ring the bells during a period of mourning; and the Church of Rome retains to this day a mark of notation for omitting the bells to sound during the period from Good Friday to Easter Day. For an amusing paper on “Bells,” see Southey’s Doctor, vol. i. — Bergier, s. v. “Cloche”; Bingham, Orig. Eccles. bk. viii, ch. vii, § 18; Martine, De Ant. Eccles. Rituali, t. ii; Landon, Eccles. Dictionary, s. v. “Bells”; Coho- risman, Antiquities, vol. iii, ch. xiii, § 9; Quarterly Re- view (London), Oct. 1854, art. ii. Bell, Andrew, D.D., inventor of what is called the Lancasterian School System, was born at St. Andrew’s, 1752, and educated at the University there. Taking orders in the Church of England, he was appointed chaplain at Fort St. George, and minister of St. Mary’s church at Madras. Here he commenced instructing gratuitously the orphan children of the military assign- ment, and made the first attempt at the system of mu- tual instruction. On his return to England he published in London, in 1797, An Experiment made at the Male Asylum at Madras, suggesting a System by which a School or Family may teach itself under the superintendence of the Master, etc. The practice was carried on, however, but little attention until, in the following year, Joseph Lancaster opened a school in Southwark for poor children, supported by subscription, and conducted upon this system. It was so successful that similar schools were established elsewhere. The education of the poor being undertaken on so large a scale by a secta- rian, the subscribers being also in the main dissenters from the Church of England, caused some alarm in the leading members of that church. Bell was opposed to Lancaster, and in 1807 was employed to establish schools where the Church doctrine would be taught, and to prepare books for them. Funds were provided, and the rivalry, by stimulating both parties to exertion, resulted in nothing but good; though the par- ticular feature, that of mutual instruction with the help of a master only, has been found to require very material modifications. Dr. Bell, as a reward for his labors, was made a prebendary of Westminster. He died at Cheltenham, January 28, 1832, leaving one of the most important of all English educational works — English Cyclopedia.

Bell, William, D.D., an English divine, was born about 1731, and was educated at Magdalen College, Cambridge. He became prebendary of St. Paul’s, and throughout a long life was noted for his piety, learning, and benevolence. In 1810 he founded eight new scholarships at Cambridge for the benefit of sons of poor clergymen. He died at Westminster in 1816. His writings include An Inquiry into the divine Mission of John the Baptist and of Christ (Lond. 1761, 8vo; 3d ed. 1810); Defence of Revelation (1756, 8vo); Authori- taty, Nature, and Design of the Lord’s Supper (1780, 8vo); Sermons on various Subjects (Lond. 1817, 2 vols. 8vo). —Darling, Cyclopedia Bibliographica, i, 293; Allibone, Dictionary of Authors, i, 161.

Bell, Book, and Candle. In the Romish Church the ceremony of excommunication was formerly attended with great solemnity. Lamps or candles were extinguished by being thrown on the ground, with an impression that those against whom the excom- munication was pronounced might be extinguished by the judgment of God. The summons to attend this cere- mony was accompanied by ringing of a bell, which, accompanying it were pronounced out of a book by the priest. Hence the phrase of “cursing by bell, book, and candle.” The following account, from the articles of the General Great Curse, found at Canterbury A.D. 1662, as it is set down by Thomas Becon, in the Reliques of Rome, is taken from Eadie, s. v. This was
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solemnly thundered out ones in every quarter—that is, as the old Doocots sing, "The Father of all the Holy Saints," the coming of our Lord Jesus Christ: 'The first Sunday of Lenten: The Sunday in the Feste of the Trynyte: and Sunday within the Utas (Octaves) of the Blessed Virgyn our Lady St. Mary.' At which Action the Prelate stands in the Pulpit in his Aube, the Cross being lifted up before him, and the Candles lighted, and then he reads it, and begins thus, 'By Authority God, Fader, Son, and Holy-Ghost, and the glorious Mother and Mayden, our Lady St. Mary, and the Blessed Apostles Peter, and Paul, and all Apostles, Martyrs, Confessors, Vyrgyne, and the hallowes of God; All thos bym assured that purchases Writts, or Let- ters to be sent to Rome, to giveth to the Bishop of Rome, by the Law of Holy Church of Causes that longeth skilfully to Christen Court, the which should not be demed by none other Law: And all that maliciously bereaven Holy Church of her right, or maken Holy Church lay fe, that is, hallowed and Blessed. And also all thos that for malyce or withate of Priæon, Vicare, or Priest, or of any other, or for wrongfull covetise of himselfe with-holden rightfull Tythys, and Offerings, Rents, or Mortu- aries from her own Parish Chirch, and by way of covetise fals lyche taking to God the worse, and to himselye the better, or else torn him into another use, then hem oweth. For all Chrysten Man and Women leest to be subject to the Pryes without the Ordinance of Man, but both in the old Law, and also in the new Law, for to pay truley to God and holy Church the Tyth part of all manner of encrease that they winnen truley by the Grace of God, both with her travell, and also with her craftes whatsoever they be truly gotten.' And then concludes all with the Curse it self, thus, 'And now by Authoritie aforesaid we De-nounce all thos assured that are so fouen guyltie, and all thos that maintaine hem in her Sins or gyven hem hereto either help or counsell, see they be depart-ed free God, and all holl Chirch: and that they have noe part of the Passyon of our Lord Jesu Crist, ne no part of the Prayers among Christen Folk: But that they be assured of God, and of the Chirch, fro the sole of her Foot to the crown of her hes, sleeping and waking, sitting and standing, and in all her Words, and in all her Werks: but if they have noe Grace of God to amend hem here in this world, then shall they in the next by dition, paye for every sin that they have committed, withouthen End: Fiat: Fiat. Doe to the Boke: Quench the Candles: Ring the Bell: Amen, Amen.' And then the Book is clappe together, the Candles blown out, and the Bells rung, with a most dreadful noise made by the Congregation present, bewailing the assured persons concerned in that Black Doom pro- nounced against them.'

Bellamy, Joseph, D.D., an eminent New Eng- land divine, was born at New Chehshire, Conn., 1719, and graduated at Yale College 1736. He began to preach at 18, and in 1740 was ordained pastor of the church in Bethlehelm, Conn. In the great revival which soon after spread over New England, he was of widely useful. He died March 6, 1790. His later years were spent (in addition to his pastoral labors) in teaching theology to students, who resorted to him in numbers. He was accustomed to give his pupils a set of questions, and also lists of books on the subjects of the questions; they were afterward made topics of ex- amination on the part of the teacher, and of essays or sermons by the pupil. Many of the most prominent divines of New England in the last generation were Bellamy's students. He was less successful as a writer than as a teacher, though some of his books are still published. His Thesaurum theologiam (Boston, 1750) went through many editions in this country and in Great Britain. He also published Them, Paulinus, and Aspasia, or Letters and Dialogue upon the Nature of Love to God, etc. (1750); an Essay on the Nature and Glory of the Gospel of Jesus Christ, etc. (1762); The Half-covy Covenant (1769); and a number of occasional sermons, as a writer. Controversial, he wrote, all of which may be found in his Works (N. Y. 1821, 2 vols. 8vo; 2d ed. Boston, 2 vols. 8vo), with memoir. A careful review of his writings, by Dr. Woodbridge, is given in the Literary and Theological Review, ii, 88.—Sprague, Ann. i, 504. See New England Theology.

Bellarmine, Robert (Roberto Francesco Romulo Bellarmine), was born at Monza, Juliano, Tuscany, Oct. 14, 1542, being nephew, on his mother's side, of Pope Marcellus II. His father, intending him for civil life, sent him to the University of Padua; but the bent of his mind was toward theology, and in 1560 he entered the society of the Jesuits. His remarkable talents and progress of knowledge induced the Pope to allow him to preach while as yet he was only a deacon; and at Mondovi, Florence, Padua, and Louvain, his talents as a preacher were first known. In 1569 he was ad- mitted to the priesthood, and in the year following lectured on theology at Louvain, being the first Jesuit who had done so. He preached also in Latin with great reputation. Upon his return to Rome in 1576, Pope Gregory XIII appointed him lecturer in controversial divinity in the new college (Collegium Romanum) which he had just founded; and Sixtus V sent him with Cardinal Cajetan into France, in the time of the League, to act as theologian to that legation, in case any con- ceptual controversy (of deadly sin) should come by the ordinance of Man, but both in the old Law, and also in the new Law, for to pay truley to God and holy Church the Tyth part of all manner of encrease that they winnen truley by the Grace of God, both with her travell, and also with her craftes whatsoever they be truly gotten.' And then concludes all with the Curse it self, thus, 'And now by Authoritie aforesaid we De-nounce all thos assured that are so fouen guyltie, and all thos that maintaine hem in her Sins or gyven hem hereto either help or counsell, see they be depart-ed free God, and all holl Chirch: and that they have noe part of the Passyon of our Lord Jesu Crist, ne no part of the Prayers among Christen Folk: But that they be assured of God, and of the Chirch, fro the sole of her Foot to the crown of her hes, sleeping and waking, sitting and standing, and in all her Words, and in all her Werks: but if they have noe Grace of God to amend hem here in this world, then shall they in the next by dition, paye for every sin that they have committed, withouthen End: Fiat: Fiat. Doe to the Boke: Quench the Candles: Ring the Bell: Amen, Amen.' And then the Book is clapped together, the Candles blown out, and the Bells rung, with a most dreadful noise made by the Congregation present, bewailing the assured persons concerned in that Black Doom pronounced against them.'
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Of the Council and the Church: among general Councils he reckons eighteen approved, eight disapproved, and six only partially approved (among which are Frankfort, Constance, and Basle), and one (Pisa, 1569) neither approved nor disapproved. He gives to the pope the authority to convene and approve these Councils, prior to the Emperor. In the third book he treats of the visibility and indefectibility of the Church, and of the Notes of the Church. (2.) Of the Members of the Church, viz., clerks, monks, and laymen. (3.) Of the Church in Purgatory: in this he states, and endeavors to prove, the Roman doctrine of purgatory. (4.) Of the Church Triumphant, relating to the beatitude and worship of the saints. Vol. iii relates to the sacraments in general and in particular; and vol. iv treats of original sin; the necessity of grace, free-will, justification; the merit of good works, especially of prayer, fasting, and almsgiving; various matters disputed among the scholastic theologians, etc. Besides these works, we have of Bellar- mine 3 vols. fol. of Opera Diversa, published at Cologne in 1617, containing, 1. Commentaries on the Psalms, and Sermons:—2. A Treatise of Ecclesiastical Writers (often reprinted):—3. Treatises on the Translation of the Empire; on Indulgence and ship of the Pope of Paris); and on the judgment on a book entitled the Concord of the Lutherans. Also, 4. The Writings of the Affairs of Venice:—5. Two Writings against James I of England:—6. A Treatise, De positate summi Pontificis in rebus temporibus, against William Barley, condemned in 1610 by the Parliament:—7. Some Devotional Pieces:—8. Treatises on the Duties of Bishops (reprinted at Wurzburg in 1749, 4to):—9. His Catechism, or Christian Doctrine, which has been translated into many different languages: it was suppressed at Vienna by the Emperor Maria Theresa. In his treatise De positate summi Pontificis centra Barileatum (Rom. 1610, 8vo), he also lays the in- direct foundation of the authority of the pope over princes and governments. The best edition of his whole works is that of Cologne, 1620 (7 vols. fol.). The De Controversiis was reprinted at Rome, 1682-40 (4 vols. 4to). A good Life of Bellarmino is given in Rube's Cele- brated Saints (Lond. 1664, 8 vols. 16mo). An Italian biography of Bellarmino, based on his autobiography, was published by Fulgatti (Rome, 1624). See also Frison, Via del Cardinal Bellarmino (Nancy, 1708, 4to); Niceron, Memoires, vol. xxxi; Bavl, Dict. Crit. s. v.; Bellarmino's Notes of the Church Refuted (Lond. 1840, 8vo); Hoefler, Biogr. Générale, v. 223, Herzog, Real- Encyklopädie der Vaterländischen Geschichte und Landeskunde, etc. (Lond. 1828, 12mo). Soult, Jean du, an eminent French cardinal, was born in 1492; was made bishop of Bayonne, and in 1532 bishop of Paris. In 1533 he returned from England, whither, in 1527, he had been sent as ambassador to Henry VIII, who was then on the point of a rupture with the court of Rome, but who promised Du Bellay that he would not take the final step provided that he were allowed time to defend himself by his pror. Du Bellay hastened to Rome, where he ar- rived in 1534, and obtained the required delay from Clement VII, which he sent instantly by a courier to England; but the courier put back during the day; the pope, sentence of excommunication was pronounced against Henry, and his kingdom laid under an interdict, in spite of the protestations of Du Bellay, at the instigation of the agents of Charles V. The courier arrived two days afterward. In 1535 the bishop was made cardinal, and served as Francis I court- fey (Antoine de Foisy), who made him successively bishop of Limoges (1541), archbishop of Bordeaux (1544), and bishop of Mals (1546). After the death of Francis Du Bellay was superseded by the Cardinal de Lorraine, and retired to Rome, when he was made bishop of Ostia, and died February 16th, 1560. Bellay was a friend of letters, and united with Budes in urging Francis I to establish the College de France. He wrote Poèmes, printed by Stephens (1560); Epitaphs Apologetica (1543, 8vo); and many letters.—Biog. Univ., tom. iv, p. 94; Niceron, Memoires, tom. xvi; Hoefler, Biogr. Générale, v., 227. Bellarde, Gabriel du Bao de, a French theologian, was born Oct. 17, 1717. He was early made chaplain to Louis, but his Port-Royalism and his severe principles shut him out from prebendary and lost him his canonry. He retired to Holland, where he collected Memoirs on the History of the Bull Unigenitus in the Pays Bas (4 vols. 12mo, 1755). He also wrote L'Histoire abrégée de l'Église de France (1765, 12mo); Van Eschen, with a Life (Lyons, 5 vols. fol., 1778), and a complete edition of the works of Arnauld (Lausanne, 1773-82, with pre- faces, notes, etc., 45 vols. in 4to).—Hoefler, Biogr. Générale, v., 238. Bellarde, Jean Baptist, Morvan de, a laborious French writer, known as the Abbé de Bellarde, was born at Pharsay, August 30th, 1648. He was a Jesuit 16 years, but was obliged to leave the society on account of his Cartesianism. He translated the Letters and Sermons of Basil, the Sermons of A. zierian, the Moralia of Ambrose, many of the works of Leo, Gregory Nazianzen, and Chrysostom, the Instruc- tions of Christ, and the synod of the Councils of Rome, and various other writings. His translations betray great negligence. He died April 26, 1734.—Hoefler, Biogr. Générale, v., 39. Bellarde, Octave de, a French prelate, was born in 1656, and nominated to the archbishopric of Sens in 1681. He maintained with firmness the immunities of the French clergy at the Assembly of Mantes in 1610, and was exiled by the offended court. In 1693 he subscribed the condemnation of the two works entitled Traité des Droits et Libertés de l'Église Gallicane, and Preuves of the same rights and liberties. He approved and defended the sentiments of Arnauld expressed in his book De la fréquentation des masses. He wrote St. Augustinas per se ipsum doctra Catholicos et rinceas Pelagianos, and died in 1646.—Hoefler, Biogr. Générale, v., 299. Bellermann, Johann Joachim, a German theologian, was born at Erfurt on Sept. 23, 1754. After finishing his studies at the University of Göttingen, he accepted a position as a professor in Russia. On his return in 1782 he became professor of theology in the University of Erfurt. After the suppression of this university he was called to Berlin as director of one of the colleges ("gymnasia"), and was at the same time appointed extraordinary professor at the University and conservator of the prince. He died Oct. 17, 1790. He is the author of numerous philological and theological works. The most important of the latter are Handbuch der biblischen Literatur (Erfurt, 1787, 4 vols.); Verzeichniss der Lehre der Hebräer (Berlin, 1813); Nachrichten aus dem Altrömische über Words and Therapeutik (Berlin, 1821); Ursus und Thammus, die ältesten Gemenen (Berlin, 1824); Ueber die Gemenen der Alten mit den Abraxabulic (3 pamphlets, Berlin, 1817-19).—Brockhaus, Conversationslexicon, s. v.; Hoefler, Biographie Générale, v., 251. Belle-veue, Armanc de, a Dominican, who took his doctor's degree in theology about 1325, and was made master of the Sacred Palace in 1327. He died in 1325, and left ninety-eight Hymns to the Psalms (Paris, 1519; Lyons, 1559; Brixen, 1610), with the title, "Sermones plane Divini." Also a collection of Prayers, and Meditations on the Life of our Lord (Mayence, 1505).—Landen, Eclat. Dict. s. v. Bellows (βελλος, mappa, 'ach, blower; Sept. φωτιστηριον) only occurs in Jer. vi. 29, and with reference to the casting of metal. As fires in the East are always of wood or charcoal, a sufficient heat must be attained by blowing. This is often raised by the help of fans, and the use of bellows is confined to the workers in metal. Such
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was the case anciently; and in the mural paintings
of Egypt we observe no bellows but such as are used
for the forge or furnace. They occur as early as the
time of Moses, being represented in a tomb at Thebes
which bears the name of Thothmes III. They consisted
of a leathern bag secured and fitted into a frame,
from which a long pipe extended for carrying the wind
to the fire. They were worked by the feet, the operator
standing upon them, with one under each foot,
and pressing them alternately, while he pulled up each ex-
hausted skin with a string he held in his hand. In
one instance, it is observed from the painting that
when the man left the bellows they were raised as if
filled with air, and this would imply a knowledge
of the valve. The earliest specimens seem to have been
simply of reed, tipped with a metal point to resist
the action of the fire (Wilkinson's Anc. Egyptians, iii, 388).

successors by a special privilege, desired that a monu-
ment should be erected "to testify the singular con-
sideration which he had for his episcopal virtues."
—Bicy. Univ. tom. iv, p. 128; Landon, Eccles. Dictionary,
 s. v.

Bell (usually βῆλλον, βέλτινα, especially the
comb; also βύτιον, meina), especially the bone
(λέγε). Among the Hebrews and most ancient nations,
the bell was regarded as the seat of the carnal affec-
tions, as being, according to their notions, that which
first partakes of sensuous pleasures (Titus i, 2; Phil. iii,
9; Rom. xvi, 18). It is used likewise of the stench
for the heart, the innermost recesses of the soul (Prov.
xviii, 8; xx, 27; xxii, 18). The expression embitter-
ment of the belly signifies all the train of evils which
may come upon a man (Jer. iv, 19; ix, 15; comp.
Num. xviii, 27). The "bell of hell" signifies the
glare, or the under world. It is a strong phrase
to express Jonah's dreadful condition in the sea.
(Ion. ii, 2).

Bell'main (Βαλημία v. r. Βαλαμία, Vulg. Belma),
a place which, from the terms of the passage, would
appear to have been south of Dothan (Judith vii, 9).
Possibly it is the same as Belmen (q. v.), though
whether this is the case, or, indeed, whether either of
them ever had any real existence, it is at present
impossible to determine. See JUDITH. The Syriac has
Abel-necholaka.

Bel'mas, Louis, bishop of Cambray, was born at
Montréal (Aude). At the time of the Revolution he
was one of the priests who took the oath demanded by
the 'Civil Constitution of the Clergy.' In 1801 he
was appointed coadjutor to the 'constitutional' bishop
of Carcassonne, and in 1802 bishop of Cambray.
When Napoleon was crowned, Belmas signed a formula
of retraction. His pastoral letters during the reign of
Napoleon showed him to be a very devoted partisan
of imperialism. When, according to the Concordat of
1817, Cambray was to be made an archbishopric, the
pope opposed its on account of the former views of Bel-
mas. After the Revolution of 1850 the government
again intended to make him an archbishop, but the
design was once more abandoned on account of the op-
oposition of Rome. In 1841 he issued a pastoral letter
strongly urging sincere submisson to and recognition of
the government of the French state. This letter made a
profound sensation in France, and greatly aided the
Legitimists. Belmas died on July 21, 1841, at Cambray.
He was the last of the "constitutional" bishops.—See Hoefer, Biographie Générale, v, 290.

Bel'men (Βαλίμιν v. r. Βαλλίμιν and Βαλλίμια;
Vulg. omits), a place named among the towns of Sa-
maria as lying between Bethoron and Jericho (Judith
iv, 4). The Hebrew name would seem to have been
Abel-maım, but the only place of that name in the O.
T. was far to the north of the locality here alluded to.
See Abel-maim. The Syriac version has Abel-mehol-
ab, which is more consistent with the context. See
Abel-meholab; Belmaim.

Belymancy. See Divination.

Belpage, Henry, D.D., a minister of the Seces-
sion Church of Scotland, was born at Falkirk, May 24,
1774, where his father was minister of the Associate
Church. He entered the University of Edinburgh in
1786, and made his theological studies under Dr.
Lawson, at the secession seminary in Selkirk. He was
licensed to preach in 1791. He was ordained as a col-
league to his father in 1794, whom he succeeded as full pas-
tor in 1798. His pulpit labors were very successful;
he was one of the most popular and useful ministers
of the day in Scotland. In 1814 he published Sacred
Addresses and Meditations (12mo, 5th edition, 1841, Edinb.); in 1817, Practical Discourses for the
Young (8vo; several editions issued); in 1821, Sacra-
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mental Discourses, 2d series; 1822, Sketches of Life and Character; 1823, Discourses on Domestic Life (12mo); 1826, Discourses to the Aged; besides a number of smaller works, catechisms, etc. He died Sept. 15, 1834. —Jameison, Cyclopedia of Relig. Biography, p. 42.

Belsham, Thomas, a Socinian divine of note, was born at Bedford, England, April 15, 1750. In 1776 he obtained a pastorate of a dissenting congregation at Worcester, from which, however, he removed in 1781 to take charge of the Daventry Academy. Here his sentiments underwent a change so far that, in 1788, he avowed himself a Unitarian of the school of Priestley. He resigned his station, and immediately took charge of Hackney College, a Unitarian institution, which was then, and, for some years, sunk in want of funds. In 1805 he became minister of Essex Street Chapel, London, where he remained during the rest of his life. He died at Hampstead, Nov. 11, 1829. After Dr. Priestley he was regarded as the leader of Universalism in England. The Unitarian Society for promoting Christian Knowledge was founded at his suggestion. He aided largely in preparing the Improved Version of the N. T. (Unitarian; Lond. 1806, 8vo). His principal writings are, A Calm Inquiry into the Scripture Doctrine concerning the Person of Christ, etc. (Lond. 1811, 8vo): —Evidences of Christ's Divinity: Exposition of the 14th Chapter in the Expositor, with Notes (Lond. 1822, 2 vols. 4to); Discourses Doctrinal and Practical Review of American Unitarians (1815, 8vo): Letters to the Bishop of London in Vindication of the Unitarians (1815, 8vo). His Life and Letters, by J. Williams, was published in 1833 (Lond. 8vo).—Darling, Cyclop. Bibliog. Biog., i. 298; Allibone, Dictionary of Authors, i. 163; Churchman's Expositor, xvii. 69; Bennett, List of Dissenters (Lond. 1839-80, 8vo).

Belshazzar (Heb. and Chald. Belshatatar or [on the signif. see below], בּלֶשָׁזָר; Sept. Belšαζαρ) is the name given in the book of Daniel to the last king of the Chaldeans, under whom Babylon was taken by the Medes and Persians (chap. v. 1; vii. 1; viii. 1). B.C. 538. Herodotus calls this king, and also his father, Labynetus, which is undoubtedly a corruption of Nabonidus, the name by which he was known to his enemies, in Joseph. contr. Apion, i. 20. Yet in Josephus (Ant. xii. 11, 2) it is stated that Baltasar was called Nabonidus by the Babylonians. Nabonidus in the Canon of Ptolemy, Nabonides in Euseb. Chron. Armen. i, 69 (from Alexander Polyhistor), and Nabonidocesus in Euseb. Prep. Evang. ix. 41 (from Megasthenes), are evidently the names of this king, which the circumstances recorded of him in Scripture are his impious feast and violent death (Dan. v.). During the period that the Jews were in captivity at Babylon, a variety of singular events concurred to prove that the sins which brought desolation on their country, and subjected them for a while to the Babylonian yoke, had not dissolved that covenant relation which, as the God of Abraham, Jehovah had entered into with them; and that any act of indignity perpetrated against this afflicted people, or any insult cast upon the service of their temple, would be regarded as an affront to the Majesty of Heaven, and not suffered to pass with impunity. The fate of Bel-hazzar affords a remarkable instance of this. He had had an opportunity of seeing in the case of his ancestors how hateful pride is, even in royalty itself; how instantly God can blast the dignity of the brightest crown, and consequently, how much the threathened sense of the dignity and stability of their thrones depend upon acknowledging the Most High ruleth in the kingdom of men, and giveth to whomsoever he will.

But this solemn lesson was lost upon Belshazzar. According to the views of some, Isaiah, in representing the Babylonian dynasty as the scourge of Palestine, styles Nebuchadnezzar a "Revolver," Nebuzaradnah a "Cocatrice," and Belshazzar a "fiery flying serpent," the worst of all (Isa. xlv, 4-29); but there is no reason for supposing the prophet in this passage to allude to any other event than the overthrow of the Philistines in the time of Hezekiah (see Henderson, Comment. in loc.).

The Scriptural narrative states that Belshazzar was warned of his coming doom by the handwriting on the wall. He was entertained by Daniel, who interpreted his dream during a splendid feast in his palace. Similarly Xenophon (Cyrop. vii, 5, 3) tells us that Babylon was taken by Cyrus in the night, while the inhabitants were engaged in feasting and revelry, and that the king was killed. On the other hand, the narratives of Herodotus (in Jos. xiv. 4) and of Herodotus and Megasthenes differ from the above account in some important particulars. Berosus calls the last king of Babylon Nabonnedus or Nabonidus (Nab-niit or Nab-na-maat, i.e. Nebo blesses or makes prosperous), and says that in the 17th year of his reign Cyrus took Babylon, the king having retreated to the neighborhood of Beno, in Syria. Berosus (Birs-i-nimrud), called by Niebuhr (Lect. or Anc. Hist. xi) the Chaldean Benares, the city in which the Chaldeans had their most revered objects of religion, and where they cultivated their science. Being blockaded in that city, Nabonnedus surrendered, his life was spared, and a principality or estate given to him to be held as a fief, where he died. According to Herodotus, the last king was called Lathybenus, a name easy to reconcile with the Nabonnedus of Berosus, and the Nabonidocesus of Megasthenes (Euseb. Prep. Evang. ix. 41). Cyrus, after defeating Lathybenus in the open field, appeared before Babylon, within which the besieged defied attack and even blockade. The wall had walls 800 feet high and 75 feet thick, forming a square of 15 miles to a side, and had stored up previously several years' provision. But he took the city by drawing off for a time the waters of the Euphrates, and then marching in with his whole army along its bed, and making a great Babylonian festival, while the people, feeling perfectly secure, were assailed over the whole city in reckless amusement. These discrepancies have latterly been cleared up by the discoveries of Sir Henry Rawlinson; and the histories of profane writers, far from contradicting the scriptural narrative, are shown to explain and confirm it. In 1854 he deciphered the inscriptions on some cylinders found in the ruins of Um-Kir (the ancient Ur of the Chaldees), containing memorials of the works executed by Nabonnedus (Journ. Soc. Lit. 1854, p. 252; Jan. 1862). From these inscriptions it appears that the eldest son of Nabonnedus was called Bel-shar-ezer, and admitted by him to the succession. The earliest king called Belshazzar by name is compounded of Bel (the Babylonian god), Skhr (a king), and the same termination as in Nabopolassar, Nebuchadnezzar, etc., and is contracted into Belhazzar, just as Neriglissar (again with the same termination) is formed from Nergal-shar-ezer. In a communication to the Athenaeum, No. 1577, Sir Henry Rawlinson says, "We can now understand how Belshazzar, as joint king with his father, may have been governor of Babylon when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed; while Nabonnedus leading a force to the relief of the place was defeated, and obliged to fly on refuge in Borsippa. Belshazzar, after a short resistance, and being subsequently assigned, according to Berosus, an honorable retirement in Carmania. In accordance with this view, we arrange the last Chaldean kings as follows: Nebuchadnezzar, his son Evilmerodach, Neriglissar, Labrooecharchas, etc.; the son of Osip, king of Borsippa, was called Nabonnedus or Lathybenus, and Belshazzar. Herodotus says that Lathybenus was the son of Queen Nitociris; and Megasthenes (Euseb. Chr. Arm. p. 60) tells us that he succeeded Labrooecharchas, but was not of his family. In Dan. v. 2, Nebuchadnezzar is called the father of Belshazzar. This, of course, need only mean grand-father or ancestor. Now Neriglissar usurped the throne.
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BEN-
on the murder of Evilmerodach (Beroe, op. Joseph. Apion, i.): we may therefore well suppose that on the death of his son Labrosarchad, Nebuchadnezazar's family was restored in the person of Nabonnedus or La-bynetus, possibly the son of that king and Nitosiris, and father of Belshazzar. The chief objection to this supposition would be, that if Neriglissar married Nebuchadnezazar's daughter (Joseph. c. Ap. i. 21), Nabonnedus would through her connection be linked with Labrosarchad. This difficulty is met by the theory of Rawlinson (Herod. Essay viii, § 35), who connects Belshazzar with Nebuchadnezazar through his mother, thinking it probable that the Nabu-nahhah, whom he does not consider related to Nebuchadnezazar, would strengthen his position by marrying the daughter of that king, who would thus be Belshazzar's maternal grandfather. A totally different view is taken by Marcus Niebuhr (Geschichte Assyr. und Babyl. seits Phäl., p. 51), who considers Belshazzar to be another name for Evilmerodach, the son of Nebuchadnezazar. He identifies their characters by comparing Dan. vi with the language of Berosus about Evilmerodach (φοιάει των πραγμάτων ἁνίμως καὶ ἀσάλειας). He considers that the capture of Babylon described in Daniel was not by the Persians, but by the Medes, under Astyages (i.e. Astiages), and that between the reigns of Evilmerodach or Belshazzar, and Neriglissar, we must insert a brief period during which Babylon was subject to the Medes. This solves a difficulty as to the age of Darius (Dan. vi, 31; comp. Rawlinson, Essay iii, § 11), but most people will probably prefer the actual facts discovered by Henry Rawlinson to the theory (though doubtless very ingenious) of Niebuhr. On Rawlinson's view, Belshazzar died B.C. 538, on Nebu-bur's B.C. 559 (Göbel, De Belasariot, Laba. 1757.).—Smith. See BABYLONIA.

Beltesh'azzar (Heb. Belshathazzar, ܢܪܐ ܫܠܝܚܐ, Bel's prince, that is, whom Bel favors; Sept. Belkhaṣṣar), the Chaldean or Assyrio-Babylonian name, given to Daniel at the court of Nebuchadnezazar, in Babylon (Dan. i. 7, etc.). See DANIEL.

Belus (Βῆλος). 1. According to classical mythology, a son of Poseidon by Lilova or Eurynome. He was twin brother of Agenor, and father of Egyptus and Danaus. He was believed to be the ancestral hero and national divinity of several Eastern nations, from which the legends about him were transplanted to Greece, and his name mixed up with Greek myths. (See Apollod. ii. 1, 4; Diod. i. 96; Servius, ad Æn. i. 733.) See BAAL.

2. The father of the Carthaginian queen Dido, otherwise called Pygmalion. He conquered Cyprus and then gave it to Teucer. (See Virgil, Æn. i. 621; Servius, ad Æn. i. 626, 645.) By some he was thought to be the Tyrian king Ethbaal (q. v.), father of the Israelitish queen Jezebel (1 Kings xvi, 31), from whose period (she was killed B.C. 883) this does not much differ, for Carthage was founded (according to Joseph. Apion, i. 18) B.C. 861.

Belus (Βῆλος), called also Pogida by Pliny (v. 19), a small river of Palestine, described by Pliny as taking its rise from a lake called Cendevia, at the roots of Mount Carmel, which running five miles, enters the sea near Tpolemais (xxxxi, 26), or two stadia from the city according to Josephus (War, x. 2). It is chiefly celebrated among the ancients for its vitrified sand; and the accidental discovery of the manufacture of glass (q. v.) is ascribed by Pliny to the banks of this river. It is related, as a proverbial tale, that its wholesome water, but consecrated to religious ceremonies (comp. Tacitus, Hist. v. 7). It is now called Nahor Nunsan, but the Lake Cendevia has disappeared. It is an ingenious conjecture of Relland (Pollet. p. 290) that its ancient appellation may be connected with the Greek name for glass (αἰθέρ), and it is possible that the name appears in the Scriptural one, Bealoth (q. v.), incorrectly rendered "in Aloth" (1 Kings iv, 16). For the temple of Belus, see BAAL.

Bema (βῆμα, rostrum), the third or innermost part of the ancient churches, corresponding to what we now call the chancel. The bema was the whole space where stood the altar, the bishop's throne, and the seats of the priests; in which sense Bingham understands the fifty-sixth canon of Laodicea, which forbids priests to go into the bema and take their seats there before the bishop comes (see Chrysost. Hom. 35, de Pentecost. tom. v, p. 533). The name bema arose from its being more exalted than the rest of the church, and raised upon steps. As the bema was especially devoted to the clergy, they were called sometimes ων ρου βημαρος; and recte ρου βημαρους the Orans and the Bemae. —Bingham, Orig. Ecc. bk. viii, ch. vi; Sueton, The- seans, i, 682; Land, Ecc. Dict. ii, 143.

Bemo, John, a Seminole Indian, converted to Christianity, and afterward instrumental in great good to his tribe. He was born in the year 1825, in Florida. When quite young he was brought to St. Augustine by his father, who perished there through the brutality of the whites. Bemo was kidnapped by a ship's crew, and carried on a several years' voyage, visiting Europe, Asia, and Africa. During this voyage he was thoroughly converted, through the agency of a pious sailor. After other voyages he attended school a year with the "Friends" in Philadelphia, and then commenced laboring with great success among his people, at their new home in the State of Florida, and in the Eastern cities he kept them alive when threatened with starvation. Further facts are wanting. He was a greatly wronged boy, but an apostolic and blessed man.—Thomson, Biographical Sketches, p. 138.

Ben (Heb. וָט; son; Sept. omit; Vulg. Ben), a Levite of the "second degree," one of the porters appointed by David to the service of the ark, apparently as an assistant musician (1 Chr. xxv, 16). B.C. 1043.

Ben—("ן, son of") is often found as the first element of Scriptural proper names (see those following), in which case the word which follows it is always to be considered dependent on it, in the relation of our genitive. The word which follows Ben—may either be of itself a proper name, or be an appellative or abstract, the principle of the connection being essentially the same in both cases. Comp. An.—As to the first class, the Syro-Arabian nations being all particularly addicted to genealogy, and possessing no surnames, nor proper names in our sense, there is no means of attaching a definite designation to a person except by adding some accessory specification to his distinctive, or, as we would term it, Christian name. This explains why so many persons, both in the Old and New Testaments, are distinguished by the addition of the names of their father. The same usage is especially frequent among the Arabs; but they have improved its definiteness by adding the name of the person's child, in case he has one. In doing this, they always observe this arrangement—the name of the child, the person's own name, and the name of his father. Thus the designation of the patriarch Isaac would in Arabic run thus: ‘Abel of Isaac, Isaac, son of Abraham (Abu Ja'qib, Ishaq, ben Ibrahim). As to the latter class, there is an easy transition from this strict use of son to its employment in a figurative sense, to denote a peculiar dependence of derivation. The principle of such a connection not only explains such proper names as Ben-Chesb (son of Cherub), but applies to many striking metaphors in other classes of words, as sons of the bow, a son of seventeen years (the usual mode of denoting age), a hill, the son of oil (Isa. vii, 2), and many others, in which our translation effects the Oriental type of the expression. All proper names which begin with Ben belong to one or the other of these classes. Ben-Aminadab, Ben-Gaber,
BEN-ABINADAB

and Ben-Chedid (1 Kings iv, 10, 11), illustrate all the possibilities of combination noticed above. In these names "Ben" would, perhaps, be better not translated as "son," although the Vulgate has preserved it, as the Sept. also appears to have once done in ver. 8, to judge by the reading there.—Kitto.

These remarks apply also in part to Bar—(q. v.), the Aramaic synonyme of Ben—, as in the name Bar-Abbas.

The following are instances in which our transliteration has shown whether the prefix Ben— should not be transliterated, and have therefore placed it in the margin, giving "son" in the text: Ben-Hur, Ben-Dekar, Ben-Hesed, Ben-Abinadab, Ben-Geber (1 Kings iv, 8—13) [for each of these, see the latter part of the name]. Of the following the reverse is true: Ben-Hanan, Ben-Zopheth (1 Chron. iv, 20; Ben-o (1 Chron. xxiv, 26, 27); Ben-jamite (Psa. vii, title; Judg. ii, 13; xix, 16; 1 Sam. ix, 1, 4; 2 Sam. xx, 1; Esth. ii, 5).

Ben-Abinadab. See BEN—.

Benai'ah (Heb. Benay'ah, בֵּנֵי־אָה, built [1. e. made or sustained] by Jehorah, 2 Sam. xx, 28; 1 Chron. iv, 36; xii, 23, 31; xxvii, 14; 2 Chron. xx, 14; Ezra x, 25, 30, 35, 43; Ezek. xi, 23; elsewhere and oftener in the prolonged form, בֵּנֵי־אָה, Benay'ah—.; Sept. generally [also Josephus, Ant. vii, 11, 8; Babaia, in Chron. occasionally v. r. Bavaia, and in Ezra Bavaia, rarely any other v. r., e. g. Bavaia, Bava'i, the name of a large number of men in the O. T.

2. Jehoiada the chief priest—(1 Chron. xxvii, 5), and therefore of the tribe of Levi, though a native of Kabzeel (2 Sam. xxiii, 20; 1 Chron. xii, 22), in the south of Judah; set by David (1 Chron. xii, 24) over his body-guard of Cherethites and Pelethites (2 Sam. viii, 16; 1 Kings i, 88; 1 Chron. xviii, 17; 2 Sam. xx, 23), and occupying a middle rank between the first three of the Gibborim, or "mighty men," and the thirty "valiant men of the army") (2 Sam. xxiii, 22, 80; 1 Chron. xi, 24; xxvii, 6; and see Kennicott, Diss. p. 177). The exploits which gave him this rank are narrated in 2 Sam. xxiii, 20, 21; 1 Chron. xi, 22: he overcame two Moabish champions ("lions of God"), slew an Egyptian giant with his own spear, and went down into an exhausted cistern and destroyed a lion which had fallen into it when covered with snow. He was captain of the host for the third month (1 Chron. xxvii, 5). B.C. 1046. Beniah remained faithful to the king during Adonijah’s attempt on the crown (1 Kings i, 80, 10, 26), a matter in which he took part in his official capacity as commander of the king’s body-guard (1 Kings i, 82, 86, 88, 44); and after Adonijah and Joab had both been put to death by his hand (2 Kings ii, 25, 29, 30, 34), as well as Shimei (2 Kings ii, 40), he was raised by Solomon into the place of Joab as commander-in-chief of the whole army (ii, 35, iv, 4).

B.C. 1015. See DAVID. Beniah appears to have had a son called, after his grandfather, Jehoiada, who succeeded Abihphel after the person of the king (1 Chron. xxvii, 34). But this is possibly a copyist’s mistake for "Beniah, the son of Jehoiada." See also BENAIAH, "the son of Zerubbabel." 2. A Pirathonite of the tribe of Ephraim, one of David’s thirty mighty men (2 Sam. xxxi, 30; 1 Chron. xxi, 31), and the captain of the eleventh monthly course (2 Sam. xxvii, 14). B.C. 1044. See DAVID.

3. A Levite in the time of David, who "played with a harp on Alamoth" at the removal of the ark (1 Chron. xv, 18, 20; xvi, 5). B.C. 1018.

4. A priest in the time of David, appointed to blow the trumpet before the ark when brought to Jerusalem (1 Chron. xv, 24; xvi, 6). B.C. 1048.

5. The son of Jeel, and father of Zechariah, a Levite of the sons of Asaph (2 Chron. xx, 14). B.C. 948.

6. A Levite in the time of Hezekiah, one of the "overseers (בְּנֵי־אָה) of offerings" (2 Chron. xxxi, 13). B.C. 726.

7. One of the "princes (בְּנֵי־אָה)" of the families of Simeon who dispossessed the Amalekites from the pastures of Gedor (1 Chron. iv, 30). B.C. cir. 712.

8. The father of Pelasgus, which latter was "a prince of the people" in the time of Ezekiel (xi, 1, 13). B.C. ante 671.

9. One of the "sons" of Parosh, who divorced his gentle wife after the return from Babylon (Ezra x, 20). B.C. 456.

10. One of the "sons" of Bani, who did likewise (Ezra x, 85). B.C. 458.

11. A fourth of the "sons" of Hebo, who did the same (Ezra x, 48). B.C. 458.

Ben-am'ni (בֵּנֵי־נָמִי, son of my kindred, i. e. born of incest; Sept. repeat, λιποῦμεν, γίνομαι γίνομεν), the original form of the name AMNON (q. v.), the son of Lot by his younger daughter (Gen. xix, 38).

Bench (בֵּן, בֵּן), a planè (usually rendered "board"), once the deck of a Tyrian ship, represented (Ezra xxxvii, 6) as inlaid with box-wood. See surfz.

Ben-Dekar. See Ben—.

Ben-bê'arak (Heb. Beni-'berak, בֵּנֵי־בֶּרְאָק, sons of Berak or lightning [comp. Boanerges]; Sept. Bâvîsâpâr v. r. Bâvîsâvâr; Vulg. et Bane et Baruch), one of the cities of the tribe of Dan, mentioned only in Josh. xiii, 46, between Jelud and Gath-rimmon. The pacity of information which we possess regarding this tribe (omitted entirely from the lists in 1 Chron. ii—viii, and only one family mentioned in Num. xxxvi) makes it impossible to say whether the "sons of Berak," who gave their name to this place, belonged to Dan, or were, as we may perhaps infer from the name, earlier settlers dispossessed by the tribe. The reading of the Syriac, Bâd-lêbârak, favors this latter foreign origin, but is not confirmed by any other version. It is evidently the Baraka, a "village in the tribe of Dan near Azotus," mentioned by Eusebius and Jerome (in the Onomasticon, s. v. Barth, Baraka), although they speak confusedly of its then existing name (Baraka, Barqa). It is one of the present Moslem village Baraka (Robinson, Researches, p. 377, iii, App. p. 118), a little north of Ashdod (Van de Velde, Map). The same place appears to be referred to in the Talmud (Sanhedr. xxxiii, 1), and was the residence of the famous Rabbi Akiba (q. v.). Schwar, however, assigns this location to Pataei (p. 141).

Bénédict. See Benezef.

Benedictite, or the "song of the three Hebrew children," is a canticle appointed by the rubric of the Church of England to be said or sung at the morning service, instead of the hymn Te Deum, whenever the minister may think fit. It is a paraphrase of the forty-eighth Psalm. In the Book of Common Prayer published under the sanction of Edward VI, it was ordered that the Te Deum should be said daily throughout the year, except in Lent, when the Benedictite was to be used. The minister had no choice according to this appointment; but in the subsequent revision of the Prayer Book, the choice was left to the option of the minister of the Te Deum or the Benedictite. This hymn was sung as early as the 3d century. Chrysostom speaks of it as sung in all places throughout the world.—Bingham, Orig. Eccles. bk. xiv, ch. xi, § 6; Procter, On Common Prayer, p. 224.

Benedict I, Pope, surnamed Romulus, a Roman, elected to the papal see after John III, June 3, 574. He occupied the see about four years, dying in 578. He was buried in the pontifical Rotunda of St. Peter, surrounded gloriously by the inroads of the Lombards and from famine. Like his predecessors, he confirmed the fifth ecumenical council. An epistle to the Spanish blab—
op David, which has been ascribed to him, is not genuine.

II. Pope, also a Roman, succeeded Leo II, 29th June, 684, and died 7th May, 685. His incumbency was marked by nothing of note.

III. Pope, elected July 17, 855. His title was disputed by Anastasius, who was supported by the emperors Lothaire and Louis, whose deputies entered Rome, deposed Benedict, and imprisoned him. Rome was thrown into consternation at these acts; and the bishops, assembling in spite of the threats of the emperor's deputies, refused to recognise Anastasius. Benedict, removed from the church where he had been imprisioned, was carried in triumph by the people to the Lateran. In 858, the king of the Anglo-Saxons, who established an English school at Rome. He confirmed the deposition of Bishop Gregory of Syracuse, pronounced in 854 by a synod of Constantinople, which occasioned soon after the Greek schism. There are still extant four of his epistles (Manz. xv, 110-120). He held the see only two years and a half, and died April 8, 858.

IV. Pope, succeeded John IX, April 6, 900, and held the papacy nearly four years, dying Oct. 29, 903. He crowned, in 901, Louis, King of Provence, as Roman Emperor. There are still extant two of his epistles, one addressed to the bishops and princes of Gaul, and the other to the clergy, and people of Langres, whose exiled bishop he reinstated (Manz. xviii, 235-286).

V. Pope, elected in 964. John XII, his predecessor, who had been protected by the Emperor Otto the Great against Berenger and Adalbert, ungratefully took the part of the emperor's enemies. Otto, justly irritated by this conduct, convoked a council at Rome in 968, where John was deposed and Leo VIII elected. John soon after repaired to Rome, held another council in 964, and in his turn deposed Leo; but soon after this John was assassinated, and his party elected Benedict V to succeed him. Otto soon appeared again on the scene, laid siege to Rome, and carried away Benedict (who consented to his deposition) captive into Germany. Leo VIII died at Rome in April, 965; the people demanded Benedict as his successor, and the emperor would probably have granted their request, but Benedict died July 5 of the same year. The historian, who is the Church of Rome are naturally very much puzzled in deciding whether Benedict was a lawful pope or not; but the question is generally compromised by recognising both Leo and Benedict.

VI. Pope, son of Hildebrand, supposed to have been elected pope on the death of John XII, A.D. 974. On the death of the Emperor Otto, he was strangled or poisoned in the castle of St. Angelo, 974. The papacy about this time was in a most degraded condition.

VII. Pope, son of a count of Tuscumum, ascended the pontifical throne in 976, and died July, 984. He held two councils in Rome; in the one he communicated the antipope Boniface VIII; in the other, all those guilty of simony. A letter in which he confirms certain prerogatives of the bishop of Lorch is found in Lambecii, Biblioth. Cens. lib. ii. Several other bulls on the privileges of certain diocesan churches are given by Manz., tom. iii.

VIII. Pope, son of Gregory, count of Tuscumum, succeeded Sergius IV, June 17, 1012. He was driven from Rome by his competitor Gregory, who in turn was expelled by Henry, King of Germany. In 1014 Benedict crowned Henry Roman Emperor, and presented him with a globe surmounted by a cross, which became the emblem of one of the emblems of the empire. The emperor confirmed to the Church of Rome all the donations made by Charlemagne and the Otho, declared that the election of a pope would not require any longer the confirmation of the emperor, and reserved for himself and his successors only the right of sending commissaries to the consecration of the pope. At the request of the emperor, Benedict ordered the recital of the Constantinopolitan symbol during the mass, hoping that it would facilitate a reunion with the Greek Church. In 1016 the Saracens made an irruption into Italy, but were defeated by a host collected by Benedict's energy. He died July 10, 1024—Gieseler, Ch. Hist. period iii, div. ii, § 22.

IX. The boy-pope, one of the worst monsters that ever held the papal throne. He was elected at Rome, 1088, but his vile conduct excited the Romans to expel him in 1045, and Silvester III was elected, who held it for about three months, when Benedict, by the influence of his family, succeeded for a time in recovering his dignity. However, he was again compelled to flee, and Johannes Gratianus was, A.D. 1045, put into his place, who took the style of Gregory VI. It is said, indeed, that Gratian bought his elevation from Benedict, who wished to marry an Italian princess. But there were the usual actuality living at the same time, and Rome was filled with brawls and murders. To remedy this, Henry the Black, king of Germany, convoked a council at Sutri, near Rome, in December, 1046, where Gregory VI was deposed, and, by the common consent of Germans and Romans, Sutuius was elected pope, and consecrated under the title of Benedict VII. He held the see under the end of nine months, i.e. October 9th, 1047; upon which Benedict came to Rome for the third time, where he held his ground till July, 1048, when he was replaced by Damasus II, the nominee of the emperor. Nothing is known for certain concerning him after this period, but he is believed to have died in 1054.—Bibl. Univ. iv, 188.

X. (Giovanni di Velletri), was raised to the papacy by a faction in March, 1308, the instant Pope Stephen IX had closed his eyes. Benedict was so ignorant and obtuse that he obtained the surname of Minuto, stupid, Hildebrand, upon his return from Germany in 1050, caused Gerard to be elected under the name of Nicholas II, to whom Benedict quickly yielded. He died in confinement in 1059.—Bibl. Univ. iv, 183.

XI. Pope (Niccolò Bessacini), was born at Trevia in 1340, entered, at the age of fourteen, the order of Dominicans, and became later the general of his order. Under Boniface he was made cardinal and bishop of Ostia. He was elected pope October 27, 1303, upon the death of Boniface VIII. When elected to the papal throne he was cardinal-bishop of Ostia. His pontificate was of the longest and most interesting periods only to terminate in disasters. He took off the sentence of excommunication pronounced against the King of Denmark, and the interdict laid upon his kingdom, and annulled the bulls of Boniface VIII against Philippo-Joel of France. He died of poison at Perugia on the 6th or 7th of July, 1304, and was enrolled among the synops by Pope Clement XII, April 24th, 1736, his festival being marked on the 7th of July. He left Commentaries on Job, the Psalms, the Apocalypse, and Matthew, besides some volumes of Sermons and his Bulls.

XII (originally Jacques de Nouveau), a native of Savardun, and monk of Citeaux, afterwards bishop of Pamiers and of Mirepoix, pope from Dec. 1334, to April 1342, was the third of the Avignon (q. v.) popes, the friend of Petrarch, and one of the most virtuous of the pontiffs. Scarcely was he elevated to the pontificate when a deputation was sent to him from Rome pressing him to return to the ancient seat; but circumstances induced Benedict to resign. But the Castilian clergy on the necessity of reforming their lives, and endeavored, though with little success, to correct some of the more glaring evils of the Roman system. He died April 20, 1342, at Avignon. See his life in Baluze, Vie des Papes d'Avignon.
cardinal by Gregory IX. On the death of Gregory XI he began the great Western schism, by the election of Urban VI at Rome and of Clement VII at Avignon. Pedro de Luna took part with the latter, who made him his legate in Spain. Upon the death of Clement, Pedro was chosen by the cardinals attached to the party at Avignon to succeed him on the 28th of September, 1394, and in the mean time Boniface VIII had ascended the throne at Rome. To put an end to the schism, it was agreed by all the sovereigns of Europe, except the king of Aragon, that a cession of the papal dignity should be made to the party by which Benedict and Boniface refused to resign; whereupon, in a national council held at Paris May 22d, 1398, it was agreed to withdraw from the obedience of Benedict. This example having been followed in almost all the countries of Europe, sixteen of the cardinals who had adhered to Benedict deserted him. He was besieged at Avignon by the Marquis de Boucicaut, and with difficulty escaped. After this the aspect of his affairs for a time brightened; but at length, in the council of Pisa, convoked in 1409, both Benedict and Gregory XII were excommunicated and deposed. Benedict, driven from Avignon, retired to the little castle of La Roche-en-Ardenne on the borders of Aragon, Castile, and Scotland. Thus the schism still remained; and it was necessary to call another council, which met at Constance in 1414, where Ottone Colonna was elected pope under the name of Martin V, who anathematized Benedict, but without producing any effect, since he continued in his rebellion till his death, which happened at Pefiscola November 17th, 1424. So far did he carry his resolution to prolong the schism, that he exacted a promise from the two cardinals who continued with him that they would elect another pope to succeed him after his death: this was done in the presence of a special legate of the Pope. (Hist. of the Popes, p. 280.)

**XIII (5).** Pope, originally Pietro Francisco Orsini, was born in 1459, and was raised to the papal chair May 29th, 1724. He was pious, virtuous, and liberal; but, unfortunately, too much confusion in Cardinal Cesiola, his minister, who shamefully oppressed the people. A fruitless attempt which he made to reconcile the Roman, Greek, Lutheran, and Calvinist churches bears honorable testimony to his tolerant spirit. His theological works, including Homilies on Exodus, etc., were published at Rome (1728, 3 vols. fol.). He died in 1730. His Life was written by Alessandro Borgia (Rom. 1741).—Mosehun, Eccl. Hist. (v. 4.)

**XIV.** Pope, originally Prospero Lambertini, of a noble family of Bologna, was born in 1675, became in 1727 bishop of Ancona, in 1728 cardinal, in 1731 archbishop of Bologna, and succeeded Clement XII August 17th, 1746. He was a man of great ability, learning, and industry, and was especially distinguished in the canon and civil law. He died May 5, 1758, after having signalized his pontificate by the wisdom of his government, and his zeal for the propagation of Romanism. During the eighteen years of his reign Rome enjoyed peace, plenty, and prosperity, and half a century after his death the position of the pontificate was still remembered and spoken of at Rome as the last period of unalloyed happiness which the country had enjoyed. His tolerance was remarkable; indeed, he exposed him to the censure of the rigorists among the college of cardinals. Without exhibiting any thing like indifference to the doctrines of the Church of which he was the head, he showed a kind and friendly disposition toward all Christians of whatever denomination, whether kings or ordinary travellers, who visited his capital; and in Germany, France, and Naples his influence was constantly exerted to discourage persecution, and to restrain the abuse of ecclesiastical power. Benedict XIV was a learned man; not only in theology, in the classical writers, and in elegant literature, and he had a taste for the fine arts. His works were published at Rome in 12 vols. 4to (1747). The most remarkable are his treatise De Servorum Dei Beatificatione et Beatorum Canonisatione, in four books, a work full of historical and theological learning.—De Synodo Diocesano, which also appeared in the Acta Romana Eclesiastica.—De Missa Officio, libri iii; besides his Bullarium, or collection of bulls issued by him, and several letters and dissertations in Italian. Benedict was always opposed to the Jesuits, and, when he died, was preparing to suppress the order. —Vie du pape Benoit XIV (Paris, 1775); Ranke, Hist. of Popes, ii, 287.
devoted to worship and to study." "In the Rule, Benedict distinguishes four sorts of monks: (1) Canoni-
bles, living under an abbott in a monastery; (2) An-
chorites, who retire into the desert; (3) Sarbacanes, 
dwelling two and three in the same cell. (4) Gyr- 
ages, monks of the monastery, who dwell in the last 
two kinds he condemns. His Rule is composed for 
the Canons-bites. First he speaks of the qualifica-
tions of abbots. Then he notes the hours for divine 
service, day and night, and the order of it. After 
this he treats of the different punishments, i. e. separation 
from the monastery, the cloister, and the church. He 
directs that a penitent shall be received, after expul-
sion, as far as the third time; that the monks shall 
have all things in common, and that every thing shall 
be at the disposal of the abbots. The monks are to 
work by turns in the refectory and kitchen; to attend 
and be kind to the sick; to perform manual labors at 
stated hours, and to wear the same dress."—Cave, 
Hist. Lit. anno 580; Milman, Latin Christianity, i, 414-
426; Neander, Ch. Hist. ii, 282; Dupin, Eccl. Writers, 
v. 45; Lechler, Leben des heil. Benedict (Regensb. 1857); 
Montalembert, Moines d'Oc (Paris, 1860, tom. ii, 
1-78); Journal of Soc. Lit. July, 1862, art. iv.; Lan-
don, Eccl. Dict. ii, 152. See Benedictines.

Benedict, Bishop, St., was born of noble parentes in 
Northumberland about the year 526. He was origi-
nally bred to the profession of arms, and served un-
der king Oswy, who made him his minister, with 
an estate suited to his rank; but at the age of twenty-
five he took leave of the court, and made a voyage to 
Rome, and upon his return home devoted himself to 
study and exercises of piety. About six years after-
ward he again travelled to Rome with Alfred, king 
Oswy's son, and subsequently retired into the monas-
tery of Lerins in France, where he took the vows. 
Having spent two years in this retirement, he returned 
to England, upon occasion of Theodore's journey thither, 
who had been nominated to the see of Canterbury, 
and upon his arrival was made abbot of St. Augustine's 
at Canterbury. In 621 we find him again at Rome, 
when he brought back to England many liturgical 
works. Soon after this, i. e. in 674, he retired into 
the county of Northumberland, and there founded 
the monastery of St. Peter at Wemerton, and, ten 
years later, that of St. Paul at Jarrow. After this he again 
visited Rome and many of the Italian monasteries, 
seemingly for the purpose of collecting books, etc., 
and learning the customs and discipline of those houses. 
He is also said to have introduced into England the 
Gregorian method of chanting, and for that purpose 
to have brought with him from Rome the abbott John, 
regarded him as their father and superior, and he took 
advantage of this feeling toward him to introduce the
needful reforms into the various houses, and thus be-
came the celebrated renovator of religious discipline in 
France. He collected a large library, and encouraged 
his monks to multiply copies of the books; and many 
of the secular clergy, induced by the fame of the estab-
lishment, repaired to the monastery; among them 
the Aniane, to learn the duties of their calling. He 
obtained great influence with Charlemagne, and used 
it to promote monasteries. In 779 and 780 Charlemagne 
sent him, with Leobaldus of Lyons and Nephridius 
of Narbonne, to Felix of Urgel, and he composed several 
treatises on the Adoration of the Virgin (c. vi. 10) (ed.
by Baluze, Miscell. v, 1-62). In 814 he became abbey 
of the monastery of Ida, built by Louis near Aix-la-
Chapelle on purpose to have Benedict at hand. He 
used his clerical and political influence in behalf of 
monastery up to his death in 821. His principal writ-
ings are: 1. Codex Regularam, ed. by Holsteinus 
at Rome (1561; Paris, 1646, 4to).—2. Concordia Regu-
larum, ed. Menard (Paris, 1688).—3. Modus diversarum 
penitentiarum (ed. Baluze, at the end of the Capitular 
ria of Charlemagne).—Cave, Hist. Lit. anno 801; Mos-

Benedict, René. See BENNOI.

Benedictus, a monastic order of the Roman 
Catholic Church, founded by Benedict of Nursia in 515 
(according to others, 529) in Monte Cassino. The 
leading idea of this monastic rule of life was to 
[see BENEDICT OF NURSIA], that the monks should 
live in common a retired life, remain poor, and ren-
der unlimited obedience to their superiors. Benedict 
states explicitly (ch. lxiii) that his rule can lead only 
to the beginning of a holy life, while he refers his monks 
for perfectness to the Scriptures and the fathers. His 
aim was to give to repentant and religious men of the 
world a house of refuge, but he had no projects for a 
universal mission in the Church such as those enter-
tained by the latter mendicant orders. He received 
children into his convents, who, under the common 
superintendence of all the monks, and clothed in the 
monastic habit, were educated for the holy ministry.

The spread of the order was very rapid. As early 
as 541 it was introduced into Sicily, and in 548 into 
France. The order began to take extraordinary di-
ensions through the exertions of Pope Gregory the 
Great, who lent the whole weight of his vast influence 
to its diffusion. Augustine introduced it into Eng-
land and Ireland, and the followers of Cassian and 
Columban in large number exchanged their former 
rules for those of Benedict. When, in the eighth cen-
tury, the bulk of the Germanic world entered into con-
nection with the Roman Catholic Church, the promi-
nent influence of the monks himself and of Benedictine 
secured for the principles of his order almost general 
adoption by the rising monastic institutions of Ger-
many. As its wealth and power advanced, the Bene-
dictine order by degrees almost monopolized the sci-
ence and learning in the Christian Church, and estab-
lished a large number of distinguished schools. Their 
many Irish and English monasteries and parishes
were the first to lay the foundation of the scholastic 
theology. As many of the convents amassed great 
riches, the strict rule and primitive purity of morals 
disappeared, and attempts at reform were called forth. 
The most remarkable among these were those of Bene-
dict of Aniane (q. v.) in the eighth century, of Ab-
bot Benno at Clugny 910, at Hirschat 1069, at Val-

Benedicte
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in Spain, Portugal, and Sardinia, reduced also the number of Benedictine convents greatly. In Austria, however, the order was restored in 1892, and at present more than one half of its members are living in Austrian convents. In Bavaria, the order received, by a rescript of 1834, the charge of several state colleges. In France an attempt at reviving the congregation of St. Maur was made in 1835 by the establishment of a Benedictine community at Solesmes. These new St. Maurines have already developed a great literary activity, but have as yet neither been able to extend themselves nor to attain the celebrity of their predecessors. In Switzerland the order has, besides several other convents, the convent of Einsiedeln, one of the most famous places of pilgrimages in the Roman Catholic Church. The order has also been re-established in England and Belgium. In the United States they have St. Vincent's Abbey, in the diocese of Pittsburgh, which in 1858 elected for the first time an abbot for lifetime. Most of the Austrian abbeys followed, until very recently, a mitigated rule; and the endeavors of papal delegates, aided by the state government, to force a stricter rule upon them, led in 1854 to protracted and serious disturbances. At the general chapter of the congregation of Monte Cassino in 1858, to which also the convent of St. Paul's in Rome belonged, it was resolved to re-establish, for the benefit of all the monks of the Benedictine family who wish to study in Rome, the college of St. Anselm, such as it had been under the foundation of Pope Innocent XI.

According to the calculation of Fesseler, the Benedictines count among their members 15,700 authors, 4000 bishops, 1600 archbishops, 200 cardinals, 24 popes, and 1560 canonized saints. Among the great literary names that adorn the order are those of D'Ancher, Mabillon, and Montfaucon, all St. Maurines. The principal sources of information on the Benedictines are, Mabillon, Annales Ord. S. Benedicti (Paris, 1708-39, 6 vols. [carries the history up to 1157?]); Ziegelauber, Historia rei Benedicti Ord. S. Benedict. (Aug. Vind. 1764, 4 vols. fol.). See also Helyot, Ordres Religionz, i. 425 sq.; Montalembert, Les Moinz d'Occident (Paris, 1860).

Benedictine Nuns, nuns following the order of Benedict. They claim St. Scholastica, the sister of Benedict, as their founder, but without historical grounds. All previous orders were gradually forced to adopt the Benedictine rule, and so it spread widely throughout Christendom. In France they possessed one hundred and sixteen priories and abbeys in the gift of the king alone, and in England seventy-four houses. In some of these houses the nuns followed the strictest rules, never touching meat, wearing no

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lombrosa in the eleventh century, at Burghenal in 1425. These reforms introduced among the followers of Benedict the congregational system, combining several convents into a congregation, with a common government. The congregation of English Benedictines founded by Augustine was reformed by St. Dunstan in 900, again by Lanfranc in 1072, and finally suppressed by Henry VIII. The congregational government has since remained that of the Benedictines, who have never had a general and central government like the other orders. The efforts to introduce a greater centralization led, from the end of the tenth century, to the establishment of new orders. Thus arose, on the basis of the rule of St. Benedict, but with many alterations, the orders of Camaldoli [see CAMALDULI]. Fontevrault (q. v.), Chartreux (q. v.), Citeaux [see CISTERCIANS], Humiliates, Olivetans, Tironians [see BERNARD OF TROY], and others.

Early Benedictines.
liven, and sleeping on the bare boards. Others admitted some relaxation of this severity. The Benedictine nunneries were rarely united in congregations, but remained single, under the jurisdiction of the diocesan bishops, rarely under that of the Benedictine motherhouse, and disorderly and disconnected among them earlier and more generally than among the monks; a great preference was given to the nobility, and some of the richest monasteries even changed themselves into secular institutions of ladies of nobility, which retained of the Benedictine order nothing but the name and coat of arms; a congregation of reformers, the Benedictine nuns were founded, among which the most important were the congregation of Mount Calvary, founded in 1617, and the congregation of the Perpetual Adoration of the Sacred Sacrament, who, in addition to other austerities, are obliged to have perpetually one of their number kneeling day and night before the sacrament. They were founded by Catherine de Bar, a native of St. Dié, in Lorraine, in 1615, and ratified by Innocent XI in 1667. Both have in recent times re-established several monasteries in France; the latter also in Italy, Austria, and Poland.

Benediction. (1.) In the Romish Church, an ecclesiastical ceremony, whereby a thing is rendered sacred or venerable. It differs from consecration, in which uncreated grace is infused. The Romanists consecrate the chalice and bless the pyx. Superstition in the Romish Church has introduced benedictions for almost everything. There are forms of benediction for wax candles, for breads, for ashes, for church vessels and ornaments, for flags and ensigns, arms, first-fruits, houses, vessels, paraschal eggs, haircloth of penitents, churchyards, etc. In general, these benedictions are performed by aspersions of holy water, signs of the cross, and forms of prayer, according to the nature of the ceremony. The forms of benediction are found in the Roman Pontifical and in the Missal. The beatit benediction (benedictio beatissima) is the vaticinium given to dying persons. For the history of the benedictio beatissima, see Boissoneau, Dict. des Cérémonies, i. 246 sqq. Migne, Liturgie Catholique, p. 149 sqq.

(2.) In the Protestant Church, the blessing of the people by the minister during divine service and at its close. In the Church of England it is given at the end of the common service as well as at the conclusion of worship. The minister does not pretend to impart any blessing, but in effect prays that the "peace of God" may keep the "hearts and minds" of the people. Christ says to his Church, "My peace I give unto you." (John xiv. 27): the officiating minister, the Church's organ, proclaims the gift in general, and prays that it may descend upon the particular part of Christ's Church then and there assembled. The benediction most used, at the close of worship, in Protestant churches, is taken chiefly from Scripture; the first part of it from Phil. iv. 7, and the latter part being a paraphrase upon Num. vi. 24, 25, viz.: "The peace of God, which passeth all understanding, keep your heart and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen." The great Christian benediction is that of Theodoret: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." (2 Cor. xiii. 14). In the ancient church, short benedictions, such as "Blessed be God," "Blessed be the name of the Lord" (neevent the Ave Maria, q.v.), were often used before sermon. After the Lord's Prayer, in the Eucharist, the benediction of Theodoret of Cyrus, in the benediction of benediction of grace of God be with you all," was pronounced. See Bingham, Orig. Ecclesi. bk. xiv. ch. iv. § 16; bk. xvi. ch. iii. § 29; Coleman, Primitive Church, ch. xiv.; Bibliotheca Sacra, 1863, p. 707.

Benefactor (σωτήρ). "The kings of the Gene-

bles exercise lordship over them; and they that exer-
cise authority upon them are called benefactors." (Luke xxii. 25). This word was employed as a title of honor to kings and princes, corresponding to the Latin pater patriae. Titus Flavius Vespasianus, king of Egypt, afforded a striking instance of its use in this sense. According to Josephus and Philo, it was fre-
euently applied to the Roman emperors (see Josephus, War, iii. 8, 8; Dio Cassius xii. 26; Xen. Anab. vii. 6, 30).

Benefice. I. Definition.—Benefice is defined by the canonists to be "just perpetuum percipiendi fruc-
tus ex locis ecclesiasticis, eadem re, eandem mensae, eandem officio aliquod spiritualiter." This term was, in its origin, applied to the lands which were given by the Romans to deserving soldiers out of the territories acquired by conquest. These soldiers were called militae beneficiarii, and the lands so given beneficio. Hence the term came in time to be applied to the possessions of the Church, when certain portions were appropriated to individuals to enjoy during their life as a recompense for their services. The word is now applied to all preferments in the Church of England except bishoprics, though more commonly used to signify such churches as are endowed with a revenue for the permanent support of the incumbent; it is also applied to a revenue itself. The incumbents are said to enjoy the revenue of a living ex mero beneficio (from the pure kindness) of the patron.

II. In the Roman Church benefices are divided by the canon law (1.) into secular and regular. "Secular" benefices are held by secular clerks, e.g. bishops, and the dignities in cathedral chapters, viz., the offices of dean, archdeacon, chancellor, precentor, canon, prebend, etc.; also perpetual vicarages, simple cures, chapels, etc. All benefices are held to be secular in the absence of proof or long possession to the contrary, and secular benefices may be held by regulars elevated to the episcopal dignities. Regular benefices are conferred only on monks. Such are titular abbeys, all clausal offices enjoying an appropriated revenue, e.g. those of titular conventual prior, almoner, hospitalier, sacristan, cellarer, etc. (2.) Into double (duplicia) and simple (simplicia). "Double" benefices are those which are annexed the cure of souls, or any pre-eminance or administration of the property of the Church, e.g. pope, cardinal, dean, etc. "Simple" benefices are such as only carry the obligation to say the breviary or celebrate masses, such as secular priories, chapterels, etc. (3.) Into benefices titulars (titularia) and benefices in commendam. The former are those which have spiritual property; the latter are secular only, until a clerk, capable of discharging the duties, can be found. There are, however, perpetual commendam, i.e. where the temporal revenues of a regular benefice are given to a secular clerk to hold perpetually. There are six lawful ways of obtaining a benefice, viz.: 1. By the representation of the patron, and subsequent institution; 2. By election, and the subsequent confirmation of the person elected; 3. By postula-

III. In the Church of England parochial benefices with cure are defined by the canon law to be a distinct portion of ecclesiastical rights, set apart from any temporal interest, and joined to the spiritual function, and to these no jurisdiction is annexed; but it is otherwise as to archdeaconies and deans, for they have a jurisdiction, benefice in quibus benevolunt, which is the subject of the chapter, and visited them. It is essential to a parochial benefice that it be bestowed freely (reserving nothing to the patron), as a provision for the clerk, who is only a servofructuarii, and has no inheritance in it; that it have something of spirituality annexed to it, for where it is given to a layman it is not properly a benefice; that in its own nature it be perpetual.
BENEFIELD

—thet is, forever annexed to the church; and all manner of contracts concerning it are void.

BENEFIELD, SEBASTIAN, D.D., an eminent Calvinistic divine, was born Augst 12th, 1559, at Prestonbury, Gloucestershire, and educated at Corpus Christi College, Oxford. He died a 10th Oct. 1608 he was chosen Margaret professor of divinity in the university. Dr. Benefield was well versed in the fathers and schoolmen, and was remarkable for strictness of life and sincerity. He died Augst 24, 1630. His principal writings are, Doctrina Christiana (Oxford, 1610-40;—Sermons (Oxford, 1614-15; 2 vols. 4to;—Exposition of Amos (Oxford, and London, 1618, 4to;—Allibone, Dict. of Authors, 1664.

Benefic or Clergy, a privilege by which, in countries where popery prevailed, persons in holy orders were exempted, either wholly or partially, from the jurisdiction of lay tribunals. The privilege was created out of regard to the clerical order, but it was soon abused. It was originally designed for clerics (clerks), and at first none could be admitted to it but such as had the usual distinction of clericalita; but subsequently, in England, all persons who could read were by law declared to be clerks, and the number of claimants almost indefinitely increased. It was abolished by the 7th and 8th of Geo. IV. c. 28.

In America this privilege has been formally abolished in some of the states, and allowed only in one or two cases in others; while in Ireland it appears to have been known at all. By the act of Congress of April 30, 1790, it is enacted that 'benefit of clergy shall not be used or allowed, upon conviction of any crime for which, by any statute of the United States, the punishment is or shall be declared to be death.' See Blackstone, Commentaries, iv. 28.

Be-ne'-ja'akan (Heb. Beney Yaaikan', בֵּנוֹי יָאָקָן, בֵּנוֹי יָאָקָן Children of Jakon; Sept. Buxsia v. r. Buxsia; Vulg. Buxsia) the tribe whose name gave rise to certain wells in the desert which formed one of the halting-places of the Israelites on their journey to Canaan (Num. xxxiii, 31, 32). See BEEROTH-BENJA-JAKAN.

The tribe doubtless derived its name from Jakon, the son of Ezor, son of Seir the Horite (1 Chr. 1, 42). See AKAJA, JAKAN. At the time of Josabah and Jeromo (Onomast. s. v. 'Isaith, Berod fil Jabin), the Sept. word is shown ten miles from Petra, on the top of a mountain. Robinson suggests the small fountain et-Taibibeh, at the bottom of the pass er-Rubay under Petra, a short distance from the Arabah (Recherches i, 583). The word 'Beeroth,' however, suggests, not a spring, but a group of springs, a valley. In the name of Pseudo-Josephus the name is given in Numbers as Aita (אִיתā). The assemblage of fountains near the northern extremity of the Arabah is no doubt referred to. See EXODE.

Ben-Kedem (Heb. Beney-'Kedem, בֵּנוֹי-קֶדֶם, בֵּנוֹי-קֶדֶם "Children of the East"), an appellation given to a people, or to peoples dwelling to the east of Palestine. It occurs in the following passages of the O. T.: (1) Gen. xxix, 1, "Jacob came into the land of the people of the East," in which it was therefore reckoned Haran. (2) Job i, 3, Job was "the greatest of all the men of the East." See JOB, iii 33, viii, 12, viii, 10. In the first three passages the Ben-Kedem are mentioned together with the Midianites and the Amalekites; and in the fourth the latter peoples seem to be included in this common name: "Now Zerah and Cushan were [were] in Karkom and they went with them, about fifteen thousand [men], all that were left of all the hosts of the children of the East." In the events to these passages of Judges relate, we find a curious reference to the language spoken by these Eastern tribes, which was understood by Gideon and his men, and which enabled them to the talk in the camp; and from this it is to be inferred that they spoke a dialect intelligible to an Israelite—

an inference bearing on an affinity of race, and thence on the growth of the Semitic languages. (4) 1 Kings iv, 30, "Solomon's wisdom excelled the wisdom of all the children of the East country." (5) From Isa. xi, 24; it is difficult to deduce an argument, but in Ezek. xxv, 4, 10, Ammon is delivered to the "men of the East," and its city, Rabbah, is prophesied to become "a stable for camels, and the Ammonites a couching-place for flocks" referring, apparently, to the habits of the wandering Arabs; while "palaces" and "dwellings," also mention deduced; thus rendered, but in Auct. Vets., may be better read "camps" and "tents." The words of Jeremiah (xxiii, 28) strengthen the supposition just mentioned: "Concerning Kedar, and concerning Hazor, which Nebuchadrezzar, king of Babylon, shall smite, thus saith the Lord, Arise ye, go up to Kedar, and set up the men of the East. Their tents and their flocks shall they take away; they shall take to themselves their curtiains [i. e. tents], and all their vassels, and their camels."

Opinions are divided as to the extension of the appellation of Beno-Kedem; some (as Rosenmüller and Winer) holding that it came to signify the Arabs generally. Bonn considers it in connexion to the genealogy cited and that which makes mention of the land of Kedem, Gen. xxxv, 6 [see ISHMAEL], we think (with Gesenius) that it primly signified the peoples of the Arabian desert (east of Palestine and Lower Egypt), and chiefly the tribes of Ishmael and of Keturah, extending perhaps to Mesopotamia and the borders of Babylonia (to which we may apply the Kedem to apply in Num. xxiii, 7, as well as in Isa. ii, 6); and that it was sometimes applied to the Arabs and their country generally. The only positive instance of this latter signification of Kedem occurs in Gen. x, 30, where "Sephar, a mount of the East," is by the common agreement of scholars situates in Southern Arabia. See ARABA; SEPHR.

In the O. T., "Arabia," with its conjunctive forms, seems to be a name of the peoples otherwise called Beno-Kedem, and with the same limitations. The same may be observed of גָּאוֹר, "the East," in the N. T. (Matt. ii, 1 sq.). The Heb. word "Kedem," with its adjuncts (in the passages above referred to), is translated by the Sept. and in the Vulg. and sometimes transcribed (Kerdem) by the former, except the Sept. in 1 Kings iv, 30, and Sept. and Vulg. in Isa. ii, 6, where they make Kedem to relate to ancient time.—Smith, s. v. See EAST.

Benevent, a town in Southern Italy, and see of a Roman Catholic archbishop. A considerable number of councils have been held there, among which the following are the most important: 1067, at which the Antipope Gilbert was excommunicated, and the investiture by laymen forbidden; 1106, which again pronounced against the investiture by laymen; and 1117, at which Bishop Mauritius Verdinus (later Gregory VIII) was excommunicated.

Benevolence, due (ἡ φιλανθρωπία ἐννοία, but best MSS. simply ἡ φιλανθρωπία, a euphemism for marital duty (1 Cor. viii, 5). See COHABITATION.

Bénédzet, or Bénézet, St., born at Hermillon; a shepherd. The popes, during their residence at Avignon, authorized his worship. "Bénézet is said to have been directed by inspiration to proceed to the church of St. Bénézet in Avignon, in September, 1309, on a journey to Rome that his mission was to build the bridge of that city over the Rhone. The bishop, very naturally thinking him out of his mind, ordered him to be whipped. Bénézet, however, is said to have shown his divine mission by supernatural proofs; and the bridge was commenced in 1177, and finished in 1184, and placed on the bridge, where afterward a little chapel was built over his remains. Subsequently a hospital was added, and a confraternity es-
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tablished for the care of his worship and of the repair of the bridge. These things are said to be 'amplly verified by the Acts drawn up at the time.' When the tomb was opened in 1670, owing to its ruinous state, the body was newly wound in a perfect condition. The body was but four feet and a half long.' This is a specimen of the so-called "lives of the Saints!"—Landon, Eccl. Dict. s. v.

Benezet, Anthony, an eminent philanthropist and opponent of slavery, was born at St. Quentin, Picardy, France, January 31, 1713. His parents, driven from France by Popish persecution, removed to London in February, 1715, and during their residence there the family came to Philadelphia in November, 1731. Benezet began a mercantile career early; but soon after his marriage, in 1740, when his affairs were in a prosperous situation, he left the mercantile business, and in 1742 he accepted the appointment of head of the Friends' English school of Philadelphia, which he held till 1782, when he resigned it to devote himself to teaching a school of colored children. "So great was his sympathy with every being capable of feeling pain, that he resolved toward the close of his life to eat no animal food. This change in his mode of living is supposed to have been the cause of the loss of his strength and of the decay of his mind which did not yield to the debility of his body. He persevered in his attendance upon his school till within a few days of his decease, May 3, 1784." Men of all classes of society, and of all churches, as well as many hundred negroes, followed his remains to the grave. An officer who had served in the army during the war with Britain observed at this time, "I would rather be Anthony Benezet in that coffin than George Washington, with all his fame." "Few men since the days of the apostles ever lived a more disinterested life; yet upon his death-bed he expressed a desire to live a little longer, 'that he might bring down self.' The last time he ever walked across his room was to take from his desk six dollars, which he gave to a poor widow whom he had long assisted to maintain. By his will he devised his estate, after the decease of his wife, to certain trustees, for the use of the African school." The chief object of Benezet's life, for many years, was the excite public opinion against slavery and the slave-trade. On the return of his estate in 1788, he addressed a letter to the queen of Great Britain to solicit her influence on the side of humanity. At the close of this letter he says, "I hope thou wilt kindly excuse the freedom used on this occasion by an ancient man, whose mind, for more than forty years past, has been distracted from the contemplation of the world, and long painfully exercised in the consideration of the miseries under which so large a part of mankind, equally with us the subjects of redeeming love, are suffering the most unjust and grievous oppression, and who sincerely desires the temporal and eternal felicity of the queen and her royal consort." He published many tracts on the subject, and also an Account of that Part of Africa Inhabited by Negroes (1762); A Caution to Great Britain and her Colonies, in a short Representation of the Calamitous State of the Enslaved Negroes in the British Dominions (1767); Historical Account of Guinea, with an Inquiry into the Real and Punitive Slaves familiarly Account of the Religious Society of Friends (1780); Dissertation on the Plainness and Simplicity of the Christian Religion (1782); Observations on the Indian Natives of this Continent (1781). It is said that Benezet's writings first awakened Thomas Clarkson's attention to the question of slavery. Allen's Biographical Dictionary: Al- bane, Dictionary of Authors, 1, 165; Le Bas, Dict. En- cyc. de la France.

Ben-Gebur. See BEN-

Bengel, Johann Albrecht, a German theologian of profound critical judgment, extensive learning, and solid piety. He was born June 24, 1687, at Winne- den, Württemberg, where his father was pastor; and from him the boy received his early education. After the death of his father he was received into his tutor's house; and from 1693 to 1700 he studied at the Gym- nasiwm of Stuttgart. Then admitted thoroughly prepared in philological elements, he entered the University of Tübingen in 1708, and devoted himself especially to the study of the sacred text. From his childhood he had been earnestly pious; and his fa- vorite reading, while at the university, apart from his severer studies, consisted of the principal works of Le- Spencer, and Francke. At the same time, he did not neglect philosophy. According to his own account, he studied Spinoza thoroughly, and it was not without mental struggles that he arrived at clearness of view on the relations of philosophy to faith. In 1706 he was brought very low by a severe illness at Maul- bron; but he was strengthened against the fear of death by Ps. cxvii, 17, 'I shall not die, but live, and declare the works of the Lord.' He returned to his studies with greater zeal, and with a deeper religious life. After a year spent in the ministry as vicar at Metzingen, he became theological reprentant at Tübin- gen; and in 1707 he was appointed a tutor in the cloister-school of Denkendorf, a seminary for the early training of candidates for the ministry. During this year he made a literary journey, visiting several of the schools of Germany, and among them those of the Jesuits. His theological culture, by all these means, became manifold. An illustration, indeed, of both, of his studies and of his teaching, is afforded by the theme chosen for his inaugural at Danendorf, viz. 'True godliness the surest road to true science.' He remained in this post for twenty-eight years—years of labor, zeal, and success as teacher, preacher, student, and publisher; he published, for the use of his pupils, an edition of Oeconomo Epistolas, with notes (Stuttgart, 1719); also, Gregorii Thama- turgi Panegyricus ad Originem, Gr. et Lat. (1722); andy Crisostomi lb. vi. de Sacerdote (1725). But his chief toil was given to the New Testament; for the results of which, see below. In 1749 he was appoint- ed councillor and prelats of Alpirsbach, with a resi- dence in Stuttgart, where he died, Nov. 2, 1751.

Bengel was the first Lutheran divine who applied to the criticism of the New Testament a grasp of mind which embraced the subject in its whole ex- tent, and a patience of investigation which the study required. He was assisted by the various readings, which led him to form the determination of making a text for himself, which he executed in a very careful and scrupulous manner, ac- cording to very rational and critical rules, excepting that he would not admit any reading into the text which had not been previously printed in some edition. In the book of Revelation alone he deviated from this rule. His conscientious piety tended greatly to ally the fears which had been excited among the clergy with respect to various readings, and to him belongs the honor of having struck out that path which has since been followed by Wetstein, Griesbach, and others. His Gronovius and Zedler were so highly valued by Bengel that he translated most of its notes and incorporated them into his Explanatory Notes on the N. T. The least valuable part of Bengel's exegetical labors is that which he spent on the Apocalypse. His chief works are: 1. Apparatus Crucicis ad N. T. ed. secundum, cur. P. D. Burkki (Tubing. 1737, 4vo) — 2. Index Criticalis Testamentorum, 8d ed. adjev. Steudel (Tubing, 1850, 2 vols. 8vo). — 3. An Exegesis of the Book of the Revelation of St. John (Stuttg. 1710, 1746, 8vo); translated by Robertson (Lon. 1757, 8vo). — 4. Harmony of the Gospels (Tubing. 1736, 1747, 1768, 8vo). — 5. Ordo temporum à principiis, ad incrementum doctrinarum propheticae (Ulm, 1748, 8vo). His chro-
nological works, endeavoring to fix the "number of the beast," the date of the "millennium" (he was positive in fixing the beginning of the millennium at the year 1830), etc., have rather detracted from his reputation for solid judgment. His fame will permanently rest on his Gnomon, which, as a brief and suggestive commentary on the New Testament, remains unrivaled. New editions, both in Latin (Berlin, 1860; Tübingen, 1860; Stuttgart, 1860) and German, have recently appeared, and an English translation was published in Clarke's Library (Edinburgh, 1857-58, 6 vols. 8vo), of which a greatly improved and enlarged edition has been issued in this country by Professors Lewis and Vincent (Philadelphia, 1860-61, 2 vols. 8vo). His Life and Letters, by Burk, translated by Walker, appeared in 1837 (London, 8vo); and a brief biography, by Fausset, is given on the 4th to Damascus of the English translation of the Gnomon. An able article on his peculiar Significance as a Theologian was published in the Jahrbücher für deutsche Theologie, 1861, and translated in the British and Foreign Evangelical Review, April, 1862. A new Life has just appeared (1865) under the title of A. Bengel's Leben, Gesellschaft, Charakter, Werke, D. V. by Dr. Sturler (8vo), which gives a large amount of new material, found in Bengel's MS. diary and other papers, which have only recently been given up by his family for publication. Among other curious facts, it appears that Bengel had the use of one eye during his life-long studies, and that he never tasted a piece of meat that his wife had not prepared for him, or seen delivered to his wife! In a supplement to the volume are given a number of Bengel's sermons, addresses, and poems. Dr. Wächtler also published a volume containing "Remarks on Bengel as an exegetical writer, and in particular on the Gnomon" (Beiträge zu J. A. Bengel's Schriftenverzierung, etc., Leipzig, 1864). See Hagenbach, German Runologie, 114; Hervey, Engl. Ezech. period, ii, 57.

Ben-hadad (Heb. Ben-hadad', בֵּן-חַדָּד, "son of Hadad"); Sept. γενεάς Ἀδαθ', the name of three kings of Damascus-Syria. As to the latter part of this name, Hadad, there is little doubt that it is the name of the Syrian god Hadad (q. v.), probably from the Sun (Macrob. Saturnalia, i, 23), still worshipped at Damascus in the time of Josephus (Ant. i, 4, 6), and from it several Syrian names are derived, as Hadadenezer, i. e. Hadad's house. The god hadad is mentioned in the OT address dependence and obedience, not only accords with the analogies of other heathen names, but is also supported by the existence of such terms as "sons of God" among the Hebrews (comp. Psa. lxxxii, 6). On account of the nationality of this name, the term "palaces of Ben-hadad" came to be applied to Damascus itself (Jer. xxxii, 27; Amos i, 4). See DAMASCUS.

1. The king of Syria, who was subsidized by Ahab, king of Judah, to invade Israel, and thereby compel Baasha (who had invaded Judah) to return to defend his own kingdom (1 Kings xv, 18). B.C. 928. See AHA. This Ben-hadad has, with some reason, been supposed by some to be identical with Hadad, the god who was worshipped against Solomon (1 Kings xi, 25). Damascus, after having been taken by David (2 Sam. vili, 5, 6), was delivered from subjection to his successor by Rezon (1 Kings xi, 24), who "was an adversary to Israel all the days of Solomon." This Ben-hadad was either son or grandson to Rezon, and in his time Damascus was supreme in Syria, the various smaller kingdoms which had been surrounded it being gradually absorbed into its territory. Ben-hadad must have been an energetic and powerful sovereign, as his alliance was courted by Baasha of Israel and Ahab of Judah. He finally closed with the latter on receiving a large amount of treasure, and conquered a great part of the north of the kingdom, thereby enabling Ahab to pursue his victorious operations in the south. From 1 Kings xx, 34, it would appear that he continued to make war upon Israel in Omri's time, and forced him to make "streets" in Samaria for Syrian residents. "Kitto; Smith. See AHA.

2. Another king of Syria, son of the preceding. Some suppose, on the ground that it was unusual in antiquity for the son of a father's name. But Ben-hadad seems to have been a religious title of the Syrian kings, as we see by its reappearance as the name of Hazael's son, Ben-hadad III. Long wars with Israel characterized the reign of Ben-hadad II, of which the earlier campaigns are described (2 Kings iii). The city of Damascus, which he held with his dominion are proved by the thirty-two vassal kings who accompanied him to his first siege of Samaria. B.C. cir. 906. He owed the signal defeat in which that war terminated to the vain notion which assimilated Jehovah to the local deities worshiped by the nations of Syria, desiring "a God of the hills," but impotent to defend his vassals in "the plains." (1 Kings xx, 1-80). Instead of pursuing his victory, Ahab concluded a peace with the defeated Ben-hadad. Some time after the death of Ahab, probably owing to the difficulties in which Jehoram of Israel was involved by the policy of his father, Ben-hadad renewed the war with Israel; but all his hopes were now frustated, being made known to Jehoram by the prophet Elisha (2 Kings vi, 8). B.C. cir. 894. After some years, however, he renewed the war, and besieged Jehoram in his capital, Damascus, until the inhabitants were reduced to the last extremities and the city was almost starved; the people then unexpectedly raised, according to a prédiction of Elisha, through a panic infused into the besiegers, who, concluding that a noise which they seemed to hear portended the advance upon them of a foreign host procured by Jehoram from Egypt or some Canaanitic cities, as Tyre or Raphen, thought only of saving themselves by flight. Jehoram seems to have followed up this unlooked-for deliverance by successful offensive operations, since we find from 2 Kings ix, i that Ramoth in Gilead was once more an Israelitish town. See AHA. The next year Ben-hadad, learning that Elisha, through whom so many of his designs had been brought to naught, had arrived at Damascus, sent an officer of distinction, named Hazael, with presents, to consult him as to his recovery from an illness under which he then suffered. The prophet answered that his disease was not mortal, but that he would die nevertheless certainly die, and he announced to Hazael that he should be his successor, and that he should be thought of the misery which he would bring on Israel. On the day after Hazael's return Ben-hadad was murdered, as is commonly thought, by this very Hazael, who snuffed the sick monarch in his bed, and mounted the throne in his stead (2 Kings viii, 7-15). See ELISHA; JEHORAM. The attributing of this murder to Hazael himself has been imagined by some to be inconsistent with his character and with Elisha's suggestion of the act. Ewald, from the Hebrew text and a general consideration of the chapter (Gesch. des V. F. lili, 523, note), thinks that one or more of Ben-hadad's sons killed him by his own orders while he was asleep against. Calmet) believes that the wet cloth which caused his death was intended to effect his cure, a view which he supports by a reference to Bruce's Travels, iii, 33. There appears, however, to be no good reason for departing from the usual and more natural interpretation (so Josephus, Antiq. Ant. iv, 4, 6) which assigns the deed to Rezon, who succeeded him perhaps because he had no natural heirs, and with him expired the dynasty founded by Rezon. Ben-hadad's death was about B.C. 890, and he must have reigned some thirty years. See SYRIA. The Scriptural notices of this king are strikingly confirmed by the evidence of archaeology, which has shown that the obelisk found among the Assyrian monuments at Nimrud (see Rawlinson's Hist. Evidences, p. 119), and translated by Dr. Hincks (Dublin Univ. Magazines, Oct.,
BEN-HAIL

(1858). According to these annals, the Assyrian king Shalmaneser (reigned apparently B.C. cir. 900-860 or 880) had several campaigns against the nations of Pal-
estine and its vicinity (in his 6th, 7th, 14th, and 16th years), among which the Hittites (Khita) and Ben-
dri (i.e. Ben-hader; comp. the Sept. v'ok "Ashp, for Ben-hadad), king of Damascus, are particularly named, the latter being represented as defeated, although al-
lied with at least twelve neighboring princes, and at the head of an immense army, consisting largely of cavalry and archers (Ravilious's Notes (pp. 217-218)).

3. A third king of Damascus, son of the above-men-
tioned Hazael, and his successor on the throne of Syr-
ia. His reign was disastrous for Damascus, and the vast power wielded by his father sank into insigni-
ficance. In the striking language of Scripture, "Jeho-
ahaz (the son of Jehoahaz) besought the Lord, and the Lord hearkened unto him, for He saw the oppression of Is-
rael, because the King of Syria oppressed them; and the Lord gave Israel a savior" (2 Kings xiii, 4, 5).

This saviour was Jeroboam II (comp. 2 Kings xiv, 27), but the prosperity of Israel began to revive in the reign of his father Jehoash, the son of Jehoahaz. When Ben-
hadad II had escaped to the three kings of Aram, Jehoahaz, in accordance with a prophecy of the dying Eliaba, re-
covered the cities which Jehoahaz had lost to the Syr-
ian, and beat them in Aphek (2 Kings vii, 17), in the plain of Edreanal, where Ahab had already defeated Ben-hadad II. B.C. 835. Jehoash gained two more victories, but did not restore the dominion of Israel on the east of Jordan. This glory was reserved for his successor Jeroboam. The misfortunes of Ben-hadad III in war are noticed by Amos (i, 4). - Smith, s. v.

Ben-ha'l (Heb. Ben-Cha'yu, בֵּן חַיָּ, son of strength, i.e. warrior; Sept. translates οἰκός τῶν ἐν ἐν-
varwv), one of the "princes" of the people sent by Je-
hoashaphat to teach the inhabitants of Judah, and car-
y out the reformation begun by him (2 Chron. xvii, 7). B.C. 910.

Ben-ha'nan (Heb. Ben-Cheman, בֵּן חֵמָן, son of one generous; Sept. vioic Αυδίν v. Φιλία, the third 

named of the four "sons" of Shimmon (2 Shammal), of the tribe of Judah (1 Chron. iv, 20). B.C. prob. post 1612. Perhaps the name ought to be translated "son of Hanan." See Ben-

Ben-Hesed, Ben-Hur. See Ben-

Ben'nu (Heb. Beninnu, בֵּנִי נֵעֶ, our son; Sept. con-

founds with Banni preceding, and translates both vioii Bawawel v. Bawawael), one of the Levites which se-
ced the covenant on the return from Babylon (Neh. x, 15). B.C. 410.

Benitier, the French name for the vessel for hold-
ing the so-called holy water, placed at the entrance of Romanist places of worship. See Holy Water.

Ben'jamin (Heb. Simgamin, בֵּנִי גָּם, i. q. Felix [see below]; Sept., Joseph., and New Test. Bawawel),
the name of three men.

1. The youngest son of Jacob by Rachel (Gen. xxxix, 
18), and the only one of the thirteen (if indeed there were not more; comp. "all his daughters," Gen. 
xxxviii, 35; xiv, 7) who was born in Palestine. His birth took place on the road between Bethel and Beth-
lehem, "a land of corn and wine," at a distance "a length of earth"—from the latter. B.C. 1889. His mother died immediately after he was born, and with her last breath named him יִשְׂרָאֵל, Ben-Or ("son of my pain"), which the father 
changed into Benjamin, a word of nearly the same sound, but portending comfort and consolation, "son of my right hand," probably alluding to the sup-
port and protection he promised himself from this, his last child, in his old age. See JACOB. This supposi-
tion is strengthened when we reflect on the reluctance with which he consented to part with him in very try-
ing circumstances, yielding only to the pressure of
famine and the most urgent necessity (Gen. xlii). This 
interpretation is inserted in the text of the Vulgate and the margin of the A. V., and has the support of Geze-
nius (Thee. p. 210). On the other hand, the Samaritan 
Codex gives the name Ben-jamin (בֵּנֵי יָמִין), "son of days," i.e. "son of my old age" (comp. Gen. 
xxxiv, 20), which is adopted by Philo, Aben- Ezra, and others. Both these interpretations are of com-
paratively late date, and it is notorious that such explana-
tory glosses are not only often invented long subse-
quently to the original record, but are as often at var-
iance with the literal meaning of that record. The 
meaning given by Josephus (Jüd. 1, xvi, 1, p. 8) has reference only to the name Ben-Or. However, the name is not so pointed as to agree with the usual signification, "son of," being "22, and not "12. But the first vowel 
have here probably superceded (for "22 merely be-
cause of the perfect coalescence of the two elements into a single word. Moreover, in the adjectival forms of 
the word the first syllable is generally suppressed, as יִשְׁרָאֵל, יַשְׁרִי, יָשִׁר, i.e. "sons of Yemi'nu for sons of Benjamin; יַשְׁרִי, יָשִׁר, "man of Yemi'nu" for man of Benjamin (1 Sam. ix, 1; Esth. ii, 5); יִשְׁרִי, יָשִׁר, "land of Yemi'nu" for land of Benjamin (1 Sam. ix, 4); as if the patriarch's name had been originally יִשְׁרִי, Yemi'nu (comp. Gen. xiv, 10), and that of the tribe Yeminites, as the objective form of יִשְׁרִי, בָּשׂ, preserved in the Sept. The prefix Ben seems to be merely 
mitely omitted in them for brevity, as being immaterial to the reference. Usually, however, the posterity of Benjamin are called Benjami'tes (Gen. xxxvii, 18; 
xxvi, 21-28; 1 Kings xii, 16-24; Judg. iii, 15; xix, 16, etc.).—Smith, s. v. See Ben-

Ben-jam'in. Until the journeys of Jacob's sons and of Jacob himself 

into Egypt we hear nothing of Benjamin, and, so 

far as he is concerned, those well-known narratives 
disclose nothing beyond the very strong affection 
termed toward him by his father and his whole-broth-
er Joseph, and the relation of fond endearment in which he was, as if a mere darling child (comp. Gen. 
xxiv, 20), to the whole patriarchs relaxed toward him.

In Gen. i, 21 sq., the immediate descendants of Benjamin are given to the number of ten, whereas in 
Num. xxvi, 38-46, only seven are enumerated, and some even in different names. The difference may probably be owing to the circumstance that some of 
the direct descendants of Benjamin had died either 
at an early period or at least childless. Considerable 
difficulty occurs in the several Biblical lists of the sons 
and grandsons of Benjamin (Gen. xiv, 21; Num. 
xxvi, 38-49; 1 Chron. vii, 6-21; xii, 1-7), which may be 
removed by the following explanations. As Ben-
jamin was quite a youth at the time of the migration to Canaan (Gen. xiii, 20, 22), the list in Gen. xiv. 
cannot be merely of Jacob's descendants at that time, 
since it contains Benjamin's children (comp. the chil-
dren of Phares, ver. 12), who was at that time a mere 
child, see ch. xxxviii, 13), but rather at the period of 
his death, seventeen years later (ch. xlvii, 28). See 
JACOB. Yet the list could not have been made up to 
a much later period, since it does not contain the grand-
children of Benjamin subsequently born (1 Chron. vii, 9 sq.). The sons of Benjamin are expressly given in 
1 Chron. viii, 5 sq., as being five, in the following or-
der: Bela (the same in the other accounts), Ashbel 
(otherwise perhaps Jediah), Abarah (evidently the same with Abiran of Num., and probably the Aber of 1 Chron. viii, 12, since this name and Ir are given ap-
parently in addition to the three of ver. 6, and prob-
ably also the Eleh of Gen.), Nobah (who is therefore 
possibly the same with Ithar, and probably also with 
Ir, since Shupham [Shuppim or Mappim of the other]
and Hupham [Huppmim], enumerated as the sons of the latter, although they do not appear in the list of Heber's sons, must be such under other names, but—like Bela's in the same list—undistinguishable, as Jediael had but one son, and the rest are otherwise identified, and finally Rapha (who can then be no other than Rosh). See all the names in their alphabetical place.

The Promised land. The history of Benjamin to the time of the entrance into the Promised Land is a meagre as it is afterward full and interesting. We know indeed that shortly after the departure from Egypt it was the smallest tribe but one (Num. i, 36; comp. verse 1); that during the march its position was on the west of the tabernacle, with its brother tribes of Ephraim and Manasseh (Num. ii, 19). In the desert it counted 35,400 warriors, all above twenty years of age (Num. i, 36; ii, 22), and, at the entrance of Israel into Canaan, even as many as 45,600. We have the names of the "captain" of the tribe when it set forth on its long march (Num. ii, 22); of the "ruler" who went up with his fellows to spy out the land (xiii, 9); of the families of which the tribe consisted when it was marshalled at the great halt in the plains of Moab by Jordan-Jericho (Num. xxxvi, 38-41, 63), and of the "prince" who was chosen to assist in the dividing of the land (xxxiv, 21). But there is nothing to indicate what were the characteristics and behavior of the tribe which, in Palestine, bore the name of the father and brothers. No touches of personal biography like those with which we are favored concerning Ephraim (1 Chr. vii, 20-23); no record of zeal for Jehovah like Levi (Exod. xxxii, 26); no evidence of special bent as in the case of Reuben and Gad (Num. xxxii). The only fore-shadowing of the tendencies of the tribe which was to produce Ehud, Saul, and the perpetrators of the deed of Gibeon, is to be found in the prophetic gleam which lighted up the dying Jacob, "Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil" (Gen. xliv, 27). From this passage some have inferred that the figure of a wolf was the emblem on the tribal standard.

1. Geography.—The proximity of Benjamin to Ephraim during the march to the Promised Land was maintained in the territories allotted to each. Benjamin lay immediately to the south of Ephraim, and between him and Judah. The situation of this territory was highly favorable. It was almost a peninsula of the great plain of the Arabah, a famous Commercial route of 26 miles in length by 12 in breadth. Its eastern boundary was the Jordan, and from thence it mainly extended to the wooded district of Kirjath-jezaim, about six miles west of Jerusalem, while in the other direction it stretched from the valley of Hinnom, under the "City of the Valley" on the north, to Bethel on the north. Thus Dan intervened between this tribe and the Philistines, while the communications with the valley of the Jordan were in its own power. On the south the territory ended abruptly with the steep slopes of the hill of Jerusalem; on the north it almost melted into the possessions of the friendly Ephraim. See Tribe. In Josh. xviii, from verse 12 to 14, is sketched the northern boundary-line (mostly repeated in chap. xvi, 1-5), and from 15 to 20 the southern (repeated in chap. xv, 6-9, in a reverse direction). Within the boundaries described in these few verses lay a district rather small, but highly cultivated and natural for the culture of the wheat of Benjamin, Am. i, 12-13, and p. 637, containing twenty-six chief towns (with their villages, in two main sections), which are named in Josh. xviii, 21-28; and the principal of which were Jericho, Beth-hogla, Bethel, Gibon, Iram, and Jebus or Jerusalem. This latter place subsequently became the capital of the whole Jewish empire, but was, after the division of the land, still in possession of the Jebusites. The Benjamites had indeed been charged to possess them, and occupy that important town; but (Judg. i, 21) the tribe are reproached with having neglected to drive them from thence, that is, from the upper, well-fortified part of the place Zion, since the lower and less fortified part had already been taken by Judah (Judg. i, 8), who in this matter had almost a common interest with Benjamin. The Jebusite citadel was finally taken by David (2 Sam. v, 6 sq.). A trace of the pasture-lands may be found in the mention of the "herd" (1 Sam. xi, 8); and possibly others in the names of some places in Benjamin—Zamir, Benjamim, Jerahmeel, Parah, the cow; Zela-ha-lepheth, "the thicket of trees." (Josh. xv, 23, 28).

In the degenerate state of modern Palestine few evidences of the fertility of this tract survive. But other and more enduring natural peculiarities remain, and claim our recognition, rendering this possession one of the most remarkable among those of the tribes.

(1.) The general level of this part of Palestine is very high, not less than 2000 feet above the maritime plain of the Mediterranean on the one side, or than 3000 feet above the deep valley of the Jordan on the other, besides which this general level or plateau is surmounted, in this district now under consideration, by a large number of eminences—defined, rounded hills—almost every one of which has borne some part in the history of the tribe. Many of these hills carry the fact of their existence in their names. Gibeon, Gibeath, Gaba, all mean "hill;" Ramah and Ramathaim, "eminence," Mizpeh, "Watch-tower;" while in "Hazerath," "Our Father's house," and in "Gibbethon," the "pass of Michmash" with its two "teeth of rock," all testify to a country eminently broken and hilly. The special associations which belong to each of these eminences, whether as sanctuary or fortress, many of them arising from the most stirring incidents in the history of the nation, will be best examined under the various separate heads.

(2.) No less important than these eminences are the torrent beds and ravines by which the upper country breaks down into the deep tracts on each side of it. They formed then, as they do still, the only mode of access from either the plains of Philistia and of Sharon on the west, or the deep valley of the Jordan on the east—the latter steep and precipitous in the extreme, the former more gradual in their declivity. Up these western passes swarmed the Philistines on their incursions during the time of Samuel and of Saul, driving the first king of Israel right over the higher district of Judah and Benjamin, a famous Commercial route of 150 miles in length. But all the passes were thwarted by Jerusalem, which, while it controlled the passes, also controlled the best communications of the Arabah, and establishing themselves over the face of the country from Michmash to Ajalon. Down these same defiles they were driven by Saul after Jonathan's victorious exploit, just as in earlier times Joshua had chased the Canaanites down the long hill of Gibbethon to Bethel on the north, and again were chased by Judah Maccabaeus (1 Macc. iii, 16-24).

It is perhaps hardly fanciful to ask if we may not account in this way for the curious prevalence among the names of the towns of Benjamin of the titles of tribes. Harkivin, the Avites; Zemaraim, the Zemarites; Ha-ophel, the town of Ophrah; Chephar ha-Ammoni, the village of the Ammonites; ha-Jebus, the Jebusite, are all among the names of places in Benjamin; and we can hardly doubt that in these names is preserved the memory of many an ascent of the wild tribes of the desert from the sultry and open plains of the low level to the fresh air and secure fastnesses of the upper district.

The passes on the eastern side are of a much more difficult and intricate character than those on the western. The principal one, which, now unfrequented, was doubtless in ancient times the main ascent to the interior, leaves the Ghur behind the site of Jericho, and, breaking through the many a wild bend and steep slope, extends to and indeed beyond the very central ridge of the table-land of Benjamin, to the foot of the eminence on which stand the ruins of the ancient Beeroth. At its lower part this valley bears the name of Wadi F'zur, but for the
greater part of its length it is called Wady Sueimin. It is the main access, and from its central ravine branch cut side valleys, conducting to Bethel, Michmas, Gibeah, Anathoth, and other towns. After the fall of Jericho this ravine must have stood open to the victorious Israelites, as their natural line of retreat. At its lower end must have taken place the repulse and subsequent victory of Ai, with the conviction and stoning of Achan, and through it Joshua doubtless hastened to the relief of the Gibeonites, and to his memorable pursuit of the Canaanites down the pass of Beth-Horon, on the south side of the territory of Benjamin. Another of these passes is that which since the time of our Saviour has been the regular road between Jericho and Jerusalem, the scene of the parable of the Good Samaritan. Others lie farther north, by the mountain which bears the traditional name of Quarantania; first up the face of the cliff; afterward less steep, and finally leading to Bethel or Taitivel, the ancient Opprah. These intricate ravines may well have harbored the wild beasts which, if the derivation of the names of several places in this locality are to be trusted, originally haunted the district—zobor, hymnas (1 Sam. xiii, 18), alaud and shaalib, foxes or jackals (Gen. i, 35; 1 Sam. xii, 7), gazelles. (See Stanley, Sinai and Palestine, ch. iv.)

Such were the limits and such the character of the possession of Benjamin as fixed by those who originally divided the land. But it could not have been long before they extended their limits, since in the early lists of 1 Chron. vii we find mention made of Benjaminites who built Lod and Ono, and of others who were founders of Aljalon (12, 13), all which towns were beyond the spot named above as the westernmost point in their boundary. These places, too, were, in their possession after the return from the captivity ( Neh. xi, 25).—Smith, s. v.

The following is a list of all the Scriptural localities in the tribe of Benjamin, with their probable modern representatives, except those connected with the topography of Jerusalem (q. v.).

Hazor.  Town.  Tell Atur.
  Tappuah.  W. of er-Riba.
  Jericho.  Waters.  Ain el-Sultan.
  (Plain.  Khirbet el-Khadra.
  Manukkah.  Town.  Hill of Gibeah?
  Michmas.  do.  Mishmas.
  Migron.  do.  [Ruins of S. of Deir Dwa-
  Mizpah.  do.  Nebi Samwil?  lam.]
  Moza.  do.  Kolonimah?
  Naarah, or Naaraim.  do.  [El-Kheis?]
  Naboah.  do.  See Ramah.
  Nob.  do.  See Bethel.
  Ophrah.  do.  Or, Ramah.
  Parah.  do.  [Deir Yenini?]
  Ramah.  do.  [Deir Yenini?]
  Bethphaphath.  Valley.  Wadi Kerem.
  Rimmon.  Rock.  See Ramah.
  Senechn.  Well.  See Bethel.
  Sennach.  Cliff.  In Wady Sueimin?
  Shalim.  Region.  See Shiloh.
  Shen.  Coast.  Beit Sham.
  Shittim.  Region.  [El-Ailo?]
  Terehah.  Town.  [Beth Tereh?]
  Zelah and Zelah.  Town.  See Zechariah.
  Zemaraim.  City and Hill.  Es-Sumrah?

2. History.—In the time of the Judges the tribe of Benjamin became involved in a civil war with the other eleven tribes for having refused to give up to justice the miscreants of Gibeah that had publicly violated and caused the death of a concubine of a man of Ephraim, who had passed with her through Gibeah. This war terminated in the almost utter extinction of the tribe, leaving no hope for its regeneration from the circumstance that not only had nearly all the women of that tribe been previously slain by their foes, but the eleven other tribes had engaged themselves by a solemn oath not to marry the daughters to any man belonging to Benjamin. When the thirst of revenge, however, had abated, they found means to evade the letter of the oath, and to revive the tribe again by an alliance with them (Judg. xix, 20, 21). That frightful transaction was indeed a crisis in the history of the tribe; the narrative undoubtedly is intended to convey that the six hundred who took refuge in the cliff Rimmon, and who were afterward provided with wives partly from Jabesh-gilead (Judg. xxvi, 10), partly from Shiloh (xxxi, 21), were the only survivors. The revival of the tribe, however, was so rapid that, in the time of David, it already numbered 58,494 able warriors (1 Chron. vii, 6, 12); in the reign of Solomon, 288,000 (2 Chron. xiv, 8); and in that of Jehoshaphat, 200,000 (2 Chron. xviii, 17). See under CHENNAH.

This tribe had also the honor of giving the first king to the Jews, Saul being a Benjamite (1 Sam. i, 1, 2). After the death of Saul, the Benjamites, as might have been expected, declared themselves for his son Ish

bosheth (2 Sam. ii, 8 sq.), until, after the assassination of that prince, David became king of all Israel. David having at last expelled the Jebusites from Zion, and made it his own residence, the close alliance that seems to have previously existed between the tribes of Benjamin and Judah (Judg. 4, 9) was cemented by the circumstance that, while Jerusalem actually belonged to the district of Benjamin, that of Judah was immediately contiguous to it. Thus it happened that, at the division of the kingdom after the death of Solomon, Benjamin espoused the cause of Judah, and formed, together with it, a kingdom by themselves. Indeed, the two tribes stood in such a relationship as often to be included under the single term Judah (1 Kings xi, 13; xii, 20). After the exile, also, these two tribes constituted the flower of the new Jewish colony in Palestine (comp. Ezra xi, 1; x, 9).—Kitto.

3. Characteristics.—The contrast between the war-like character of the tribe and the peaceful image of its progenitor has been already noticed. That fierce-
ness and power are not less out of proportion to the smallness of its numbers and of its territory. This comes out in many scattered notices. (a) Benjamin was the only tribe that seems to have pursued archery to any purpose, and their skill in the bow (1 Sam. xx, 29, 30; 2 Sam. i, 22; 1 Chron. viii, 40; xii, 2; 2 Chron. xvii, 17) and the sling (Judg. xx, 16) are celebrated. (b) When, after the first conquest of the country, the nation began to groan under the miseries of a foreign yoke, it is to a man of Benjamin, Ehud, the son of Gera, that they turn for deliverance. The story seems to imply that he accomplished his purpose on Eglon with less risk, owing to his proficiency in the peculiar practice of using his left hand—a practice apparently confined to Benjaminites, and by them greatly employed (Judg. iii, 15, and see xx, 16; 1 Chron. xii, 2). (c) Baanah and Rechab, the sons of Rimmon the Beeroite, of the children of Benjamin, were the only Israelites west of the Jordan named in the whole history as captains of marauding predatory "bands" (נְזָכָה; and the act of which they were guilty—the murder of the head of their house—hardly needed the summary vengeance inflicted on them by David to testify the abhorrence in which it must have been held by all Orientals, however warlike. (d) The dreadful deed recorded in Judg. xix, though repelled by the whole country, was unhesitatingly adopted and defended by Benjamin with an obstinacy and spirit truly extraordinary. Of their obstinacy there is a remarkable trait in 1 Sam. xxvi, 7-18. Though Saul was not only the king of the nation, but the head of the tribe, and David a member of a family which had as yet no claims on the friendship of Benjamin, yet the Benjaminites resisted the strongest appeal of Saul to betray the movements of David; and after those movements had been revealed by Doeg the Edomite (worthy member—as he must have seemed to them—of an accursed race!) they still firmly refused to lift a hand against those who had assisted him (see Niemeyer, Charakterist., iii, 566 sq.).

Several circumstances may have conduced to the relative importance of this small tribe (see Pleißen, De Benjamin parte, Wittenb. 1720). The Tabernacle was at Shiloh, in Ephraim, during the time of the last judge, but the ark was near Benjamin, at Kirjath-jearim. Ramah, the official residence of Samuel, and containing a sanctuary greatly frequented (1 Sam. ix, 12, etc.), Mizpah, where the great assemblies of "all Israel" took place (1 Sam. vii, 5), Bethel, perhaps the most ancient of all the sanctuaries of Palestine, and Gibeah, specially noted as "the great high place" (2 Chron. i, 3), were all in the land of Benjamin. These must gradually have accustomed the people who resorted to these various places to associate the tribe with power and sanctity, and they tend to elucidate the anomaly which struck Saul so forcibly, "that all the desire of Israel" should have been fixed on the house of the smallest of its tribes (1 Sam. ix, 21).

The struggles and contests that followed the death of Saul arose from the natural unwillingness of the tribe to relinquish its position at the head of the nation, especially in favor of Judah. Had it been Ephraim, the case might have been different; but Judah had as yet no connection with the house of Joseph, and was, besides, the tribe of David, whom Saul had pursued with such unrelenting enmity. The tact and sound sense of Abner, however, succeeded in overcoming these difficulties, though he himself fell a victim in the very act of accomplishing his purpose; and the proposal that David should be "king over Israel" was one which "seemed good to the whole house of Benjamin," and of which the tribe testified its approval and evinced its good faith by sending to the distant capital of Hebron a detachment of 3000 men of the "brethren of Saul" (1 Chron. xii, 28). Still, the insults of Shimei and the insurrection of Sheba are indications that the soreness still existed, and we do not hear of any cordial co-operation or firm union between the two tribes until a cause of common quarrel arose at the disruption, when Rehoboam assembled "all the house of Judah, with the tribe of Benjamin, to fight against the house of Israel, to bring the kingdom again to the son of Solomon" (1 Kings xii, 21; 2 Chr. xi. 1). Possibly the seal may have been set to this by the fact of Jeroboam having just taken possession of Bethel, a city of Benjamin, for the calf-worship of the northern kingdom (1 Kings xii, 29). Bethel, however, was on the very boundary-line, and centuries before this date was inhabited by both Ephraimites and Benjaminites.
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(Judg. xix. 16). On the other hand, Rehoboam fortified and garrisoned several cities of Benjamin, and wisely dispersed the members of his own family through them (2 Chron. xi, 10-12). The alliance was farther strengthened by a covenant solemnly undertaken (2 Chron. xv. 9), and by the employment of Benjamites in high positions in the army of Judah (2 Chron. xvi. 17). But what, above all, must have contributed to strengthen the alliance, was the fact that the Temple was the common property of both tribes. True, it was founded, erected, and endowed by princes of the house of Judah, but the city of the "Jews" (Josh. xviii. 28), and the whole of the ground round of the Valley of Hinnom, was in the lot of Benjamin. In this latter fact is literally fulfilled the prophecy of Moses (Deut. xxxiii. 12): Benjamin "dwelt between the" "the shadras of the" the ravines which encompass the Holy City on the west, south, and east (see a good treatment of this point in Blunt's "Undes Coincidentes," pt. ii, § xvi).

Although thereafter the history of Benjamin becomes merged in that of the southern kingdom, yet the tribe still retained its individuality is plain from the constant mention of it in many of the covenants taken of the tribes, and on the occasion of their division also from the lists of the men of Benjamin who returned with Zerubbabel (Ezra ii; Neh. vii), and took possession of their old towns (Neh. xi. 31-35). At Jerusalem the name must have been always kept alive, if by nothing else, by the name of the "high gate of Benjamin" (Jer. xx, 2). (See below.) That the ancient memories of their house were not allowed to fade from the recollections of the Benjamites, is clear also from several subsequent notices. The genealogy of Saul, to a late date, is carefully preserved in the lists of 1 Chr. (viii. 33-40; ix. 39-44); the name of Kish recurs as the father of Mordecai (Esth. ii. 5), the honored deliverer of the nation from the presence of the women than threatened by Nabal the Ammonite. The royal name once more appears, and "Saul," who also is called "Paul," has left on record under his own hand that he was "the stock of Israel, of the tribe of Benjamin." It is perhaps more than a mere fancy to note how remarkably the chief characteristics of the tribe are gathered up in his one person. There was the fierceness in his persecution of the Christians, and there was the obstinacy and persistence which made him proof against the tears and prayers of his converts, and "ready not to be bound only, but also to die for the name of the Lord Jesus" (Acts xxi. 12, 13). There was the strength and vigor to which difficulties and confined circumstances formed no impediment; and, lastly, there was the keen sense of the greatness of his house in his proud reference to his forefather "Saul, the son of Cis, of the tribe of Benjamin."—Smith.

GATE OF BENJAMIN (Jer. xxxvii. 13; xxxviii. 7; "Benjamin's gate," Zech. xiv. 10; "high gate of Benjamin," Jer. xx, 2) was doubtless on the northern side of Jerusalem, probably the same elsewhere called the gate of Ephraim" (1 Kings xiv, 13), and apparently coinciding nearly in position with the present "Damasce Gate" ("Strong's Harmony and Expo. of the Gospels," App. ii, p. 432). See Jer. ii. 20. As a part of the tribe of Benjamin, second named of the seven sons of Bilhan, and the head of a family of warriors (1 Chron. vii, 10). B.C. per. cir. 1016.

3. An Israelite, one of the "sons of Harim," who divorced his foreign wife after the exile (Ezra x, 32). B.C. 438. He seems to be the same person who had previously been rebuilding in rebuilding in rebuilding in Jerusalem (in connection with Hashub), opposite his house on Zion (Neh. iii, 23).

Benjamite (Heb. prop. Ben-emin, יֶבְנֵי-אָמִין, son of Emmin, 1 Sam. ix. 21; xxii. 7; 2 Sam. xvi. 11; xix. 17; 1 Kings ii. 8; 1 Chron. xxvii. 12; "of Benjamin," Psa. vii, title; but simply Emmin, יֶמְיָן, in Judg. iii. 15; xix. 16; 1 Sam. ix. 14; 2 Sam. xx. 1; Esth. ii. 5; elsewhere the usual name Benjamin with some other prefix, see Benjamite), the patronymic title of the descendants of the patriarch Benjamin (q. v.).

Bennet, Benjamin, a Presbyterian minister, was born at Wellesbourne, Leicestershire, 1674, and was for many years pastor of a Presbyterian church at Newcastle-upon-Tyne. He was an able, successful pastor, and still more eminent as a writer. He published Memorials of the Reformation (London 2d ed. 1721, 8vo); Irenicum, a Review of Controversies on the Trinity, Church Authority, etc. (1722, 8vo); Christian Oratory, or the Decisions of the Court (many editions); Discourses on the 1688 Peace (1714, 8vo); Sermons on Inspiration (1730, 8vo);—Darling, Cyclop. Bibliographiae, i, 243; Allibone, Dict. of Authors, i, 165.

Bennet, Thomas, D.D., an eminent English divine, was born at Salisbury in 1678. He took his M.A. degree at Cambridge in 1694. He was made rector of St. James's in Colchester 1700, and in 1716 vicar of St. Giles's in London, where he died in 1738. He was highly esteemed by Hoadley, although he differed from him in his opinions. He wrote various works against the Romanists and Dissenters, An Essay on the Thirty-Nine Articles (London, 1715, 8vo), A Paraphrase on the Book of Common Prayer (London, 1709, 8vo), Brief History of Forms of Prayer (Camber, 1708, 8vo), etc.—Biog. Britannica.

Benno, Sr., descended from the counts of Woldenburg, lived in Rostock 1525, and was at Hildesheim in 1010, and became, in 1060, bishop of Meissen. He eagerly exerted himself for the conversion of the pagan Slavonians. In the struggle between the Emperor Henry IV and Gregory VII he was an unshackling adherent of the latter, and therefore expelled by the emperor from his see in 1065, but afterward reinstated. He died June 16, 1107. His canonization, in 1229, called forth the spicy pamphlet of Luther, Against the New Idol and Old Devil who is to be set up in Meissen. His Life was written by Emser (Leipzig, 1512). See also Seyffarth, Beschreibung Worms (Munich, 1763); Ranke, History of the Reformation, i, 90.

Be'no (Heb. Beno, בֵּנְוָו, his son; Sept. vioi Bovvi or Bovvi in ver. 26, and translates literally vioi avrov in ver. 14), is the name of a son of Saul, or the son of Jaaizah the Levite, of the family of Merari, in 1 Chron. xxiv. 26, 27; but there is much confusion in the whole passage. B.C. perh. 1014. See Beno.

Benoit, Elise, a Protestant French theologian, was born at Paris on Jan. 20, 1840. Having studied theology at Paris and Montauban, he became, in 1856, minister at Alençon. Here he had repeatedly theological disputations with Roman Catholic priests, especially the Jesuit La Rus, who tried to excite the mob against the Protestants. In consequence of the re-occupation of the Edict of Nantes he had to leave France; he went to Holland, and became pastor at Delft, where he died Nov. 15, 1728. He was highly esteemed as a moeck, peaceable man, who did not seek controversies, but did nothing to provoke them when he could avoid it. His chief work is the History of the Edict of Nantes (Histoire de l'Edict de Nantes, Delft, 1693-95, 5 vols. 4to). This work is distinguished for its accuracy, and still remains a chief source for the history of the Reformed Church of France. Among his other works are the following: Histoire et Apologie de la Religieuse des Pasteurs (1696, 8vo); Apologie, Francfort, 1698, 12mo); Melange de Rarites critiques, historiques, philosophiques, et theologiques contre deux ecrits de Ludolf (Delft, 1712, 8vo).—Herzog, Supplement, i, 174; Hoefer, Biog. Generale, v, 394.

Benoit, Bade, René, curate of the church of St. Eustache at Paris, was born a near relation in 1521. In 1566 he distinguished himself by a French translation of the Bible, published in that year at Paris
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in fol., and in 1588 in 2 vols. 4to. He was accused of having pretended to make his translation from the Greek and Hebrew, of which languages he knew nothing, and of having, in fact, followed the Geneva Bible, making a few verbal alterations. In spite of his defence, he was expelled from the faculty of theology by the faculty of the University of Louvain, October 1st, 1579, and his work was suppressed by the Faculty of Divinity of the university at Leyden; he was subsequently compelled to submit, was readmitted into the faculty, and made dean. Benoît had been confessors to the unhappily Mary, Queen of Scots, whom he accompanied into Scotland, on her way to the Marian wedding, May 8th, 1558. He published an immense number of works, among which may be specified, 1. Stromata in Universa Bibliâ (Cologne, 1598, 8vo).—2. A Catholic Apology (showing that the profession of the Protestant faith was not a sufficient and lawful reason for excluding the heir from the throne of France).—3. Examen parvis de la Doctrine des Huguenots. (This curious work was printed at Caen in 1590, and is intended to show that the Council of Trent, not having been fully received in France, was not of sufficient authority there to condemn the Huguenots.)—Hoefler, Biog. Gen. v., 385.

Ben-ôri (Heb. Ben-Oni), “son of my sorrow,” or rather, of my strength, i.e. of my last effort, in the Hebrew, Omonas. p. 306; Sept. translates αἰκὸς οὖν αὐτοῦ, the name given by his father in his aspiring breath, in token of the death-pangs that gave him birth (Gen. xxxvi, 18); afterward changed by his father to Benjamin (q. v.).

Benson, George, D.D., a learned and eminent English Dissenter, was born at Great Salkeford 1659; studied at Glasgow, and settled as pastor at Abingdon about 1721. In 1729 he went to London, and in 1740 was chosen pastor of the church in Bond Street, where he remained until his death in 1763. He was trained a Calvinist, but his views in later years were tinged with Arminianism. He published The Design and End of Prayer (London, 1737, 8vo, 2d ed.)—Paraphrases and Notes on Paul's Epistles, after Locke's Manner (London, 1725-56, 2 vols. 4to, best ed.).—History of the first Planting of the Christians Religion (London, 1758, 2 vols. 4to, best ed.).—After his death, his Life of Christ, with a memoir of the author by Amore, appeared (London, 1764, 4to).—Allibone, Dict. of Authors, i, 166.

Benson, Joseph, one of the most eminent of the early Methodist ministers in England, was born at Melmerby, in Cumberland, Jan. 29, 2484. His father designed him for the ministry in the Established Church, but he obtained a training in Latin and Greek by the Rev. W. Dean, of Parkhead, under whom he made great proficiency. At sixteen he fell in for the first time with the Methodists and was converted. In 1766 Mr. Wesley appointed him classical master at Kingswood School. He devoted himself closely to philosophy and theology, studying constantly and zealously. In 1769 he was made head-master of Lady Huntingdon's Theological College at Trevecca; but in 1771 he left it, because of its becoming a thoroughly Calvinistic school. Mr. Benson was then, and always after, a decided Arminian. While engaged in these severities he still regularly kept his terms at St. Edmund Hall, Oxford. In October, 1771, he was admitted into the Methodist Conference, and soon became one of the ablest preachers in the body. He filled the chief stations, such as Edinburgh, Newcastle, Sheffield, Hull, Birmingham, and London, and crowds attended his preaching wherever he went. After a life of great clerical and literary activity, he died at London, Aug. 23, 1813. Dr. Clarke calls him "a sound scholar, a powerful and able preacher, and a profound theologian." Besides editing for many years the Methodist Magazine, he published A Defence of the Methodists (London, 1798, 12mo).—A Further Defence of the Methodists (1794, 12mo).—Vindication of the Methodists (London, 1800, 8vo).—A Commentary on Various Occasions (London, 1856, 2d edit. 2 vols. 12mo).—A Commentary on Holy Scriptures (London, 1848, 6th edit. 6 vols. 8vo).—Life of John Fletcher (New York, 1 vol. 8vo). His life has been twice written, once by Macdowall, and by J. R. Treffry (New York, 1852).—Biog. Brit.; Hook, Eccl. Hist. ii, 290.

Bentham, Edward, was born at Elly, 1731, and educated at Christ Church, Oxford, from whence, in 1728, he removed to Corpus Christi College, and in 1731 was chosen fellow of Oriel. In 1743 he obtained a prebend in the cathedral of Hereford. In 1749 he proceeded to D.D., and in 1754 he was made canon in his cathedral. On the death of Dr. Fazamshaw he was elected to the chair of divinity at the university of Cambridge, but declined the offer. He died in 1776. Besides some single sermons, Dr. Bentham published, 1. An Introduction to Moral Philosophy, 8vo.—2. A Letter to a young Gentleman in Study; with a Letter to a Fellow of a College, 8vo.—3. A Letter to a Young Man of Rank upon coming to the University, 8vo.—4. Observations on the Defections on the Catholics with a Vindication of the same, 8vo.—5. Funeral Discourses upon Military Men, from the Greek, 8vo.—6. De Studiis Theologici Profectio;—7. Reflections upon the Study of Divinity, with Heads of a Course of Lectures, 8vo.—8. De Vita et Mortibus Johannis Barts, S. T. P. —9. An Introduction to Logic, 8vo.—10. De Tollitudinibus Aeternis;—11. De la condition et des moyens de la fin de l'amer publici mediocris moralis mediation.—Biog. Brit.; Hook, Eccl. Hist. ii, 290.

Bentham, Jeremy, was born in London, February 15, 1748. He received his early education at Westminster School, and when yet a boy, being little more than twelve years of age, he went to Owen's College, Oxford, where he took his master's degree in 1765. He studied law, and was called to the bar in 1772, but devoted himself entirely to study, and became an able and voluminous writer on government and legislation. His name is mentioned here in view of his writings on morals, which, however, are less original and valuable than those on government. In all his writings, utility is the leading and pervading principle; and his favorite vehicle for its expression is the phrase, "the greatest happiness of the greatest number," which was first coined by Priestley, though in prominence in politics has been owing to Bentham. "In this phrase," he says, "I saw delineated for the first time a plain as well as a true standard for whatever is right or wrong, useful, useless, or mischievous in human actions; and to it I have ever been the first inclinations of my political opinions. Accordingly, the leading principle of his ethical writings is, "that the end of all human actions and morality is happiness. By happiness, Bentham means pleasure and exemption from pain; and the fundamental principle from which he starts is, that the actions of sentient beings are wholly governed by pleasure and pain. He held that happiness is the 'summum bonum,' in fact, the only thing desirable in itself; that all other things are desirable solely as means to that end; that therefore the production of the greatest possible amount of happiness is the only fit object of all human exertion." He died in Westminster, June 6, 1832. See Etches; Moral.

Bentham, Thomas, bishop of Lichfield and Coventry, was born in Yorkshire about 1518. He became a fellow of Magdalen College, Oxford, in 1548, and distinguished himself in Hebrew. He early sided with the Reforms party, and became prominent as a zealous opponent of the superstitions of popery. On the accession of Mary, he disclaimed his oratory, and retired to his estates at Westcote, near Oxford. He died in 1553, and was interred at the Boleyn family church in Lichfield Cathedral.
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created in 1559. Had Bentham been supreme, the English Reformation would have been far more thorough than it was, and the Protestant Church would have avoided much evil. He died Feb. 19, 1578. He translated the Psalms, Ezekiel, and Daniel in the "Bishop's Bible."—Hook, Eccles. Biography, ii, 249.

Bentley, Richard, D.D., called, in philological criticism, "the British Aristarchus," was born at Cullun, in 1685, and entered St. John's College 1676. He accepted the mastership of the grammar-school of Spalding, in Lincolnshire, early in 1683. In 1688 he became private tutor to the son of Dr. Stillington, afterward bishop of Worcester. He accompanied his pupil to Oxford, where he was admitted to Jesus College, and he became a fellow of the Bodleian Library. At this time he mediated two very laborious undertakings—a complete collection of Fragments of the Greek Poets, and an edition of the three principal Greek lexicographers, Hesychius, Suidas, and the Etymologicum Magnum, to be printed in parallel columns on the same page. Neither scheme, however, was carried into effect. To the edition of Callimachus, published by Grevius in 1697, Bentley contributed a collection of the fragments of that poet. But his reputation for scholarship was established by a dissertation on the obscure chronicler named Malalas, which was considered an able dissertatio medita, and Mill's edition of the author in 1691. This showed such an intimate acquaintance with Greek literature, especially the drama, that it drew the eyes of foreign as well as British scholars upon him, and obtained a warm tribute of admiration from the great critics Grevius and Spanheim to this new and brilliant star of British literature. Bentley was ordained deacon in March, 1690. In 1692, having obtained the first nomination to the Boyle lectureship, he chose for his subject the confession of atheism, directing his arguments more especially against the system of Hobbes. In these lectures Bentley applied the principles and discoveries of Newton's Principia to the confirmation of natural theology. "The Principia had been published about six years; but the sublime discoveries of that work were yet little known, owing not merely to the obstacles which oppose the reception of novelty, but to the difficulty of the preceding the progress they are established. To Bentley belongs, as bishop Monk remarks, the undoubted merit of having been the first to lay open these discoveries in a popular form, and to explain their irresistible force in the proof of a Deity. This constitutes the subject of his seventh and eighth sermons—pieces admirable for the clearness with which the whole question is developed, as well as for the logical precision of their arguments. Among other topics, he shows how contradictory to the principles of philosophy is the notion of matter contained in the solar system having been once diffused over a chaotic space, and afterward combined into the large bodies of the sun, planets, and secondary by the forces of mutual gravitation; and he explains that the planets could never have obtained the transverse motion, which causes them to revolve round the sun in orbits nearly circular, from the agency of any cause except the arm of an Almighty Creator. From these and other subjects of physical astronomy, as well as from the discoveries of Boyle, the founder of the lecture, respecting the nature and properties of the atmosphere, a conviction is irresistibly impressed upon the mind of the wisdom and benevolence of the Deity. We are assured that the effect of these discoveries was such that atheism was deserted as untenable ground; or, to use his own expression, "the 'ailemen' since that time, and sheltered themselves under desis."

This work gave him great reputation, and in 1692 he was made canon of Worcester by bishop Stillington. In 1699 he was appointed master of Trinity College, Cambridge; and in the following year the archdeaconry of Ely was conferred upon him. Of his contributions to Greek literature we have no room to speak; but, in the midst of personal quarrels, his literary activity for many years was wonderful. In 1713 he published, under the signature of Philoleutheros Lippensias, a reply to Collins's Discourse of Freethink- ing; and in none of his writings are his accurate learning and matchless faculty of disputation more signally displayed. In 1717 he was chosen regius professor of divinity at Cambridge. In 1720 he issued proposals for a new edition of the N.T. in Greek, with the Latin version of Jerome. Taking up that father's observation that in the translation of the Holy Scriptures "the very order of the words is mystery," he conjectured that if the most ancient Greek manuscripts were compared with Jerome's Latin, they might be found to agree with that version both in the words and order; and, upon trial, his ideas were realized even beyond his expectations. He stated also in these proposals that he believed he had recovered, with very few exceptions, the exemplar of Origen, the great standard of the most learned fathers for more than two hundred years after the Council of Nice; and observed that, by the aid of the Greek and Latin manuscripts, the text of the original might be so far settled that, instead of thirty thousand different readings, found in the best modern editions, not more than two hundred would suffice. But the pious and wise man who desired an abridgment of a work intended for the use of the clergy and for the support of the poor position was made to his plan that he dropped it. Bentley died July 14, 1742. His Works, collected and edited by the Rev. Alexander Dyce, were published in London in 1836 (3 vols. 8vo), but unfortunately the collection is incomplete. His Life and Writings, by bishop Meikle, were published in London in 1830; and his Correspondence, edited by Wordsworth, in 1842 (2 vols. 8vo). See Foreign Quarterly Review, July, 1830; North American Review, xliii, 488; Edinburgh Review, ii, 821; Allibone, i, 169; Hook, Ecclesiastical Biography, ii, 255.

Benzel, Erich, a prominent Swedish theologian, was born in 1642 at Bengtby; became in 1665 Professor of History and Ethics, and in 1666 Professor of Theology, at Upsala; in 1667 bishop of Stregnas, and in 1700 archbishop of Upsala, where he died in 1709. He wrote, among other works, Reseriam historis ecclesiasticis V. et N. Testament. (Ups. 1677). He also superintended the printing of the Swedish Bible translation. In 1665 he also wrote a Latin poem on the same name was likewise Erich, became in 1726 bishop of Gothenburg, and died as archbishop of Upsala in 1744.

Benzozeth (Heb. Benz-Bezoth), the son of Zoheth; Sept. translatae viosi Zuzaβ v. r. Zuzaβ; a person named (1 Chron. iv, 20) as the second of the sons of Ishi, a descendant of Judah (B.C. apparently post 1586), the other being given as Zoheth simply; but either the true name of the son of the Zoheth preceding seems to be fallen of the text, or this individual is only mentioned patronymically as the grandson of Ishi, being son of Zoheth himself. See Benz-

Be'ōn (Heb. Bo'ón), apparently an early error of transcription for Mezon [q. v.]; Sept. Ba'ón v. r. Ba'ón), one of the places fit for pasturage given by Joshua to the tribes on the coast of Jordan (Num. xxxii, 3). It is elsewhere more properly called Berth-Baal-Mezon or Mezon (Num. xxxii, 38), and Berth-Mezon (Jer. xlvii, 23), for which this name may be a contraction.

Be'ōr (Heb. Be'or), "a torch; Sept. Be'or), the name of two men. See Balaam.

1. The father of Bela (q. v.), one of the kings of Edom (Gen. xxvi, 32; 1 Chron. i, 48). B.C. apparently ante 1618.

2. The father of Balaam, the backsliding prophet (Num. xxii, 5; xliv, 3, 15; xxxi, 8; Josh. xiii, 22;
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BERENGARIUS

xxiv, 9; Mic. vi, 5; Deut. xxiii, 4). In 2 Pet. ii, 15, he is called Bosor (q. v.). B.C. ante 1618.

Ber'ah (Heb. id. בַּרְאוּ, gift, otherwise excellence, but more prob. for בַּרְאוּ, son of evil; Sept. Balaad; Josephus, Balaqis, Ant. i, 9, 1), king of Sodom at the time of the invasion of the five kings under Chedorlaomer (q. v.), which was repelled by Abraham (Gen. xiv, 2; also 17 and 21). B.C. cir. 2077.

Ber'achah (Heb. ברַחָא, a blessing), the name of a valley and also of a man.

1. (Sept. translates ἱλατίας.) A valley in the direction of Tekoa, so called as being the place where Jeshobaphat celebrated the miraculous overthrow of the Moabites and Ammonites (2 Chron. xx, 26). It is still called Wady Berekita, near the ruined village of the same name south of Tekoa (Robinson's Researches, ii, 189), first identified by Wolfsohn (Biblith. Sac. 1848, p. 43; comp. Wilson, Landes of Bible, i, 366). See JERUSALEM.

2. (Sept. Bopia.) One of the thirty Benjamite warriors, "Saul's brethren," who joined David while in retirement at Ziklag (1 Chron. xii, 3). B.C. 1054.

Berach'iah (1 Chron. vi, 80). See BERACHIAH.

Berakoth. See MISHNA.

Berai'ah (Heb. Beraykah, בַּרְאָיָה, created by Je-honah; Sept. Bapaios), next to the last named of the nine sons apparently of Shimhi, and a chief Benjamite of Jerusalem (1 Chron. viii, 21). B.C. perhaps 588.

Ber'eha (Bopia), a place in Judea apparently not very far from Jerusalem, where Bacchides, the general of Demetrius, encamped shortly before the engagement at Jacobus. Marcababorus was slain (1 Macc. ix, 4). Other copies, however, read Berath (Bapaios, Bapaios, Bapaios, etc., etc., see Grimm, in loc.), from which Reland conjectures (Palæst. p. 264) that it may be the Bezeth (q. v.) of 1 Macc. vii, 19, especially as Josephus, in his parallel account (Ant. xii, 11, 4), calls the place in question Sibateko (Bapaios, Ant. xii, 11, 1; comp. 10, 2). See also BEREACH.

Bereanas, a small sect of dissenters from the Church of Scotland, who profess to follow the example of the ancient Bereanas (Acts xvii, 11) in building their system upon the Scriptures alone, without regard to any human authority. The sect was founded in 1778 by a clergyman named Barclay, who was excluded from the Church of Scotland. They hold the Calvinistic creed, with the following peculiarities:—They reject natural religion as undermining the evidences of Christianity. They consider faith in Christ and assurance of salvation as inseparable, or rather as the same thing, because (say they) "God hath expressly declared, he that believeth shall be saved; and therefore it is not only absurd, but impious, and in a manner calling God a liar, for a man to say I believe the Gospel, but have doubts, nevertheless, of my own salvation." They say that the sin against the Holy Ghost is nothing else but unbelief; and that the expression, "It shall not be forgiven, neither in this world, nor in the world to come," means only that a person dying in unbelief would not be forgiven, neither under the former dispensation by Moses, nor under the Gospel dispensation, which, in respect of the Mosaic, was a kind of future world, or world to come. They interpret the Old Testament prophecies, and especially the Psalms, as typical or prophetic of Christ, and never apply them to the experience of private Christians. There are still some congregations of Bereanas in Scotland, and a few, it is believed, in America. See HUTCHINSONS.

Berech'ia (Heb. Berechjah, בַּרְכָּה, blessed by Jehovah; also in the prolonged form Berechjahu, בַּרְכָּה, in 1 Chron. vi, 39; xv, 17; 2 Chron. xxviii, 12; Zech. i, 7; Sept. Bapaios, often Bapaios), the name of six men. See also BARACHIAH and BAREH.

1. The son of Shimea and father of Asaph, the celebrated musician; he was one of the Levites who bore the ark to the tent prepared for it by David (1 Chron. vi, 38, where the name is Anglicized "Barachiah"); xv, 17, 29). B.C. 1438.

2. The son of Meshillemoth, and one of the seven Ephraimite chieftains who enforced the prophet Oded's prohibition of the enslavement of the Judaeans captive by the warriors of the northern kingdom (2 Chron. xxviii, 12). B.C. 739.

3. The father of the five brothers of Zerubbabel (q. v.), of the royal line of Judah (1 Chron. iii, 20; see Strong's Harmony and Expos. of the Gospels, p. 17, note m). B.C. 536.

4. A son of Asa, and one of the Levites that dwelt in the villages of the Netophathites on the return from Babylon (1 Chron. ix, 16). B.C. post 536.

5. The son of Iddo and father of the prophet Zechariah (Zech. i, 1, 7). B.C. ante 500.

6. A son of Mesheshbaal and the father of Meshullam, which last repaired a part of the walls of Jerusalem (Neh. iii, 4, 30; vi, 18). B.C. ante 446.

Ber'ed (Heb. id. בַּרְעֵד, hail, in pause Bar’ead, בַּרְעֵא, Gen. xvi, 14; Sept. always Baqai), the name of a place and of a man.

1. A town in the south of Palestine, between which and Kadesh lay the well Labairoi (Gen. xvvi, 14; comp. ver. 15): the name is variously given in the ancient versions: Syriac, Gudar [the Aramaic Ibrar] ; Arab. Ijred, probably a mere corruption of the Hebrew name; Onkelos, Chagra, נֵחֵגְּרָא (elsewhere employed in the Targums for "Shur"); Psa-Jonathan, Chalatu, נַחֲלָעַשׁ, and the ecclesiastical writers, now el-Khâlia, on the Hebron road, about 12 miles south of Beer-sheba (Robinson, i, 296; Stawart, p. 205; Reland, p. 755). We have the testimony of Jerome (Vita S. Hieronymi) that Elusa was called by its inhabitants Barre, which would be an easy corruption of Bered, "being read for ." Chalaza is the name elsewhere given in the Arabic version for "shur" and for "Garar"—Smith. See ELUSA.

2. A son of Shuthelah and grandson of Ephraim (1 Chron. vii, 20); supposed by some to have been identical with Becker in Num. xxvi, 35, by a mere change of letters (בַּרְעֵא for בַּרְעֶד), but with little probability from the context. B.C. post 1856.

Berengarians, the followers of Berengarius, who taught, in the eleventh century, that the bread and wine in the Lord's Supper were not really and essentially, but figuratively, changed into the body and blood of Christ. See BERENGARIUS.

Berengarius or Berenger, archdeacon of Angers, was born at Tours in the beginning of the eleventh century, and studied first in the school of St. Martin, and subsequently at Chartres, under the celebrated Fulbert. Upon his death Berenger left Chartres and returned to Tours, where he taught publicly at its cathedral. He very early manifested a liberal spirit of inquiry, and was distinguished for his plenity as well as for his industry in study. He quit Madrid this city again and repaired to Angers, where he was well received by Hubert de Vendôme, who administered the church of Angers at that period, and who made Berenger archdeacon. Scholars flocked to him from all parts of France. Situated time between 1040 and 1050 he began to publish his sentiments on the fascinist, in which he opposed the doctrine of Paschalisus on transubstantiation. Lanfranc, who was then in Normandy, and who had been the intimate friend of Berenger, entered into a controversy with him on the subject. Berenger answered Lanfranc in a letter (see Gieseler, Ch. Hist. per. iii, § 29), in which he blamed
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him for charging Scotus with heresy for his opinion that the bread and wine are not changed in substance by consecration in the Eucharist, and declared that in doing so he equally condemned Ambrose, Jerome, Augustin, and others of the fathers. This fell into the hands of Pope Leo IX, who convened a council at Rome in April, 1056, when Berenger was excommunicated. He was also, in this year, condemned in the synods of Brienne and Vercelli. In this last council, which was held in September, the books of Scotus were burned. In October in the same year he was excommunicated by the fourth time, at Paris. Berenger appears to have adhered to his views until 1055, when, being cited before a synod held at Tours, where Hildebrand acted as legate to Victor II, he signed a confession of faith, which, though not a complete retraction, was satisfactory to the prelates present, who accordingly received him into communion. He had not, however, changed his opinions, and still continued to defend in writing his real views, whereupon he was again cited before a council, held at Rome in 1059, where he again retracted, and signed a confession drawn up by Cardinal Humbertus. Upon his return into France he again retracted his recantation, and continued to write in another work in his original opinion. This work Lanfranc endeavored to answer, but without any effect so far as Berenger was concerned, who also, by letter, assured Pope Alexander II that his opinion was unalterable. Thus another synod was held against him at Rouen in 1063, another at Poitiers in 1073, another at St. Maxent in 1075, and another at Rome in 1078, where he confessed the doctrine of transubstantiation to save his life, but withdrew his confession as soon as he was safe in France. He died in communion with the Church in the island of Côte, near Tours, January 5th, 1088, at the age of ninety. Berenger was greatly in advance of his age both intellectually and morally, though his doctrine was physical to equal his moral courage. The injustice with which he was treated at Rome caused him to use the following language of Leo IX.: "In him I found by no means a saint, by no means a lion of the tribe of Judah; not even an upright man. To be declared a heretic by him I account as nothing." He styled the doctrine of transubstantiation an "incepta recordia eulgi." From his great reputation as a teacher, his views were widely diffused, not only in France, but in other countries. Much light has been recently thrown upon the history and character of Berenger by the publication of "Beren- garius: Brief, for Aider oder eine Synod," also "Briefen," heraus, von Dr. H. Sudendorp (Berlin, 1859). This collection of his letters shows him as a worthy man, a loving Christian, and a man of tender and placable nature. It shows also that his learning embraced a wide range: he was a most zealous student of the fathers, he practised medicine as a physician, and was much admired as an orator. It shows farther, what was not before known, that he was in intimate relations with some of the foremost men in France; and that, in particular, Godfrey of Anjou was his friend and protector. We also learn a great deal from this book of Gregory's conduct during his stay in France, and find that his sympathy general to the Berenger- rius's views existed among the chief clergy of France and of the neighboring German border. Dr. Suden- dorfer's historical explanations are both acute and thorough.—Neander, Ch. Hist. lit, 503-522; Mosheim, Ch. Hist. lit, 385-291; Hagenbach, History of Doctrines, lit. 79-88; London, Eccl. Dict. ii, 189.

Berenice. See BERINICE.

Bergler, Nicolás SILVESTRE, D.D., was born at Durnay, in Lorraine, December 31, 1718, and became successively canon of St. Trophime, canon of Notre-Dame de Paris, and cardinal. He was one of the most formidable opponents of the modern philosophical spirit. In 1768 he published "La Certitude des Preuves du Christianisme," which passed through three editions in one year, and was translated into Italian and Spanish. Voltaire replied to it by his "Conseils raisonnables," and Bergler rejoined. Anna- lisa Chasteau's pamphlet in opposition to the views of Bergler, his "Certitude des Preuves de Mahometisme," Bergler afterward published "Le Dieu refusé par lui-même" (Paris, 1765-66-68, 2 vols. 12mo), which contains an examination of the opinions of Rousseau:—Apologie de la Religion Chrétienne (against J.Holtbach; Paris, 1769, 2 vols. 12mo);—Examen du Matérialisme (Paris, 1771, 2 vols. 12mo);—La Religion Chrétienne (Paris, last ed. 1854, 8 vols. 8vo);—L'Origine des dieux du paganisme (Paris, 1774, 2 vols. 12mo). He also wrote for the Encyclopédie his Dictionnaire de Théologie (best ed. Paris, 1864, 6 vols. 8vo, edited by Archibishop Gousset), to which the editors of this Cyclopædia are much indebted. Bergier died April 15, 1790. His works above named are constantly appearing in new editions in Paris.—Hoefker, Biogr. Gen. v, 515.

Bergius, Johannes, a Reformed theologian, was born at Steetin 1587, and studied at Heidelberg, Stras- burg, and Dantzic. In 1616 he was made professor of theology at Frankfort-on-the-Oder. In theology he opposed Supralapsarian Calvinism, and declined to attend the Synod of Dort, whose cruel treatment of the Arminians he deplored. (See Limpert, loc. cit., p. 910.) He taught "free grace" in his treatise Der Wille Gottes u. aller Menschen Selbst (1638). He represented Brandenburg at the Leipsic Conference (1631) and at the Thorn Colloquium (1642). He died 1658.—Hersog, Real-Encyclop. s. v.

Be'ri (Heb. Beri,'בֵּרי, q. d. fentumus, for בֵּרוֹי, Beori; Sept. Bapii v. r. Bapio), a chief warrior, the fourth named of the eleven sons of Zophah, a descend- ant of Asher (1 Chron. vii. 86). B.C. perh. 1016.

Ber'ia'h (Heb. Beria'h), on the signif. see below), the name of four men.

1. (Sept. Bapio.) The last named of the four sons of Asher, and the father of Heber and Machiel (Gen. xlv. 17). B.C. 1856. His descendants were called Benites (Num. xxvi, 44, 45).

2. (Sept. Bapio v. r. Bapio.) A son of Ephraim, so named on account of the state of his father's house when he was born. "And the sons of Ephraim; Shothelah, and Bered his son, and Tahath his son, and Zuteh his son, and Eldah his son, and Ezer and Eked, whom the men of Gath [were] born in [that] land slew [lit. "and the men ... slew them"], "because they came down to take away their cattle. And Ephraim their father mourned many days, and his brethren came to comfort him. And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house" [lit. "because in evil" or "a gift," "was to his house:" יִנְשָׁמָה נְקָרָה תֵּאָב לְצָרִי הַיּוֹם]. Sept. ἡ διὰ ημῶν ἡ ἐπικαλούµενη πρὸς ὑµᾶς; Vulg. "et quod in malis domus ejus ortus esset:" (1 Chron. vii. 20-23). With respect to the meaning of the name, Gesenius prefers the rendering "in evil" to "a gift," as probably the right one. In this case, בְּרֵי in the explanation would be, according to him, בּרֵי with Beth esse (Thes. s. v.). It must be remarked, how- ever, that the supposed instances of Beth esse being prefixed to the addition in the case of the former "in evil" are found only in 1075, O. T. 1 and 1075, T. 1, conclusive, and that it is disputed by the Arabic grammarians if the parallel "redundant Bô" of the Arabic be ever so used (comp. Thes. p. 174, 175, where this use of "redundant Bô" is too arbitrarily denied). The Sept. and Vulg. indicate a different construction, with the addition of an adverb, with the prefix "in my house" (for "his house"), so that the rendering "in evil" does not depend upon the construction proposed by Gesenius. Michaelis suggests that בְּרֵי may
mean a spontaneous gift of God, beyond expectation and the law of nature, as a son born to Ephraim now growing old might be called (Sups. p. 224, 225). In favor of this meaning, which, with Gesenius, we take in the simple sense of "gift," it may be urged that it is unlikely that four persons of the same family would have borne the same name, and that a case similar to that here supposed is found in the naming of Seth (Gen. iv, 25). Fürst (Hdb. Handw. s. v.) suggests what appears a still better derivation, namely, a contraction of Ἰαγγελος Ἰαγγελος, son of evil, i. e. unlucky. This short notice is of no slight historical importance, especially as it refers to a period of Hebrew history respecting which the Bible affords us no other like information. The event must be assigned to the time between the death of the fathers and the beginning of the oppression. B.C. post. 1856. The indications that guide us are, that some of Ephraim's sons must have attained to manhood, and that the Hebrews were still free. The passage is full of difficulties. The first question is, What sons of Ephraim were killed? The persons do not all seem to be his sons. Shuthelah occupies the first place, and a genealogy of his descendants follows as far as a second Shuthelah, the words "his son" indicating a direct descent, as Houngvant (ap. Barrett, Synopsis, in loc.) remarks, although he very needlessly proposes conjecturally to omit them. A genealogy of the persons of this form is given in ver. 25-27. As the text stands, there are but three sons of Ephraim mentioned before Beriah—Shuthelah, Ezer, and Elad, all of whom seem to have been killed by the men of Gath, though it is possible that the last two are alone meant, while the first of them is stated to have left descendants. In the enumeration of the Israelite families in Numbers four, the tribe of Ephraim are mentioned, sprung from sons Shuthelah, Becher, and Tahan, and from Eran, son or descendant of Shuthelah (xxvi, 35, 86). The second and third families are probably those of Beriah and a younger son, unless the third is one of Beriah, called after his descendant Tahan (1 Chron. vii, 26); or one of them may be that of a son of Joseph, since it is related that Jacob determined that sons of Joseph who might be born to him after Ephraim and Manasseh should "be called after the name of their brethren in their inheritance" (Gen. xlviii, 6). See, however, becher. There can be no doubt that the land in which the men of Gath were born is a part of the territory of Lower Egypt, if not of Goshen itself. It would be needless to say that they were born in their own land; but as this was not Gath itself, they must have been called "men of Gath" (q. d. Gittites) as being descended from natives of that place. At this time very many foreigners must have been settled in Egypt, especially in and about Goshen. Indeed, Goshen is mentioned as a non-Egyptian country in its inhabitants (Gen. xlv, 34), and its own name, as well as nearly all the names of its cities and places mentioned in the Bible, save the cities built in the oppression, are probably Semitic. In the Book of Joshua, Shiloh, the Nire, here the Pelassic boundary of Egypt, on Canaan, the Philistine territories apparently being considered to extend from it (Josh. xiii, 2, 3). It is therefore very probable that many Philistines would have settled in a part of Egypt so accessible to them and so similar in its population to Canaan as Goshen and the tract adjoined. As the men of Gath may have been mercenaries like the Cherethim (in Egyptian "Shayratan") who were in the Egyptian service at a later time, as in David's, and to whom lands were probably allotted as to the native army. Some suppose that the men of Gath were the aggressors, a conjecture not at variance with the usage in the relation of the cause of the death of Ephraim's sons, since we may read "when ("κατὰ") they came down," etc., instead of "because," etc. (Bagster's Bible, in loc.), but it must be remembered that this rendering is equally consistent with the other explanation. There is no reason to suppose that the Israelites at this time were sometimes engaged in predatory or other warfare. The warlike habits of Jacob's sons are evident in the narrative of the attack taken by Simeon and Levi upon Hamor and Shechem (Gen. xxxvi, 25-29); and that the same traits existed in their posterity appears from the fear which the Pharaoh who began to oppress them entertained lest they should, in the event of war in the land, join with the enemies of his people, and thus escape out of the country (Exod. i, 8-10). It has been more than once supposed that the events occurring in this verse as it now stands must have been those to which reference is made in Judges, in which it is said that the Gittites descended upon the Ephraimites in a predatory excursion from Palestine, or that the Ephraimites made a raid into Palestine. Neither of these explanations is consistent with sound criticism, because the men of Gath are said to have been born in Egypt, as already shown, and the second one, which is adopted by Bunsen (Egypt's Place, i, 177, 178), is inadmissible on the ground that the verb used, ἔκαστον, "he went down," or "descended," is applicable to going into Egypt, but not to coming from it. The rabbinical idea that these sons of Ephraim went to take the promised land needs no refutation. (For these various views see Poole's Synopsis, in loc.) Smith, s. v.

3. (Sept. Bapau v. r. Bapau.) A Benjaminite; or, as parelyly son of Elpaal; he, with his brother Shimeun, were founders of Ajalon, and expelled the Gittites (1 Chron. viii, 15). B.C. prob. 1612. His nine sons are enumerated in ver. 14-16.

3. (Sept. Bapau v. r. Bapau.) The last named of the four sons of Shimeun, a Levite of the family of Gershon (1 Chron. xxiii, 10). B.C. 1614. His posterity was not numerous (ver. 11).

Be'ri'tte (Heb. with the art., hab-Beri'tte, Sept. ὁ Βερεττῆς, the patronymic title of the family of Beriah (q. v.), the son of Asher (Num. xxxi, 44).

Berington, Joseph, one of the most prolific Roman Catholic writers of Great Britain, was born in 1748 in Shropshire, and died in 1827. He was sent by his parents for education to the College of St. Omer, in France. For many years he exercised the priestly functions in France, and in 1814 was appointed pastor at Buckland, near Oxford. He wrote a number of works on the history, present state, and rights of his co-religionists. He was regarded as a liberal Romanist, and his views were more liberal than those of his superiors as little orthodox. His principal work is a Literary History of the Middle Ages—from the reign of Augustus to the fifteenth century (Lond. 1814; new ed., with index, by D. Bogue, Lond. 1846).

Be'rite (Heb. only in the plur., and with the art., hab-Ber'îm, בֵּרִית, a derivation uncertain [Gesenius and Fürst both overlook the word altogether], if indeed the text be not corrupt; Sept. ὁ Βερεττῆς, but most copies omit it), a tribe or place named with Abel of Beth-maccon, in the territory of the tribe of Joseph, only as having been visited by Joab in his pursuit after Sheba, the son of Bichri (2 Sam. xx. 14). The expression is a remarkable one, "all the Berites" (comp. "all the Bithron.") The Vulgate has a different rendering—omeris eves electi—apparently for בֵּרִית, i. e. young men, and this, is, in Ewald's opinion, the correct reading (Tir. Geschi. iii, 240, note). Schürer is inclined to reject it as a collective term for several places of similar name mentioned in Josephus and the Talmud as lying in the vicinity of Lake Merom (Palest. p. 208); and Thomson (Land and Book, i, 425) conjectures that it may specially designate the Berath (Baphon) of Upper Galilee, where, according to Josephus (Ant. v. 1, 16), the Roman forces encamped against Joshua (comp. Josi. xi, 5).
and which he identifies with Boria, a short distance north of Safed (Van de Velde, Map).

Be‘rit (Heb. Berith, בְּרִית, covenant; Sept. unites the three terms, "the house of the god Berith," into one, Βαλδήρις,遂 dependable), stands alone in Judg. ix. 46, for Baal-Berith (q. v.).

Berkeley, George, bishop of Cloyne, was born at Kilkenny March 12, 1684, and educated at Trinity College, Dublin. In 1707 he published Arithmetica abequa Algebra et Exeile demonstrata; and in 1709 appeared his Essay Towards a New Theory of Vision, the first work in which an attempt was made to deduce the immediate operations of the senses from the deductions which we habitually draw from our sensations. In 1710 appeared his Principles of Human Knowledge, in which he propounded the novel doctrine that what we call sense has no actual existence, and that the impressions which we believe that we receive from it are not, in fact, derived from any thing external to ourselves, but are produced within us by a certain disposition of the mind, the immediate operation of God. In 1724 he was made dean of Derry, and in the year following published his propositions for the conversion of the Indians in the Bermudas by means of a college in the Bermudas. He designed it as a place of refuge for the government and by individuals, and great promises of money were made to him, such as to induce him to resign his living, worth £1100 a year, and to embark with his wife in order to purchase land for the intended college. He continued to study, and to prepare for its foundation. Landing at Newport, R. I., he remained there for two years, and, finding all his expectations of assistance vain, he was compelled to return to England, and thus ended a noble scheme, to complete which he had spent seven years of his life, resigned his actual prebend, and refused a bishopric, declaring that he would rather be one of St. Paul’s students than bishop of the new college of St. Paul than be primate of all England, this superiority being actually worth to him £1000 a year. In 1792 he published Alciphron, 2 vols. 8vo, the design of which work was to refute the various systems of atheism, fatalism, and scepticism. At length, in 1734, he was raised to the see of Cloyne. He continued to put forth to the world at large the conclusions he had arrived at, from time to time when writing and preaching, because of Christianity and his country, refused to exchange his see for that of Clogher, although the income was twice as great, and died at Oxford in 1703. His Works, with a Life of the Author, by Wright, were reprinted, with a translation of the Latin essays, in 1843 (London, 2 vols. 8vo). Mackintosh says that Berkeley’s writings afford the finest models of philosophical style since Cicero. His style is very clear, and his bold method of thinking, and absence of all adhesion to great authorities, makes his works even now valuable to the student. These same qualities make them difficult to describe, and the peculiar nature of the subjects which he treated have caused them to be mis-represented, so that their true scope is less understood than that of any other writings of his day.—Landon, Eccl. Dict. ii. 168; New Englishman, vii. 474; Eng. Cyclopedia; Sprague, Annals, v. 63; Tennemann, Manual of English Phil., § 481; Mackintosh, History of Eiches, p. 130, North Amer. Rev. Jan. 1855; J. T. T. J. Rev. April, 1861, art. 7; Lewes, Hist. of Philosophy, ii. 281, 3d ed.

Berkhemeyer, William Christopher, a Lutheran minister, of whose parentage and early life little is known. He arrived in America in 1725, and became minister to the Lutheran congregation of Quassaick Parish. His residence was at Livingston (now Athens, N. Y.), but his itinerant labors extended over a large part of the country of New York. He was regarded as a man of great learning in his time, and tradition still speaks of his great zeal and industry as a minister. He gave special care to the negro race.—Evang. Rev. April, 1862; Doc. Hist. of N. Y. vol. iii.

Berliner Bible (Berliner Bibel), an edition of the Bible published at Berlim, Germany, 1727-29, by anonymous editors. It gives an entirely new translation, with a running exposition, giving the literal, spiritual, and hidden, or mystical interpretation. It was edited in the spirit of Pietism of a mystical tendency (Walch, Biblioth. Theol. iv. 187).

Bernard of Mentone (of Ostoja), St., was born in 923, near Annecy. He is memorable as the founder of two establishments of Hospitalitators, where for more than nine hundred years successive travellers have found an asylum against the perils of the Alps. He was archdeacon of Ostoja, and grand-vicar of the diocese. In his journeys he had opportunities of seeing the sufferings to which the pilgrims were exposed in crossing the Alps, and he conceived the project of establishing two hospitals, one on Mount Joux (Mont Jovis), the other in a pass in the Greek Alps, called Colom Jovis, on account of a pile of stones raised on the spot to point out the road to travellers. Upon these sums he raised the two hospitals known as the Great and Little St. Bernard, which he confided to the regular order of St. Augustine, who, from that time down to the present, have continued to fulfil with zeal and charity beyond all praise the merciful intentions of the founder. The chief monastery is on the Great St. Bernard, which is supposed to be the highest dwelling in Europe, and there, amid perpetual snows, the monks have devoted themselves to the hospitalities. Bernard died at Nevosa May 29, 1008. His feast is observed on June 15, the day of his interment. His life is given in the Acta Sanctorum, June 15.—Landon, Eccl. Dict. ii. 189; Butler, Lives of Saints, June 15.

Bernard of Tiron, St., founder of a new congregation of Benedictines (q. v.), viz. the Tironcensians (q. v.), was born at Ponthieu about A.D. 1046. He and his companions, inspired by St. Cyrilian’s, but in 1100 founded the abbey of Tiron and the new congregation named from the place. The monks gave themselves to silence, manual labor, prayer, and psalmody, and their dress was of the commonest material. Bernard, before long, found himself surrounded by more than five hundred disciples of both sexes. Each one was set to perform whatever art or work he was best suited for, and were found carpenters, smiths, goldsmiths, painters, vine-dressers, agriculturists, writers, men of all callings, glad to exercise their talents in obedience to their superior. A noble monastery soon arose in the solitude. Congregations were soon established in France, Britain, Germany, and Italy. Eleven of these congregations, subject to the chief of the order at Tiron, and of these eight were in France, one in Wales, in the diocese of St. David’s, called the abbey of St. Mary de Cameis, and one in Scotland, at Roxburgh. Bernard died on the 14th of April, 1116. He has not been canonized by the Church, but the Martyrologies of the Benedictines and of France mention him on the 14th of April. His life is given in the Acts Sanctorum, April, i. ii.—Baillet, Vies des Saints, 14 Aprilis; Helyot, Ordres Religieux, iii. 674.

Bernard of Clairvaux, St., one of the most eminent names in the Mediæval Church, was born of noble parents near Dijon, in the year 1091. He had five brothers and one sister, all of whom he persuaded to the same course of religious life with himself; and, after having lived for some time in seclusion in their father’s house, the brothers all left it together in 1118, and repaired to Citeaux, where they demanded of the abbot Stephen to be admitted. Besides his brothers, he took with him other confidants, making in all thirty. Having distinguished himself by his piety, devotion, and learning, he was commissioned, in 1114, to conduct a colony of monks to Clairvaux, where, having built their monastery, he was appointed the first abbot. His learning and consummate abilities could not be long concealed in the cloister, and very
soon he was called upon to take part in all the impor-
tant affairs of the Church. In 1128 he was present in
the Synod of Troyes, convoked by the legate Mat-
thew, cardinal bishop of Albano, where, by his means,
the order of the Knights Templars was confirmed, as
well as the convention by which they observed the sche-
sis between Innocent II and Anacletus, Bernard took
the side of the former. In 1140 we find him strenuously
opposing Abelard (q.v.), whom, both by word and by
his writings, he resisted, especially in the Council of
Sens held in that year. His arbitrary and persevering
persecution of Abelard is one of the greatest stains upon
his memory. After about the year 1140, Bernard was
involved in an important controversy concerning what
was called the immaculate conception of the Virgin
Mary. Several churches in France began about that
time to celebrate the festival consecrated to this pre-
tended conception. It is reported by some authors that
it had been introduced into the Church of England
before this period, in consequence of the exporta-
tions of archbishop Anselm. The Church of Lyons
was the first which adopted this new festival in France,
which no sooner came to the knowledge of St. Bernard
than he severely censured the canons of Lyons on ac-
count of this innovation, and opposed the immaculate
conception as being contrary to the national religion,
as it supposed her to be honored with a privilege which
belonged to Christ alone. Upon this warm contest
arose, some siding with the canons of Lyons, and
adopting the new festival, while others adhered to the
more orthodox sentiments of St. Bernard. The contro-
versy, notwithstanding the zeal of the contending
parties, was carried on during this century with a cer-
tain degree of decency and moderation. But in after
times, as Mosheim remarks, when the Dominicans
were established in the Academy of Paris, the contest
was renewed with the greatest vehemence, and the
same subject was discussed on both sides with the un-
most animosity and contension of mind. The Domin-
icans declared for St. Bernard, while the Academy pa-
tronized the canons of Lyons, and adopted the new fes-
tival. (See IMMACULATE CONCEPTION.) It was in
the year 1145 that information was received in Europe
of the perilous condition of the newly-established king-
dom in the East. Edessa was taken by the Saracens,
Antioch and Jerusalem were threatened. The news
excited universal sorrow. Louis the Seventh, king
of France, in a penitential spirit, was the first who pre-
pared to arm in defence of the Holy Sepulchre. The
French king's determination was approved by the pope,
and Bernard, as archbishop of Liege, was commis-
sionated to travel through France and Germany for the pur-
pose of raising an army of crusaders. The success of
Bernard was marvellous. The unwilling emperor,
Conrad III, yielded at length to his impassioned elo-
quence. In his management of Conrad, the tact and
good taste of Bernard were conspicuous. It was at
Frankfort-on-Main that he had his first private au-
dience. When the emperor then gave him to under-
stand how little interest he took in the matter, Bernard
pressed the subject no further, but awaited another op-
portunity. After having succeeded in making peace
between several of the princes of the empire, he preached
with great fervor and industry, exhorting the emperor and
princes to participate in it, at the diet held at Christ-
mas in the city of Spires. Three days after he
again addressed the emperor in private, and exhorted
him, in a friendly and affectionate manner, not to lose
the opportunity of so short, so easy, and so honorable
a mission. Conrad, already disposed to the undertaking, replied that he would ad-
vise with his councillors, and give him an answer on the
following day. The next day Bernard officiated
at the holy communion, to which he unexpectedly
added a sermon in reference to the crusade. Toward
the conclusion of his discourse, he turned to the em-
peror, and addressed him frankly, as though he had
been a private man. He described the day of judg-
ment, when the men who had received such innumera-
tible benefits from God, and yet had refused to minis-
ter to Him the utmost of their power, would be left
without reply or excuse. He then spoke of the bless-
ings which God had in store for those who, like
himself, were immodestly laden upon the head of Conrad—the highest worldly do-
mension, treasures of wealth, gifts of mind and body—
till the emperor, moved even to tears, exclaimed, 'I
acknowledge the gifts of the divine mercy, and I will
no longer remain ungrateful for them. I am ready for
the service which He Himself hath exhorbed me.' At
Abbeville the assembly of the emperor, the advice of
the early clergy and nobles, and the advice of the
eassembled, and several of the nobles followed his example. On
this occasion he went so far as to claim inspiration, and
to prophesy the success of the undertaking. This is the
most reprehensible part of his career, and he attempted
to cover the failure of his prophecy by a poor quib.
In the same year a council was held at Chartres, where
the Crusaders offered Bernard the command of the
army, which he refused. In 1147, at the Council of
Paris, he attacked the doctrine of Gilbert de la Porée,
bishop of Poitiers, on the Trinity; and in the following
year, at the Council of Ithome, procured its condem-
nation. He afterwards became a most ardent adver-
sary of practical religion, and was undoubtedly one of the
holiest men of his time. But it must be confessed that
he was misled by the love of ecclesiastical conformity
to false pretensions and persecuting principles. All
ecclesiastical dignities he constantly refused; but his
virtues and talents gained him a higher influence in
the Christian world than was possessed even by the
pope himself, and the disputes of the Church were
often referred to his arbitration. Luther says of him,
"If there has ever been a pious monk who feared God,
it was St. Bernard; whom alone I hold in much high-
er esteem than all other monks and priests throughout
the globe." His devotional Meditations are still read
and admired, even among Protestants. They were
translated into English by Stanhope. There can be
no question but that he saw with sorrow many of the
errors, corruptions, and defections of the Church of
Rome, nor did he hesitate to do all in his power to cor-
rect them. In 1144, he put forth his Libri de Consideratione, addressed to Pope
Eugenius III, in which he handles the subject at large,
and strongly urges it. In the first book of this work
he inveighs against the abuses of the ecclesiastical
courts. In the second he admonishes Eugenius to con-
fine the temporal jurisdiction of the empire to the
commissioners of his office, what is. He reminds him that he is
not set over others to dominate over them, but to
minister to them and watch over them; that he had
indeed given him to the charge of all the churches, but
no arbitrary dominion over them, which the Gospel
disallows. "To you," he says, "indeed the keys of
heaven have been intrusted, but there are other door-
keepers of heaven and other pastors besides you; yet
are you so much the more above them as you have re-
ceived the title after a different manner. They have
every one a particular flock, but you are superintendent
over them all; you are not only supreme pastor
and protector of the Church but master of the
archbishopric. In the third book he treats of his duty toward inferi-
ors, and complains heavily of the grievance caused
by the appeals to Rome, which, he says, were the oc-
casion of incalculable mischief, and, justly, a source
of murmuring and complaint. He further inveighs
against the multitude of exemptions which deprived
the Church of its independence. In the fourth book he
admonishes the pope to mind his duty toward the cler-
gy, cardinals, and other officers of his court, and to
press their intriguers, luxury, and sumptuousness. He
advises him as to the qualifications of those whom he
should retain near his person, and, lasts, makes a re-
capitulation of the qualities requisite for the due ful-
filament of the papal office: "Consider that the Church of Rome, over which God hath placed you as supreme, is the mother, and not the mistress of other churches; and that you are not a sovereign lord over the other bishops, but only one among them; that you are a brother of those that have been, and are, and will be, as many as there are of such a company; let no one fear him," etc. "His meditations have been translated by Dean Stanhope. His sermons have been the delight of the faithful in all ages. They are," says Sixtus of Sienna, "at once so sweet and so ardent that it is as though his mouth were a fountain of honey, and the heart of a whole multitude of doctrine and morals. St. Bernard differs on some material points from that of the modern Church of Rome; he did not hold those refinements and perversions of the doctrine of justification which the school divinity afterward introduced, and the Reformers denounced; he rejected the notion of supererogatory works; he did not hold the modern purgatorial doctrines of the Church of Rome; neither did he admit the immaculate conception of the blessed Virgin. He maintained the doctrine of the real presence, as distinguished from the Romish doctrine of transubstantiation. In his discourse on the Lord's Supper, he joins together the outward form of the sacrament, the real presence as a rational efficacy of grace, and the kernel, the sacred sign, and the thing signified; the one he takes out of the words of the institution, and the other out of Christ's sermon in the sixth of St. John. And in the same place explaining that sacraments are not things absolute in themselves without any relation, but mysteries, wherein, by the gift of a visible sign, an invisible and divine grace with the body and blood of Christ is given, he saith 'that the visible sign is as a ring, which is given, not for itself or absolutely, but to invest and give possession of an estate made over to one.' Now, as no man can fancy that the ring is substantially changed into the inheritance, we may say that the sacrament is, with truth or without absurdity, that the bread and wine are substantially changed into the body and blood of Christ. But in his sermon on the Purification he speaks yet more plainly: 'The body of Christ in the sacrament is the food of the soul, not of the belly, therefore we eat Him not corporally; but in the manner that Christ is made, in the same manner we understand that He is eaten.' Also in his sermon on St. Martin: 'To this day,' saith he, 'the same flesh is given to us, but spiritually, therefore not corporally.' For the truth of things spiritually present is certain also." Bernard died August 20, 1153, leaving one hundred and sixty manuscripts which he had written or founded; besides numerous letters. The brief character of him given by Erasmus is this: "Christiane doctus, sanctus facundus et pie festivus." He was canonized, with unexampled splendor, twenty years after his death, by Alexander III, and the Roman Church celebrates his memory on the 29th of August. Of all the editions of his works, by far the best is that by Mabillon (Paris, 1690, 2 vols. fol.; reprint ed., with additions, Paris, 1839, 4 vols. imp. 8vo.)—Hook, Eccles. Biography, ii, 308 sq.; Mosheim, Ch. Hist. i, 301-333; Neander, Ch. Hist. vol. iv, passim; Neander, Der heilige Bernard und sein Zeitalter (Berlin, 1813, 8vo); Neander, Leben und Briefe, ed. by Matilda Wrench (Lond. 1843, 12mo); Ellendorf, Der heil. Bernard (Essen, 1837); Ratlabonae, Hist. de St. Bern (Paris, 2 vols, 1843, 4th ed. 1860); Morison, Life and Times of Bernard (1863, 8vo); and Niedner, Zeit- schrift (1862, pt. ii, art. i, by Pflitt); Böhringer, Kirche Chrestia, i, 496, Lond. Quart. Rev. July, 1863; Christian Remembrancer, 1864, i.

Of the writings of Bernard, one of his manuscripts, a kind of poem, followed by verse and prose, and divided into two parts, the one called Megacosmus (great world), and the other Microcosmus (little world; a treatise on man). The system of Bernard was a Platonism, sometimes interpreted according to the genius of the Alexandrians.—Hoefer, Biog. Générale, v, 575; Cousin, Introduction aux fragments inédits de l'Absalard.

Bernard of Thuringia, a German visionary who lived toward the close of the 12th century, but of whose life nothing else is known. On the ground of some passage in the Revelation he announced the end of the world as close at hand, and produced a wonderful commotion throughout the whole of Europe. Many were induced to believe that they had as much to do in Palestine, where Christ was to descend from heaven to judge the quick and the dead. The secular authority had great difficulty in checking this movement.—Hoefer, Biog. Générale, v, 558.

Bernard, Ptolemei, St., founder of the Olivetans (q. v.), was born at Sienna 1272, died August 20, 1548. He descended from one of the first families of Sienna, and had many advantageous positions in life. The consequence of a vow to leave the world if he should be cured from a sore eye, he sold all he had, distributed the money among the poor, withdrew to a desert ten miles from Sienna, and then practiced extraordinary austerities. He was soon joined by some followers; and when the pope counselled him to connect himself with one of his spiritual orders, his father, who was a Reformed minister, sent him to Geneva to pursue his theological studies. On his return he was himself ordained minister, and preached publicly, notwithstanding the prohibitive laws. He was soon compelled to flee, and went first to Lausanne, where he remained until the revolution of the Edict of Nantes. Then he went to Holland, where he established a school of belles lettres, philosophy, and mathematics. He undertook, in 1691, to continue the publication of the Bibliothèque Universelle, begun by Jean Leclerc. In 1693 he succeeded Bayle as editor of the journal La République des Lettres. Besides a number of historical works, Traité de la Repentance tardive (Amsterdam, 1712, 12mo), and Traité de l'Excellence de la Religion (Amsterdam, 1714).—Hoefer, Biog. Générale, v, 584.

Bernard, Jacques, a Reformed minister of France, born between Nîmes and Dauphiné, September 1, 1658, and died April 27, 1718. His father, who was a Reformed minister, sent him to Geneva to pursue his theological studies. On his return he was himself ordained minister, and preached publicly, notwithstanding the prohibitive laws. He was soon compelled to flee, and went first to Lausanne, where he remained until the revolution of the Edict of Nantes. Then he went to Holland, where he established a school of belles lettres, philosophy, and mathematics. He undertook, in 1691, to continue the publication of the Bibliothèque Universelle, begun by Jean Leclerc. In 1693 he succeeded Bayle as editor of the journal La République des Lettres. Besides a number of historical works, Traité de la Repentance tardive (Amsterdam, 1712, 12mo), and Traité de l'Excellence de la Religion (Amsterdam, 1714).—Hoefer, Biog. Générale, v, 584.

Bernard, Richard, a Puritan divine, was born 1566 or 1567, died in 1641. Among his numerous works are the following: Plain Evidence that the Church of England is Apostolical (Lond. 1610); A Key for Opening the Mysteries of the Revelation of St. John (Lond. 1617); The Monument of the Founders of the Church of England; showing that St. Peter was never at Rome (Oxford, 1619); and several other works against the Church of Rome; The Isle of Man, or legal Proceedings in Menehre against Sin (Lond. 1627, 10th edit. 1635), supposed by some to have been the germ of Bunyan's Pilgrim's Progress; A Guide to Grand Jurymen with regard to Witches and Witchcrafts (Lond. 1627, 1702); Hoefer, Biog. Générale, v, 592; Allibone, Dict. of Authors, i, 179.

Bernardin (Ital. Bernardino), Sr., of Sienna, descended from the distinguished family Albucchi, was born Sept. 8, 1380, at Massa-Carrara, and entered the Franciscan order in 1404. He became one of the boldest and most famous preachers against the prevailing corruptions of the times; was appointed 1408 vicar-general of his order, and successfully exerted himself for the restoration of the strict monastic discipline. 
rule. He died in 1444 at Aquila, where his relics are still kept, and was canonized in 1450. He is commemorated by the Roman Church on May 20. His works are mostly of a mystical character; among them is a commentary on the Revelation. His complete works have been often published (Ven. 1591, 4 vols. 4to; Paris, 1636, 5 vols. fol.; Ven. 1745, 5 vols. fol.).

**Bernard de Sahagun**, a Spanish Franciscan, lived in the second half of the 16th century. He spent many years in the West Indies and Mexico, and composed a grammar and dictionary of the language of the latter country, and many other works for the use of the natives of Mexico and North America. She wrote in Spanish a history of the religion, the government, and the customs of the natives of the West Indies, and an essay on the conquest of New Spain or Mexico.—Hoefer, *Biogr. Générale*, v. 606.

**Bernardine Monks** (the same with the Cistercians), so called after Bernard of Clairvaux, who greatly extended the order. See Bernard and Cistercians.

**Bernice**, conference of disputation of, a name given especially to a conference held in 1528, which led to the establishment of the Reformation in that city. The soil of Bern, not originally favorable to the reform, was suddenly prepared for it by the juggling doings of the Dominicans (1507-1509), and by Sarum. There were no inquirers in the Indulgences (Mosheim, *Cl. Hist.*, iii, 18, 27). The reform movement was earnestly preached by Kolb, Haller, etc. (q. v.). The bishop of Lausanne demanded the indictment of the heretical preachers, but the council of the city refused to interfere. Great excitement arose (D'Aubigné, *Hist. of Reformation*, bk. viii). The mandate of *Viti et Modest* (June 15, 1529) were intended to meditate between the parties, and the council forbade any preaching, "whether of doctrine given out by Luther or other doctors, in the way of disputation, apart or aside from proof out of the Word of God." For two years the cause of reform fluctuated between advance and retreat. In 1528 the "Baden Disputation" was held, and its issue seemed likely to be fatal to the reformers. But the decisions of Baden were too severe and partial for the patience of the Bernese, to whom Haller and Kolb were still preaching. On November 17th, 1527, the great council decided to hold a conference at Bern to settle disputes by "beautes to the word of God." They invited the bishops of Constance, Basel, the Valais, and Lausanne, and the Leagues of both parties were requested to send "delegates and learned men." The bishops declined the invitation, and the emperor, Charles V, sent a dissuasive, advising trust and recourse to the anticipated general council. Nevertheless, there was a large assembly that opened on the 6th of January, 1528, the majority being reformers, and among them Bucer, Capito, Ėcclomipadius, and Zuingle. A graphic account of the discussion is given by D'Aubigné (*History of Reformation*, bk. xv). Among the results of this disputation were the abrogation of the pastoral insignia, the suppression of images, etc., in the church, and the Reformation Edict of Feb. 7th, 1528, annulling the authority of the bishops, setting questions of Church order, etc. For Bern, and, in fact, for Switzerland, this conference was the turning-point of the Reformation. See D'Aubigné, as above cited, and Förstner, *Geschichte d. Reformation u. Reformation in Bern* (Bern, 1895); Herzog, *Real-Encyklopädie*, ii, 81; Ruckhart, *Reformation in Switzerland*, ch. iv.

**Bernes, Synod of**, an assembly of the clergy of Bern, Switzerland, to consolidate the work of the Reformation, held in 1532. It was the first of the Reformed synods of Bern, and was attended by 290 of the clergy, June 9-14, 1532. A Church Directory and Manual for Pastors were adopted, containing many excellent regulations, and full of the Christian spirit, as are the Acts of the Synod. They were published in Basle, 1532; and again enjoined in 1728 and 1775; re-published, Basle, 1830, 8vo, with a German version.—*Herzog, Real-Encyklopädie*, ii, 87.

**Bernoulli** (Biography in Acts, also in Josephus; *Bernouilli* = Βερνούλλης, see Sturz, *Dial. Med. p. 51*; the form *Bernoulii* was adopted by *Berner* and his comp. Egenolff.). See Valenciennes, *Ad Herod.* p. 477; Niebuhr, *Hist. Selker* 1, 273, the name of several Egyptian princesses (see Smith's *Dict. of Clas. Biog.* s. v. Bernice), and also of several Jewish females of royal connection named in Josephus, and one of them in the New Testament.

1. The daughter of Costabares and Salome, and niece of Herod the Great and wife of Aristobulus, the son of Herod, who, proud of his descent from the Maccabees through his mother Mariamme, is said to have taunted her with her comparatively low origin; and her consequent complaints to her mother served to increase the feud, which resulted in the death of Aristobulus (Josephus, *Ant.* xviii, 5, 4; *xxi*, 1, 2; 4, 1, 7, 3; *War*, i, 29, 13; 24, 8). See Aristobulus. After his execution B.C. 6, Bernice became the wife of Theudon, maternal uncle to Antipater, the eldest son of Herod—Antipater having brought about the marriage, with the view of conciliating Salome and disarming her suspicions toward himself (Josephus, *Ant.* xxi, 5, 1; 29, 1). Josephus does not mention the death of Theudon, but it is probable that he suffered for his share in Antipater's plot against the life of Herod (Ant.* xiv, 7, 4; *War*, i, 30, 5). See Antipater.

2. The eldest daughter of Agrippa I (q. v.) by his wife Cypros; she was espoused at a very early age to Marcus, son of Alexander the Abalarch; but he died before the consummation of the marriage, and she then became the wife of her uncle Herod, king of Chalcis, by whom she had two sons (Josephus, *Ant.* xvi, 5, 14; *xxiv*, 3, 7; *War*, ii, 2; 7, 3; *Ant.* xvi, 8, 3). After the death of this Herod, A.D. 48, Bernice, then but 20 years old, lived for a considerable time with her own brother, Agrippa II (q. v.), and not without just suspicion of an incestuous commerce with him, to avoid the scandal of which she induced Polemon, king of Cilicia, to marry her; but she soon deserted him and returned again to her brother (Josephus, *Ant.* xx, 7, 3; *Jewish* vi, 156), in connection with whom she is mentioned *Acts* xxv, 13, 23; xxvi, 50, as having visited Festus at Caesarea on his appointment as procurator of Judea, when Paul defended himself before them all, A.D. 55. About A.D. 55 we hear of her being at Jerusalem (whither she had gone in musings of a vow), and interceding for the Jews with the procurator Florus, at the risk of her life, during his cruel massacre of them (Josephus, *War*, ii, 15, 1). Together with her brother she endeavored to divert her countrymen from the purpose of rebellion (Josephus, *War*, ii, 15, 6); but she shared the Roman wrath at the outbreak of the final war, she gained the favor of Vespasian by her munificent presents, and the love of Titus by her beauty. Her connection with the latter continued at Rome, whither she went after the capture of Jerusalem, and it is even said that he wished to make her his wife; but the fear of offending the Bo-
mans by such a step compelled him to dismiss her, and, though she afterward returned to Rome, he still avoided a renewal of their intimacy (Tacitus, Hist. ii, 2, 81; Sueton. Vital. 7; Dio Cass. liv, 15, 18). Quin- tilian (Inst. Orat. iv, 1) speaks of having pleaded her cause on some occasion not otherwise alluded to, on which she herself sat as judge. See Nolde, Hist. Jud. p. 504 (soq).

3. The daughter of Archelaus son of Cleophas, and Malthace daughter of Herod Agrippa I (Josephus, Ant. xxi, 7, 1).

Bero'da-balad'ân (Heb. Bero'da-baladân; Heb. Bero'da-baladân; Vulg. Bero'da-baladânu); the city of the king of Babylon who sent the friendly depotation to Hesekiah (2 Kings xx, 12), called in the parallel passage (Isa. xxxix, 1), apparently more correctly, Merodach-baladânu (q.v.).

Bero'as (Bô- การ, also written Bô-agar according to Vossius, Theog. i, 61, the Macedonian for Pho- as), the name of two cities mentioned in Scripture.

A city in the north of Palestine, mentioned in 2 Macc. vii, 18, in connection with the deposition of Judas by Antiochus Epiphat as the scene of the miserable death of Menelaus. This seems to be the city in which Jerome says that certain persons lived who possessed and used Matthew's Hebrew Gospel (De Vir. Illust. c. 2). This city (the name of which is written also Berois, Beros; see Beroëmen, Ptol. v, 29) was situated in Syria (Strabo, xvi, 751), about midway between Antioch and Hieropolis (Ptol. v, 15), being about two days' journey from each (Julian, Epist. xxvii; Theodor. ii, 22). Chosroes, in his incursion upon Syria, A.D. 640, demanded a tribute from Beroia, which he remitted afterward, as the inhabitants were unable to pay it (Procop. Bell. Pers. ii, 7; Le Beau, Histoire de l'Empire, i, 18); but in A.D. 611 he occupied this city (Gibbon, vii, 225). It owed its Macedonian name Beroas to Seleucus Nicator (Nephot. Hist. Excl. xiv, 39), and continued to be called so till the conquest of the Arabs under Abu Obelaid, A.D. 628, when it resumed its ancient name, Chalde or Chaldon (Schulten, Index Geogr. s. v. Haleb). It afterward became the capital of the sultans of the race of Hamadan, but in the latter part of the tenth century was united to the Greek empire by the conquests of Zimisces, emperor of Constantineople, with which city it at length fell into the hands of the Turks. It is now called by the moderns Aleppo (Hardouin, ad Plin. ii, 267), but by the natives still Ilahâl, a famous city of the modern Orient (Mannert, vi, i, 514 sq.; Büsching, Erdbeob. v, i, 285). The excavations a little westward of the town are the only vestiges of ancient remains in the neighborhood; they are very extensive, and consist of suites of large apartments, which are separated by portions of solid rock, with massive pilasters left at intervals to support the mass above (Cheyne, Euphr. Exped. i, 435). Its present population is somewhat near to 100,000 souls (see Penny Cyclopaedia, s. v. Haleb; McCulloch, Geogr. Dict. s. v. Aleppo; Russel's Nat. Hist. of Aleppo, passim). See HALEB.

2. A city of Macedonia, to which the apostle Paul retired with Silas and Timotheus, in the course of his first visit to Europe, on being persecuted in Thessalonica (Acts xvii, 10), and from which, on being again perse-}

ecuted by emissaries from Thessalonica, he withdrew to the sea for the purpose of proceeding to Athens (ib. 14, 15). The community of Jews must have been considerable in Beroea, and their character is described in very favorable terms (ib. 11; see Comp. Beros. Liv. xcvii, 39). Sopater, one of Paul's missionary companions, was from this place (Baptaiois, Acts xxx, 4; comp. Berosa, Liv. xcvii, 39). Beroea was situated in the northern part of the province of Macedonia (Plin. iv, 10), in the district called Emathia (Ptolem. iii, 18, 58), on a river which flows down into the sacred lake, and upon one of the lower ridges of Mount Bermius (Strabo, vii, p. 380). It lay 20 Roman miles from Pella (Perr. Tab.), and 51 from Thessalonica (Itin. Antonin.), and is mentioned as one of the cities of the district of Thessalonica (Constant. De Theb. ii, 2). Coins of it are rare (Rasch. v. 1492; Eckhel. 50). Beroea was attacked, but unsuccessfully, by the Athenian forces under Callias, B.C. 482 (Thucyd. i, 61). It surrendered to the Roman consul after the battle of Pydna (Liv. xiv, 45), and was assigned, with its territory, to the third region of Macedonia (Liv. xiv, 29). B.C. 168.

It was called a chief and populous town (Lucian, Anax. 54), being afterward called Irorsea (Procop. Brev. Pers. i, 1038), and is now known as Ferria or Karda-Vera, which has been fully described by Leake (Northern Greece, iii, 200 sq.) and by Courbin (Voyage dans la Macedoine, i, 69 sq.). Situated on the eastern slope of the Olympus mountain range, with an abundant supply of water, from the springs, and a broad and deep valley of the plain of the Axius and Haliacmon, it is regarded as one of the most agreeable towns in Chalcis, and has now 15,000 or 20,000 inhabitants. A few remains still exist here. Two roads are laid down in the itineraries between Thessalonica and Beroea passing by Pella. Paul and his companions may have traveled on either of them. Two roads also connect Beroea with Diim, one passing by Pydna. It was probably from Diim that Paul sailed to Athens, leaving Silas and Timotheus behind; and possibly 1 Thess. iii, 2 refers to a journey of Timotheus from Beroea, not from Athens. See TIMOTHY.

Beroath; Beroth. See FIN.

Bero'bitsa (perhaps from Bar-Omas, the son of Oseas), a priest of Beroe and historian at Babylon, lived, according to some, to 250 B.C., according to others, at the time of Alexander the Great. He wrote a history of Chaldaeæ, which he compiled from the temple archives of Babylon, of which he was the keeper. This work, which was highly valued by the ancients, was still extant in the time of Josephus, who used it to a considerable extent for his Antiquitates. Other fragments may be found in the writings of Eusebius and others. Fabricius, in his Bibloth. Graec. (tom. xiv), has collected the least doubtful fragments of Berosus. Other collections of these fragments were made by Richter, Beroës Chaldaeorum historiae qua superavit (Leips. 1795), and by Dusart (1845). A work with the title Antiquitates littera quae cimn sunt antea默契n, Aeneas Annis, which first appeared at Rome 1498 (again Heldelb. 1599, Wittenb. 1612), is a forgery of the Dominican Giovanni Nanni, of Viterbo. Whether the historian Berosus is the same person as the astronomer is still a controverted question. The astronomer Berosus, who is likewise called a Chaldæan and a Babylonian, was at Babylon, left his native country, and established a school on the island of Cos. See Vossius, De Hist. Græc. xii; Fabricius, Bibl. Graec. iv, 150; Biogr. Générale, s. v.; Smith, Dict. of Class. Biog. s. v.

Bérô'oth (Baptaiois v. r. Bérôpôi), a place named in connection with Chaphir, to which exiles returned from Babylon belonged (1 Esdr. v, 19); evidently the Béroth (q. v.) of the genuine text (Ezra ii, 25).

Bero'thah (Heb. id., בְּרֹתָה, as if meaning "to
Berridge, John, one of the Methodist reformers of the Church of England, was born at Knightsbridge, 1714, and ministered in a small Hall, 1784, at which period he became vicar of Everton. In 1758 he invited Wesley to visit his parish, and a wide-spread reformation broke out, attended by some irregularities and excesses. Berridge soon began to loathe, and Everton was for some years the centre of a wide sphere of evangelical labor. He preached in ten or twelve sermons, often in the open air. His theological opinions allied him with Whitefield, and he became a notable champion of Calvinistic Methodism. He was rich, but liberal to excess, and rented preaching-houses, supported lay preachers, and aided poor societies with an unsparking hand. His sermons were laborious studies familiar with the classical languages as with his native tongue. Like most good men whose temperament renders them zealous, he had a rich vein of humor, and his ready wit played freely but harmlessly through both his public and private discourse. He died 1798. His Christian World Unmasked, with his Life, Letters, etc., was reprinted in 1824 (Lond. 8vo).—Stevens, History of Methodism, i, 362; Wesley, Works, iv, 25.

Berrigan, William, D.D., an English divine, was born in London 1688, and educated at Oriel College, Oxford. He became rector of St. Andrews' Undershares and Fellow of Eton 1729. His studies were extensive, especially in the Oriental languages. He died 1749. His principal writings are, Eight Sermons on the Ten Commandments, translated by the Gospel (Boyle Lectures for 1720, 1731, 1732);—Sermons on Christian Doctrines and Duties (Lond. 1751, 2 vols. 8vo).—Hook, Eccl. Biol. ii, 330.

Bettuyer, Joseph Isaac, born November 7th, 1681, at Rouen; became a Jesuit, and died at Paris in 1758, after having made much stir in the world by his History of the Church. Part of the T. T. appeared in 1728 (7 vols. 4to). The work is shocking not only from its almost infidelity, but from its style, the T. T. history being, in fact, turned into a romance, in many cases irreconcilable with decency and propriety. The general of the order commanded the writer to put forth a new edition, which appeared in 1738 (8 vols. 4to), but it was still very far from satisfactory. The second part, containing the N. T., or, at least, part of it, in style and matter even worse than the first, appeared in 1753 (4 vols. 4to). The superiors of the three Jesuit establishments at Paris, seeing the storm which the book had raised, immediately put forth a declaration against the work in general, and in their knowledge, and compelled the author to sign an act of submission to the episcopal mandate. A formal censure on the part of the faculty of theology, and then a papal brief, and, lastly, a bull of Benedict XIV, prescribing the book in whatever language it might appear, followed. The third part appeared in 1768 at Lyons, containing a paraphrase of the epistles, filled with absurdities, and even outraging the doctrine of the Trinity. Clement XIII condemned it in 1758. The publication of this work produced a violent commotion among the Jesuits. Father Tourennine, the head of the opposition party, denounced the work as false and impious, and urged the Holy See to suppress it, and the party replied; the dispute waxed hotter and hotter, but ultimately, by the death of Tourennine, the party of Bertuyer gained the upper hand, and his infamous book is still reprinted.—Landon, Eccl. Dict. ii, 204.

Berry, Lucien W., D.D., an eminent Methodist Episcopalian, was born at Amherst, Mass., in 1815. He began to preach in 1833, and by his diligence as preacher, pastor, and student, he gradually acquired wide reputation and influence. He entered the traveling ministry in the Ohio Conference, and succeeded Dr. Simpson in the presidency of the Indiana Asbury University. After remaining for about 15 years in charge of this institution, he accepted the presidency of the Iowa Wesleyan University at Mount
Pleasant. He remained in connection with this institution for about three years. In the summer of 1857 he resigned his place at Mount Pleasant, and took charge of the university of Missouri at Jefferson City. He labored with great zeal and energy to build up the university; but in November, 1857, he was attacked by erysipelas, which was subsequently followed by paralysis. He died July 23, 1858, at Cincinnati, Ohio. He was "a profound divine, a critical scholar, an orator of uncommon power, and an eminently holy man." —Minutes of Conferences, 1859, p. 126.

Berthier, Guillaume François, a Jesuit writer, born April 7th, 1704. He was first professor of the Humanities at Bologna, and afterward of theology at Paris. The talent which he displayed caused him to be appointed to succeed Brumoy in 1745 as continuing historian of the Gallican Church (Histoire de l'Eglise Gallicane), of which he published six volumes, carrying the history to A.D. 1529. In 1745 his superiors intrusted him with the direction of the Journal de Trionca, which he edited until the suppression of the company, and he thus employed he was necessarily brought into collusion with Voltaire, whose works he freely criticized and stigmatized. In 1764 the ex-Jesuits was banished from court, whereupon he retired beyond the Rhine, and died at Bourges December 15th, 1762. After his death appeared his Evangélia Scripturae Christianae Historia (1811); —Passions et Vie, trad. with Réflexions et Notes (Paris, 1788, 5 vols. 12mo). —Hoefler, Nouv. Biog. Générale, v. 507.

Berthold, a Calabrian who went to Mount Carmel about the middle of the 11th century and founded the order of Carmelites (q. V.).

Berthold, the apostle of Livonia, died in 1138. After the death of the first missionary and bishop of the Livonian church (1161), who was also that time abbot of the Cistercian convent Loccum, was ordained missionary bishop for the Livonians by Archbishop Hartwig of Bremen and Hamburg. Having arrived at Yxkill on the Duna, he at first tried to win over the Letts by clemency, but was forced to leave the country. He then returned at the head of an army of crusaders from Lower Saxony, and tried to conquer the Letts, and compel them by force of arms to submit to baptism. In a battle in 1196, Berthold was slain; but the crusaders were victorious, and the Letts had for a time to submit; but as soon as the crusaders had left their country they returned to paganism. —Conradus, Christiana, v. 2.

Berthold of Ratibon, also called Berthold the Franciscan, a Franciscan monk, and one of the most powerful preachers that ever spoke in the German tongue. He is supposed to have been born about 1225 in Regensburg, where he died in 1272. His theological education he received chiefly in the Franciscan convent of Ratibon, where a pius and learned mystic, Brother David of Augsburg, was professor of theology and master of the novitiate. It is doubtful whether, as has been asserted by some (Dr. Schmidt, in Studien und Kritiken, see below), he continued his studies in Paris and Italy. His first public appearance, as far as we know, was in the year 1246, when the papal legate, Philippus of Ferrara, charged him, Brother David, and two canons of Ratibon, with the visitation of the convent of Niedermünster. His labors as a travelling preacher began in 1250 (according to others in 1251 or 1252) in Lower Bavaria, and extended to Alsace, Swabia (Baden), Styria, Bohemia, Moravia, Silicia, Thuringia, Franconia, and perhaps Hungary. When he was unacquainted with the language of the country he used an interpreter. Rudelbach, in the Zeita für Luth. Thed. 1859, calls Berthold "the Chrysostom of the Middle Ages." No church was large enough to hold the multitudes that docked to hear him; from a pulpit in the fields he often addressed 60,000 hearers. He fearlessly rebuked sinners of all ranks. He was especially severe against the preachers of indulgences, whom he styled "penny preachers" and "the devil's agents." A volume of his sermons, edited by Kling, was published at Berlin in 1824 (B. des Franciscaner's Predigten). The first complete edition of his sermons was published by F. Pfeifer (Vie der Predigt, 1825). A large number of sermons from medieval into modern German was published by Göbel, with an introduction by Alban Stoiz (2 vols. 8vo). Recently the German jurists have found that the sermons of Berthold are of the greatest importance for the history of the German law. The passages in these sermons which agree with the popular law of Germany, the Schlaubenspiegel, have been considered so obvious that some (as Laband, Beiträge zur Geschichte des Schlaubenspiegels, Berlin, 1861) have regarded Berthold as its author. The best treatise on Berthold is by Schmidt, B. der Franciscaner in Studien und Kritiken (1864, p. 7-82). See also Kling, in Herzog, Real-Encyklop. li, 101, and Wagemann, in Herzog, Supplement, i, 183; Jahrbiicher für deutsche Theologie, 1863, p. 386 sq.; Piper, Evangel. Kalender für 1853; Pfeifer, Deutsche Mystiker (vol. i, p. xxii sq.); Keil, Gesch. der kath. Kanzelredenzeit (2 vols. Ratibon, 1848; Naender, Ch. Hist. iv, 318, 351.

Berthold of Rohrbach, a layman who preached at Würzburg about 1856 against the bad practices of the clergy. Having been arrested by the Inquisition, he recanted and was released. As Spises, he was condemned and burnt in 1356. His teachings seem to have been of a mystical and extravagant tendency; e. g., that man can reach such a degree of perfection in this life that prayer and fasting are no longer necessary for him. Ithemiuss calls him a St. John of the Lateran (q. v.). W. Mohrmann classes him with the "Brethren of the Free Spirit" (q. v.). See Mohrmann, De epigraphia, p. 323 sq.; Landon, s. v.

Berthold, bishop of Chiemsee, who bore original name was Firstinger, was born in 1465, at Salzburg. He was for some time a canon at St. Gall, and in 1498 was elected bishop of Chiemsee, where he was indefatigable in the reformation of the clergy. He died at Saalfelden, July 15, 1540. He is the author of Teutsche Diakoni, one of the best and most important of the Middle Ages on scientific theology (Latest edition, with notes, a dictionary, and a biography of Berthold, ed. by W. Reithmeier, with a preface by Dr. Fr. Windisham, Munich, 1862). He is probably also, the author of the Opus Exegetica, a description of the corruption of the Church, which was printed at Basle in 1524; last ed. 1620. —Pfifer, Univ. Lex. xiv, 811.

Bertholdt, Leonhard, D.D., a German theologian, was born May 8, 1774, at Emskirchen, in Bavaria. He became in 1805 professor in the philosophical, and in 1806, in consequence of his commentary on Daniel (Erlangen, 2 vols. 8vo, 1806-08), in the theological faculty of the University of Erlangen. He was a prominent author of the Bavarian Academy. His foremost works are an Introduction into the Bible (Hist. und Kritische Einleitung in die sämtlichen kom. und apokryphen Schriften des A. u. N. Testamen- tums, 5 vols. Erlangen, 1812-19, 8vo); Theolog. Wissensch. handb. ed. in the theor. Wissensch., 1821-22 2 vols. 8vo); A Geschichte der Farnanz. (Hermobuch der Dogmengeschichte, Erlangen, 1822-28, 2 vols. 8vo). He died on March 31, 1822. In 1814 Berthold became editor of the Kritische Journal der neuesten deutschen Theologie, of which he published vol. v. to xiv. A collection of his Oecumen Academica was published by his successor Winer (Leipzic, 1824, 8vo). —Herzog, Supplement, i, 155.

Berti, Giovanni Lorenzo, an Augustinian monk, born 1666, in Tuscany. He was called by the Grand-duke of Tuscany to the chair of theology at Pisa, where
he died, May 26, 1786. His principal work is a course of Discourses printed at Rome, from 1724 to 1727, under the title "Bibliotheca Institutionum Christianarum" (i.e., the former, on the Byzantine and Oriental travel, 2 vols. 4to.); he repeated the same course, and denounced him to Pope Benedict XIV. He wrote the work, in Opusculum Inscriptum J. J. Langlet, Judicum de operibus Theologiae Belli et Ber- tii, expressato (Lebrgn, 1756). Berti also wrote an Ecclesiastical History (7 vols. 4to.; afterward abridged, Naples, 1748); and a work on the life and writings of Augustine (De Bobo gregis St. Augustini quattuor codices censcripsit, Venice, 1752).—Biographie Universelle, iv. 361.

Bertius, Peter, born in Flanders, November 14, 1565, became regent of the college of the States at Leyden, and professor of philosophy. Having embraced the opinions of Arminius, he drew upon himself the enmity of the Galatians, and was stripped of his teaching post. He left this university and went to France, where, in 1629, he joined the Roman Catholic Church, and was nominated to the professorship of eloquence in the college of Boncourt. He afterward became historiographer to the king, and died October 3, 1629. Among his works are, 1. Notitia Episcopatuum Galli (Paris, 1623, fol.);—2. Theorium Geographicorum veterum (Amst. 1619-19, 2 vols. fol.). See Mosheim, Ch. Hist., iii, 800.

Bertram, monk of Corbie. See Ratramnus.

Bertram, Cornelius Bonaventura, professor of Hebrew at Geneva and Lausanne, was born at Thouars in 1551, and died at Lausanne in 1594. He published a translation of the Bible from the original Hebrew into French, which is in high repute among the French Calvinists. He also published De Republica Hebraeorum (Lugd. Bat., 1641), which is given in the Corp. Sacri, vol. v.—London, Ecl. Dict. ii, 212.

Bérulle, Pierre de, instituted and first superior general of the "congregation of priests of the Oratory" in France, was born in the neighborhood of Troyes, in Champagne, February 4, 1575. After establishing the Carmelites in France, he laid the foundation of the "Congregation of the Oratory," which raised a great storm on the part of the Jesuits. He, however, had the concurrence of the pope and of the king, Louis XIII, and on the 4th of November, 1611, the Oratory [see Oratorians] was established. In 1627 Urban VIII made him cardinal. He died suddenly at the altar, Oct. 2, 1629, without suspicion of having been poisoned by Bichelieu. He left many controversial and devotional works, published at Paris (1644, 1657, 2 vols. fol.). His Life was written by Hubert (Paris, 1746) and Tabaradu (new ed. Paris, 1817, 2 vols.).—Boug. Univ. iv, 379-384; London, ii, 214.

Beryl is the uniform rendering in the Auth. Vers. only of the Heb. גֶּרֶב, Tarshish (so called, according to Geæenius, as being brought from Tarshish), and the Gr. βρύλος, a precious stone, the first in the fourth row on the breastplate of the high-priest (Exod. xxvii, 20; xxxix, 13). The color of the wheels in Ezekiel's vision was as the color of a beryl-stone (Ezek. i, 10, 16; x, 9); it is mentioned among the treasures of the King of Tyre in Ezek. xxviii, 13, where the marginal reading is chrysolite; in Cant. v, 14, as being set in rings of gold; and in Dan. x, 6, the body of the man whom Daniel saw in vision is said to be like the beryl. In Rev. xxi, 19, the beryl is the 8th foundation of the city, the chrysolite being the 7th. In Tobit xiii, 17, is a prophetic prayer that the streets of Jerusalem may be paved with beryl. In Exod. xxvii, 20, the Sept. renders tarshish by "chrysolite," χρυσολίθος; while they render the 11th stone, אֶבְרִים, Akedah, by "beryl," βρύλον. In Ezek. i, 16, they have γατο-στείς, in x, 9, λίθος ἀβαρόστος; and xxviii, 18, ἀβαρος; in Cant. v, 14, and in Dan. x, 6, στέις. This variety of rendering shows the uncertainty under which the old interpreters labored as to the stone actually meant. See Gem. Josephus takes it to have been the chrysolite, a golden-colored gem, the topaz of more recent authors, found in Spain (Plin. xxxvii, 109), whence its name tarshish (see Braun, De l'est. Sacc. Heb. lib. ii, c. 18, § 126). Luther suggests turquois, while others have thought that amber was meant. Kaliisch, in the two passages of Exodus, translates tarschis by chrysole, which he describes as usually green, but with different degrees of shade, generally transparent, but often only translucent—harder than glass, but not so hard as quartz. The passage in Rev. ii, xx, 20 is adverse to this view. Schlesinger (i, 446) says the βρύλας is aqua-marina. "The beryl is a gem of the genus emerald, but less valuable than the emerald. It differs from the precious emerald in not possessing any of the oxide of chrome. The colors of the beryl are grayish-green, bluish-grey, yellow, and white" (Humble, Dict. Gr. p. 80).—Pennsylvania Cyclopaedia, s. v.; Smith's Dict. of Class. Antiq. s. v. Beryllus. See Onyx.

Beryllus, bishop of Bostra, in Arabia, 3d century. Our only definite knowledge of him is derived from a passage in Eusebius (Hist. Eccl. vi, 33), which says that he held that "our Lord did not exist, in the proper sense of existence, before he was among men; neither had he a proper divinity, only that divinity which dwelt in him from the Father." Eusebius goes on to say that Origen, by discussion with Beryllus, brought him back to the faith. There has been much discussion of late as to the real nature of the heresy of Beryllus. See an article of Schliermacher, translated in the Biblical Repository, vi, 14; see also Nander, Ch. Hist. i, 593 sq.; Dorner, Doctrine of the Person of Christ, div. i, vol. ii, p. 35.

Berytus (Berga), a town of Phoenicia (Dionys. Per. v, 911; Pomp. Mela, i, 12, § 5; Amm. Marc. xiv, 8, § 9; Tacit. Hist. ii, 81; Anton. Itin. and Pict. Top.). which has been (apparently without good foundation) identified with Phyrghes (q. v.) or a place of Scripture (2 Sam. xvi, 8; Ezek. xlvii, 16; comp. 2 Chron. vii, 8). It lay on the sea-shore, about twenty-five miles north of Sidon (comp. Poltern, v, 15; Strabo, xvi, 755; Mannert, V, i, 578 sq.). After its destruction by Tryphon, B.C. 140 (Strabo, xvi, 750), it was reduced by the Romans into a colonized city, and colonized by soldiers of the fifth of the Macedonian legion, and seventh "Augustan," and hence became a Roman colonia (Pliny, v, 17), under the name of Julius Felix (Orelli, Inserv. n, 514; Eckhel, Num. iii, 356; Marquardt, Hamb. d. Rom. Alt. p. 199), and was afterward endowed with the rights of an Italian city (Ulpian, Ed. xxv, i, § 1; Pliny, v, 10). It was at this city that Herod the Great held the pretended trial of his two sons (Josephus, Ant. xvi, 11, 1-6). The elder Agrippa greatly favored the city, and adorned it with a splendid theatre and amphitheatre, besides baths and porticoes, inaugurating them with games and spectacles of every kind, including shows of gladiators (Josephus, Ant. xvi, 7, 5). Here, too, Titus celebrated the birthday of his father Vespasian by the exhibition of similar spectacles, in which many of the
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5, 1). Coins of the imperial period, both Roman and
native, are not uncommon (see Rasche, Lex. Num. i,
1492). Afterward Berytus became renowned as a
school of Greek learning, particularly of law, to which
scholars repaired from a distance. Its splendor may
in the rock outside the south-western wall. The city
lies on a gradual slope, so that the streets have a
descent toward the sea; but back of the town the ground
toward the south rises, with more rapidity, to a consid-
erable elevation. Here, and indeed all around the city,
is a succession of gardens and orchards of fruit and
of countless mulberry-trees, sometimes sur-
rrounded by hedges of prickly-pear, and giving to
the gardens of Beirut an aspect of great fertility and
beauty, though the soil is perhaps less rich and the
fruits less fine than in the vicinity of Sidon."

Besor'leus (Φοντιάδας v. r. Σοριάδας, Vulg. Pharnelai),
the father of "Achis," who was married to the pseu-
dopriest Addus (1 Esdr. v. 38); evidently the
Barzillai (q. v.) of the Heb. text (Ex. ii., 61).

Besar; Besom. See BALM.

Besodel'ab (Heb. Beso'di'ah, בֵּסודִיאָה, in the
council of Jehoram; according to Först, son of trust in
Jehovah; Sept. Besouá, the father of Meshullam,
which latter repaired "the old gate" of Jerusalem
(Neh. iii. 6). B.C. ante 536.

Besos, Beso's. See BALM.

Besoseg, Jerome, a French Jansenist theologia-
ian, was born in Paris in 1866, and became professor of
theology at the college Du Fieslès. He was one of
the appellants (q. v.) against the bull Unigenitus,
and thereby drew upon himself many persecutions
from the Jesuit party. He died in Paris January 25,
1763. His writings were very numerous; among them are
Histoire de l'abbaye de Port Royal (Cologne, 1756, 8
vols. 12mo), including also lives of Arnaud, Nicole,
and other Jansenists; Concordes des épîtres de St. Paul et
des Épîtres de S. Pierre (Paris, 1747, 12mo); Précis de la
perfection Chrétienne (Paris, 1748, 12mo); Principes de
la Pénitence et de la Conversion (Paris, 1762, 12mo).

Besold, Christopher, was born in Tübingen
1577, and educated for the law, but combined theologi-
cal with legal studies. In 1610 he became professor of
law at Tübingen, and lectured with great accept-
ance. When, after the battle of Nördlingen, 1684,
Protestantism in Württemberg seemed likely to be
overthrown, he went over to Rome publicly. It is
said, however, that he had privately joined the Roman
Church four years before. He became professor at
Ingolstadt 1637, and died there Sept. 15, 1688, crying,
"Death is a bitter herb,"—Moehl, Ch. Hist. c. xvi,
§ 2, pt. i., ch. 1; Herzog, Real-Encyklop. ii., 111.

Besom (בּסֶה, mouse, a sweeper), occurs only in
the phrase "besom of destruction," i. e. desolating
broom, with which Babylonia is threatened (Isa. xiv.,
25); a metaphor frequent still in the East for utter
ruin (Roberts, Orient. Illustr. in loc.).

Be'sor (Heb. only with the art., hab-Besor,
בְּשֵׁז, the cool; Sept. בּשְׁוִי; Josephus, Βήσορος,
Ant. vi. 14, 6), a torrent-bed (בּשׁוֹר, "brook") or ra-
vine in the extreme south-west of Judah or Simeon,
where two hundred of David's men stood behind, be-
ing faint, while the other four hundred pursued the
Amalekites, who had burned the town of Zikklag, not far distant (1 Sam. xxx. 9, 10, 21). Sanatus derives its source from the interior Carmel, near Hebron, and states that it enters the sea near Gaza (Liber Secretorum, p. 275). For no other slight, see Reland, Palest. p. 286. It is, without doubt, the same that Richardson crossed on approaching Gaza from the south, and which he calls "Oa dia Gaza" ("Wady Gaza"). The bed was thirty yards wide, and its stream was, early in April, already exhausted, although some stagnant water remained. The upper part of this is called Wady Sheriah, and is doubtless the brook Besore, being the principal one in this vicinity (Van de Velde, Memoir, p. 293; Schwartz, Palest. p. 62, 78).

**Bessarion, Johannes**, patriarch of Constantinople, and cardinal, was born at Trebizond in 1389 (or, according to Bandini, in 1386). He studied under Gemalinus Platho, who was one of the first to introduce the study of Plato in the West. He took the habit of St. Basil, and spent twenty-one years in a monastery in the Peloponnesus, occupied with his literary and theological studies, becoming one of the most eminent scholars of the age. When the emperor John Palaeologus invited him to attend the Council of Ferrara (q. v.), he withdrew Bessarion from his retreat, made him archbishop of Nicaea, and took him to Italy, with Marcus Eugenius, archbishop of Ephesus, and others. At the Council of Ferrara, and also at its adjourned session at Florence, the two most distinguished speakers present were Bessarion and Arius, and the former argued and resolute against any union with Rome on the terms proposed; the latter, at first vacillating, at last declared for the Latinis. He was immediately employed by the pope to corrupt others; and by rewards, persuasions, threats, and promises, eighteen of the Eastern bishops were induced to sign the decree made in the tenth session, declaring that the Holy Ghost proceeded from the Father and the Son; that the Sacrament is validly consecrated in unleavened as well as in leavened bread; that there is a purgatory; and that the Roman pontiff is primate and head of the whole church. The patriarch of Constantinople (who died at the council), Mark of Ephesus, the patriarch of Heraclea, and Athanasius, remained uncorrupted. The Greek deputies returned to Constantinople, and were received there with a burst of indignation. The Greek Church indignantly rejected all that had been done, and in a council at Constantinople, held, according to their own account, a half after the expiration of that at Florence, all the Florentine proceedings were declared null and void, and the synod was condemned. Bessarion was branded as an apostate, and found his native home so uncomfortable that he returned to Italy, where Eugenius IV created him cardinal; Nicolas Vitalis was made archbishop of Siponto and cardinal-bishop of Sabina; and in 1468, Pius II conferred upon him the rank of titular patriarch of Constantinople. He was even thought of as the successor of Nicholas, and would have been elevated to the papal throne but for the intrigues of cardinal Alam. He was again within a month of being elected pope, the death of Pius. He was twice refused the papal seat by the college of cardinals, and died at Ravenna, November 19, 1472, and his body was transported to Rome. His writings are very numerous, and, for the most part, remain unpublished. A catalogue of them is given by Fabricius, Bibliotheca Graeca, xi. 424. His life was written by Bandini (Rome, 1777, 4to). Among his published writings is a treatise De Sacramentis Eucharistiae given in Bibliotheca Patrum, vol. xvi. In this he asserts that the bread and wine become the body and blood of Christ, not through the prayer of the priest, but by virtue of the words, and the invocation of letters. The last authority on the subject of Bessarion may be found in the acts of the Council of Constance by Labbe and Hardouin.—Landon, Eccles. Dictionary, ii. 222; Hook, Eccles. Biography, ii. 946.

Bessarion, Gottfried von, a learned Benedictine, was born Sept. 5, 1672, at Buchheim, Mayence. In 1692 he entered the Benedictine convent of Gottweich, near Vienna, where he died, Jan. 20, 1748. Being called to the court of Lothar Franz, he was employed for diplomatic missions to Vienna, Rome, and Wolfenbuttel. He prevailed in 1710 upon the old and vain Duke Anton Ulrich, of Brunswick, to go over to the Church of Rome, the latter having previously urged his granddaughter Elizabeth to take the same step in order to become the wife of the Emperor Charles VI. On this occasion Bessarion compiled the work Quisquisgenti Romanaecatholicum sedem omnibus aliis praeferti motu; also, in German, Fürstfug Bedenken, etc. (Mayence, 1708). The work purports to be written by a former Protestant, and has, therefore, been wrongly ascribed—for instance, by Augustin Theurer—to Duke Anton Ulrich himself. He also began the publication of the Chronicon Codicesian, a work of great importance for the early church history of Austria; but he finished only the 1st vol. of it (Tegernsee, 1792, fol.).—Herzog, Real-Encyklop., ii. 114.

Bessin, Guillaume, a French Romanist theologian, was born at Glos-la-Ferté, in the diocese of Evreux, France. He died in 1674 he was called to the order of Benedictines, and afterward taught philosophy and theology in the abbey of Bec, Séez, and Fécamp. He was also made synodal of the monasteries of Normandy. He died at Rouen, October 18, 1736. He wrote Réflexions sur le nouveau système du R. P. Lamart, who maintained that our Lord did not celebrate the Jewish Passover on the night of his death. "He is, however, chiefly known by the Concilia Romanae provincie, 1717, fol. It was first printed in 1677, and was work of Dom Pommery. Dom Julien Bellaise undertook a new edition, which he greatly enlarged, but died before its completion, and Bessin finished it, added-to it, and published it under the title of his death."

He was one of the editors of the works of Gregory the Great (1705, 4 vols. fol.).—Landon, Ecclesiastical Dictionary, ii. 224; Hoefer, Nouvelle Biographie Générale, v. 419.

Besson, Joseph, a French Jesuit missionary, was born at Carpentras in 1607, and entered the Society of Jesus in 1623. He became professor of philosophy, and rector of the college at Nièmes; but finally offered himself as a missionary, and was sent to Syria, where he spent many years. He died at Aleppo, March 17, 1651, leaving La Syrie Sainte, ou des Missions des Perses de la Compagnie de Jésus en Syrie (Paris, 1660, 8vo).—Hoefer, Nouv. Biog. Générale, v. 821.

Best, David, a Methodist Episcopal minister, born in Ireland, who emigrated to America at the age of 22, and joined the Philadelphia Conference of the Methodist Episcopal Church in 1801. He filled various appointments, with honor to himself and profit to his people, until in the spring of 1835 he took a supernumerary relation. He was a man of strong mind, sound judgment, and unfinishing firmness, and, as a preacher, a power. He died in Dec., 1841, in the 41st year of his ministry and 67th of his age.—Minutes of Conferences, iii. 250.

Bêteau, an old English word, signifying to place in certain circumstances good or ill, and used once in the Auth. Vers. ("hardly bestead, Isa. viii. 21) for the Heb. קִשַׁא, kishkah, to oppress."

BET'AH (Heb. Ba'tach, בַּתַּךְ, Bêt'ach; Sept. Bar'at, פָּרָתִן, v. מָרְדָּאָח [quasi מָרְדָּאָח], and מָרְדָּאָח, Vulg. Bata, a city belonging to Hadadezer, king of Zobah, mentioned with Berothai as having yielded much spoil of brass to David (2 Sam. viii. 8). In the parallel account (1 Chron. viii. 3) the name is personified. The invasion of letters, Bimmáh (q. v.). Ewald (Gesch. ii. 195) pronounces the latter to be the correct reading, and compares it with TEBAM (Gen. xxvii. 24).—Smith, s. v.)
BETANE

Bet'âne (Be'tân, v. r. Bar'ân; l. e. prob. Barârâ'-n, Vulg. omitted), a place apparently south of Jerusalem (Judith i, 9), and, according to Ralond (Palest. p. 625), identical with the Ain (q. v. of Josh. xxii, 16, and the Beth-anin (Be'tânîn) of Eusebius (Onom. Apû. Apâ), that of the oldest (Augustine and Bede) and that of the latest (Mena). The name also occurs in the neighboring Beth-barâh, but Bethany (Bethânia), a reading which Origin states (Opp. ii, 130, ed. Huet) to have obtained in almost all the copies of his time (συγκεκαλυμμένος τοῦ αὐτοῦ χάριτος), though altered by him in his edition of the Gospel on topographical grounds (see Kuinöl, in loc.). In favor of the former (a) the place has the peculiarity of having a name similar to Bethany being changed by copyists into one so unfamiliar as Bethabara, where the reverse—change from an unfamiliar to a familiar name—is of frequent occurrence. (b) The fact that Origen, while admitting that the majority of MSS. were in favor of Bethany, decided, notwithstanding, for Bethabara. (c) That Bethabara was still known in the days of Eusebius and Jerome (Onomasticon, Be'saânaqâ, Bethabara, which is expressly stated to have been the scene of John’s baptism), and greatly resorted to by persons desirous of baptism. Still the fact remains that the most ancient MSS. have the name Bethan'y, and that the form has been accordingly altered in the text by Lachmann, Tischendorf, and other modern editors. The locality must, therefore, be sought by this name on the east shore of the Jordan. —Smith, s. v. Bethany.

Beth-anab (q. d. בֵּית אֱ-נָב, house of fog) is probably the correct name of a village mentioned by Eusebius and Jerome (Onomasticon, Bâwîsâ, Anab), under the form Mîtnâwâs or Bethanâbâ, as being close to the Pharanites miles east of Diospolis (?), while Bethene (בֵּית אֵנָא) speaks of still another name, Bethanâna, as belonging to a village eight miles in the same direction. Van de Velde (Memour, p. 293) ingeniously reconciles these statements by assigning the first locality as that of the modern Anabath, and the second as Beire-Naba, which is respectively at the required distances south-east of Ludd. Comp. Anab.

Beth-anath (Heb. Be'tânâth, בֵּית-אַנָת, house of response; Sept. Be'sânaqâ v. v. Bâsânâqâ and Bašôaâqâ), one of the “fenced cities” of Naphath, named with Bethemesh (Josh. xix, 88); from neither of which were the Canaanites expelled, although made tributaries (Judg. i, 88). It is mentioned by Eusebius and Jerome (Onomasticon s. v. Bâbâqâ, Bethnath), who, however, elsewhere (s. v. Bâsânâqâ, Bethanâ) speak of a village between Maarrath and Beit-Ennon (which are respectively on the high and low ridges of high and low Mesopotamia, 2 Sam. xxvii, 8, 9), called Bethanâ, in which Bethany, Bethanesth, Bùsânâ, Bhtanâ, fifteen miles eastward of Caesarea (Diocesara or Sepharea), and reputed to contain medicinal springs. It is perhaps the present village Amidah, north of Bint-Jebel (Van de Velde, Memour, p. 235). Schwarz (Palest. p. 184) confounds it with the site of Beten.

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of in the fourth century, in the Itinerary of the Bourdeaux Pilgrim, and the *Onomastica* of Eusebius and Jerome, and they continue to exist, with a variety of buildings and of ecclesiastical establishments in connection therewith, down to the sixteenth century, since which the place has fallen gradually into its present decay (Robinson, *Researches*, ii, 102, 105).

By Mandeville and other medieval travellers the place is spoken of as the ‘Castle of Beth any, which had its origin in castellum being employed in the Vulgate as the translation of *kasty* in John xi, 1. —Smith, s. v. See JERUSALEM.

Beth-ar’abah (Heb. *Beth ha-Araba*), *Beth ha-’Arabah*, house of the desert; Sept. *Bĕth softly v. r. 'Arabathâ and 'Arabathâ in Jos. xviii, 22, *Bāʾṣaphâ v. r. Bāṣaphâ*), one of the six cities of Judah which were situated in the Arabah, 1. e. the sunk valley of the Jordan and Dead Sea (‘wilderness’), Jos. xxxvi, 19, on the north border of the tribe, and apparently between Beth-hoglah and the high land on the west of the Jordan valley (xv, 6). It was afterward included in the list of the towns of Benjamin (xviii, 21). It is elsewhere (Jos. xviii, 18) called simply Arabah (q. v.). It seems to be extinct in the ruins called *Ar-Megh* or a little south-west of the site of Beth-hoglah (q. v.).

Beth-’aram (Heb. *Beth haram*), [Image -6x1 to 428x689] house of the height [for the syllable *hara* is prob. merely the def. art.,] q. d. mountain-house; Sept. *Bĕth softly v. r. Bāṣaphâ v. r. Bāṣaphâ and Bāṣaphâ*), one of the towns (‘fenced cities’) of Gad on the east of Jordan, described as in “the valley” (q. v.), not to be confounded with the Arabah or Jordan valley), Josh. xiii, 27, and no doubt the same place as that named Beth-a’ram in Num. xxxii, 36. Eusebius (Onomast. s. v.) refers that in his compilation (‘the Syriac’) was Bethamatha (Βηθαμαθα) [prob. for the Chaldaic form *Bethamath*] (Jerome, *Betharam*), and that it was also named Livias (Alestich, Libias; Jerome adds, “by Herod, in honor of Augustus”). Josephus’s account (Ant. xviii, 2) is that Herod (Antipas), in taking possession of his tetrarchy, fortified Sepphoris and the city (σταθμός) of Bethamathia (Βηθαμαθαία), building a wall round it, and calling it Betharnath and Bethamath (Ταμαθί; different from the Julias of Gallonitis, War, ii, 9, 1), in honor of the wife of the emperor. As this could hardly be later than B. C. 1, Herod the Great, the predecessor of Antipas, having died in B. C. 4, and as the Empress Livias did not receive her name of this city (which was likewise that of the month of August), it is probable that Josephus is in error as to the new name given to the place, and speaks of it as having originally received that which it bore in his own day (see Ant. xx, 4, 4; War, ii, 13, 3). It is curious that he names Livias (Alestich) long before (Ant. xiv, 4, 4) in such connection as to leave no doubt as to the allusion to the same place. Under the name of Amathia (Βηθαμαθα) (q. v.) he again mentions it (Ant. xvii, 10, 6; comp. War, ii, 4, 2) and the destruction of the royal palaces there by insurgents from Persea. At a later date it was an episcopal city (Reland, *Palest*. p. 874). For Talmudical notices, see Schwartz, *Pilgr.* p. 251. Proboscis gives the locality of Livias (Alestich) to the west of Bethamathia, 67° 7' lat. (7° 67' long. (Ritter, *Edutk. xiv, 573); and Eusebius and Jerome (Onomast. s. v. Βηθαμαθα) (Betharnatham) state that it was five miles south of Bethabara or Bethamath (i. e. Beth-nimrah); see Josephus, War, iv, 4 and 7.

This agrees with the position of the Wady Seir (Seer) in the map, which is the Chor opposite the return from Beth-hoglah and Saba, the character of the descent of these remains is at present no information to guide us. Schwartz maintains el-Asaryeh to be Azal, and would fix Bethany at a spot which he says, the Arabs call Beth-hanan, on the Mount of Offence above Siloam (p. 263, 130). These traditional spots are first

BETHANY. See BETHARAIM.
BETH-ARABEL

BETH-ARABEL (Heb. Beth Arbel, בֵּית אַרְבֶּל, house of God's court or courts), a place only alluded to by the prophet Hosea (x, 14) as the scene of some great military exploit known in his day, but not recorded in Scripture: "All thy [Israel's] fortresses shall be spoiled, as Shalman spoiled Beth-arbel (Sept. ὡς ἀρχαὶ Ζαλμοὰν ἐκ τοῦ οἴκου Ἰσραήλ [v. r. Ἰσραὴλ and Ἀβαβά]) in the day of battle." In the Vulgate, Jerome (following the Sept.) has translated the name "e domo ejus qui judicavit Baal," i.e. Jerubbaal, understanding Samuel as Zalmanah, and the whole passage as a reference to Gideon's victory (Judg. viii); but this is fanciful. Most modern commentators follow the Jewish interpreters (see Hengstenberg, in loc.) in understanding the name as belonging to Shalman (q. v.), or Shalmanezer, as having gained a battle at Beth-arbel against Hoshea, king of Israel. As to the locality of this massacre, some refer it to the Arbelas of Assyria (Strabo xvi, 1, 5), the scene of Alexander's famous victory; but there is no evidence of any such occurrences as here alluded to in that place. It is conjectured by Hitzig (in loc.) to be the place called Arbel (אָרֶב) by Eusebius and Jerome in the Onomasticon (s. v.), where it is placed near Pella, east of Jordan; but as it is spoken of in Hosea as a strong fortress, the probability is rather that the noted locality in N.W. Palestine, called Arbelas (v. אַרְבָּלָה) by Josephus, the Apocrypha, in which there was a village in Galilee, near which were certain fortified caves. They are first mentioned in connection with the march of Bacchides into Judaea, at which time they were occupied by many fugitives, and the Syrian general encamped there long enough to subdue them (Josephus, xii, 11, 1; 1 Mac. ix, 2). At a later period these caves formed the retreats of bands of robbers, who greatly distressed the inhabitants throughout that quarter. Josephus gives a graphic account of the means taken by Herod to extirpate them. The caves were situated in the midst of precipitous cliffs, overhanging a deep valley, with only a steep and narrow path leading to the entrance; the attack was therefore exceedingly difficult. Parties of soldiers, being at length let down in large boxes, suspended by chains from above, attacked those who defended the entrance with fire and sword, or dragged them out with long hooks and dashed them down the precipice. In this way they were taken at length during the years 15, 16, 5; War, i, 16, 2-4). These same caves were afterward fortified by Josephus himself against the Romans during his command in Galilee. In one place he speaks of the caves of the Arbelas, and in another as the caves near the Lake of Gennesaret (II, 27; War, ii, 20, 6). According to the Tal- mud, Arbelas lay between Sepphoris and Tiberias (Lightfoot, Chorog. Cent. c. 85). These indications leave little doubt that Arbelas of the present, with its fortified caves, may be identified with the present Kolut ion Maan and the adjacent ruins now known as Irbid (perhaps a corruption of Arbelas, the present form of the name). The latter is the site of the ancient Pococce (ii, 58) supposed to be that of Bethsaida, and where he found columns and the ruins of a large church, with a sculptured doorcase of white marble. The best description of the neighboring caves is that of Burckhardt (p. 251), who calculates that they might afford refuge to about 600 men.—Kiiio, s. v. See Arkelas.

BETH-AVEN (Heb. Beth Aven, בֵּית אַמָּן); house of nothingness, i. e. wickedness, idolatry; Sept. usually by a name of the same form as that of Benjamin, east of Bethel (Josh. vii, 2, Sept. Bażibâ), xviii), and lying between that place and Michmash (1 Sam. xiii, 5; Sept. Bażibâw v. r. Bażibâwov; also xiv, 23, Sept. niv.Bażibb). In Josh. xvii, 12, the "wilderness" (מִדָּר = pastureland) of Beth-aven is mentioned. In Hosea iv, 15; v, 6; x, 6, the name is transferred, with a play on the word very characteris-

tic of this prophet, to the neighboring Bethel—once the "house of God," but then the house of idols, of "naught." The Talmudists accordingly everywhere confound Beth-aven with Bethel (comp. Schwartz, Palæst., p. 89), the proximity of which may have occasioned the employment of the term as a nickname, after Bethel became the national symbol of the golden calves. See Bethel. The name Beth-aven, however, was properly that of a locality distinct from Bethel (Josh. vii, 2, etc.), and appears to have been applied to a village located on the rocky eminence Burz Betin, twenty minutes south-east of Beitin (Bethel), and twenty minutes west of Tell el-Hajar (Ali) (Van de Velde, Memoire, P. 294).

BETH-AMMATH (Heb. Beth-āmāth, בֵּית אָמָת; house of Amanath; Sept. Baṣimōw v. r. Baṣimāth; Vulg. oppidum Baalnana, a village in the possession of Reuben, on the Mischor (םִכְשָר) or downs (Auth. Vett. 4 plain)) east of Jordan (Josh. xiii, 17). At the Israelites' first approach its name was Baal-meon (Num. xxxii, 38, or in its contracted form Beon, xxxii, 3), to which the Beth was possibly a Hebrew prefix. Later it would seem to have come into possession of Nasa, and to be known either as Beth-meon (Jer. xlvi, 29) or Baal-meon (Ezek. xxv, 9). It is possible that the name contains a trace of the tribe or nation of Meon—the Moanites or Meumim. See MOAN; MEUMIM. The name is still attached to a ruined place of considerable size a short distance to the south-west of Heshbon, and bears the name of "the fortress of Miṭim according to Burckhardt (p. 865), or Main according to Seetzen (Reisen, i, 405), which appears to give its appellation to Wady Zerka Main (ib. p. 402).—Smith. See BAAL-MEON.

BETH-BASARAH (Heb. Beth Bara'ah, בֵּית בֶּזָּרָה, prob. for בֵּית בֶּזַּרְעָה, Beth-Abarah, i. e. house of crossing, q. d. ford; Sept. Baṣarātha v. r. Baṣarāth), a place named in Judg. vii, 24 as a point apparently south of the scene of Gideon's victory (which took place at about Bethshan), and of which the name "Bara'ah (בְּזָרָה)" was taken by the Ephraimites against Midian, i. e. the latter were intercepted from crossing the Jordan. Others have thought that these "waters" were the wadys which descend from the highlands of Ephraim, presuming that they were different from the Jordan, to which river no word but its own distinct name is supposed to be applied. But there can hardly have been any other stream of sufficient magnitude in this vicinity to have needed guarding, or have been capable of it, or, indeed, to which the name "fordingplace" could be at all applicable. Beth-barah seems to have been the locality still existing by that name in the time of Origen, which he assigned as the scene of John's baptism (John ii, 28), since, as being a crossing rather than a ford, the word seemed more applicable to both sides of the river. See BETH-ABARA. The pursuit of the Midianites may readily have reached about so far south as the modern upper or Latin pilgrims' bathing-place on the Jordan. The fugitives could certainly not have been arrested any nearer to the Jordan, where so many of the little crossings of Benjamin, east of Bethel (Josh. vii, 2, Sept. Bahibib), xvi, 12, and lying between that place and Michmash (1 Sam. xiii, 5; Sept. Bahibib w. r. Bahibibov; also xiv, 23, Sept. niv. Bahibb). In Josh. xvii, 12, the "wilderness" (מִדָּר = pastureland) of Beth-aven is mentioned. In Hosea iv, 15; v, 6; x, 6, the name is transferred, with a play on the word very characteris-


fore have been that by which Jacob crossed on his return from Mesopotamia, near the Jabbok, below Succoth (Gen. xxxii, 22; xxxviii, 17), and at which Jehoshaphat saw the Ephraimites as they attempted to pass over Jordan Giladeh (Jugl. xii, 6). This can hardly have been the other than that very torrent opposite Kurn Surtaleh, being indeed the lowest easy crossing-place. The water is here only knee-deep, while remains of an ancient bridge and of a Roman road, with other ruins, attest that this was formerly a great thoroughfare and place of transit (Van de Velde, Memoir, p. 124). See Beth-shean.

Beth-shean (Beit-shean), a town which, from the extent of its decays (אָדָהּ שֵׁנָּא), must have been originally fortified, lying in the desert (יד יַרְדֵּן), and in which Jonathan and Simon Maccabbeus took refuge from Bacchides (1 Macc. ix, 62, 64). Josephus (Ant. xiii, 1, 5) has Bethalgae, בֵּיתַלַגַא (Beit-hogla), but a reading of the passage quoted by Ralean (Palest. p. 682) presents the more probable form of Beth-shean. Either alternative fixes the situation as in the Jordan valley not far from Jericho. —See Kiesz.

Beth-bir'i-e (Heb. Bith Birin), בֵּית בִּירִין, house of my creation or citzen; Sept. Βεθβηρίας v. r. Βεθ βηρίας [by inclusion of the next name], Vulg. Betherri; a town in the extreme south of Sameon, inhabited by the descendants of Shimei (1 Chr. iv, 31); by a parallel list in Josh. xix, 6, it appears to have had also the name of Beth-Ederon (q. v.), or Beeroth simply (Josh. xv, 32). —See Beth-zur.

Beth-car (Heb. Bith Kar), בֵּית קָר, i. e. pasture; Sept. Βασαύορ v. r. Bechaip, a place named as the point to which the Israelites pursued the Philistines from Mizpeh on a memorable occasion (1 Sam. vii, 11), and therefore west of Mizpeh; apparently a Philistine guard-house or garrison. From the unusual expression "under (הִבַּד) Beth-car," it would seem that the place itself was on a height, with the road at its foot. Josephus (Ant. vi, 2, 2) has "as far as Cambra" (אֲלֵי קָרַב), and goes on to say (in accordance with the above text) that the stone Ebenezer was set up at this place to mark it as the spot to which the victory had extended. —See Eben-ezer; Cambra.

Beth-da'gon (Heb. Bith Dogon), בֵּית דֹּגוֹן, house [i.e. temple of] Dogon, the name of at least two cities, one or the other of which may be the place called by this name in the Apocalypse (Beit Dogon, 1 Macc. x, 63; comp. Josephus, Ant. xiii, 4, 4), unless this be simply Dogon's temple at Askhad (1 Sam. v, 2; 1 Chron. x, 10). The corresponding modern name Beth-Dejim is of frequent occurrence in Palestine; in addition to those noticed below, one was found by Robinson in Researches, iii, 102) east of Nablous. There can be no doubt that in the occurrence of these names we have indications of the worship of the Philistine god having spread far beyond the Philistine territory. Possibly there were a number of towns founded at the time when this warlike people had overrun the country to "Michmash, eastward of Bethaven" on the south, and Gilboa on the north—that is, to the very edge of the heights which overlook the Jordan valley—driving "the Hebrews over Jordan into the land of Gad and Giladeh" (1 Sam. xiii, 17-18; comp. 17, 18; xxxix, 1; xxxix, 1). —See Beth-horon (house of). 4. (Sept. Βασαύορ v. r. Bechaip.) A city in the low country (Shfehlah) of Judah (Josh. xxv, 41), where it is named between Gederoth and Naaman; and therefore not far from the Philistine territory, with which its name implies a connection. From the absence of the copulative conjunction before this name, it has been suggested that it should be taken with the preceding, "Gederoth-Beth-dagon;" in that case, probably, distinguishing Gederoth from the two places of similar name

in the neighborhood. But this would leave the enumeration "sixteen cities" in ver. 41 deficient; and the conjunction is similarly omitted frequently in the same list (e. g. between ver. 38 and 39, etc.). The indications of site and name correspond quite well to those of two others marked on Van de Velde's Map about 3½ miles S.E. of Ashkelon.

2. (Sept. Βασαύορ v. r. Bechaip.) A city near the S.E. border of the tribe of Asher, between the mouth of the Shihor-libnath and Zebulon (Josh. xix, 27); a position which agrees with that of the modern ruined village Bethel, marked on Van de Velde's Map about 3½ miles S.E. of Atlit. —See Tzas. The name and the proximity to the coast point to its being a Philistine colony. Schwartz's attempt at a location (Palest. p. 192) is utterly destitute of foundation.

3. Eusebius and Jerome (Onomast. s. v. Betlava, Betladao, Betladao, and Betlada, speak of a "large village" by this name (Παραβάρης, Κυπαρίσσιον) as extant in their day between Diospolis (Lydda) and Jamnia; without doubt the present Betlada (Robinson, Researches, iii, 30; Toliier, Topos, ii, 405; yet Schwartz says [Palest. p. 104], "not a vestige can be found!").

Beth-diblathia'im (Heb. Bith Diblathia im, בֵּית דִּבְלַתְיָאִים, house of Diblathaim; Sept. Βεθ διβλαθαίμ [v. r. Βαιτ διβλαθαίμ], a city of Moab upon which the prophet denounces destruction (Jer. xlvi, 22). It is called Almon-Diblathaim in Num. xxxiii, 46. It is the place of Diblathaim of Ezek. vii, 14. See Diblhathaim; Ribilah.

Beth-de'en (Heb. Bith Edan, בֵּית אָדָן, house of pleasantness; Sept. confusedly translates Αἰδάνος Ναάριας; Vulg. domus voluptatis), apparently a city of Syria, situated on Mount Lebanon, the seat of a native king, threatened with destruction by the prophet (Amos i, 5, where the Auth. Vers. renders it "house of Eden"); probably the name of a country residence of the kings of Damascus. Michaelis (Sulp. of Leg. Heb. s. v.), following Loaroque's description, and misled by an apparent resemblance in name, identified it with Edem, about a day's journey from Baalbek, on the eastern slope of the Libanus, and near the old cedars of Baalshar. Baur (Amos p. 224), in accordance with the Mohammedan tradition that one of the four pillars of the temple was in the valley between the ranges of the Libanus and Anti-Libanus, is inclined to favor the same hypothesis. But Grotius, with greater appreciation of probability, pointed to the Paradise (Παραδίσου, park) of Peolmy (v. 15) as the locality of Eden. The village Ash-sil Kadiimak, a site near Bijbeharr, about 13 miles south of Diblathaim, near the Orontes, but now a paradise no longer, is supposed by Dr. Robinson (Later Researches, p. 566) to mark the site of the ancient Paradise; and his suggestion is approved by Mr. Porter (Habana, p. 377), but doubted by Ritter (Erdv. xvii, 997-999).

Again, it has been conjectured that Beth-Eden is no other than Beth-Jerm, "the house of Paradise," not far to the south-west of Damascus, on the eastern slope of the Hormon, and a short distance from Medjel. It stands on a branch of the ancient Pharpar, near its source (Rosenmüller, Bibl. Alt., ii, 291; Hiizig, Amos, in loc.; Porter, Damascus, i, 311).

Beth-e'ked (Heb. Bith E-ed, בֵּית אֶדֶּק, house of the binding, sc. of sheep; Sept. Basaxev; Vulg. cameris; Targum נְעָרָה, נְעָרָה, place of shepherd's gathering), the name of a place near Samaria, being the "shearing-house" at the pit or well (מַקָּה) of which the forty-two brethren of Abahiah were slain by Jehu (II Kings ii, 12, 14, in the form which occurs it is fully Beth-E'ked-Haro'm, having the addition דְּבַדְוָה, דְּבַד, of the shepherd, Sept. רַבֵּה יָשָׁה, for which no equivalent appears in the Auth. Vers.). It lay between Jezreel and Samaria, accord-
ing to Eusebius and Jerome (Onomast. s. v. Bethsach, Bethchadad), 15 miles from the town of Legio, and in the plain of Esdraelon. It is doubtless the Beit-Kad noticed by Robinson (Researches, iii, 157) on the edge of the "great plain," east of Jenin, and located on Van de Velde's Map. About 8 miles south from Hebron, 15 miles west of Beisan, at the exact distance (in Roman miles) from Lejnin indicated in the Onomasticon.

Bethel (Heb. Bethel, בֵּיתֶל, house of God [see below]; Sept. usually Bašttha; Josephus [τὸν] Baštthana, the name of one or two towns.

1. A city of central Palestine, memorable as a holy site from early times. Many have inferred (from Judg. i, 28, 26; Josh. xviii, 18) that it was the same place originally called Luz (עָלָע), but from other passages it appears that they were different, although contiguous (see below). Of the origin of the name Bethel there are two accounts extant: 1. It was bestowed on the spot by Jacob under the awe inspired by the nocturnal vision of God when on his journey from his father's house at Beersheba to seek his wife in Haran (Gen. xxviii, 19). He took the stone which had served for his pillow and put (גָּלְתֶּה) it for a pillar, and anointed it with oil; and he called the name of that place (סֵאָר לֹּעֵז בֵּיתֶל), but the name of "the city of God" at Luz (עַלְשָׁה) was translated Luz. The expression in the last paragraph of this account is curious, and indicates a distinction between the early Canaanite "city" Luz and the "place," as yet a mere undistinguished spot, marked only by the "stone" or the heap (יוֹסֶף הִלְדָּה עֶמְפוּרִים) erected by Jacob to commemorate his vision. 2. But, according to the other account, Bethel received its name on the occasion of a blessing bestowed by God upon Jacob after his return from Padan-aram, at which time also (according to this narrative) the name of Israel was given him. Here again Jacob erects (גָּלְתֶּה) a "pillar of stone," which, as before, he anoints with oil (Gen. xxxv, 14, 15). The key of this story would seem to be the fact of God's "speaking" with Jacob. God went up from him in the place where He 'spake with him';—"Jacob set up a pillar in the place where He 'spake with him,'" and "called the name of the place where God spake with him Bethel." Although these two narratives evidently represent distinct events, yet, as would appear to be the case in other instances in the lives of the patriarchs, the latter is but a developed and orthodoxized version of the original tradition. It exhibits as a phenomenon of importance close on their own frontier. Jeroboam made it the southern seat (Dan being the northern) of the worship of the golden calves; and it seems to have been the chief seat of that worship (1 Kings xii, 28-33; xiii, 1). The choice of Bethel was probably determined by the consideration that the spot was already sacred in the estimation of the Israelites, not only from patriarchal consecration, but from the more recent presence of the ark; which might seem to point it out as a proper seat for an establishment designed to rival that of Jerusalem. This appropriation, however, completely altered by descendants of the original tribe as a place of importance close on their own frontier. Jeroboam, at which place Samuel held in rotation his court of justice (1 Sam. xii, 7). After the separation of the kingdoms Bethel was included in that of Israel, which seems to show that although originally, in the formal distribution, assigned to Benjamin, it had been actually possessed by Ephraim in right of conquest from the Canaanites, a fact that may have been held by that somewhat unscrupulous tribe as a claim of right extended over its original territory. The town was taken by Abijah, king of Judah (2 Chron. xiii, 19); but it again reverted to Israel (1 Kings xiv, 20). It was taken by Baasha (2 Chron. xvi, 1). It then remains unmentioned for a long period. The worship of Baal, introduced by the Phœnician queen of Ahab (1 Kings xvi, 31), had probably alienated public favor from the simple creences of Jeroboam to more gorgeous shrines (2 Kings xii, 2). The temple of Jeroboam was built till the ascension of the Lord to Solomon. See Moab. The actual stone of Bethel itself is the sub-

ject of a Jewish tradition, according to which it was removed to the second Temple, and served as the pedestal for the ark, where it survived the destruction of the Temple by the Romans, and was restored to the Jews in their lamentations (Rav. Palest. p. 680). At a still earlier date the ark was brought to Mount Moriah, 10 miles west of Hebron, at the exact distance (in Roman miles) from Lejnin indicated in the Onomasticon."
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of the kingdom. It was during this period that Elijah visited Bethel, and that we hear of "sons of the prophets" as resident there (2 Kings ii, 2, 5), two facts apparently incompatible with the calves, and Bethel comes once more into view (2 Kings x, 29). Under the descendants of this king the place and the worship must have greatly flourished, for by the time of Jeroboam II, the great-grandson of Jehu, the rude village was again a royal residence with a "king's house" (Amos vii, 14). Amos both the "great houses" and the "houses of ivory" (iii, 15), and a very high degree of luxury in dress, furniture, and living (iv, 6-9). The one original altar was now accompanied by several others (iii, 14; ii, 8); and the same "incense" of its founder had developed into the "burnt-offerings" and "meat-offerings" of "solemne assemblies", hall the ingrants "peace-offerings" of "fat beasts" (v, 21, 22).

Bethel was the scene of the paradoxical tragedy of the prophet from Judah, who denounced the divine vengeance against Jeroboam's altar, and was afterward slain by a lion for disobeying the Lord's injunction. By the false prophecy of another prophet residing there, by whom his remains were interred, and thus both were eventually preserved from profanation (1 Kings xiii; 2 Kings xxi, 16-18).

Josephus gives the name of the prophet from Judah as Jeda, and adds an extended account of the character of the old Bethelite prophet -(Ant., viii, 9), which he paints in the darkest hues (see Kito's Daily Bible Illust.; Patrick's and Clarke's Comment., in loc.) The lion probably issued from the grove adjoining Bethel (comp. 2 Kings ii, 28, 24). (See Kell, Com. on Jos. p. 180-182; Steielitz, De prophetia a leone nascito, Hal. 1783).

After the desolation of the northern kingdom by the King of Assyria, Bethel still remained an abode of priests, who taught the wretched colonists "how to fear Jehovah," "the God of the land" (2 Kings xvii, 28, 29). The buildings remained till all traces of this illegal worship were extirpated by Josiah, king of Judah, who thus fulfilled a prophecy made to Jeroboam 350 years before (1 Kings xii, 30, 31). The place was still in existence after the captivity, and was in the possession of the Benjamites (Ezra ii, 28; Neh. vii, 82), who returned to their native place while continuing their relations with Nehemiah and the restored worship (Neh. xi, 31). In the time of the Maccabees Bethel was fortified by Baccidies for the King of Syria (Joseph. Antig. xiii, 1, 13). It is not named in the New Testament, but it still existed and was taken by Vespasian (Josephus, War, iv, 9, 9).

Bethel is mentioned by Eusebius and Jerome in the Onomasticon (s. v. Besith), as 12 miles from Jerusalem, on the right hand of the road to Sichem.

Bethel and its name were believed to have perished until within these few years; yet it has been ascertained by the Protestant missionaries at Jerusalem that the name and a knowledge of the site still existed among the people of the land. The name was indeed preserved in the form of Beith—"he Arabic termina-
in for the Hebrew of being not unusual change. Its identity with Bethel had been recognised by the Oriental Christian priests, who endeavored to bring into use the Arabic form Beith, as being nearer to the original; but it had not found currency beyond the circle of their influence. The situation of Beith corre-
sponded with that of the Arabic above afforded by Eusebius and others, the distance from Jerusalem being 33 hours. The ruins cover a space of "three or four acres," and consist of "very many foundations and half-standing walls of houses and other buildings."

"They lie upon the front of a low hill, between the heads of two hollow wadys, which unite and run off into the main valley es-Suwemi" (Robinson, Researches, ii, 122, 123). In his other travels since his visit, have remarked on the "stony" nature of the soil at Bethel as perfectly in keeping with the narrative of Jacob's slumber there. When on the spot little doubt can be felt as to the localities of this interesting place. The round mount S.E. of Bethel must be the "mountain" on which Abram built the altar, and on which he and Lot stood when they made their division of the land (Gen. xii, 7; xiii, 10). It is still thickly strewed to its top with stones formed by nature for the building of an "altar" or sanctuary. (See Stanley, Sinai and Palest. p. 217-223).

The spot is shut in by higher land on every side. The ruins are more considerable than those of a "large village," as the place was in the time of Jerome; and it is therefore likely that, although unnoticed in history, it afterward revived and was enlarged. The ruined churches upon the site and beyond the valley evince that it was a place of importance even down to the Middle Ages. Besides these, there were standing walls of houses and other buildings: on the highest part are the ruins of a square tower, and in the western valley are the remains of one of the largest reservoirs in the country, being 914 feet in length by 217 in breadth. The bottom is now a green grass-plain, having in the midst a large spring of water. (See Hackett's Illustra, of Script. p. 171-175).

Professor Robinson (Biblioth. Sac. 1843, p. 456 sq.) thinks that Bethel may be identical with the Betha, not far from Jerusalem, where the revolt under Barcocheba (q. v.) in the time of Adrian, was finally ex-
tinguished (Euseb. Hist. Eccl. iv, 6); the Betharsas, which lay 18 Roman miles from Cesarea toward Lydda (Ant. p. 150), and differently named and located by other ancient notices. This place, he shows, is once called Bethel (Jerome, Comment. in Zach. iii, 13); and Bethel is once called Bethar (Bourdeaux Pilgrimage, Ann. Hieros. p. 566). See Bethem.

2. A town in the south part of Judah (1 Sam. xxx, 27, where the collection of the name is decisive against its being the well-known Bethel; many copies of the Sept. read Badesoep, i. e. Bethurz). Perhaps the same city is denoted in Josh. xii, 16; but comp. ch. vii, 17.

By comparison of the lists of the towns of Judah and Simeon (Josh. xv, 80; xix, 4; 1 Chron. v, 29, 30), the place is found to have borne also the names of Cenw, Bethel (q. v.), and Bethuel.

Beth'el'site (Heb. Betha ha-Ein, בֵּיתא הַאֵין, Sept. Badesoeph, a designation of a Hiil, who rebuilt Jeri-

Bethe'e'mek (Heb. Betha ha-E'mek, בֵּיתא הַאֵּמֶק, house of the valley; Sept. Badesoeph v. r. Badesoep), a city of the tribe of Asher, apparently near its S.E. border (Josh. xix, 27). Dr. Robinson found a village called Amoeh about eight miles N.E. of Akka (Burkitt, 1826, p. 211, 212), which is probably the place in question, although he suggests that the above text seems to require a position south of the "valley of Jiphthah-el" or Jefst (Latter Bib. Researches, p. 103, 106). The identification proposed by Schwarz (Pictor, p. 192) with the modern Amudah (according to him also no-

Beth'er (Heb. id. "בֵּיתא"). the name of certain "mountains" mentioned only in Cani. ii, 17. The name is rendered "mountain" in the word translated "the mountains of Brass" (Gen. vi, 10; Jer. xxxiv, 18, 19, "pieces"); the mountains of Bethar may therefore be "mountains of disposition, of separation," that is, mountains cut up, divided by ravines, etc.

The Sept. gives όνοματαν, mountains of Betha.
In this sense. They may be the same with those rendered "mountains of spices" in viii, 14, from the growth of trees from which odorous gums distilled. See Brinton. If it be the name of a place, it may possibly be identical with the Bather which was the Impostor Barcocheba (q. v.), was at last overcome by Hadrian (see the Zechariah David, cited by Eisenmenger, Entdeck. Judenth. ii, 656), a strongly fortified city (see Buxtorf, Lex. Talm. col. 371, where the Heb. form is given בְּקָהָר, Beker, Chald. בֶּקֶחֶר, Bécher; the correct pointing being perhaps בְּקָהָר, i. e. Baecher, for בֶּקֶחֶר, Beth-Tar, Lat. Bather, Biter, etc.), not far from Jerusalem (Bk3291ṣa, Eusebius, Hist. Eccl. iv, 6). For the history of the campaign at this place, see Münter, Jud. Krieg, § 20, translated under the title "Jewish War with Adrian" in the Bibliotheca Sacra, 1843, p. 283 sq.; and for notices of the place, see the editor's remarks appended to the translation, p. 456 sq. The locality is thought by Dr. Robinson (Later Bib. Researches, p. 263-271) to be identical with that of the Benjamite Bethel (q. v.), the modern Beitin; but Williams (Holy City, ii, 210) and Stewart (Tent and Khan, p. 44) assign another reason, fix it in the present village Bittir, two hours W.S.W. of Jerusalem (Van de Velde, Memoir, p. 295). This latter position also agrees with that of a Bather (Bn31ṣa, i. e. Bether, v. r. Gna31ṣa) mentioned by the Sept. in Josh. xv, 60, among the names of an additional group of eleven towns near Bethlehem, in the tribe of Judah (q. v.), thought by some to have accidentally dropped from the Heb. text (see Keil, Commentary, in loc.).

Evidently different from this place was a Bather (with the same orthography) mentioned in the Talmud as lying four Roman miles from the sea (see Reland, Palæst. p. 630), the Baterum (of the Ibn. Anton. and Hieros.) on the way from Cæsarea to Antipatris; now probably the village of Harin, about 1½ hour south of Kakun (Schwarz, Palest. p. 144; Van de Velde, Memoir, p. 295).

Bethes'da (בֵּיתָּסָדָא, for Chald. בֵּיתָּסָדָא, house of the merciful, q. d. charity-hospital; or, according to others, for Chald. בֵּיתָּסָדָא, place of the flowing, sc. of water), the name of a reservoir or tank (מְכוֹר יָבָה, i.e. swimming-pool), with five "porches" (πρόβατος), close upon the sheep-gate or "market" (ἐν τῷ πρὸβατεῖ), it will be observed that the word "market" is supplied in Jerusalem (John v, 2). The porches—i. e. extensions—were extensive enough to accommodate a large number of sick and infirm people, whose custom it was to wait there for the "troubling of the water." One of these invalids is recorded to have been cured by Christ in the above passage, where also we are told that an angel went down at a certain season into the pool and troubled the water, and then whoever first stepped in was made whole. There seems to have been no special medicinal virtue in the water itself, and only he who first stepped in after the troubling was healed. It may be remarked that the evangelist, in giving the account of the descent of the angel into the pool and the effects following, does not seem to do any more than state the popular legend as he found it, without vouching for its truth, except so far as it explained the invalid's presence there.

Eusebius and Jerome—though unfortunately they give no clue to the situation of Bethesda—describe it in the Onomasticon (c. v. Beqash, Bethesda) as existing in their time as two pools, the one supplied by the periodical rains, while the water of the other was of a reddish color, due, as the tradition then ran, to the fact that the flesh of the sacrifices was annually washed there before offering, on which account the pool was also called "the Sheep-pool" (Peculis, Ἰησοῦς, Ἰησοῦς). See, however, the comments of Lightfoot on this view, in his Exercit. on St. John, v, 2. Eusebius's statement is partly confirmed by the Bordeaux Pilgrim (A.D. 388), who mentions in his Itineraries "two fish-pools, having five porches, which are called Bethsaida" (quoted in Barclay, p. 292). The large reservoir called by the Mohammedans Ḍerē Ḫayl, within the walls of the city, close by the St. Stephen's gate, and under the north-east wall of the Haram area, is generally considered to be the modern representative of Bethesda. This tradition reaches back certainly to the time of Sæculwulf, A.D. 1102, who mentions it under the name of Bethsaida (Early Trans. p. 41). It is also named in the Cité de Jerusalem, A.D. 1187 (sect. vii), and in more modern times by Maundrell and all the late travellers. The pool measures 860 feet in length, 130 feet in breadth, and 75 in depth to the bottom, besides the rubbish which has accumulated in it for ages. Although it has been dry for above two centuries, it was once evidently used as a reservoir, for the sides internally have been cased over with small stones, and these again covered with plaster; but the workmanship of these additions is coarse, and bears no special marks of antiquity. The west end is built up like the rest, except at the south-west corner, where two lofty arched vaults extended westward, side by side, under the houses that now cover this part. Dr. Robinson was able to trace the continuation of the work in this direction under one of these vaults for 100 feet, and it seemed to extend much farther. This gives the whole a length of 160 feet, equal to one half of the whole extent of the sacred enclosure under which it lies. Mr. Wolcott, writing since, says, "The southern vault extends 130 feet, and the other apparently the same. At the extremity of the former was an opening for drawing up water. The vaults are stucced" (Bibliotheca Sacra, 1843, p. 33). It would seem as if the deep reservoir formerly extended farther westward in this part, and that these vaults were built up in and over it in order to support

Traditionary "Pool of Bethesda."
the structures above. Dr. Robinson considers it probable that this excavation was anciently carried out through the ridge of Bezetha, along the northern side of Azeka. On its northern W., corner, stood the remains of a deep trench which separated the fortress from the adjacent hill (Bib. Researches, i, 433, 434). The little that can be said on the subject, however, goes nearly as much to confirm as to invalidate the traditionary identification. (1) On the one hand, the most probable position of the sheep-gate is at the east part of the city. See Sumer- gar. On the other hand, the Birket Israil exhibits none of the marks which appear to have distinguished the water of Bethedia in the records of the Evangelist and of Eusebius; it certainly is neither pentagonal nor double. (2) The construction of the Birket is such as to show that it was originally a water-reservoir, and not the moat of a fortress. See Jerusalem. (3) There is certainly a remarkable coincidence between the name as given by Eusebius, Bethatha, and that of the north-east suburb of the city at the time of the Gospel history—Bezeith (q. v.). (4) There is the difficulty that the Birket Israil be not Bethedia, which of the ancient "pools" does it represent? On the whole, however, the most probable identification of the ancient Bethedia is that of Dr. Robinson (i, 608), who suggests the "fountain of the Virgin," in the valley of the Kidron, a short distance above the Pool of Siloam. In favor of this are its situation, opposite the sheep-gate to be at the south-east of the city, as Lachish and others say, and the strange and intermittent "troubling of the water" caused by the periodical ebbing and flowing of the supply. Against it is the confined size of the pool, and the difficulty of finding room for the five storeys. (See Barclay's detailed account, City of the Great King, p. 418-24, and 825, 6.) See Jerusalem.

For rabbinic allusions to this subject, see Lightfoot, in loc. Joh.; for a discussion of the medical qualities of the water, see Bartholin, De paralitico. N. T. p. 898; Med., Med. Succ. c. 8; Witsius, Miscell. ii. 249 sq.; D'Outrein, in the Biblioth. Brem. i, 597 sq.; Rus. Harmon., Evangel. i, 609; Eschenbach, Scripta Med. Bibl. p. 60 sq.; Stüchritz, Am piscina Betha, calidissima aqua mundarii quae (Hal. 1793); Reis, Josephi sylleumn en. historia nominum (Altdorf. 1790), p. 17 sq.; Richter, De balneis animalis (in his Dissert. Med. Gott. 1775, p. 107); Schulze, in the Berlin. med. Annalen. 148, 149 sq.; Jungmark, Betheda hanc balneum animalis (Grop. 1161, 4); Richter, De piscinis Bethedia, by Arnold (Jen. 1601), Frischmuth (Jen. 1601), Hottinger (Tigur. 1705), Ziebich (Gerl. 1761), Schlegelv (Gedan. 1681, 1701); also general treatises, De piscina Bethedia, by Arnold (Jen. 1601), Frischmuth (Jen. 1601), Hottinger (Tigur. 1705), Sommelius (Lund. 1677), Wendeler (Viteb. 1676). The place has been described more or less fully by nearly every traveller in Jerusalem. (See especially De Saulcy, Dead Sea, ii, 244 sq.)

Beth-ez'el (Heb. Beth e-Eziel, בֵּיתוֹזֵעֶל, house of the firm root, i.e. fixed dwelling; Sept. translates αὐτὸς ἑποίημένου, "neighboring house," as our margin), a town in Judæa, mentioned Mic. i, 11, where there is an allusion to the above etymology. Ephraem Syrus understands a place near Samaria; but the context seems to locate it in the Philistine plain, perhaps as far afield as Bethsa'afa (Robinson's Researches, ii, 206 note), 54 miles S.E. of Ashdod (Van der Velde's Map).

Beth-ga'der (Heb. Beth-Geder, בְּית-גֶּדֶר, house of the guest), one of the Ba'ashan v. r. B'ashan), a place in the tribe of Judah, of which Bahr (Birket Geder) is named as "father" or founder (1 Chron. ii, 61); apparently the same with the Gedor (q. v.) of Josh. xii, 18, and probably identical also with the Sedon (q. v.) of Josh. xii, 58, as it seems (from the associated names) to have been in the mountains.

Beth-ga'mul (Heb. Beth Gamul, בְּית-גָּמוּל, house of the weeded, or possibly camel-house; Sept. ἀνθρώπων Σιμών), a city, apparently in the "plain country" of Moab, denounced by the prophet (Jer. xlviii, 29). Dr. Smith suggests Jedediah Residences (iii, Append. p. 153) that it is the modern Um-Jnala, a ruined site on the road (south according to Burckhardt, p. 106) from Burash to Dera (his Edret), which is probably correct, although it is difficult to believe that Moab ever extended so far north. See Bozrah.

Beth-gan. See Beth-haggan.

Beth-gilgal (Heb. Beth-hog-gilgal, בֵּיתוֹגֵילֶגֶּלָּאָל, house of the Gilegs; Sept. omits, but some copies have בְּיתוֹג הָוָם, בְּיתוֹג הָוָם), a place from which the inhabitants gathered to Jerusalem for the purpose of celebrating the reapers of the wheat harvest from Babylon (Neh. xii, 29, where the name is translated "house of Gilgal"); doubtless the same elsewhere called simply Gilgal (q. v.), probably that near Bethel (2 Kings ii, 2).

Beth-hac'cerem (Heb. Beth hak-Kerem, בֵּיתוֹהָכָרֶם, house of the vineyard; Sept. בְּיתוֹחָכָרֶם, בְּיתוֹחָכָרֶם, and בְּיתוֹחַה, בְּיתוֹחַה, a place in the tribe of Judah, not far from Jerusalem (Neh. iii, 14), where the children of Hezekiah came to set up an altar. N. T. says: "Bedeacarum" blew the trumpet of warning at Tekoa against the invading army of Babylonians (Jer. vi, 1). From the notice in Nehemiah, it appears that the town, like a few other places, was distinguished by the application to it of the word pellek (πυλῆκ, Auth. Ver. "part"), and that it had then a "ruler" (Ῥυπατε). According to Jerome (Comment. in loc. Jer.), there was a village called Bedeacarum, situated on a mountain between Jerusalem and Jericho. The name also occurs in the Tal- mud (Nidda ii, 7; Middoth, iii, 4) as belonging to a valley containing a quarry. Hence Pococke (East. ii, 42) suggests that this was the fortress Herodium (Ὑρόθειον or Υρόθειον), founded by Herod the Great (Josephus, Ant. xvi, 2, 1; War, i, 13, 8, 21, 10), and where he died (Josephus, Ant. xvii, 8, 3), being 390 stadia from Jericho, Josephus, War, i, 3, 3; comp. iii, 8, 5), and identical with the modern "Frank Mountain," or Jebel Fu'ad, (Woolcott, in the Bibliotheca Sacra, 1843, p. 69, 70); but this is denied by Robinson (Researches, ii, 174), although affirmed by Wilkes (Lands of Bible, i, 896), Bonar (Misfortunes to Jews, p. 97). The place is marked on the map of Van der Velde (Narratie, ii, 89). See Herodium.

Beth-haccerem (i.e. i. e. Beth-Kerem) appears also to be identical with Carem (q. v.), one of the towns added in the Sept. to the Hebrew text of Josh. xvii, 59, as is the mountains of Judah, in the district of Bethel.

Beth-haggan (Heb. Beth-hag-Gan, בְּיתוֹהָגָנָא, house of the garden; Sept. Bahayvath; Auth. Ver. "the garden-house," 2 Kings ix, 27), one of the special marks the flight of Ahaziah from Jehu. It is doubtless the same place as En-Gannim (q. v.) of Isaiah (Isa. xix, 21), "spring of gardens," the modern Jeisim, on the direct road from Samaria northward, and overlooking the great plain (Stanley, Palæt. 349, note).

Beth-hanan. See Elonbeth-hanan.

Beth-ha'ran (Heb. Beth Har'am, בֵּית-הָרָעָן, a variation of Beth-Haram; Sept. ἐν Ηραμαι), one of the "fenced cities" on the east of Jordan, "built" by the Gadites (Num. xxxii, 58). It is named with Bethnimrah, and therefore is no doubt the same place as Bithpa'rah (q. v.), the modern Betharam (Josh. xiii, 27). The name is not found in the lists of the towns of Moab in Isaiah (xxv, xvi), Jeremiah (xviii), and Ezekiel (xxv, 9).

Beth-hog'lah (Josh. xv, 6) or Beth-hog'lah (Heb. Beth Choglah, בְּיתוֹחָגָל, parturient-house; though Jerome [Onomast. s. v. Area-ataed, where he
states that Betagla was three miles from Jericho and two from the Jordan gives another interpretation, locus gyrri, reading the name הַבֵּיתָלָע, and connecting it with the funeral races or dances at the mourning of Jacob [see A T A D]; Sept. בֵּיתָלָע v. בֵּיתָלָעַה, a place on the border of Judah (Jos. xv, 6) and of Benjamin (xxviii, 20), to which latter tribe it was reckoned according to the numbering (xxviii, 21). Eusebius and Jerome speak (Onomast. s. v. בֵּיתָלָע, Betagla) of two villages of this name, but they assign them both to the vicinity of Gaza. Josephus (Ant. xiii, 1, 5) reads Betagla (בֵּיתָלָע, doubtless for בֵּיתָלָעַה) instead of the Bethshean (q. v.) of 1 Macc. ix, 62. Dr. Robinson found a ruined site, doubled by the modern name, called by the Arabs -Al-Hajla, twenty minutes S.W. by W. of a fine spring in this region called by the same name (Al-Hajla), although he saw no ruins at the spring itself (Researches, ii, 265).

It was also visited by M. de Saulcy, who states that he picked up large cubes of primitive masonry at the place, indicating, in his opinion, the existence of a Biblical city in the neighborhood (Narrative, ii, 35); comp. Wilson, Lands of Bible, ii, 15; Schwartz, Palestine, p. 94.

Beth-horon (Heb. Beth Horom', בֶּת הָעֵר), once [1 Kings ix, 17] הָעֵר, in Chron. fully הָעֵר, house of the hollow; Sept. בֵּית הָעִר or בֵּית הָעֵר; Vg. BETHUR, Bethor, and BETHUR); the name of two villages or regions (2 Kings xii, 5; 2 Chron. viii, 5); "upper" and a "nether" (Jer. xvi, 5, 6; 1 Chron. vii, 24), on the road (2 Chron. xvii, 13; Judith iv, 4) from Gibeon to Azekah (Jos. x, 10, 11) and the Philistine Plain (1 Sam. xiii, 18; 1 Macc. iii, 24). Beth-horon lay on the boundary-line between Benjamin and Ephraim (Jos. xvi, 6, 5, and xviii, 14), was counted to Ephraim (Jos. xxi, 22; 1 Chron. vii, 28), but returned to Benjamin (xxi, 22; 1 Chron. vii, 68 [53]). In a remarkable fragment of early history (1 Chron. vii, 24) we are told that both the upper and lower towns were built by a woman of Ephraim, Shibah, who in the present state of the passage appears as a granddaughter of the founder of the name, on whose account the place is so closely connected with Beth-horon. The name Beth-horon in the N.W. corner of Benjamin; and between the two places was a pass called both the ascent and descent of Beth-horon, leading from the region of Gibeon (el-Jib) down to the western plain (Jos. xxi, 14; x, 10, 11; 1 Macc. iii, 16, 24). Down this ascent the army of the Philistines was driven by Joshua (Jos. x, 11; Ex. xlv, 6). The upper and lower towns were both fortified by Solomon (1 Kings x, 17; 2 Chron. vii, 5). At one of them Nicanor was attacked by Judas Maccabaeus; and it was afterward fortified by Bacchides (1 Macc. vii, 39 sq.; ix, 50). Josephus, Ant. xii, 10, 5; xiii, 1, 3).

Cestius Gallus, the Roman proconsul of Syria, in March from Caesarea to Jerusalem, after having burned Lydda, ascended the mountain by Beth-horon and encamped near Gibeon (Joseph. War, ii, 19, 1); and it was near this place that his army was totally cut up (Joseph. War, ii, 19, 8 and 9). In the time of Eusebius and Jerome (Onomast. s. v. Бет сук, Bethoron) the two Bethorons were small villages, the upper Bethoron being 12 Roman miles from Jerusalem; according to Josephus (comp. War, ii, 12, 2, with Ant. xx, 4, 4) it was 100 stadia from thence, and 50 stadia from Gibeon. From the time of Jerome (Spit. Paul. xviii, 8) the place appears to have been deserted, which fact was noted by Dr. E. D. Clarke, who recognized it in the present Beth-hor (Travels, vol. i, p. ii, p. 626); after which it appears to have remained unvisited till 1838, when the Rev. J. Paxton, and, a few days after, Dr. Robinson arrived there. The lower Beth-hor is upon the top of a low ridge, which is separated by a wady, or narrow valley, from the foot of the mountain upon which the upper Beth-hor stands. Both are now inhabited villages. The lower is very small, but foundations of large stones indicate an ancient site—doubtless that of the Nether Beth-horon. The Upper Beth-hor is likewise small, but also exhibits traces of ancient walls and foundations. In the steep ascent to the rock it is necessary to cut away and lay out steps, indicating an ancient road. On the first offset or step of the ascent are foundations of huge stones, the remains perhaps of a castle that once guarded the pass. It is remarkable that the places are still distinguished as Beth-ur el-Foka (the Upper), and Beth-ur el-Loweir (the Lower), and there is no question that they represent the Upper and Lower Beth-horon. "In the name," remarks Dr. Robinson (iii, 59), "we find the rather unusual change from one harshe Hebrew guttural to one still deeper and more tenacious in Arabic; in all other respects the name, position, and other circumstances agree." Compare Schwarz, Palestine, p. 140, 146.) See Gibeon.

The importance of the road on which the two Beth-horons are situated, the main approach to the interior of the country from the hostile districts on both sides of Palestine—Philistia and Egypt on the west, Moab and Ammon on the east—must be obvious and justifies the frequent change of the position of these two important posts of the period of the kings (1 Kings ix, 17; 2 Chron. vii, 5; 1 Macc. iii, 60; Judith iv, 4, 5). The road is still the direct one from the site which must have been Gibeon (el-Jib), and from Michmash (Micmaks), to the Philistine plain on the one hand, and Antipatris (Joseph. War, ii, 12, 9) on the other. On the mountain which gives title to the southward of the latter village is still preserved the name (Yalde) and the site of Ajalon, so closely connected with the most ancient memories of Beth-horon; and the long "descent" between the two remains unaltered from what it was on that great day, "which was like no day before or after it." From Gibeon to the upper Beth-horon is a distance of about a dina; the ascent and descent. The ascent, however, predominates, and this therefore appears to be the "going up" to Beth-horon which formed the first stage of Joshua's pursuit. With the upper village the descent commences; the road rough and difficult even for the mountain-pass, and on going down the slope the track flattens out as the flagstones of a city pavement; now over the upturned edges of the limestone strata and then among the loose rectangular stones so characteristic of the whole of this district. There are in many places steps cut, and other marks of the path having been artificially improved. But, though redone, they are hardly called "precipitous," still less is it a ravine (Stanley, p. 206), since it runs for the most part along the back of a ridge or water-shed dividing wadys on either hand. After about three miles of this descent, a slight rise leads to the lower village standing on its hill-top—the last outpost of the Benjamite hills, and characterized by the date-palm in the enclosure of the village mosque. A short and sharp fall below the village, a few undulations, and the road is among the dura of the great corn-growing plain of Sharon. This rough descent from the upper to the lower Beth-ur is the "going down to Beth-horon" of the Bible narratives.

Standing on the high mound and looking over the wild scene, we may feel assured that it was over this rough path that the Canaanites fled to their native lowlands. This road, still, as in ancient times, "the great road of communication and heavy transport between Jerusalem and the sea-coast" (Robinson, vol. i, p. 390), is now used by travellers with light baggage, leaves the main north road at Tuelil el-Ful, 13 miles from Jerusalem, due west of Jericho. Bending slightly to the north, it runs by the modern village of el-Jib, the ancient Gibeon, and then proceeds by the Beth-horons in a direct line due west to Jimzu (Gimus) and Ludd (Lydda), at which
it parts into three, diverging north to Caphar-Saba (Antipatris), south to Gaza, and west to Jaffa (Joppa).

Beth-jeshimoth or (as it is less correctly Anglicized in Num. xxxii, 49) Beth-jeshimoth (Heb. Beth-jeṣhimoth, בְּתֵי-יִשְׁמֹהָ),בערי ישמה, [in Num. xxxii, 49, הַיִּשְׁמֹהָ, house of the wasters; Sept. 'Aṣmōv [v. r. 'Aṣmow], but Ḫiṣmōv in Jos. xiii, 20, and Ḫiṣmōv in Ezek. xxv, 9, a town or place not far east of Jordan, near Abel-Shittim, in the "deserts" of Moab—that is, on the lower level at the south end of the Jordan valley (Num. xxxii, 49) and named before Ashtaroth-pa-gam, as it was one of the limits of the encampment of Israel before crossing the Jordan. It lay within the territory of Siron, king of the Amorites (Josh. xii, 3), and was allotted to Reuben (Josh. xiii, 20), but came at last into the hands of Moab, and formed one of the cities which were "the glory of the country" (Ezek. xxxii, 9). According to Eusebius and Jerome (Inomast. s. v. Ḫiṣmōv, Βηθησιμώθ, Bethisimoth) it was still called by the same name (ῥωμῆ-γενής Ἰσαάκ, Βηθησίμωθ, Domus Inimith), being "opposite Jericho, 10 miles to the south, near the Dead Sea," meaning apparently south-east, and across the Jordan. It is evidently the Beisimoth (Beisimoth) captured by Baalaam, the general of Vessania (Josephus, War, iv, 7, 6). Schwarz (Palest. p. 229) states that there are still "the ruins of a Beth-Jisimoth situated on the north-easternmost part of the Dead Sea, half a mile from the Jordan; a locality which, although reported by no other traveller, cannot be far from correct" (Van de Velde, Memori, p. 296).

Beth-Joab. See Avaroth (Beth-Joab).

Beth-leaphrah (Heb. Beṣeph la-Aphrah, בֵּית-לֶעָפְרָה, house [of] the flood; Sept. and Vulg. falsely translate οἰκος κατὰ γεγονότα φῶς, domus pulsera; Auth. Vers. "house of Aphrah"), a place named (only in Josh. xii, 10, where they are evidently a play upon the word for as if "for, δαυν, in connection with other places of the Philistine coast (e.g. Gath, Accho ["weep ye"], Saphir, etc.), and not to be confounded (as by Henderson, in loc. after Gesenius and Winer) with the Benjamese Ophrah (Josh. xviii, 23), but probably identical with the present village Bet-Aife, 6 miles south-east of Ashdod (Robinson's Researches, ii, 369 note; Van de Velde, Mop).

Beth-lebaath (Heb. Beṣeph le-Bath, בֵּית-לֶבֶת, house of lionesse, Sept. Beṣeph la-Bath v. Beṣeph le-Bath and Beṣeph, a town in the lot of Simeon (Josh. xvi, 6), in the extreme south of Judah (xx, 32, where it is called simply Lebaath (q. v.), probably in the wild country in which its name bears witness. In the parallel list in 1 Chron. iv, 31, the name is given Beith-iriel. Reland (Palest. p. 648) conjectures that it may have been the "toparchy of Bethlepshene" (Bēthlepshene), mentioned by Josephus (War, iv, 8), and Pliny (Bethlepshene, v. 15), south of Jerusalem; but this is hardly probable (see also the improbable surmise of Korb in Jahn's Jahrb. f. Philol. iv, 114 sq.).

Beth-lehem (Heb. Beṣeph le-Chem, בֵּית-לֶחֶם, house of bread, perh. from the fertility of the region; Sept. and N. T. Beṣeph le-Chem [but v. v. Beṣeph in Jos. xix, 15; Beṣeph in Ezra xi, 21; Beṣeph in Neh. vii, 26]; Josephus, Beṣephlem; Steph. Byz. Beṣephlem), the name of two places.

1. One of the towns in Palestine, already in existence at the time of Jacob's return to the country, when its name was Ephrath or Ephratah (see Gen. xxxv, 16; xlvii, 7; Sept. at Josh. xv, 59), which seems not only to have been the ancient name of the city itself, but also of the surrounding region; its inhabitants being likewise termed Ephrathites (Ruth i, 2). It is also called "Beth-lehem-Ephratah" (Mic. v, 2), and "Beth-lehem-Judah" (1 Sam. xvii, 12), and "Beth-lehem of Judea" (Matt. ii, i), to distinguish it from another town of the same name in the tribe of Zebulun (Josh. xix, 16), and also "the city of David" (iv, 20; John vii, 4); four villages of inhabitants are called Beth-lehemitah (1 Sam. xvi, 1; xvii, 56). It is not, however, till long after the occupation of the country by the Israelites that we meet with it under its new name of Bethlehem. Here, as in other cases (comp. Bethmeon, Bethshiblathaim, Bethparah), the new name appears to mark the beginning of a Hebrew appellation, and the different sections of the lexicons are to be trusted, the name in its present shape appears to have been an attempt to translate the earlier Ephrata into Hebrew language and idiom, just as the Arabs have, in their turn, with a further slight change of meaning, converted it into Beit-loha (house of flesh). However this may be, the ancient name lingered as a familiar word in the mouths of the inhabitants of the place (Ruth i, 2; iv, 11; 1 Sam. xvi, 12), and in the poetry of the psalmists and prophets (Psa. cxxxii, 6; Mic. v, 2) at a late period. In the genealogical lists of 1 Chron. it recurs, and Ephrathah appears to be a son of Caleb and the father of Hur ("Ur") (i, 19, 51; iv, 4); the title of "father of Bethlehem" being bestowed both on Hur (iv, 4) and on Salma, the son of Hur (ii, 51, 54). The name of Salma recalls a very similar name intimately connected with Bethlehem, namely, the father of Baaz, Salmah (Ῥωμης, Ruth iv, 20; Auth. Vers. "Salmon" or Salamon (Ῥωμῆ-γενής, ver. 21). Hur is also named in Exod. xxxi, 2, and 1 Chron. ii, 20, as the father of Uri, the father of Bezaleel. In the East a trade or calling remains fixed in one family for generations, and if there is any foundation for the tradition of theargue that Jesse, the father of David, was "a weaver of the veil of the sanctuary" (Targ. Jonathan on 2 Sam. xx, 19), he may have inherited the accomplishments and the profession of his art from his forefather, who was "filled with the Spirit of God," "to work all manner of works," and among them that of the embroiderer and the weaver (Exod. xx, 19). At the date of the visit of Benjamin of Tudela there were still, according to various authorities, the "twelve Jews, dyers by profession, living at Beth-lehem" (Benj. of Tudela, ed. Asher, i, 75). The above tradition may possibly elucidate the allusions to the "weaver's beam" (whatever the "beam" may be) which occurs in the names of many cities of mighty men of olden David or his heroes; but not in any unconnected with him. After the conquest Bethlehem fell within the territory of Judah (Judg. xvii, 7; 1 Sam. xvii, 12; Ruth i, 5). As the Hebrew text now stands, however, it is omitted altogether from the list of the towns of Judah in Joshua xv, though retained by the Sept. in the eleven names which that version inserts between verses 19 and 60. Among these it occurs between Thoko (Tekoa), Θέκο (comp. 1 Chron. iv, 4, 5), and Thager (P Φερ, Φερωμος). This omission from the Hebrew text is certainly remarkable, but it is quite in keeping with the obscurity in which Bethlehem remains throughout the whole of the sacred history. Not to speak of the activity, which has made the name of Bethlehem so familiar to the whole Christian and Mussulman world, it was, as the birthplace of David, a place of the most important consequence to ancient Israel. And yet, from some cause or other, it never rose to any eminence, nor ever became the theatre of any act of business or politics, or place of public assembly or Jerusalem, with no special associations in their favor, were fixed as on capitals, while the place in which the great ideal king, the hero and poet of the nation, drew his first breath and spent his youth remained an "ordinary Judean village."

No doubt this is in part owing to what will be noticed presently—the isolated nature of its position; but that circumstance did not prevent...
Gibeon, Ramah, and many other places situated on
ominences from becoming famous, and is not sufficient
to account entirely for such silence respecting a place
so strong by nature, commanding one of the main
roads, and the excellence of which as a military posi-
tion may be safely inferred from the fact that at one
time it was occupied by the Philistines as a garrison
(2 Sam. xxiii, 14; 1 Chron. xi, 16). Though not
named as a Levitical city, it was apparently a residence
of Levites, for from it came the young man Jonathan,
the son of Abinadab, who became the future king of
the House of David at their new northern settlement (Judg. xvii, 7; xviii, 30), and from it also came the concubine of the other Levite, whose death at Gibeon caused the de-
struction of the tribe of Benjamin (xix, 1–9). The
Book of Ruth is a page from the domestic history of
Bethlehem; the names, almost the very persons of the
Bethlehemites are there brought before us; we are al-
lowed to assist at their most peculiar customs, and to wit-
ness the very springs of those events which have con-
ferred immortality on the name of the place. Many of
these customs were doubtless common to Israel in gener-
all, but one thing must have been peculiar to Bethlehem.
What more manifestly of this view, after the view of the
general picture has lost its first hold on us, is the inte-
mate connection of the place with Moab. Of the
origin of this connection no record exists, no hint of it
has yet been discovered; but it continued in force for
at least a century after the arrival of Ruth, till the
time of her grandson, Boaz, who secured a safe
recess for his parents from the fury of Saul than the house of the King of Moab at Mizpeth (1 Sam. xxii, 8, 3, 4). But, whatever its origin, here we find the connec-
tion in full vigor. When the famine occurs, the natural resource is to go to the country of Moab and
“continue there;” the surprise of the city is occasioned,
not at Naomi’s going, but at her return. Ruth was
“not like” the handmaids of Boaz: some difference of feature or complexion there was, doubtless, which
distinguished the “children of Lot” from the children of
Abraham, Isaac, and Jacob; but yet she gleans after the
reapers in the field without molestation or remark;
and when Boaz, in the public manner possible, pro-
claims his intention of taking the stranger to be his wife,
no voice of remonstrance is raised, but loud con-
gratulations are expressed; the parallel in the life of
Ruth occurs at once to all, and a blessing is invoked
on the head of Ruth the Moabitess, that she may be like
her. The laws of the Moabite Nabor, “like Rachel and like Leah, the two mothers of Israel.” This, in the face of the strong denuncia-
tions of Moab contained in the law, is, to say the least,
very remarkable (see Thomson, Land and Book, ii, 550 sq.).
Moab appears elsewhere in connection with a place in
Judah, Judah Haleem (1 Chr. iv, 22). We
might be tempted to believe the name merely another
form of Beth-lehem, if the context—the mention of
Marreshah and Chohobla, places on the extreme west of the
place—did not forbid it.

The elevation of David to the kingdom does not ap-
pear to have affected the fortunes of his native place.
This, however, is not that of a place especially esti-
mated from him, by which it was called even down to the
latest time of Jewish history (2 Sam. xxii, 6; Josephus,
War, v, 2, 1, 1αυτάτασεναλη, but David did nothing to
dignify Bethlehem, or connect it with himself.
The only touch of recollection which he manifests for it is that recorded in the statement of his sudden long-
ing for the water of Bethlehem during his child-
hood (2 Sam. xxiii, 15). Bethlehem was fortified by
Rehoboam (2 Chron. x, 6), but it does not appear
to have been a place of much importance; for Michal,
ex-
hibiting the moral pre-eminence of Bethlehem, says,
“Thou, Bethlehem-ephraim, through thou be little among
the tribes of Israel, yet shall thou be great among the
tribes of Israel” (vs. 26). Michal, nay, even David, quotes this as, “And thou, Bethlehem of Judah, art
not the least of the cities of Judah,” etc. (Matt. ii, 6),
which has the appearance of a discrepancy. But it is
answered that a city may be little without being the
least, or that the evangelist may have quoted from
memory, and hence the slight difference in expression,
while the sense remains the same. The position of the
captivity, the inn of Chimham by (2 Sam xi, 16) close to
Bethlehem appears to have become the recognised
point of departure for travellers to Egypt (Jer. xii, 17)
—a caravanserai or khan (2018 ; see Stanley, App.
§ 90), perhaps the identical one which existed there at
the time of our Lord ( Ταῦτα ἄντι, like those which still
elevate all over the East at the stations of travellers.
Lastly, “children of Bethlehem” to the number of
128 returns from the exiles in the time of Ezra ii. 2 (Ezra
vii, 26). The place was, however, only 56 feet from the
neighboring Netophah, slightly differs from the sum 188 of the parallel passage (Neh. vii. 26). In the New Testament Bethlehem retains its distinctive
title of Bethlehem-judah (Matt. ii, 1, 5), and once,
in the announcement of the angels, the “city of Da-
vip” (Luke ii, 1; and comp. John vii, 42; ροιμα; θα-
tellum). Its connection with the history of Christ is
also too familiar to all to need any notice here; the remark
should merely be made, that as in the earlier history
less is recorded of the place after the youth of David
than before, so, in the later, nothing occurs after the
birth of our Lord to indicate that any additional im-
portance or distinction was fastened on its name. In fact,
the passages just quoted and the few which follow
exhaust the references to it in the N.T. (Matt.
ii, 6, 8, 16; Luke ii, 15).

After this nothing is heard of it till near the middle of
the 2d century, when Justin Martyr speaks of our
Lord’s birth as having taken place “in a certain cave
very close to the village,” which cave he goes on to
say was specially pointed out by Isaiah as “a place
to be esteemed” (Justin. Dial. c. Tryph., § 78, 70). Such is the earliest
supplement we possess to the meagre indications of the
narrative of the Gospels; and while it is not pos-
sible to say with certainty that the tradition is true,
there is no certainty in discounting it. There is noth-
ing in itself very probable—nor certainly is there in most
cases where the traditional scenes of events are laid in
caverns—in the supposition that the place in which
Joseph and Mary took shelter, and where was the
“manger” or “stall” (which have since been), was a cave in the limestone rock of which the
eminence of Bethlehem is composed. Yet it is not nec-

cessary to assume that Justin’s quotation from Isaiah is
the ground of an inference of his own; it may equally
be an authority happily adduced by him in support of
the existing tradition. Still the step from the belief
that the nativity may have taken place in a cavern, to
the belief that the present subterraneous vault or crypt
is that cavern, is an equally doubtful one. (See below.)

Even in the 150 years that had passed when Justin wrote,
so much had happened at Bethlehem that it is difficult
to believe that the true spot could have been otherwise
preserved. In that interval not only had the neigh-
borhood of Jerusalem been overrun and devastated by the
Romans at the destruction of the city, but the Emperor
Hadrian, among other desecrations, is said to have plant-
ed a grove of Adonis at the spot (lucus innumeralbus Aedum-
dia, Jerome, Ep. Fami.). This grove remained at Beth-
leham for some time, as the text of Ps. Cxxxv. 15, 16. But it
was not preserved in the present church (Euseb. Vit. Const. 3, 40. See Tob-
ler, p. 102, note). The brief notice of Eusebius in the
Onomasticon (s. v. Βηθλεεμ) locates it 6 miles S. of Je-
rusalem, to which Jerome (ib. s. v. Bethlem) adds a
reference to the “tower of Edar” and his own cell in the
locality. The Crusaders, on their approach to Jerusa
lem, first took possession of Bethlehem, at the entreaty of its Christian inhabitants. In A.D. 1110, King Baldwin I erected it into an episcopal see, a dignity it has since retained, but the cathedral in this was confirmed by Pope Paschal II, and the title long retained in the Romish Church, yet the actual possession of the see appears not to have been of long continuance. In A.D. 1224, Bethlehem, like Jerusalem, was desolated by the wild hordes of the Khairamians. There was formerly a Mohammedan quarter, but, after the latter, this was occupied by order of Ibrahim Pasha (Tobler, *Bethlehem*, Bern, 1849).

There never has been any dispute or doubt about the site of Bethlehem, which has always been an inhabited place, and, from its sacred associations, has been visited by an unbroken series of pilgrims and travellers. The modern town of *Bethlehem* lies to the E. of the main road from Jerusalem to Hebron, 4½ miles from the former. It covers the E. and N.E. parts of the ridge of a "long gray hill" of Jura limestone, which stands nearly due E. and W., and is about a mile in length. The hill has a deep valley on the N. and another on the S. The west end shelves down gradually to the valley, but the east end is bold and steep, and overlooks a plain of some extent. The slopes of the hill are in many parts covered by terraced gardens, shaded by rows of olives with figs and vines, the terraces sweeping round the contour of the hill with great regularity. The many olive and fig orchards, and wadi beds, round about, are marked by industry and thrift; and the adjacent fields, though stony and rough, produce, nevertheless, good crops of grain. On the top of the hill lies the village in a kind of irregular triangle, at about 150 yards from the apex of which, and separated from it by a vacant space on the extreme eastern part of the ridge, spreads the noble basilica of St. Helena, "half church, half fort," now embraced by its three convents, Greek, Latin, and Armenian. It is now a large and struggling village, with one broad and principal street. The houses have not doored roofs like those of Jerusalem and Ramleh; they are built for the most part of clay and bricks; and every house is provided with an apsary, the bee-hives of which are constructed of a series of earthen pots ranged on the house-tops. The inhabitants are said to be 8000, and were all native Christians at the time of the most recent visits; for Ibrahim Pasha, finding that the Moslem and Christian inhabitants were always at strife, caused the former to withdraw, and the latter to evacuate the quiet place, the houses of whose numbers had always greatly predominated (Wilde's *Narrative*, ii, 411). The chief trade and manufacture of the inhabitants consists of beads, crosses, and other relics, which are sold at a great profit. Some of the articles, wrought in mother-of-pearl, are carved with more skill than one would expect to find in that remote quarter. The people are said to be remarkable for their ferocity and rudeness, which is indeed the common character of the inhabitants of most of the places accounted holy in the East. Travellers remark the good looks of the women, the substantial, clean appearance of the houses, and the general air of comfort, which is in contrast to that of Gerasa. p. 246, *Biblical Researches*.

At the farthest extremity of the town is the Latin convent, connected with which is the Church of the Nativity, said to have been built by the Empress Helena. It has suffered much from time, but still bears manifest traces of its Grecian origin, and is acknowledged to be the oldest Church building long since remaining in Palestine. It is a spacious and handsome hall, consisting of a central nave amid aisles separated from each other by rows of tall Corinthian pillars of gray marble. As there is no ceiling, the lofty roof is exposed to view, composed (according to some) of the cedars of Lebanon, and befits the majesty of this fine specimen of the architecture of that age. Two spiral staircases lead to the cave called the 'Grotto of the Nativity,' which is about 20 feet below the level of the church. This cave is lined with Italian marbles, and lighted by numerous lamps. Here the grinning is conducted with due solemnity to a star inlaid in the marble, marking the exact spot where the infant Jesus was born, and corresponding to that in the firmament occupied by the meteor which intimated that great event; he is then led to one of the sides, where, in a kind of recess, a little below the level of the rest of the floor, is a block of white marble, hollowed out in the form of a nest, and here he is enshrined by the clergy of the church, and in the chapel dedicated to Joseph and other saints. There has been much controversy respecting the claims of this cave to be regarded as the place in which our Lord was born. Tradition is in its favor, but facts and probabilities are against it. It is useless to deny that there is much force in a tradition regarding a locality (more than it would have in the case of a historical fact), which can be traced up to a period not remote from that of the event itself, and the event was so important as to make the scene of it a point of such un-remitting attention, that the knowledge of that spot was not likely to be lost. This view would be greatly strengthened if it could be satisfactorily proved that Adrian, to castodium under the mysteries of the Christian religion, reproached God with the absence of Venus over the holy sepulchre and on Calvary, but placed one of Adonis over the spot of the Nativity at Bethlehem. But against tradition, whatever may be its value, we have in the present case to place the utter improbability that a *subterraneum* cavern like this, with a deep descent, should ever have been used as a stable for cattle, and, what is more, for the stable of a * الواحد* or *carmeserai*, which doubtless the "inn" of Luke ii, 7 was. Although, therefore, it is true that cattle are, and always have been, stabled in caverns in the East, yet certainly not in such caverns as this, which appears to have been originally a tomb. Old empty tombs often, it is argued, afford shelter to man and cattle; but such was not the case among the Jews, who held themselves ceremonially defiled by contact with sepulchres. Besides, the circumstance of Christ's having been born in a cave would not have been less remarkable than his being laid in a manger, and was more likely to have been noticed by the evangelist, if it had actually occurred; but it is also certain that this grotto is at some distance from the town, whereas Christ appears to have been born in the town; and, whatever may be the case in the open country, it has never been usual in towns to employ caverns as stables for cattle. To this we may add the suspicion which arises from the fact that the local traditions seem to connect with caverns almost every interesting event recorded in Scripture, as if the ancient Jews had been a nation of troglodytes. See Cave. All that can be said about the "holy places" of Bethlehem has been well said by Lord Nugent (I, 12-23), and Mr. Stanley (p. 439-442). (See also, though interspersed with much that is false, the admirable account of Mr. de Kay's visit, p. 141, 459). Tobler, p. 104 note, adds the authority of Eutychius that the present church is the work of Justinian, who destroyed that of Constantine as not sufficiently magnificent. One fact is associated with the portion of this church, namely, that here, "beside the cave, there is a rock resembling a small mud-brick arch of the Christian faith," St. Jerome lived for more than 30 years, leaving a lasting monument of his sojourn (as is com-

On the north-east side of the town is a deep valley, called to be that in which the angels appeared to the shepherds announcing the birth of the Saviour (Luke ii. 8). It is situated in the plain below and east of the convent, about a mile from the walls; and adjacent is a very small, poor village, called Beth-Sahur, to the east of which are the unimportant remains of a Greek church. These buildings and ruins are surrounded by olive trees. The mode in which Arculf's time, "by the tower of Ader," was a church dedicated to the three shepherds, and containing their monuments (Arculf, p. 6). But this plain is too rich ever to have been allowed to lie in pastureage, and it is more likely to have been then occupied, as it is now, and as it doubtless was in the days of Ruth, by corn-fields, and such to have been kept on the hills. — Smith, s.n.; Kittel, s.v.

In the same valley is a fountain, said to be that for the water of which David longed, and which three of his mighty men procured for him at the hazard of their lives (2 Sam. xxii, 15-18). Dr. Clarke stopped and drank of the delicious water of this fountain, and from its constant contact with the lips of an ancient sacred historian and of Josephus (Ant. vii, 12, 4), as well as from the permanency of natural fountains, he concludes that there can be no doubt of its identity. (See Hackett's Illustra. of Script. p. 294-300.) Others find the traditional well of David in a group of three cisterns, near a church half a mile in turn from the present town, on the other side of the wady near the bath. A few yards from the western end of the village are two apertures, which have the appearance of wells; but they are merely openings to a cistern connected with the aqueduct below, and, according to Dr. Robinson (Researches, ii. 159), "there is now no well of living water in or near the town." — See Bethlehem.

Bethlehem has been more or less fully described by most travellers in Palestine (comp. also Reland, Palest. p. 618 sq.; Rosenmüller, Alterth. ii, 276 sq.; Verpoorten, Fisci. Disser. Coburg. 1789; Spanheim, De præsens Dom. nostr. Berlin. 1820; Wernsdorf, De Bethleemano ap. Hieron. Viteb. 1769). Treatises on various points connected with the place, especially as the scene of the Nativity, have been written by Ammon (Gott. 1779), Buddeus (Jen. 1727), and others (Lips. 1776), Feuerlein (Gott. 1744), Frischmuth (Jen. 1662), Königsmann (Schlesw. 1807), Krause (Lips. 1859), Müller (Jen. 1652), and others (Oetker, Nürnberg 1774), Osiander (Tub. 1729), Reitzel (Zeit. der heil. Gesch. 1772, 2nd ed., theol. p. 795 sq.), Scherf (Lips. 1704), Schwarz (Cob. 1728), same (ib. 1728), same (ib. ed.), Strauss (Viteb. 1661), same (ib. 1688), Vogel (Regiom. 1700), Wegner (Brandeb. 1690), Zielich (Viteb. 1751); Cundis (Jen. 1780).

2. A town in the portion of Zebulun, named only in connection with Idolah in Josh. xix. 15. It has been discovered by J. Robinson (Biblical Researches, 1853, p. 212) at Beit-Lahun, about six miles west of Nazareth, and lying between that town and the main road from Akka to Gaza (comp. Schwarz, Palest. p. 172). Robinson characterizes it as "a very miserable village, none more so in the country, and without a trace of antiquity except the name." (Bib. Res. new ed. ii, 118.)

Bethlehem, COUNCIL OF, held at Bethlehem in March, 1672, but known under the name of the Council of Jerusalem. It seems to have been the first council held by French influence, with the aim of procuring from the Greeks a confession of the doctrine of transubstantiation (Covel, Greek Church, p. 146). Dionysius, patriarch of Constantinople, at the suggestion of Dositheus, patriarch of Jerusalem, in January, 1672, prepared an evangelical council, which was sent to various prelates for the approval of those who should be unable to attend the council. It asserts, in the first place, the seven sacraments, and declares an unequivocal belief that the living body of our Lord Jesus Christ is invisibly present with a real presence in the blessed Eucharist, and that the bread is really, truly, and properly changed into the very body of our Saviour Christ, and that it, the holy Eucharist, is a sacrifice for all Christians, both quick and dead. It then asserts the doctrine of baptism; denies the doctrine of final perseverance; maintains the necessity of episcopacy to a church, the superiority of virginity to matrimony, the infallibility of the Catholic Church, the invocation of saints, and the use of holy water; and the necessity of fasting. This letter received the signature of forty-six metropolitans and bishops, including that of Dionysius. In March the council assembled at Bethlehem, Dosithoeus of Jerusalem presiding. The first act of the council was an ineffectual attempt to excommunicate Cyril Luccar from the charge of Calvinism brought against him, and to deny the authenticity of the confession attributed to him. They then proceed to declare that the confession, whoever its author, was never that of the Greek Church, and they repeat and authenticate the symbols of Constantinople and Jassey, concluding with a confession of faith founded on that of the Roman Church, though differing from it. Its contents are: Art. 1. On the Trinity and the procession of the Holy Ghost from the Father alone. 2. On the authority of the Church to interpret Holy Scriptures. 3. Against the doctrine of irrespective predestination. 4. Against those who call for the abolition of the evil. 5. On the same; and on Divine Providence in the work of man. 6. On original sin. 7. On the incarnation and passion. 8. That there is but one Mediator, Jesus Christ; nevertheless, that the Church may and ought to have recourse to the intercession of the blessed Virgin and other saints. 9. That faith working by love, i.e. by the fulfilment of the commandments, justifies. 10. That there is a visible Catholic Church; that episcopacy is essential to it, and that it is an order entirely distinct from the priesthood. 11. Of members of the church living in sin. 12. Of the teaching of the Holy Ghost by the fathers and by the ecumenical Church. 13. Of good works. 14. Of free will. 15. That there are seven sacraments. 16. Of the necessity of regeneration in baptism. 17. Of the Holy Eucharist; asserts the doctrine of transubstantiation, and condemns consubstantiation. 18. Clearly admits the Latin doctrine of purgatory. As to the canon of Scripture, the council admitted the title of the apocryphal books (except those which are canonized), and declared that they are not to the doctrine of the second Council of Nicaea with regard to images. The acts are signed by Dositheus, the patriarch of Jerusalem, Nectarius, the ex-patriarch, seven other prelates, and the proxy of one absent; also by sixty-one other ecclesiastics; ten signed in Arabic, the rest in Greek; the date is March 20, 1672.—Neale, History of the Oriental Church; Landau, Manual of Councils, p. 80 sq.; Palmer, Dissertations on the Orthodox Communion (Lond. 1855); Christian Remembrancer, July, 1853, p. 90.

Bethlehem ( Heb. Beth ha-Lachmi, בֵּית הַלַּחְמִי, bekhet ha-lachmi, Sept. Βῆθη λαχμίς or βῆθη λαχμίς, occasionally καὶ βῆθη λαχμίς or καὶ βῆθη λαχμίς), an inhabitant of Bethlehem (Num. v. v.) in Judah (1 Sam. xvi, 1, 18; xvii, 58, 59; 2 Sam. xx, 19).

Bethlehemites. 1. An order of knights, established by Pope Pius II. on Jan. 18, 1459. The chief mission of this order was to fight against the Turks, and to oppose their further advance in Europe. Their chief seat was to be at Lemnos. They were to have an elective grand master, and to embrace knights and priests. Their costume was to be white, with a red cross, and for their support the pope assigned to them the property of the mediaeval order, which was approved. As the Turks soon after retook Lemnos, the order of the knights of Bethlehem was suppressed. See Dictionnaire des Ordres Religieux, i, 472. 
An order of English monks. Our information of this order is very meagre. According to Matthew Paris (Hist. Anglic. p. 639), they obtained in 1257 a residence at Cambridge, England, and had a costume similar to that of the Dominicans, with the only exception that they wore on the breast a red star with five rays and a small disc of blue color, in memory of that star which, according to the Scriptures, guided the Eastern magi to Bethlehem at the birth of the Saviour. The time of the foundation of the order, its subsequent development, and its specific object are not known. All the authors which speak of it confine themselves to a description of the costume, and even with regard to this there is a discrepancy in their statements, as Schoonebeek (Histoire des Ordres Religion) reports that it was black. One author (Hadradi-"An Dammand) speaks of star-wearing knights, and it has therefore been doubted whether the "star-wearing knights" and the Bethlemites were the same order (with different costumes), or two different orders. —Wetzler und Welte, i, 687.

Bethlehemite Monk and Num.

Bethlehemite Monk.

Bethlehemite Num.

Beth-lehem-Ju’dah (Heb. Bryth Le’chem Yeda-dah, יְדֵדָה, Sept. Baשדתא מ’יינדא), a more distinctive title (Judg. xvii. 7, 8; 9.; xix. 1, 18; Ruth i, 1; 1 Sam. xvii. 12) for the place usually called simply Bethlehem (q. v.), in the tribe of Judah.

Beth-lepethpha (Reland, Palest. p. 648), the capital of Bethlehephene (Pliny, v. 15), a district opposite Pella, on the west of the Jordan (Josephus, War iv, 8, 1); perhaps identical with the ruined site Bel-Iafa, at the north base of Mt. Gilboa (Van de Ville, Narratives, ii, 366). See Bethulia.

Bethio’mon (Baש’ומון), an incorrect form (1 Esdr. v, 17) of the name Bethlehem in Judah (comp. Ezra ii, 21).

Beth-ma’âchah (Heb. Bryth Ma’âchah "or ham-Ma’âchah"); [or רַמְאָן רַמְאָן], house of [the Ma’âchah]: always with the prefix Abel or Abaleh; Sept. Baשאֲצָא, or Baשאֲצָאִי ו. y. Θεοκλάτιον, etc.), a place named in 2 Sam. xx., 14, 15, and there occurring more as a definition of the position of Abel than for itself; more fully called Abel-beth-Ma’âchah (q. v.) in 2 Kings xv., 29. In the absence of more information, we can only conclude that it is identical with Ma’âchah, or Aram-Ma’âchah, one of the petty Syrian kingdoms in the north of Palestine. See Aram.

Beth-mar’cábóth (Heb. Bryth Marbáboth, מָרְבָּבִים, house of chariots, in Chron.; Sept. Baשאָצַיְא אוּו v. Baשאָצַיְא; or with the art. in Josh. Beth-mar’cábóth, מָרְבָּבִים הַעֲמָלֵי הַכַּרְיָה; Sept. Baשאָצַיְא אוּו v. Baשאָצַיְא, and Baשאָצַיְא, one of the towns of Simeon, situated to the extreme south of Judah, with Ziklag and Hormah (Josh. xix., 5; 1 Chron. iv., 51). What "chariots" can have been in use in this rough
thinly-inhabited part of the country, at a time so early as that at which these lists of towns purport to have been made out, we know not. At a later period—that of Solomon—"chariot cities" are named, and a regular trade with Egypt in chariots was carried on (1 Kings ix. 19; 2 Chron. viii. 6; 1 Kings x. 29; 2 Chron. i. 17), which would naturally require depôts or stopping-places near the principal routes. Hence the name Beth-mé'ôn (בֵיתָמֶּונּ), which is usually identified with a place on the road to Hebron, and to which the mention of its name in the Orakel of Ben-hadad (1 Kings xiv. 33) may be taken as an authority. See also Beth-aph".}

Beth-me'ôn (בֵיתָמֶּונּ), יִשָּׂרָאֵל הָיָה, house of habitation or of Baal-Meon; Sept. ὅτες Ἰσραήλ, v. r. Μωάβ, a place in the tribe of Reuben (Jer. xxviii. 28); elsewhere (Josh. xiii. 17) given in the form Beth-mé'ôn (בֵיתָמֶּונּ). See also Bethma'nah.

Beth-mer'nah (בֵית מֶרֶן), הָיָה תֵּסָרָה, house of the remonstrance; Sept. translates ὅτες μερήν, Vulg. procédal a domo; A. V. "a place that was far off," apparently the proper name of a locality near Jerusalem, and not far from the brook Kidron, where King David first hailed in his exit from the city on the rebellion of Absalom (2 Sam. xv. 17); doubtless a designation of the environs outside the city walls, in the valley of Jehoshaphat, as being the extreme limit of the road "up" to Palestine (Stanley, M. M. and R.).

Beth-mil'lo (בֵית מִלְלוּ), מִלָּה, שֵׂדֶר, or מִלֹלָה, wall-house; Sept. ὕπαλλος Μαλαίας; Vulg. oppidum [or domus] Mello; Auth. Vera. "house of Millo," the name of two localities. See Millo.

1. A fortress (or, according to the Targum, a village) near Shechem (Judg. ix. 20); apparently connected with the citadel (בֵית מֶלֶם, tower) of the place (Judg. ix. 46-49). See SHECHEM.

2. A castle or fortification of Jerusalem, where King Jehoshaphat was slain (2 Kings xx. 20), where as being described "on the descent to Sille," (q. v.) probably in the quarter of the same name. See JERUSALEM.

Beth-mîn'ráh (בֵית מִינְרָה), מִינְרָה, house of the waters; Sept. מְשַׁאֵל וּבְשַׂרְעָדָה, with many var. readings), one of the "fenced cities" on the east of the Jordan taken and "built" by the tribe of Gad (Num. xxxii. 36), and described as lying "in the valley" by the side of Beth-haran (Josh. xiii. 27). In Num. xxxii. 3, it is named simply Nîmrah (נִימְרָה) (q. v.). The "Waters of Nimrim," which are named in the denunciations of Moab by Isaiah (xv. 6), and Jeremiah (xl. 3), must, from the context, be in the same locality. See Nimrim. By Eusebius and Jerome (Onomast. p. 252) the village (called by them Bethnabria, Bethnammaris) is said to have been still standing five miles north of Livas (Beth-haran). The Talmudists call it also Bethnînăm (בְּנַי נִנְרָה, comp. Targum on Num. xxxii. 3) or Beth-Ne'mer (בְּנָן נֵהֶר, "a panther-house," Pah. iv. 5; comp. Schwarz, p. 232). The name still survives in the Nabi-Ninîr, the Arab appellation of the lower end of the Wady Shoba, where the waters of that valley discharge themselves into the Jordan close to one of the regular fords a few miles above Jericho (Burckhardt, Syria, p. 355). It has been seen by Seetzen (Reisen, 1854, ii, 318) and Robinson (Researches, ii, 279), but does not appear to have been existent.
at which he arrived on the road. Dr. Robinson argues (Researches, i, 103) from the order of the names in these passages that Bethphage lay to the east of Bethany instead of westward, as the local tradition states; but his view has evidently been blasted by his arrangement of the gospel narrative at that point, by which he places this event on the way from Jericho instead of as late in Bethany as Strong's Harmony of the Gospels compared with Strong's Harmony and Exposition.

The name of Bethphage occurs often in the Talmud (Buxtorf, Lex. Talm. col. 1631); and the Jewish glossariists misread (see Hug, Einl. i, 18, 19) Lightfoot (Chorony, Cent. ch. xii) and Otho (Lex. Rab. p. 101 sq.) to regard it as a district extending from the foot of Bethany to the plain of Jericho and including the village of the same name (comp. Schwartz, Palest, p. 257). By Eusebius and Jerome (Onomast. s. v.), and also by Origen (see Buschung, Harmonie d. Evang. p. 50), the place was known, though no indication of its position is given; they describe it as a village of the priests, possibly deriving the name from "Beth-phace," signifying in Syriac the "house of the jaw," as the jaw in the sacrifices was the portion of the priests (Rendel, p. 653). Schwartz (p. 263 sq.) appears to place Bethphage on the southern shoulder of the "Mount of Offence," above the village of Siloam, and therefore west of Bethany. No remains which can be connected with such a position have been found (Robinson, ii, 103), and the traditional site is above Bethany, half way between that village and the top of the mount (see Feustel, De Bethphage, Lips. 1866). Dr. Olin mentions (Trum., i, 257) having seen foundations of houses and a cistern hewn in the rock at that place. Dr. Barclay, however (City of the Great King, p. 66), identifies Bethphage with traces of foundations and cisterns on the rocky S.W. spur of Olivet, a few hundred yards to the south of the Jericho-Jerusalem road, between Bethany and the Kidron (comp. Stewart, Tent and Khan, p. 392). The name of Bethphage, the significance of which, as given above, is generally accepted, is, like those of Bethany, Capernaum, Bezaetha, and the Mount of Olivet itself, a testimony to the ancient fruitfulness of this district (Stanley, p. 187).

Beth-Phelet (Heb. xi, 26). See BETH-PALET.

Beth-rapha (Heb. Beth Rapha, דֶּבֶת רַפָּה, נֶבֶת רָפָה, house of Rapha, or of the giant; Sept. Bathsepta v. r. Baasapha), a name occurring in the genealogy of Judah as apparently the eldest of the three sons of Edom, "men of Rechab" (1 Chron. iv, 12). B.C. post 1618. There is a Rapha in the line of Benjamin and elsewhere a connection exists between those and this, nor has the name been identified as belonging to any place.—Smith, s. v. See REPHEIM.

Beth-rechob (Heb. Beth-Rechab, דֶּבֶת רְכָב, נֶבֶת רֶכָּב, house of Rechab; Sept. σεβασίου Poioi [v. r. Pagoj] and Baasaphoa [v. r. Poioj, Baasapha, and even Taff], a place mentioned as having near it the valley in which lay the town of Lath or Dan (Judg. xviii, 28). It was one of the little kingdoms of Aram or Syria, like Zobah and Ish-tob, in company with which it was hired by the Ammonites to fight against David (2 Sam. x, 6). See ARAM. In ver. 8 the name occurs in the shorter form of Rechob, in which form it is doubtless again mentioned in Num. xiii, 21. Being, however, "far from Sidon" (Judg. xviii, 28), this place must not be confused with the town of the name of Rechah in the territory of Asher. See RETH. Robinson conjectures (Later Researches, p. 87) that this ancient place is represented by the modern Hivim, a fortress commanding the plain of the Huleh, in which the city of Dan (Tell el-Kady) lay. See CAESAREA-PHILIPPI.

Hadadezer, the king of Zobah, is said to be the son of Rechab (2 Sam. xvii, 12).—Smith.

Bethsaida (בְּשָׁפַּדְאָה, for the Aramaic בְּשֶׁפַדָא, בְּשֶׁפַדָא), Buxtorf, Lex. Talm. col. 1894), a name which nearly all writers on Palestinian geology since Reland have assigned to two places, one to the west of each other, on the opposite shores of the head of Lake Tiberias (see Ramer, Palästina, p. 106) but which there appears to be no good reason for distinguishing from each other (see Thomson, Land a Book, ii, 81 sqq.).

AC, John i, 45) in Galilee (John xii, 21), apparently on the western side of the sea of Tiberias, being in "the land of Gennesaret" (q. v.), as yet toward the northern extremity of the lake (Mal. vi, 45). It was the native place of Peter, Andrew and Philip, and the frequent resort of Jesus (John i, 44; xii, 21, etc.). It was evidently in near neighborhood of Capernaum, as is seen from Mark vi, 57; and John vi, 16, and, if the interpretation of the name is to be trusted, close to the water's edge. By Jerome (Comm. in Exc. i, 1) and Eusebius (Onom.) these towns and Tiberias are all mentioned together as lying on the shore of the lake. Epiphanius (Cath. Hier. in loc. Biblical. Syn. I. of Bethsaida and Capernaum that they were not far apart. Wil- bald (A.D. 722) went from Magdala to Capernaum, thence to Bethsaida, and then to Chorazin. These ancient notices, however, though they fix its general situation, none of them contain any indication of its exact position, and as, like the other two towns just mentioned, these towns have perished, no positive identification can be made of it. It is true that Pococke (ii, 99) finds Bethsaida at Irbeh, Seetzen at Khan Minyeh (Zach's Mash. Corresp. xviii, 248); Nau at Mejdel (Voyage, p. 578); Qaresmus, ii, 860), apparently between Khan Minyeh and Mejdel; and others at Tababakh (so Robinson)—all different points on the western shore of the lake. The Christians of Nazareth and Tiberias are indeed acquainted with the name, as well as that of Capernaum, from the New Testament; and they have learned to apply them to different places according to the opinions of their monastic teachers or as may best suit their own convenience in answering the inquiries of travellers. It is thus that Dr. Robinson (Etabl. Researches, iii, 295) accounts for the fact that travellers have sometimes heard the names along the lake. Whenever this has not been the consequence of direct leading questions, which an Arab would always ask, the names have only been heard from the monks of Nazareth, or from the Arabs in a greater or less degree dependent upon them. The position of this Bethsaida mainly depends upon that of Capernaum, from which it was not far distant, to the north, on the shore (Robinson, new ed. of Researches, i, 360). If Capernaum is moved, then Bethsaida was probably at 'Ain el-Tebkah; but if (as on some accounts is more likely) Capernaum is to be located at 'Ain el-Mudawarah, then Bethsaida itself must be placed at Khan el-Minjeh; and in that case it may have sprung up as a restoration of the more ancient Canaerah, but nearer the shore.

See CAPERNAUM.

2. Christ fed the 5000 near to a city called Bethsaida (Luke i, 10); but it has been thought from the parallel passages (Matt. xiv, 18; Mark vi, 32-44) that this event took place, not in Galilee, but on the eastern side of the lake. This was held to be one of the chief signs of Christ's divinity in the sacred geography (Cran. Notii. Orig. ii, 636) till the ingenious Reland seemed to have afforded materials for a satisfactory solution of it by distinguishing two Bethsaidas, one on the western and the other on the north-eastern border of the lake (Palest. p. 635). The former was undoubtedly the "city of Peter;" and, although Mr. Robinson did not himself think that the other Bethsaida is mentioned in the New Testament, it has been thought by later writers to be more in agreement with the sacred text to conclude that it was the Bethsaida near which Christ fed the 5000, and also, probably, where the blind
BETHSAIDA was restored to sight. This appears also to have been the Bethsaida of Gaulonitis, afterward called Julias, which Pilpay (Hist. Nat. v, 15) places on the eastern side of the lake and of the Jordan, and which Josephus describes as situated in Lower Gaulonitis, just above the entrance of the Jordan into the lake (War, ii, 9, 1; iii, 10, 7). It was originally only a village, called Bethsaida (Bybdis), but was rebuilt and enlarged after the birth of Christ, and received the name of Julias in honor of Julia, the daughter of Augustus (Josephus, Ant. xviii, 2, 1). Philip seems to have made it his occasional residence; and here he died, and was buried in a costly tomb (Ant. xviii, 4, 6). At the northern end of the lake stood a town called Bethsaida Julias (Mark vi, 22, comp. with 10 and 27). (4.) Such a position readily reconciles the statements in the accounts of Christ recrossing the lake after both miracles of the loaves: (1.) In Mark vi, 32 (comp. John vi, 1), the passage was directly across the northern end of the lake from Capernaum to a retired spot on the shore somewhat S.E. of Bethsaida; thence the disciples started to cross merely the N.E. corner of the lake to Bethsaida itself (Mark vi, 45), but were driven by the head-wind during the night to a more southerly point, and thus reached Capernaum (John vi, 17, 21, 24), after having traversed the plain of Gennesareth (Matt. xiv, 34; John vi, 21). In Mark vi, 45, the phrase "the lake of Gennesareth" likewise directly across the upper portion of the lake, but in an opposite direction, from the Decapolis (ver. 31) to the vicinity of Magdala (Matt. xv, 38), thence along the shore and around the N.W. head of the lake to Bethsaida (Mark viii, 22), and so onwards to the scene of the transfiguration in the region of Caesarea-Philippi (Matt. xvi, 18). (3.) The position of et-Tell is too far from the shore to correspond with the notices of Bethsaida and Livias, which require a situation corresponding to that of the modern ruined village el-Araj, containing some vestiges of antiquity (Robinson, Researches, iii, 304), immediately east of the dewehbure of the Upper Jordan. (See Forger, Sitia desertorum Bethisrais, Lips. 1749.)

Beth-samous (Bosqamaw v. r. Baqisamaw), a place of which 42 inhabitants are stated to have returned from the captivity (1 Esdr. v, 18); evidently the Beth-azmaveth (q. v.) of the genuine text (Neh. vii, 28; simply Azmaveth in Ezra ii, 24).

Beth-an (Bethaw), a Grecized form (1 Macc. v, 52; xii, 40; 41) of the name of the city Beth-shan (q. v.).

Beth-shan (Heb. Bethshaph), ḫeḇṱ ṯšān, Sept. Baqisamaw v. r. Baqisamaw), an abridged form (1 Sam. xxi, 10, 12; 2 Sam. xxii, 12) of the name of the city Beth-shan (q. v.).

Beth-šaphen (Heb. Bethshaphen), ḫeḇṱ ṣʰān, house of security: Sept. Baqisamaw, also [in 1 Kings iv, 12] Baqisamaw, and ḫeḇṱ ṣ̄āna, and [in Chron. viii. 29] Baqisamaw v. r. Baqisamaw; in Samuel Beth-shan, in the Apocalypse Beithshaphen, in Josephus Beisamaw or Baqisamaw; in the Talmud Beisamaw, יבשנה [but see also Yeb. 28a, a. p. 103b; in Step. Bev. 575c; in Onomasticon, Euseb. Basiaw, Jerome Bethsan; also according to Schwartz, Palaest. p. 148, note] in 1 Kings xiii, 39, the "ivory-house" of Solomon, יבשנה, Beith sheen, "house of the tooth; Sept. ḫeḇṱ ṣ̄ānaw, a city which, with its "daughter" towns, belonged to Manasseh (1 Chron. vii. 29), though within the original limits of Issachar (Josh. xxvii. 11), and therefore of Jordan (comp. 1 Macc. v, 52). It was not subdued, however, by either tribe, but remained for a long time in the hands of the Canaanites and Philistines (Judg. i, 17). The corpses of Saul and his sons were fastened up to the wall of Bethshan by the Philistines (1 Sam. xxxi, 10, 12) in the open "street" or space (םבנ), which—then as now—form
the gate of an Eastern town (2 Sam. xxii. 12). In Solomon's time it seems to have given its name to a district extending from the town itself to Abel-meholah; and "all Bethshean" was under the charge of one of his commissariat officers (1 Kings iv. 12). From this time we lose sight of Bethshean till the period of the Maccabees, in connection with whose exploits it is mentioned more than once in the Hasmonean manner (1 Macc. v. 59; comp. 1 Macc. xii. 40, 41). Alexander Jannaeus had an interview here with Cleopatra (Josephus, Ant. xiii. 18, 8; Pompey marched through it on his way from Damascus to Jerusalem (ib. xiv. 8, 4); Gabinius fortified it (ib. xiv. 6, 5); and in the Jewish war was taken and slain by Scythopolitans (War, ii. 18, 8). It was 600 stadia from Jerusalem (2 Macc. xii. 29), 120 from Tibersias (Josephus, Life, 65), and 16 miles from Gadara (Sueton. Anton. c. 83, Ammian. Marc. xix. 12). In the Middle Ages the place had become desolate, although it still went by the name of Metropolis Palestinae veteris (Will. Tyr. p. 1704; Vitry, p. 1110). We find bishops of Scythopolis at the councils of Chalcedon, Jerusalem (A.D. 438), and others. During the Crusades it was an archbishopric, which was afterward transferred to Nazareth (Raumer's Palastina, p. 147-149).

Bethshean also bore the name of Scythopolis (Σκυθωπόλις) in the Roman period, perhaps because Scythians had settled there in the time of Josiah (B.C. 631), in their passage through Palestine to Egypt (Herod. i. 205; comp. Pliny, Hist. Nat. xvi, 16, 20; Georg. Syncellus, p. 214). This hypothesis is supported by 2 Macc. xii. 30, where mention is made of "the Jews who lived among the Scythians (Σκυθομανία) in (Bethshan)"; and by the Septuagint version of Judg. i. 27 (Беотраіα ἡ εἰς Σκυθωπολίς). In Judith ii. 2, the place is also called Scythopolis (Σκυθωπόλις), and so likewise by Josephus (Ant. v. 1, 22; xii. 8, 5; xiii. 6, 1) and others (Strabo, xvi. 763; Plut. Pompey, v. 13, 28). The supposition that these were descendants of the Scythians in Palestine (comp. Ezek. xxxix. 11) renders more intelligible Coloss. iii. 11, where the Scythian is named with the Jew and Greek; and it also explains why the ancient rabbin did not consider Scythopolis (Beisan) as a Jewish town (comp. Joseph. Life, 8), but as one of an unholy people (Havercamp, Observ. ad Joseph. Ant. v. 1, 22). On coins the place is called Scytopholis or Scythopolis (Pliny, v. 16, 23), of Pliny or Pallas and the panther (Eckhel, p. 438-440; comp. Reland, p. 993 sq.). As Succoth lay somewhere in the vicinity east of the Jordan, some would derive Scythopolis from Succoth (Reland, p. 992 sq.; Gesenius, in Burckhardt, p. 1053, German edit.). It has also, with, as it were, the same name, the same and Beth-shittim (Judg. vii. 22). Josephus does not acc.

Scythopolis as belonging to Samaria, in which it was located, but to Decapolis, which was chiefly on the other side of the river, and of which he calls it the largest town (War, iii. 9, 7). See SCYTOPIAS.

The ancient native name, as well as the town itself, still exists in the Beisan of the present day (Robinson, Researches, iii, 174). It stands on a rising ground somewhat above the valley of the Jordan, or in the valley of Jezreel where it opens into the Jordan valley. It is on the road from Jerusalem to Damascus, and close to the road on the south bank of the river of the Shephelah, from the southern end of Lake Gennesareth, and sixteen from Nazareth. The site of the town is on the brow of the descent by which the great plain of Esdraelon drops down to the level of the Ghôr. A few miles to the west are the mountains of Gilboa, and close to the town, on the south bank of the water of the Ain-falud, the fountain of which is in Jezreel, and is in all probability the spring by which the Israelites encamped before the battle in which Saul was killed (1 Sam. xxix. 1). Three other large brooks pass through or by the town; and in the fact of the abundance of water, and the exuberant fertility of the soil consequent thereon, as well as in the use of their chariots, which the level nature of a country near the town conferred on them (Josh. xvi. 16), resides the secret of the hold which the Canaanites retained on the place. So great was this fertility, that it was said by the rabbins that if Paradise were in a land of Israel, this would be it (B.C. 631); and fruits were the sweetest in all the land (see Litt. foot, Chor. Cent. 1x). If Jabesh-Gilead were where is Robinson conjectures—at Ed-Deir in Wady Yabis—the distance from thence to Beisan, which it took the men of Jabesh "all night" to traverse, cannot be much beyond twenty miles. The modern Beisan is a poor place containing not more than sixty houses. The inhabitants are Molems, and are described by Richardson and others as a set of inhospietable and lawless fanatics. The ruins of the ancient city are of considerable extent. It was built along the banks of the river which waters the town and in the valleys formed by its several branches, and must have been nearly three miles in circumference. The chief remains are large heaps of black hewn stones, with many foundations of houses and fragments of a few columns (Burckhardt, p. 243). The principal object is the theatre, which is quite distinct, but now completely filled up with earth. It is thirty feet in diameter, and has the singularity of possessing three oval recesses half way up the building, which are mentioned by Vitruvius as being constructed to contain the brass sounding-tubes. Few theatres had such an apparatus even in the time of this author, and those are scarcely ever met with now. The other remains are the tombs, which lie to the north-east of the Acropolis, without the walls. The sarcophagi still exist in some of them; triangular niches for lamps have also been observed in them; and some of the doors continue hanging on the ancient hinges of stone in remarkable preservation. Two streams run through the ruins of the city, almost insulating the Acropolis. There is a fine Roman bridge over the one to the south-west of the Acropolis, and beyond it may be seen the paved way which led to the ancient Potemelais, now Acra. The Acropolis is a high circular hill, on the top of which are traces of the walls which encompassed it (Robinson, Bib. Travels, p. 182, in J. R. S.; Robinson, Later Bib. Res. p. 329 sq.; Van de Velde, Narrative, ii, 308-368; Thomson, Land and Book, ii, 172 sq).

Beth-she'mesh (Heb. בֵּית שֵׁמֶשׁ, Bēth-shē'mesh, house of the sun; in pause Be'th-shē'mesh, Bēth-shē'mesh).—Sept. in Josh. xv. 10, πῶλος ἥλιον, elsewhere in Josh. and Judg. Bēthāsiam, in Sam. and Chron. Bēthāsiam, in Kings Bēthāsiam, in Jer. Ἱλωσίας; Josephus Bēthāsiam, Ant. vii, 1, 3), the name of four places. See HELIOPOLIS.

1. A sacerdotal city (Josh. xxi. 15, 1 Sam. vi. 15; 1 Chron. vi. 60) in the tribe of Dan, on the northern border (between Chisalon and Timnath) of Judah (Josh. xvi. 10), toward the land of the Philistines (1 Sam. vi, 9, 12), probably in a lowland plain (2 Kings xiv. 11), and placed by Eusebius and Jerome (Onomast. s. v. Bēthāsiam, Baselhams) ten Roman miles from Ecletes, in the direction of the road to Nicopolis. The expression "went down" in Josh. xvi. 10; 1 Sam. vi. 21, seems to indicate that the position of the town was lower than that of Kirjath-jearim; and it is in accordance with the situation that there was a valley (πέδης) of corn-fields attached to the place (1 Sam. xvi. 15). It was a "suburb city" (Josh. xxi. 15, 1 Chron. vi, 66), and a city of refuge, and the inhabitants were permanent in their home under the charge of Ben-Decar (1 Kings iv. 9). It was the scene of an encounter between Jehoshah, king of Israel, and Amaziah, king of Judah, in which the latter was worsted and made prisoner (2 Kings xiv. 11, 18; 2 Chron. xvi. 11, 25).
Later, in the days of Ahaz, it was taken and occupied by the Philistines, together with several other places in this locality (2 Chron. xxviii, 18).

From Ekron to Beth-shemesh a road (תַּחַּת, ḫāqā) existed along which the Philistines sent back the ark by milk-kine after its calamitous residence in their country (1 Sam. vi., 9, 12); and it was in the field of this city that the Ark of the Lord (q. v.) was called "the great Abiezer" (whatever that may have been, prob. a stone, see Abiezer-) on which was the ark set down (1 Sam. vi., 18). On this occasion it was that, according to the present text, "five thousand and threescore and ten men" were miraculously slain for irreverently exploring the sacred shrine (1 Sam. vi., 19). This number has been mentioned much discussion (see Schram: De plagia Bethscheimiturba, Herb. 17,.). The numeral in the text has probably been erroneously seen. See ABBREVIATION. The Syriac and Arabic have 5070 instead of 5070, and this statement agrees with 1 Cod. Kennicott (comp. Gesenius, Gesch. der Hebr. Sprache, p. 174). Even with this reduction, for a provincial town like Beth-shemesh would still be great. We may therefore suppose that the number originally designated was 570 only, as the absence of any intermediate denomination between the first two digits would seem to indicate. The fact itself has been accounted for on natural principles by some German critics at a später time in that Beth-shemesh, which is older than that of Hebrew antiquity, and in which the miraculous part of the event has been explained away by ungrammatical interpretations. See NUMBER.

By comparison of the lists in Josh. xv, 10; xix, 41, 43, and 1 Kings iv, 9, it will be seen that in IN-SHEMESH (q. v.), "city of the sun," must have been identical with Beth-shemesh, it being probably the older form of the name; and again, from Judg. i, 35, it appears as if Har-cheres, "mount of the sun," were a third name for the same place, suggesting an early and extensive worship of the sun in this neighborhood.—Kitt. v. s.; Smith, s. v. See HEBERS.

Beth-shemesh is no doubt the modern Ain-shemas, found by Dr. Robinson in a position exactly according to the indications of Scripture, on the north-western slopes of the mountains of Judah—"a low plateau at the junction of two fine plains" (Later Researches, p. 158)—about two miles from the great Philistine plain, and seven from Ekron (Researches, iii, 17-20; comp. Schwarz, Palest. p. 98). It is a poor Arab village constructed of ancient materials. To the west of the village, upon and around the plateau of a low swell or mound, are the vestiges of a former extensive city, consisting of many foundations and the remains of ancient walls of hewn stone. With respect to the exchange of Beth for Ain, D. Robinson remarks (iii, 19): "The words Beis (Beth) and Ain are very common in the Arabic names of Palestine, that it can excite no wonder there should be an exchange, even without an obvious reason. In the same manner the ancient Beth-shemesh (Helipolis of Egypt) is known in Arabic writers as Ain-shemas" (see below). See BEITH-

2. A city near the southern border of Issachar, between Mount Tabor and the Jordan (Josh. xix, 22); probably the same with the present village Kaukab ("the star") el-Huswa (Schwarz, Palest. p. 167), which is also identical with the Betvair of the Crusaders (see Robinson: Researches, iii, 226).

3. One of the "fenced cities" of Naphtali, named (Josh. xix, 33), in connection with Beth-shemesh, from neither of which places were the Canaanite inhabitants expelled, but became tributaries to Israel. Jerome's expression (Onom. Bethsmeas) in reference to this is perhaps worthy of notice, "in which the original inhabitants (cultores, i.e. worshippers) remained," possibly glancing at the worship from which the place derived its name. Keil (Comment on Josh. p. 440) confounds this place with the foregoing. M. De Saulcy suggests (Narratives, ii, 429) that it may have been identical with a village called Medjef elshamed, seen by him on the brow of a hill west of the road from Banias to Lake Phalas; it is laid down on Van de Velde's Map at 2½ miles north of the latter.

4. By this name is mentioned (Jer. xliii, 13) an isolated tower of the fortress Sitron, mentioned in the narrative of thespeech of Zypolos (q. v.) or On (Gen. xlii, 45). In the Middle Ages Heleopolis was still called by the Arabs Ain-Aishemesh, which is the modern name (Robinson: Researches, iii, 36). See AVEST; ON.

Beth-shemite (Heb. Beth shach-Shimshir), 117. Beth-shemite, s. v. A Heb. place-name, an inhabitant (1 Sam. vii., 14, 18) of the BETH-SHEMESHEM in Judas.

Beth-sit-tah (Heb. Beth shach-Shitshir), 117. Bethsitah, s. v. A place near the Jordan (comp. Josephus, who only names it as a "valley encompassed with torrents" Ant. v, 6, 5), apparently between Bethshean and Abel-shaphah, or at least between the vicinity of (Heb. toward) Zerarath, whither the flight of the Midianites extended after their defeat by Gideon in the valley of Edraelon (Judg. vii, 20); probably the village of Shuttah discovered by Robinson (Researches, iii, 219) south-east of Jebel Duby (Schwarz says, incorrectly, on the coast), Palest. p. 163, and east of Jessreel (De Saulcy, Dead Sea, li, 307); although this is west of Beth shean, and farther from the Jordan than we should expect. See SHITTIM.

Bethso (Beth so), a place mentioned by Josephus (War, v, 4, 2) as "so named" (εὐαλώκιον), through which the old wall of Jerusalem ran southward from the Gate Gomorrath around Mount Zion, and before reaching the Kedron near the Essenes. It is apparently for the Heb. בֵּיתסַעַ כֹּהִי, Beth-sah, house of dung, q. d. dunghill; probably from the adjoining Dunggate (q. v.), through which ordure seems to have been carried to the valley of Hinnom. Schwarz (Palest. p. 254) incorrectly locates it on the north-east part of the city. See JERUSALEM.

Bethshu (Beth so), a Gerecized form (1 Macc. iv, 29, 61; vi, 7, 26, 31, 40, 50; ix, 15, x, 61, xii, 4, 5; 2 Macc. xi, 5; xiii, 9, 22) of the BETH-SEMAH (q. v.) of Judith (Josh. xv, 59).

Beth-tappuah (Heb. Bith-tappu ah, Beth-tap puah), apple-house, i.e. orchard; Sept. Bēth-tappuah: a town of Judah, in the mountainous district, and near Hebron (Josh. xv, 62; comp. 1 Chron. xi, 43), where it has been discovered by Robinson (Researches, ii, 428) under the modern name of Tefjūah, 11 hour, about five miles, west of Hebron, on a ridge of high table-land. The terraces of the ancient cultivation still remain in use; and though the "apples" have disappeared, yet olive-groves and vineyards, with fields of cereals, form the principal soil (Schwarz, Palest. p. 106).—Smith, s. v. See APPLE.

The simple name of Tappuah was borne by another town of Judah, which lay in the rich lowland of the Shefela (Josh. xiv, 34). See TAPPAH. Also by one on the border between Manasseh and Ephraim (Josh. xvi, 9). See EN-TAPPAH.

Bethuel (Heb. Bethuel', בֵּיתוּל), the name of a man and also of a place.

1. (For בֵּיתוּל, individual of God [see METHOD]; Sept. Bēth'ulo, Josephus Bēth'uloa.) The son of Nahor by Milcah, nephew of Abraham, and father of Rebekah (Gen. xxii, 22, 23; xxv, 14, 24, 47; xxviii, 2). In xxv, 20, and xxviii, 5, he is called "Bethuel the Syrian" (i.e. Aramite). Though often referred to as above in the narrative of Rebekah's marriage, Bethuel only appears in person once (xxvi, 50), for
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her brother Laban takes the leading part in the transaction. Upon this an ingenious conjecture is raised by A. Coincidence, i., 4) that he was the subject of some imbecility or other incapacity. The Jewish tradition, as given in the Targum Ps.-Jonathan on Gen. xxiv, 65 (comp. 88), is that he died on the morning after his marriage, and that his servant's sending eaten a sauce containing poison at the meal the evening before, that on that account Laban requested that his sister's departure be delayed for a year or ten months. Josephus was perhaps aware of this tradition, since he speaks of Bethuel as dead (Ant. i., 16, 2). B.C. 2020.—Smith. See Statius.

2. For בְּתוּל, house of God; Sept. בְּתוּלָא, v. Bethuel. A southern city of Judah, i.e. Simeon (1 Chron. iv, 20), elsewhere (Josh. xix, 4) called Bethul (q. v.).

Bethul (Heb. בְּתוּל, בְּתוּלָא, contracted for Bethu-d; Sept. בְּתוּלָא v. בְּתוּלָא, a town of Simeon in the south, named with Eتل and Hormah (Josh. xix, 4). In the parallel lists in Josh. xv, 30, and 1 Chron. iv, 9, the name appears under the forms of BETHUL and BETHUEL, and probably also under that of BETHELEH in Josh. xii, 15. Calmet incorrectly supposes it to be also derived from the word BETHUL (v. 6). He has some what greater probability, however, in identifying it with the Bethelaha (בֵּית הלַחֶא) of which Sozonou speaks (Eccl. Hist. v, 15), as a town belonging to the inhabitants of Gaza, well-peopled, and having several temples remarkable for their structure and antiquity; particularly a panteon (or temple dedicated to all the gods), situated on an eminence made of earth, brought thither for the purpose, which commanded the whole city. He conjectures that it was named (house of God) from this temple. Jerome (Vita S. Hilarioum, p. 84) alludes to the same place (Betalas); and it is perhaps the episcopal city Betulam (בֵּיתルー), and Poestaeum, p. 639). There is a BeJul far east a little south of the road from Jerusalem towards Gaza (Robinson's Rea. li, 342 note), about seven miles N.W. of Hebron (Van de Velde's Map); but this is entirely too far north for the region indicated, which requires a location in the extreme S.W., possibly at the present water-pits caUed El-Hisna (Clavijo, i, 229), or just south of them, and four miles south of Beersheba (Van de Velde, Map). According to Schwartz (Palest. p. 113), it is identical with a hill (Jebel Hazeiy, Van de Velde, Memoir, p. 295) S.W. of Eleutheropolis, which he says is still called Bethulaha; but this lacks confirmation, and is also too far north.

Bethul (or rather Bithon, Bitholos, for the Heb. בְּתוּל, בְּתוּלָא, Simonia, Nom. T. p. 41) or בְּתוּלָא (house of God Johova), a place mentioned only in the apocryphal book of Judith (iv, 6; vi, 10, 11, 14; vii, i, 3, 6, 18, 20; viii, 5, 11; x, 6, vi, 19; xii, 7, xiii, 10; xv, 3, 6; xvi, 21, 23), of which it was the principal scene, and where its position is minutely described. It was near Dothan (iv, 6), on a hill which overlooked (ואנה) the plain of Esdraelon (vi, 11, 13, 14; vii, 7, 10; xii, 10), and commanded the passes from that plain to the hill country of Manasseh (iv, 7, iii, 3), in a position so strong that Dr. Holofemes abandoned the idea of taking it by attack, and determined to reduce it by possessing himself of the two springs or wells (מַיִי) which were "under the city," in the valley at the foot of the eminence on which it was built, and from which the inhabitants derived their chief supply of water (vi, 11; vii, 7, 13, 21). Notwithstanding this disadvantage, the identification of the site of Bethulia has hitherto been so great a puzzle as to form an important argument against the historical truth of the book of Judith (see Cellaril. Notit. iii, 13, 4). See Judith. In the Middle Ages the name of Bethulia was given to "the Frank Mountain," between Bethlehem and Jerusalem (Robinson, li, 127), but this is very much too far to the south to suit the narrative. Modern tradition has assumed it to be Safed in North Galilee (Robinson, iii, 152), which again, if in other respects it would agree with the story, is too far north. Von Raumner (Polier, p. 130) suggests Samir, which is perhaps nearer to the probable site of Bethulia (q. v.), which is probably meant by the Dothan of Judith (see Schubert, iii, 161; Stewart, p. 421; Van de Velde, Narrative, i, 367). The ruins of that town are on an "isolated rocky hill," with a plain of considerable extent to the east, and, so far as situation is considered, extremely well suited but impracticable (Robinson, iii, 325). It is about three miles from Dothan, and some six or seven from Jenin (Engannim), which stand on the very edge of the great plain of Esdraelon. Though not absolutely commanding the pass which leads from Jenin to Sebaste, and forms the only practicable ascent to the high country, it is yet sufficiently near to bear out the somewhat vague statement of Judith iv, 6. Nor is it unimportant to remember that Sanur actually endured a siege of two months from Dzejzor Pasha without yielding, and that on a subsequent occasion it was only taken after a three or four months' investment by a force very much out of proportion to the place and situation. On the other hand, Dr. Robinson, p. 357, with his usual pertinacity, disputes this conclusion. See Beth-Lephthah.

Bethune, George W., D.D., a Reformed Dutch minister and eminent orator, was born in New York City, March 18, 1803. His father, Divie Bethune, was an eminent merchant, noted for his piety and philanthropy. His mother was the daughter of Isabella Graham (q. v.), whose saintly virtues she inherited. After an academical education in New York, he pursued his collegiate studies at Dickinson College, Carlisle, and Mivard, and was a student of journalism, at that time under the personal guidance of Dr. Maxwel. After graduating he entered the Theological Seminary at Princeton in 1822. In 1825 he was licensed by the New York Presbytery, and ordained to the ministry. After serving a year as naval chaplain at Savannah, he accepted the pastoral charge of the Reformed Protestant Dutch church at Rhinebeck, which he held until 1830, when he was called to Utica; from there he went to Philadelphia (1834) as pastor of the Crown Street church. He resigned his charge in the latter city in 1849, and removed to Brooklyn, where a new church was built expressly for him, and in which he ministered until 1859, when illness compelled him to resign, and spend one year in Europe. On his return he became associate pastor of Dr. Van Nest's church in New York, but, his strength continuing to decline, he was again compelled to go to Europe in search of health. On this tour he died at Florence, Italy, April 27, 1862, of congestion of the brain. Bethune was one of the leading men of the Reformed Dutch church, which shared his sympathies and labors, but, in particular, he devoted himself to the service of the Board of Publication. He was of opinion that a sound religious literature, doctrinal as well as practical, was needed, and must be brought down to the means of the masses. To do this, however, the societies which could not publish, should be prepared and issued. To show his interest in this work, he made over to the board several of his own works of high character. Though always a conservative in politics, he was a determined opponent of slavery, and it was primarily due to him that the General Synod declined receiving
Beth-zechariah. See Bath-Zacharias.

Beth-'zur (Heb. Bith-Yehur, יִבְּתֵי-יְהוּד, house of the rock; Sept. Βηθσορώ, in 2 Chron. Βησσορώ, in 1 Chron. v. Βῆσσωροι; Apocrypha and Josephus Βησσορα, a town in the mountains of Judah, named between Halful and Gedor (Josh. xv. 58). So far as any interpretation can, in their present imperfect state, be made of the genealogical chron. 42-49, Beth-zur would appear from verse 45 to have been founded by the people of Maon, which again had derived its origin from Hebron. However this may be, Beth-zur was "built," i.e. probably fortified, by Rehoboam, with other towns of Judah, for the defence of his new kingdom (2 Chron. xiii. 13). After the capture the people of Beth-zur assisted Nebuchadnezzar in the rebuilding of the wall of Jerusalem (Neh. iii. 16). the place had a "ruler" (חָשֵׁב), and the peculiar word פֶלֶק (פִּלֶּק) is employed to denote a district or circle attached to it, and to some other of the cities mentioned here. See Topographical Terms. In the wars of the Maccabees, Beth-zur or Beth-auru (then not a large town, πολιτικος, Joseph. War, i. 1, 4) played an important part as a "stronghold," i.e. the strongest part (Joseph. Ant. xiii, 3, 6), having been fortified by Judas and his brethren "that the people might have a defence against Idumeas," and they succeeded in making it "very strong, and not to be taken without great difficulty" (Josephus, Ant. xii, 3, 4); so much so that it was able to resist for a length of time the attacks of Simon Mac. (1 Macc. i. 63) and of Lysias (2 Macc. ii. 5), the garrison having in the former case capitulated. Before Beth-zur took place one of the earliest victories of Judas over Lysias (1 Macc. iv. 29), and it was in an attempt to relieve it when besieged by Antiochus Eupator that he was defeated in the passes behind Hebron, containing a certain "foot of a hill, said to be that where Philip baptized the officer of queen Candace. The distance of five stadia from Jerusalem in 2 Macc. i. 5, is too small (Callari Novi, ii. 565). The traditional Beth-zur of the Crusaders, near Bethlehem, where the fountain of St. Philip is pointed out (Cotovio, p. 247; Pococke, ii. 67; Maudrell, p. 116), cannot be the real place, for Esau- bis places it much more to the south, and is in this supported by its history, which shows that it lay on what was the southern border of the Jordan in the time of the Maccabees, when the Idumaeans had taken possession of the southernmost part of the country and made Hebron their chief town. In those times, indeed, Beth-zur of the Maccabees appears as one of the most distinguished ornaments of the American puppet. It was exceedingly effective, and always popular on the platform and before a leucyten; but the place in which, above all others, he loved to appear, was the puppet, and the scenes on which he delighted to expatiate were, as a rule, marks of the history of Scotland and Holland. As a writer he was luminous and vigorous, with a rare grace of style. His theological acquirements were large and solid, and his general culture rich and varied. As a belles-lettres scholar he had few superiors. Himself a poet, he had rare critical taste, as was shown in his British Female Poets, with Biographical and Critical Notices. He also edited Walton's Complete Angler with a loving devotion. His works also include Lays of Love and Faith (12mo); Early Lost, Early Saved (Phila. 18mo); History of a Peninsula (18mo); Fruits of the Spirit (Phila. 1860); Sermonas (Phila. 1860). Life of Mrs. Beth- zur. See Letter from the Heidelberg Catechism (N. Y. 1864, 2 vols. 12mo).

Beth-zur: See Bath-Zacharias.

Bettelius, a German pastor, noted for fervent piety in a time of spiritual declension, was born in Berlin 1601, studied at Wittenberg, and was pastor of the village of Linum for 80 years. He died 1683. He was one of the few German pastors of his time (before the rise of Pietism [q. v.]) who preached and enjoyed a deep religious life. His favorite ejaculation was, "Lord, thou knowest that I love thee." He published Christianismus Ethicus (Berlin, 1683).—Mysticum crucis (Berlin, 1683).—Sacerdotium, i. e. N. T. Kingly Priesthood (Berlin, 1684, 4to).—Meine Chris- tianismen und Missions-Germany (Measure of the Chris- tianity and Missions of Germany by the standard of the German standard; Berlin, 1684, 6th ed.).—Antichristentum (Amst. 1650).—Irenicum, seu fortitudo pacis (Amst. 1670).—Eccidium Germanicum (Amst. 1676). He charged the religion of his age as being anti-Christian, partly from the faults and negligence of the pastors, and partly from the preaching of justification as if there were no sanctification. He was, Real Encyclopædia, ii. 123.

Betogabria. See Eleutheropolis.

Betolius (Βετολίου), a place of which 55 Jews that returned from Babylon were inhabitants (1 Esdr. v. 21); evidently the Bethel. (q. v.) of the Hebrew texts (Ezra ii. 28; Neh. vii. 32).

Betomas' them (Βατόμαζθαμ), a place mentioned only in the apocryphal book of Judith, as a town "over against Ederaelon, facing the plain that
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is near Dothaim" (Judith iv, 6), and in the vicinity of "Bebai, Chobai, and Cola, in the coasts of Israel" (xx, 4). From the manner of its mention, it would seem to have been of equal importance with Bethulia (q. v.) itself; but it is doubtful whether it indicates any historical locality whatever. See JUDITH.

Bet'onim (Heb. Betonim, בֵּית אוֹמִים, piastachio-nuts [comp. the betain, Gen. xiii, 11, and the Arabic batim = "a great number", in the tribe of Gad, mentioned in connection with Ramath-mizpeh and Mahanaim (Josh. xiii, 26), probably identical with a ruined village Batnach (Robinson, Researches, iii, Append. p. 169).) On Mt. Gilcad, about five miles west of es-Salt (Van de Velde, Map).

Betray (παραδίδωμι), a term used especially of the act of Judas in delivering up his Master to the Jews (Matt. x, 4; xxvii, 4, etc.). See JUDAS. Monographs on several circumstances of the transaction have been written by Cracknawitz (Rost. 1709), Oeder (in his Miscell. Sacr. p. 505-20), Opitius (Kilon. 1710), Sommel (Lund. 1796), Gurllitt (Hamb. 1805).

Betroth (properly גבר, גברת, μνηστικον). A man and woman were betrothed or espoused, each to the other, when they were engaged to be married. See ENGAGE. Among the Hebrews this relation was usually determined by the parents or brothers, without consulting the parties until they came to be betrothed. The engagement took place very early, as is still the case in Oriental countries, though it was not consummated by actual marriage until the spouse was at least twelve years of age. The betrothling was performed a twelvemonth or more before the marriage, either in writing, or by a piece of silver given to the espoused before witnesses, as a pledge of their mutual engagements. Sometimes a regular contract was made, in which the bridegroom always bound himself to give a certain sum as a portion to his bride. From the time of betrothal, however, the woman was considered as the lawful wife of the man to whom she was betrothed; the engagement could not be ended by the man without a bill of divorce; nor could she be unfaithful without being considered an adulteress. Thus Mary, after she was betrothed to Joseph, might, according to the rigor of the law, have been punished if the angel of the Lord had not appeared to Joseph, and explained the mystery of the incarnation (Deut. xxviii, 8; Judg. xiv. 2, 8; Matt. i, 18-21). See MARRIAGE.

Betzel. See ONION.

Betzor. See GOLD.

Between-the-Logs. See MISSIONS, METHODIST.

Be'l'lah (Heb. Bethlaih, בֶּית לֵה, married; Sept. paraphrases αἰνοῦμι) occurs in Isa. lxii, 4, metaphorically of Jeshua, as of a land desolated, but again filled with inhabitants, when "the land shall be married (בָּנים)," referring to the return from Babylon; or it may be applied to the Jewish Church to denote the intimacy of its relation to God.

Be'lish'm. See GRAPE, WILD.

Be'van, Joseph Guernsey, one of the ablest writers of the Society of Friends. He is the author of a number of theological works, among which the following are the most important: 1. A Refutation of some of the most modern Misrepresentations of the Society of Friends, commonly called Quakers, with a Life of James Nagger (London, 1820). 2. The Line of the World's End (London, 1807). The latter work is highly recommended in Horne's Introduction, and the geographical notes are said to stamp a real value on the book.


The latter work is directed against the objections of the editors of the Unitarian version of the New Testament.

Beveridge. The ordinary drink of the Jews was water, which was drawn from the public wells and fountains (John iv, 6, 7), and which was to be refused to no man (Matt. xxv, 45). Water also was the usual beverage of the Egyptians. Modern travellers attest that the water of the Nile, after it has been deposited in jars to settle, is particularly wholesome and pleasant, and is drunk in large quantities; while that from the few wells which are to be met with in that country is seldom palatable, being unpleasant and insalubrious. When the modern inhabitants of Egypt desire refreshment for any time, they speak of nothing but the pleasure they shall find on their return in drinking the water of the Nile. The knowledge of this circumstance gives a peculiar energy to the words of Moses, when he announced to Pharaoh that the waters of the Nile should boil, even in the midst of the swimming vessels; and that the Egyptians should "lose the drink of the water of the river" (Exod. vii, 17-19); that is, they should lose the drink of that water which they used to prefer and so eagerly to long for. The common people among the Mohammedans drink water, the more noble drink a kind of a胡夢卜, which was formerly used in Egypt (Gen. xli, 11), where something like our ale or beer, termed barley-wine, was also used, though probably not so far back as the time of Moses. The strong drink, מים, sheker, or sikhara, of Luke i, 15, mentioned Levit. x, 9, means any sort of fermented liquors, whether prepared from corn, dates, apples, or any other kind of fruits and roots. The people of Canaan drank wine of different sorts, which was preserved in skins. Red wine seems to have been the most esteemed (Prov. xxxii, 8). In the time of Solomon spiced wines were used, mingled with the juice of the pomegranate (Cantic, viii, 2), and also with myrrh. Wine was also diluted with water, which was given to the buyer instead of good wine, and was consequently used figuratively for any kind of adulteration (Isa. i, 29). Wine in the East was frequently diluted after it was bought, as may be inferred from two Arabic verbs, which still remain to indicate its dilution. From the pure wine there was made an artificial drink, מְבַקְשׁ, chamosa', which was taken at meals with vegetables and bread. It was also a common drink with the Romans (Num. vi, 8), and was used by the Roman soldiers (Matt. xxvii, 48). Medicinal wines, it seems, were given to those who were to be crucified, in order to blunt the edge of pain and lessen the acuteness of sensibility, which may explain the passage in Matthew xxvii, 34. See WINE.

The vessels used for drinking among the Jews were at first cups. Bowls were afterward used only for the purpose of performing the ceremony of anointing. The other drinking vessels were cups and bowls. See CUP. The cup was of brass covered with tin, in form resembling a lily, though sometimes circular; it is used by travellers to this day, and may be seen in both shapes on the ruins of Persepolis. The bowl in form generally resembled a lily (Exod. xxxv, 33), although it may have varied, for it had many names. Some had no cover, and were probably of a circular shape, as the Hebrew names seem to indicate. Bowls of this kind which belonged to the rich were, in the time of Moses, made of silver and gold, so speaks from Num. vii, 84. The larger vessels from which wine was poured out into cups were called urns, bottles, small bottles, and a bottle of shell, מים, קדש, with a small orifice. —Jahn, Archaeology, §144. See DRINK.

Beveridge, Thomas H., a Presbyterian divine,
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was born in March, 1830. He was the eldest son of Dr. Thomas Beveridge, professor in the Theological Seminary of the United Presbyterian Church in Xenia, Ohio. He graduated at Jefferson College, and was ordained to the ministry in 1853 by the Associate Presbytery of Philadelphia, and in Dec. 1854, installed pastor of the Third Associate Congregations of Philadelphia. He was clerk of his presbytery from the time of his ordination, assistant clerk of the general assemblies of the United Presbyterian Church in 1859 and 1860, a member of the Board of Foreign Missions of his denomination, as also of the executive committee of the Presbyterian Historical Society. He was a man of fine literary attainments, and for several years the able editor of the *Evangelical Repository*, a United Presbyterian monthly. He died suddenly of congestion of the brain, Aug. 15, 1860. See *Evangelical Repository*, Sept. 1860.

Beveridge, William, D.D., bishop of St. Asaph, was born at Barrow, Leicestershire, in 1868. He was educated at Oakham, and entered the College of St. John's, Cambridge, in 1875. He was not ordained until after the Restoration, an interval during which he probably employed in the investigation of the subject to which the temper and tumult of the times directed so many others—the primitive records and history of the Church. He applied himself in the first instance to the Oriental languages; and his first publication, when he was only twenty years of age, was an essay entitled *De Linguarum Orientalium, etc.*, presented to the *Lond. Grammar Soc.* (1858, again in 1864, 8vo). In 1861 he was appointed to the vicarage of Ealing, and in 1872 to the living of St. Peter's, Cornhill. In 1869 he published *Institut. Chronol. libri duo* (Lond. 1869, 4to). In 1873 he was made archdeacon of Chester, and in 1891 he was offered the see of Bath and Wells, from which Ken had been expelled by the government. This see Beveridge refused; but in 1704 he accepted that of St. Asaph, which he held till his death, March 5th, 1708. In every ecclesiastical station which he held he exhibited all the qualifications and virtues which ought to distinguish an ecclesiastic. He was a man of a very religious mind, and has been styled "the great reviver and restorer of primitive piety." His profound erudition is sufficiently evidenced by his works, which include, besides those named above, 4 vols. *Novelae sive Pandectae Canonum SS.* Apostolorum et Conciliorum, necnon *Novocomum SS. Postrum episcoporum, cum schola* (Oxf. 1672, 2 vols. fol.). Vol. i. contains the *Prolegomena*, canons apostolical, and those of the ancient councils, together with the Commentaries of Balsamon, Zonaras, and Aristenes, in Greek and Latin, in double columns; the Arabic paraphrase of Joseph the Egyptian on the first four councils, and a translation by Beveridge. Vol. ii. contains the Canons of Dionysius, Peter of Alexandria, St. Gregory Thaumaturgus, St. Athanasius, St. Basil, and St. Gregory Nazianzen, together with the Scholia of the Greek Canonists, the Synagoga of Matthew Blasius, and the works of Pachymer, etc. of Beveridge:—1. *Codex Canonum Excl. Primitiae vindicatus* (Oxf. 1678):—2. *An Exegesis of the Church Councils* (5th ed. 1714, 12mo):—3. *Pecvete Thoughts* (Lond. 1709: written in his youth, but not printed until after his death):—4. *Sermons* (2 vols. 1720); and besides many other editions, in 1847, Oxf. 8vo:—5. *Theocurus Theologicus* (Lond. 1711, 4 vols. 8vo):—6. *Theocurus Theologicus* (Lond. 1711, 4 vols. 8vo). His writings were collected into a new edition by T. Hartwell Horne (Lond. 1854, 9 vols. 8vo), also in a more complete edition in the "Anglo-Catholic Library" (Oxf. 1844-1848, 12 vols. 8vo).

Beverley, John, of a celebrated English ecclesiastical writer of the 7th and 8th centuries. He was one of the first scholars of his age, having been instructed in the learned languages by Theodore, bishop of Canterbury, and he was himself tutor of the Venerable Bede.
you in one city, flee to another." After his departure a reward of £1000 was offered for his capture. He was taken in Missouri in September, 1860, and carried back to Texas, and hanged on a tree at Fort Worth by the mob, on Sept. 18, 1860. — *Methodist Quarterly Review*, Oct. 1865, p. 635.

Bewray (in Isa. xvi, 8, 10), *golak*, to reveal, or disclose, as elsewhere rendered; in Prov. xxix, 24, "*nagad*", to tell, as elsewhere; in Prov. xxvi, 16, *Naguma*, to call, i.e. proclaim, as elsewhere; in Matt. xxv, 13 (living in the midst of an event), an old English word equivalent to "betray".

Bexley, Lord (Nicholas Vansittart), was the son of Henry Vansittart, Esq., governor of Bengal. He was born April 29, 1766, was educated at Oxford, and was called to the bar at Lincoln's Inn in 1791. He entered Parliament for Hastings in 1798. In 1801 he was sent to Denmark as minister plenipotentiary, and after his return he was appointed secretary of the treasury in Ireland, and in 1805 secretary to the lord lieutenant, and also a member of the Privy Council. He was chancellor of the exchequer under Lord Liverpool until January, 1828, when he was raised to the peerage under the title of Lord Bexley, of Bexley, Kent. Lord Bexley was a constant supporter of many of the institutions of our age. He was a liberal contributor to the Religious Tract Society, and his services to the British and Foreign Bible Society, especially amid its early difficulties, were of pre-eminent value. On the decease of Lord Teignmouth, February, 1834, he was chosen by the unanimous vote of the committees of the British Bible Society, an office which he held until his death in 1856, giving constant vigilance to the interests of the institution. A few weeks before his decease he presented to it a donation of £2000.—Timpson, *Bible Trumps*, p. 379.

Beyond. The phrase "beyond Jordan" (צֶֽלֶשׁ, צֶֽלֶשׁ, פָּרַס וּרְודָוֵ֫הָ֖ז) frequently occurs in the Scriptures, and to ascertain its meaning we must, of course, attend to the situation of the writer (see Kuhl, *Comment* in John i, 29). With Moses it usually signifies the country on the western side of the river, and he wrote upon its eastern bank (Gen. i, 10, 11; Deut. i, 15; ii, 8, 9, 46); but with Joshua, after he had crossed the river, it means the reverse (Josh. i, 1; xii, 7; xxii, 7). In Matt. iv, 15, it means "by the side of the Jordan." See Atad.

Beyrout. See Beirut.

Beysah. See Mishina.

Beza (Théodore de Bèze), one of the most eminent of the Reformers, the friend and coadjutor of Calvin, was born at Vezelay, in the Nièvre, June 24, 1519. He passed the first years of his life with his uncle, Nicholas de Beza, counsellor in the Parliament of Paris, who sent him, before he was ten years old, to study at Orleans, where his preceptor was Melchior Woomar, a convert to Protestantism. Beza accompanied Woomar to the University of Bourges, and remained, in the wake of several others under his tutelage. During this time he became an excellent scholar, and he afterward acknowledged a deeper obligation to his tutor for having "imbued him with the knowledge of true piety, drawn from the limpid fountain of the Word of God." In 1538 Woomar returned to Germany, and Beza repaired to Orleans to study law; but his attention was chiefly devoted to the classics and the composition of verses. His verses, published in 1548, under the title *Jenificia*, were chiefly written during this period of his life, and their indecency caused him many a bitter pang in after life. Beza obtained his degree as licentiate of civil law in 1539, upon which he went to Paris, where he spent nine years. He was young, handsome, and of ample means; for, though not in the priesthood, he enjoyed the proceeds of two good benefices, amounting, he says, to 700 golden crowns a year. The death of brother added to his income, and an uncle, who willed Froidmont, expressed an intention of resigning that prebendum, valued at 15,000 livres yearly. Thus, in a city like Paris, he was exposed to strong temptation, and his conduct incurred grave censure. That his life was grossly immoral he denies; but he formed a private marriage with a woman of bad repute, he says, inferior to his own. He was to marry her publicly as soon as the obstacles should be removed, and in the mean time, not to take orders, a thing expressly forbidden by his confessor. But his relations pressed him to enter into the Church; his wife and her conscience made him vow his marriage, and his real belief; his inclination made him conceal both and stick to the rich benefices which he enjoyed; and in this divided state of mind he remained till illness brought him to a better temper. On his recovery he fled to Geneva, at the end of October, 1546, and there publicly solemnized his marriage and avowed his faith. After a short residence at Geneva, and subsequently at Tübingen, Beza was appointed Greek professor at Lausanne. During his residence there he took every opportunity of going to Geneva to hear Calvin, whose sermons were, he says, complete in Marot's translation of the Psalms into French. Marot had translated 50, so that 100 Psalms remained: these were first printed in France, with the royal license, in 1561. Beza, at this time, employed his pen in support of the right of purchasing heresy by the civil power. His work *De Hereticis, De Magistratus, De Miseria Praelati, De Magistratus Punicae* is a defence of the execution of Servetus at Geneva in 1553. Beza was not singular in maintaining this doctrine; the principal churches of Switzerland, and even Melancthon, concurred in justifying by their authority that act which has been so fruitful of reproach upon its perpetrators by whom it was perpetrated. His work *De Jure Magnatuum*, published at a later time in his life (about 1572), presents a curious contrast to the work *De Hereticis*, etc. In this later work he asserted the principles of civil and religious liberty, and the rights of conscience; but, though he may be considered as before most men of his age in the boldness of his opinions as to the nature of civil authority, his views of the sovereign power are confused and contradictory. During his residence at Lausanne, Beza published several controversial treatises, which his biographer, Antoine la Faye, confesses to have been written with a freer pen than was consistent with the gravity of the subject. One part of Beza's life belongs to the translation of the N. T. into Latin, completed in 1557, and printed at Paris by R. Stephens in 1557. It contains the commentary of Camerarius, as well as a copious body of notes by the translator himself. For this edition he used a manuscript of the four Gospels, which in 1581 he gave to the University of Cambridge. It is generally known as Beza's Codex, and a face-simile edition of it was published in 1783. After ten years' residence at Lausanne, Beza removed to Geneva in 1559, and entered into holy orders. At Calvin's request he was appointed to assist in giving lectures in theology; and when the University of Geneva was founded he was appointed rector upon Calvin declining that office. At the request of some among the French Protestants, he undertook a journey to Nérac in hope of winning the King of Navarre to Protestantism. His pleading was successful, and he remained at Nérac until the beginning of 1561, and, at the King's request, attended the Conference of Poissy, opened in Aug. of that year, with the object of effecting a reconciliation between the Catholic and Protestant churches of France. Beza was the chief speaker on behalf of the French churches. He managed his cause with temper and ability, and made a favorable impression on both Catherine of Medicis and Cardinal Lorraine, who said, "I could well have wished either that this man had been dumb or that we had been
Catherine requested him to remain in France on the plea that his presence would tend to maintain tranquillity, and that his native country had the best title to his services. He consented, and after the promulgation of the edict of January, 1662, often preached publicly in the suburbs of Paris. He soon after greatly disappointed the expectations of the Romanists and Protestants divines to discuss the subject of images. In a memorial to the queen, he discussed the question with a force and vigor never surpassed. "In reply to the customary argument that honor is due to the image, the issue has not yet been answered why then is any local superiority admitted? Why is one image considered more holy and more potent than another? Why are pilgrimages made to distant images, when there are others, perhaps of better workmanship, near at hand? Again, is it tolerable that in a Christian Church an image of the Virgin Mary should be addressed in terms appropriate solely to the Almighty Father, "omnis nos omnium"? If the Virgin were yet alive and on earth, how would the humility and lowliness of heart, which she ever so conspicuously evinced, bear up the insolence of those who implored her supposed maternal authority over her blessed Son: "Rega Patrem, jube Naturam!" "Jure Matris impera!" Then, advertising to the reputed miracles performed by images, he contended that, by the evidence of judicial inquiries, most of them had been indisputably proved impostures; and even with regard to such as remained undetected, it was detracting honor from God, the sole author of miracles, to attribute any hidden virtue or mystic efficacy to wood or stone. Passing on to a review of the long controversy about images maintained in the Greek Church, he concluded by affirming that not less idolatry might be occasioned by images than by images themselves. The propositions appended to this document were that images should be altogether abolished; or, if that measure were thought too sweeping, that the king would consent to the removal of all representations of the Trinity or its separate Personages; of all images which were indecorous, as for the most part the representations of them, such as were profane, as those of beasts and many others, produced by the fantastic humors of artists; of all publicly exhibited in the streets, or so placed at altars that they might receive superstitious veneration; that no offerings or pilgrimages should be made to them; and finally, as a concession, he would, so that the only representation of the passion of our Lord might be that lively portrait engraved on our hearts by the word of Holy Scripture.

"Beza had converted the king of Navarre so far as to make him a partisan of Calvinism; but the royal convert remained as profligate when a Calvinist as he had been when he professed Romanism, and the court soon found means to bring him back once more to the established church. His hostility to Beza was shown at an audience Beza had with the queen-mother, when deputed by the Huguenot ministers to lay their complaint before her with reference to the violations which had occurred of the edict of January, to which allusion has been made before. The king of Navarre, sterner regarding Beza, accused the Huguenots of now attending worship with arms. Beza replied that arms, when borne by men of discretion, were the surest guarantee of peace; and that, since the transactions at Vassy (where were a place between the retainers of the duke of Guise and a Huguenot capitaine, the duke's people being the aggressors), their adoption had become necessary till the church should receive a surer protection—a protection which he humbly requested, in the name of those brethren who had hitherto placed so great dependence on his majesty. The cardinal of Ferrara here interrupted him by some incorrect representation of the tumult at St. Medard, but he was silenced by Beza, who spoke of those occurrences as an eye-witness, and then reverted to the menacing advance of the duke of Guise upon Paris. The king of Navarre declared with warmth that whoever should touch the little finger of his brother, the duke of Guise, would touch his own body. Beza replied with gentleness, but with dignity; he implored the king of Navarre to listen patiently, reminded him of their long intercourse, and of the special invitation from his majesty in consequence of which he had returned to France in the hope of assisting in the establishment of Protestantism. "It belongs, in truth, to the church of God, in the name of which I address you, to suffer blows, not to strike at them. But at the same time I set it as my pleasure to remember that the church is an entity which has wrought out many a hammer. Well would it have been if Beza and his partisans had always remembered this, and, instead of taking up arms to defend their cause, had maintained it like the primitive Christians by patient suffering. Perhaps they would then have led to the gradual reformation of the Church of France, whereas now they took the sword, and perished by the sword. Each party armed. With the leaders of the Huguenots, he was kept by the prince of Condé near his person; but the leaders, for the most part, abstained from encouraging the cruelties of their followers, although they excited the people to rise up in arms against the government. Beza continued with the insurgents, following the prince of Condé in all his marches, cheering him by his letters when in prison, and reanimating the Huguenots in their defeats, until his career as a herald of war was terminated by the battle of Dreux. At that battle, fought on the 19th of December, 1662, in which the Huguenots were defeated, Beza was present; but he did not engage in the battle; he was merely at hand to advise his friends.

"In the following February the duke of Guise, the lieutenant general of the kingdom, was assassinated before Orleans. When the assassin was seized, he accused Beza, among other leading Huguenots, as having been privy to his design. Beza declared that, notwithstanding the great number of people aroused against the duke of Guise on account of the massacre at Vassy, he had never entertained an opinion that he should be proceeded against otherwise than by the methods of ordinary justice. He admitted that since the duke had commenced the war, he had exhorted the Huguenots from both hands, so that the only representation of the passion of our Lord might be that lively portrait engraved on our hearts by the word of Holy Scripture.

After the peace of 1668, Beza returned to Geneva, and in 1664, upon the death of Calvin, was called to succeed to all his offices. Beza did not return to France till 1588, when he repaired to Veziere on some family business. He visited his native country again to attend and preside over a Huguenot synod which assembled at La Rochelle in 1571. Never had any Huguenot ecclesiastical meeting been attended by so many distinguished persons as gathered under the presidency of the deputies who were members of the Church of God. At this assembly the Huguenot confession of faith was confirmed, and two copies of it were taken, one of which was deposited at Rochelle, the other in the archives of Geneva. After the execrable massacre of St. Bartholomew's Eve, Beza honorably exerted himself
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self to support those of the French whom the fear of death drove from their native land; he interested in their behalf the princes of Germany. He also founded a French hospital at Geneva.

In 1572 he assisted at an assembly of the Huguenots at Nîmes, where he opposed John Morel, who desired to introduce a new discipline. The prince of Condé forbade him to come to Strasbourg in the year 1574, to send him to prince John Casimir, administrator of the palatinate. In 1588 he was employed in the campaign of Montbéliard against John Andreas, a divine of Tübingen. He died at the age of eighty-six, October 19th, 1605. Among his numerous works we may mention:—1. Commentaire, f. 1570.—2. Histoire Ecclésiastique des Eglises Réformées du royaume de France, from 1521 to 1568, 3 vols. 8vo.—3. Icones virorum illustrium (1580, 4to).—4. Traictato de religio et divinitu, accesit tractatus de polygenia (Geneva, 1599, 8vo).—5. Novum D. N. Jesu Christi Testamentum (often reprinted).—6. Annotationes ad Novum Testamentum (best edition that of Cambridge, 1645, fol.).

Beza was a man of extraordinary quickness and fertility of intellect, as well as of profound and varied learning. His life has been often written, e. g. by Bolzec (Paris, 1577); Taittelped (Paris, 1577); Ziegenhein (Hamb. 1789); Schlosser (Heidelberg, 1805); the former of the two last elaborates is Theodor Beza's hand-schriftlichen und anderen gleichzeitigen Quellen, by Professor Baum, of Strasburg (1848-1851, 2 vols.), but it only extends to 1563. See also Haag, La France Protestante, ii, 292-284. Perhaps no one of the reformers has been more fully and constantly calumniated by the Romanists than Beza.

Beza took a lively interest in the affairs of the Church of England, and his letters were (and still are) very unpalatable to the High-Church party there. Dr. Hook quotes largely from his letters to Bullinger and Grindal to prove that Beza "regarded the Church of England in Elizabeth's time as Popish." In his letter to Grindal, dated June 27, 1586, he complains that he has heard of "divers ministers discharged their parishes by the queen, the bishops consenting, because they refused to subscribe to certain new rites; and that the sum of the queen's commands were, to admit again not only those garments, the signs of Beza's principles, but also certain rites, which also were degenerated into the worst superstitions—as the signing with the cross, kneeling in the communion, and such like; and, which was still worse, that women should baptize, and that the queen should have a power of superintending other rites, and that all power should be in the bishop, in regarding the matters of the Church; and no power, not so much as that of complaining, to remain to the pastor of each church; that the queen's majesty, and many of the learned and religious bishops, had promised far better things; and that a great many of those matters were, at least as it seemed to him, feigned by some evil meaning men, and vesting some other way; but withal he beseeched the bishop that they two might confer a little together concerning these things. He knew, as he went on, there was a twofold opinion concerning the restoration of the Church: first, of some who thought nothing ought to be added to the apostolic simplicity; and so that, without the样板, whatsoever the apostles did ought to be done by us; and whatsoever the Church that succeeded the apostles added to the first rites were to be abolished at once; that, on the other side, there were some who were of opinion that certain ancient rites besides ought to be received, partly as profitable and necessary, partly, if not necessary, yet to be taken for record sake; that he himself was of opinion with the former sort; and, in fine, that he had not yet learned by what right (whether one looks into God's Word or the ancient canons) either the civil magistrate of himself might superinduce any new rites upon the churches already constituted, or aberrate ancient ones; or that it was lawful for bishops to appoint any new things wither the judgment and will of their prebendary."—Eng. Cyc.: Bib. Sac. 1850, p. 501; Cunningham, Reformers, i, 57; Hook, Eccl. Hist. ii, 354 sq.

BEZA's MS. See CAMBRIDGE MANUSCRIPT.

Beza's MS. See CAMBRIDGE MANUSCRIPT.

Bo'sai (Heb. Bonesi, אֶבֶּסִי, probably the same name as Bessai; Sept. Beosei, בֹּזֶאֶסִי, v. v. Beosei, בֹּזֶאֶס, בֹּזֶא, and Beosei), the head of one of the families who returned from the Babylonian captivity to the number of 324, including himself (Ezra ii, 17; Neh. vii, 70). He was perhaps one of those that sealed the covenant (Neh. x, 18). B.C. 410.

Beza's MS. (Heb. Bezelet, בְּזֶאֶל, is [otherwise son, of q. d. "ג"], the shadow of God, i. e. under his protection; Sept. Bezelél, בֵּזֶלֶל, v. [in Ezra] Bazelìa and Bezelìa), the name of two men.

1. The artificer to whom was confined by Jehovah the design and execution of the works of art required for the tabernacle in the wilderness (Exod. xxx. xi, 2; xxxiv, 30; xxxvii, 1, 2 Chron. i, 5). B.C. 1657. His charge was in regard to the works of metal, wood, and stone, Aholiab being associated with him for the textile fabrics; but it is plain from the terms in which the two are mentioned (xxvii, 1, 2; xxviii, 22), as well as from the enumeration of the works in Bezeel's name in xxxvii and xxxviii, that he was the chief of the two, and master of Aholiab's department as well as his own. Bezeel was of the tribe of Judah, the son of Uri, the son of Hur (or Chur). Hur was the offspring of the marriage of Caleb (one of the chiefs of the great family of Pharez) with Ephrath (1 Chron. ii, 20, 50), and one of his sons, or descendants (comp. Ruth iv, 20), was Salma or Salmon, who is handed down under the name of of Bethlehem, and who, i.e. the great-grandfather of Beza, was the great-grandfather of the king of David (1 Chron. ii, 51, 54; Ruth iv, 21).—Smith, s. v. See BETHLEHEM; HUR.

2. One of the sons of Pabath-moah, who divorced the foreign wife whom he had taken after the exile (Ezra x, 30). B.C. 458.

Bezek (Heb. Id. בּצֶק, lighting; Sept. Bizk and Bizk), the name apparently of two places in Palestine.

1. The residence of Adoni-bezek, l. e. the "lord of Bezek" (Judg. 1, 5), in the "Is to (25) of Judah" (verse 8), and inhabited by Canaanites and Perizzites (verse 4). The place may have been in the midst of the forests, far from Jerusalem (ver. 7); possibly on the elevation near Deir el-Ghafir, marked by Van de Velde (Map) at four miles S.W. of Bethlem (comp. Robinson, Researches, i, 387, 388). Sand (Jenner, p. 182) mentions a village Bezek two miles west of the site of Beth-zur, but this lacks confirmation. Others propose other identifications, even the Bezekh on the north of Jerusalem. See Bezekh.

2. The rendezvous where Saul numbered the forces of Israel and Judah before going to the relief of Jabez-glised (1 Sam. xi, 8). From the terms of the narrative this cannot have been more than a day's march from Jabez, and was therefore doubtless somewhere in the central part of the country, near the Jordan valley. In accordance with this is the mention by Eusebius and Jerome (Onomast. s. v. Bezeia, Bezec) of two places of this name seventeen miles from Nepolis (Shechem), on the road to Beth-shean. This would place it at Khudet-Malek, on the descent to the Jordan, near Succoth. The Septentronitets Bessai from some other "high place" at this solemn muster took place. This Josephus gives as Bala (Balad, Ant. vi, 5, 8). Schwartz (Palest, p. 158) says that "Bezek is the modern village Abbek, five English miles south of Beth-shean," but no other traveller speaks of such a name.
Bezer (Heb. Be'zer, "בזֶר, one of gold or silver, or as Psa. Ixxvi, 13), the name of a place and also of a man.

1. (Sept. בזֶר or בּוֹצֶר). A place always called "Bezer in the wilderness (בְּגַזֶר), being a city of the Reubenites, with "suburb," in the Mishor or downs, set apart by Moses as one of the three cities of refuge on the east of the Jordan (Deut. iv. 43; Josh. xx, 8), and allotted to the Merarites (Josh. xxii, 8; 1 Chron. vi, 78). In the last two passages the exact specification, בְּגַזֶר, "in the plain country," of the other two is omitted, but traces of its former presence in the text in Josh. xxii, 16 are furnished us by the reading of the Sept. and Vulg. (τὸν Βηζερ ὰν τῷ Ἰςπαγ, τὸν Ἐβραῖκον τῷ πνεύμα, Bezer in solitude, Micsor el Jaser). Bezer may be the Bezer (q. v.) of 1 Macc. v, 26, 36. Reland rashly identifies it with the Bostra of Arabia Deserta (Palest. p. 661); and Schwarz (Palest. p. 229) makes it to be a Talmudical Kenethritha (םנתריתא), which he finds in an isolated high mound called Jebel Kubarta, S.E. of Aroer, near the Arnon, meaning doubtless Jebel-Ghubweiteh, which lies entirely without the bounds of Reuben. Bezer seems to correspond in position and name with the ruined village Būnasin, marked on Van de Velde's Map at 12 miles N. of E. from Heshbon (comp. Robinson, Researches, iii, Annex, p. 170).

2. (Sept. בָּזֶר or בּוֹזֶר). The sixth named of the eleven sons of Zophah, of the descendants of Asher (1 Chron. vii, 26). B.C. post 1636.

Bezeth (בעélection), a place at which Bacciched encamped after leaving Jerusalem, and where there was a "great pit" (τὸ φαταρ τῷ μέγα, 1 Macc. vii, 19). By Josephus (Ant. xii, 10, 2) the name is given (in the account parallel to 1 Macc.) to a village, Beth-zetho (בְּהֵזֶר בְּהֵזֶר, כּוֹם בְּהֵזֶר בְּהֵזֶר), which recalls the name applied to the Mount of Olives in the early Syriac recension of the N. T. published by Mr. Cureton—Beth-Salath (which, however, is simply a translation of the name = Heb. בֹּזֶר בֹּזֶר, οἶκω-χώρα). The name may thus refer either to the main body of the Mount of Olives, or to the eminence opposite it to the north of Jerusalem, which at a later period was called Bezetha (q. v.). Pococke (East, ii, i, 19) speaks of seeing "a long cistern" in this quarter of the city, and several tanks are delineated here on modern plans of Jerusalem.—Smith, s. v.

Bezetha (בְּזֶתָה, the name of the fourth hill on which a part of Jerusalem was built, situated north of Antonia, from which it was separated by a deep fosse, but not enclosed till the erection of the third wall by Agrippa, according to Josephus (War, v, 4, 2), who interprets the name as equivalent to "New City" (גאֵלִית פֶּלֶך), perhaps regarding it as the Heb. גָּהְנַית; but as this can hardly be considered a representative of the name, and as Josephus elsewhere (War, ii, 19, 4) seems expressly to distinguish Bezetha from Cenomalla or the New City (רֵיֶשׁ בְּזֶתָה פֶּרְאָה), unless, as Roland suggests, Palest. p. 655, we should read רֵיֶשׁ בָּעָה כַּעֲרָה, making them identical), we may perhaps better adopt the derivation given above under the Bezeth (q. v.) of 1 Macc. vii, 19. The general position of the hill is clear; but it has been nevertheless disputed whether it should be regarded as the eminence north of the present Damascus gate (Robinson, Bib. Sac. 1846, p. 330 sq.) or (as is more probable) that immediately north of the present Haram enclosure (Williams, Holy City, ii, 60). See Jerusalem.

Beziæ, one of the earliest episcopal sees in France. Quite a number of synods have been held at Beziæ: A.D. 586, on account of the Arians; 1234 and 1243, against the Albigeenses; and in 1272, 1292, and 1351, on account of other ecclesiastical controversies.

Bì'tānas (Φακάνος v. r. Φακάνις, Vulg. Phitanus), one of the Levites that expounded the law to the Jews at Jerusalem, as stated by Ezra (1 Esdr. ix, 40); evidently a corruption for the Pelaian (q. v.) of the genuine text (Neh. viii, 7).

Blíthanākt (from σίν, violence, and διάσωσις, rescue), Among other reproachful epithets applied by the pagans to Christians in the first centuries we find Bithanautai, self-murderers, imposed in consequence of their contempt of death, and cheerful endurance of all kinds of suffering for Christ's sake. We also meet with the term Bithanautai (Bith, life), men who expect to live after death. The enemies of the Christians might employ this phrase to ridicule the doctrine of the resurrection of the dead. It is recorded in Bede's Martyrology that when the seven sons of Symphoros were martyred under Hadrian, their bodies were cast into one pit together, which the temple-priests named from them Ad septem Bithanautos.—Bingham, Orig. Eccles. i. ch. ii, § 8; Farrar, Eccles. Dict. s. v.

Bilibghaus, Henry, D.D., a minister of the German Reformed Church, was born in Bucks County, Penn., Aug. 22, 1777. He was first merchant, then farmer; later, organist, and teacher of a parochial school in Philadelphia. He studied theology privately; was licensed and ordained in 1824. He was born in the eighth year of his age. He became pastor of the German Reformed Salem Church, Philadelphia, where he continued to labor with great zeal and success till his death, Aug. 20th, 1853. He is remembered as a mild, modest, venerable father in the Church. He was a good preacher, a faithful pastor, and also exerted a strong and happy influence in the judicatures of the Church. He preached only in the German language.

Bibbins, Eliasha, a Methodist Episcopal minister, was born in Hampton, N. Y., July 16, 1790; was converted November 8, 1805; was licensed to preach in January, 1812, and was admitted on trial in the Genesee Conference in July of the same year. He served for twelve years of his ministry in the effective ranks, three years a supernumerary, and thirty-two years a supernumerated preacher. Mr. Bibbins was a man of good natural abilities. His powers of perception were quick, and his reasoning faculties vigorous. His moral sensibilities were strong, and his principles of discipline and conduct were strong; and a strong sense of the ludicrous. He was always in earnest, a quality which gave almost overwhelming power to his sermons, exhortations, and prayers. He was a good theologian, but a better preacher. In his best moods he poured out a torrent of eloquence which was very effective. He was a man of noble impulses, of a genial nature, of a lofty spirit, of a strong will, and of inexhaustible patience. He died at Scranton, Penn., on the 6th of July, 1859, of disease of the heart.—Peck, Early Methodism (N. Y. 1860, 12mo, p. 489).

Bibbins, Samuel, a Methodist Episcopal minister, one of the fathers of the Black River Conference. He was born about 1708, preached for about fifty years, and died in Brutus, N. Y., Jan. 3, 1836. As a preacher he was eminently owned of God, and revivalists generally attended his ministry. His death was especially triumphant.—Minutes of Conferences, ii, 410.

Bible (Anglicized from the Greek Βίβλιον, i. e. little books, libelli; Lateinized Biblius), the popular designation (usually in the phrase "Holy Bible") now everywhere current for the Sacred Scriptures of the Old and New Testament in their present collected form. The sacred books were denominated by the Jews the אֲבָנָיִם, kethibh, "written," and the מִקְרָיָה, recension, a name of the same character as that applied by the Mohammedans (Koran) to denote their sacred volume. See Scriptures, HOLT.
The Bible is divided into the Old and New Testaments, הַבָּيֵת הַזֶּה, καὶ καὶ τοῦ νεωτάτου. The name Old Testament is applied to the books of Moses by Paul (2 Cor. iii. 14), inasmuch as the former covenant comprised the whole scheme of the Mosaic revelation, and the history of this is contained in them. This phrase, "book of the covenant," taken probably from Exod. xxiv. 7; 1 Mac. i. 57 (βιβλία τῆς διαθήκης), was transferred in the course of time to a mononymy to signify the writings themselves. The word ἡ διαθήκη signifies either a testament or a covenant, but we now render it testament, because the translators of the old Latin version have always rendered it from the Sept., even when it was used as a translation of the Hebrew, בְּרית (covenant), by the word Testamentum. The name Testament, applied to the Old Testament, are the Scriptures (Matt. xxii. 42), Scripture (2 Pet. i. 20), the Holy Scriptures (Rom. i. 2), the sacred letters (2 Tim. iii. 15), the holy books (Sacerd. xii. 1), the law (John xii. 34), the law, the prophets, and the psalms (Luke xxiv. 44), the law and the prophets (Matt. v. 17), the law, the prophets, and the other books (Prov. Ecclus.), the books of the old covenant (Neh. viii. 18), the books of the covenant (1 Mac. i. 57; 2 Kings xxiii. 2) —Kit., to. s. v. See Testament.

The other books (not in the canon) were called apocryphal, ecclesiastical, and deuterocanonical. The term New Testament has been in common use since the early part of the 4th century, and is employed in the same sense in which it is now commonly applied (Hist. Eccles. iii. 28). Tertullian employs the same phrase, and also that of "the Divine Instrument" in the same significance. See Antilegomena; Apocrypha.

1. Appropriation of the term "Bible."—I. In Its Greek form.—The application of the word Bibliothek, the books, especially to the collected books of the Old and New Testament, is not to be traced farther back than the 5th century. The term which the writers of the New Testament use of the Scriptures of the Old are ἡ γραφή (2 Tim. iii. 16; Acts viii. 32; Gal. iii. 22), αἱ γραφαί (Matt. xxii. 42; Luke xxiv. 27), τὰ ἐκ τῆς γραφῆς (2 Tim. iii. 15). Bibliothek is found (2 Tim. iv. 13; Rev. 1. x. 1; 21, 1) with no distinctive meaning; nor does the use of τὰ λογικὰ τῶν βιβλίων for the Hagiographa in the Preface to Ecclesiastica, or of τῶν ἐκ τῆς βιβλίας in Josephus (Ant. i. 6, 2), indicate any thing as to the use of τὰ βιβλία alone as synonymous with ἡ γραφή. The words early Christian writers were naturally derived from the language of the New Testament, and the old terms, with epithets like θεία, ἀιώνια, and the like, continued to be used by the Greek fathers, as the equivalent "Scriptura" was by the Latin. The use of ἡ γραφή διαθήκη in 2 Cor. iii. 14, for the law as read in the synagogues, and the prominence given in the Epistle to the Hebrews (vii. 22; viii. 6; ix. 16) to the contrast between the παλαιόν and the καινόν, led gradually to the extension of the former to include the other books of the Jewish Scriptures, and to the application of the latter as of the former to a book or collection of books. Of the Latin equivalents which were adopted (Institutionum divinarum Doctrinæ), the last latter met with the most general acceptance, and perpetuated itself in the language of modern Europe. One passage in Tertullian (ad. Marc. iv. 1) illustrates the growing popularity of the word which eventually prevailed, "instrumenti vel quod magis in usu est dicere, testamentum." The word was naturally used by Greek-speaking Christians with the meaning of "above the latter" of the two collections. They enumerate (e. g. Athan. Synag. Sac. Script.) τὰ βιβλία of the Old and New Testament; and as these were contrasted with the apocryphal books circulated by heretics, there was a natural tendency to the appropriation of the word as limited by the books of the collection called the canonical Scriptures. Jerome substitutes for these expressions the term Bibliotheca Divina (see Hieronymi Opera, ed. Martianus, vol. i, Proleg.) a phrase which this learned father probably borrowed from 2 Macchabees, i. 18, where Nehemiah is said, in "founding a library" (βιβλιοθήκην), to have "gathered together the acts of the kings, and the prophets, and of David, and the epitaphs of the kings concerning the holy gifts." But although it was usual to denominate the separate books in Greek by the term Bibliothek, which is frequently so applied, we first find it simply applied to the entire collection by St. Chrysostom in his Homily, "The Jews have the books (βιβλία), but we have the treasure of the books; they have the letters (γραμματα), but we have both spirit and letter." And again, Iose. ix. in Epist. ad Coloss., "Provide yourselves with books (βιβλία), the medicine of the soul, but to the Lord, the spirit, the soul (ενέργεια), the Apostolos, the Acts, the Gospel." He also adds to the word βιβλία the epithet διδωσε in his Titel Homily on Genesis: "Taking before and after the meals the divine books" (τα βιβλία, βιβλία), or, as we should now express it, the Holy Bible. It is thus applied in a way which shows this use to have already become familiar to those to whom he wrote. The liturgical use of the Scriptures, as the worship of the Church became organized, would naturally favor this application. The MSS. from which they were read would be emphatically the books of each church or monastery. When this use of the word was established in the East, it was naturally transferred gradually to the Western Church. The terminology of that Church bears witness throughout (e.g. Episcopus, Presbyter, Diaconus, Litania, Liturgia, Monachus, Abbas, and others) to its Greek origin, and the history of the word Bibliothek has followed the analogy of those that have been referred to. Here, too, there was less risk of its being used in any other than the higher meaning, because it had not, in spite of the introduction even in classical Latinity of Bibliotheca, Bibliopola, taken the place of libri, or libelli, in the common speech of men.

2. The English Form.—It is worthy of note that «Bible» is not found in Anglo-Saxon literature, though Bibliothec is given (Lye, Anglo-Sax. Dict.) as a name of books. Du Cange and Adelung, s. v. If we derive from our mother-tongue the singularly happy equivalent of the Greek Βιβλιοθήκη, we have received the best word for the books which stand in the same relation to the Christian Church as the "pearl" as one of the later importations consequent on the Norman Conquest and fuller intercourse with the Continent. When the English which grew out of this union first appears in literature, the word is already naturalized. In R. Brune (p. 290), Piers Plowman (1375, 4271), and Chaucer (Pro. 48), it appears in its distinctive sense, though the latter, in at least one passage (House of Fame, bx. iii.), uses it in a way which indicates that it was not always limited to that meaning. From that time, however, the higher use prevailed to the exclusion of any lower; and the choice of it, rather than the books of the translation of the Scriptures, Wickliffe, Latun, Coverdale, fixed it beyond all possibility of change. The transformation of the word from a plural into a singular noun in all the modern languages of Europe, though originating probably in the solecisms of the Latin of the 15th century (Du Cange, s. v. Bible), has made it fitter than it would otherwise have been for its high office as the title of that which, by virtue of its unity and plan, is emphatically the Book.

II. The Book as a Whole.—The history of the growth of the collections known as the Old and New Testament respectively will be found fully under Canon. It falls within the scope of the present article to indicate the general views of the Protestant and Roman Catholic Churches as to the canon of the Bible. This came to be looked on as of co-ordinate authority, and therefore as parts of one whole—how, i.e. the idea of a completed Bible, even before the word came into use, presented...
The arrangement must rest upon some principle of classification. The names given to the several books will indicate in some instances the view taken of their contents, in others the kind of notation applied both to the greater and smaller divisions of the sacred volumes. The existence of a classification analogous to that adopted by the later Jews and still retained in the printed Hebrew text, is indicated even before the completion of the O. T. Canon (Zech. vii. 12). When the Canon was looked upon as settled, in the period covered by the books of the Apocrypha, it took a more definite form. The Prologue to Ecclesiastes mentions "the law and the prophets and the other books." In the N. T. there is the same kind of recognition. "The Law and the Prophets" (Matt. xi. 26; xxii. 40; Acts xiii. 16, et cetera); "the Law, the Prophets, and the Psalms" (Luke xxiv. 44), the fuller statement of the division popularly recognised. The arrangement of the books of the Hebrew text under these three heads requires, however, a farther notice.

1. The Law, Torah, הָרֵדַשׁ, νόμος, naturally continued to occupy the position which it must have held from the first as the most ancient and authoritative portion. Whatever questions may arise as to the antiquity of the whole Pentateuch in its present form, the existence of a book bearing this title is traceable to a very early period in the history of the Israelites (Josh. i. 8; vii. 34; xxiv. 26). The name which must at first have attached to those portions of the whole book was applied to the earlier and more continuous history connected with the giving of the law, and ascribed to the same writer. The marked distinctness of the five portions which make up the Torah shows that they must have been designed as separate books; and when the Canon was completed, and the books in their present form made the object of study, names for each book were found and recorded. In the Hebrew classification the titles were taken from the initial words, or prominent words in the initial verse; in that of the Sept. they were intended to be significant of the subject of each book, and so we have—

(1.) יִתְנְאָס הַגּוֹיִם . . . Genesis
(2.) בָּאְדָּא עֵדָא . . . Exodus
(3.) אָנֵּחַּה תְּרֵצַש . . . Leviticus
(4.) דַּעֲשַהְוָא . . . Numbers
(5.) יִתְנְאָס הַגּוֹיִם . . . Deuteronomy.

The Greek titles were adopted without change, except as to the fourth, in the Latin versions, and from them have descended to the Bibles of modern Christendom.

2. The Prophets.—The next group presents a more singular combination. The arrangement stands as follows:

[Diagram:]

The Hebrew titles of these books corresponding to those of the English Bibles; so also in the Septuagint, except that this version (like the Vulgate) regards 1 and 2 Sam. as 1 and 2 Kings, and 1 and 2 Kings as 3 and 4 Kings.

The grounds on which books simply historical were classed under the same name as those which contained the teaching of prophets, in the stricter sense of the word, are not, at first sight, obvious, but the O. T. presents some facts which may suggest an explanation. The sons of the prophets (1 Sam. x. 5; 2 Kings y. 22; vi. 1), living together as a society, almost (Amos vi. 14), trained to a religious...
sacred minstrelsy, must have occupied a position as instructors of the people, even in the absence of the special calling which sent them as God's messengers to the people. A body of men so placed naturally become historians and annalists, unless intellectual activity is absorbed in asceticism. The references in the historical books of the O.T. show that they actually were such. Nathan the prophet, Gad, the seer of David (1 Chron. xxvii, 29), Ahijah and Iddo (2 Chron. ix, 20), Isaiah (2 Chron. xxvi, 22; xxxii, 22), are cited as chroniclers. The greater antiquity of the earlier historical books, and perhaps the traditional belief that they had originated in this way, were likely to co-operate in raising them to a high place of honor in the arrangement of the canonic books. They were looked upon as having the prophetic character which was denied to the historical books of the Hagiographa. The greater extent of the prophecies of Isaiah, Jeremiah, Ezekiel, no less than the prominent position which they occupied in the history of Israel, led naturally to their being recognised as the Prophetic Minors. The exclusion of Daniel from this subdivision is a more remarkable fact, and one which has been differently interpreted. The Rationalistic school of later criticism (Eichhorn, De Wette, Bertholdi) seeing in it an indication of later date, and therefore of doubtless authenticity, the orthodox school on the contrary, as represented by F. Hengstenberg (Dict. on Don. ch. ii. 4, v.), maintaining that the difference rested only on the ground that, though the utterer of predictions, he had not exercised, as the others had done, a prophet's office among the people. Whatever may have been its origin, the position of this book in the Hagiographa led the later Jews to think and speak slightly of it, and Christians who reasoned with them out of its predictions were met by remarks disparaging to its authority (Hengstenberg, I. c.). The arrangement of the Prophetic Minors does not call for special notice, except so far as they were counted, in order to bring the whole list of canonical books within a memorial number, answering to that of the letters in the Hebrew alphabet, as a single volume, and described as τὰ ἑκατοντάρατα.

3. THE HAGIOGRAPHA.—Last in order came the group known as Kethubim, γένεσις τῆς γραμματείας (from בָּנָה, to write), γραφή, αὐγογραφή, i. e. "holy writings," including the remaining books of the Hebrew canon, arranged in the following order, and subordinate divisions: (a) Psalms, Proverbs, Job; (b) The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther; (c) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

Of these, (a) were distinguished by the memorial word הָעָנָב, "truth," formed from the initial letters of the three books; (b) as הָעָנָב הַיָּנָב, "the fire rolls," as being written for use in the synagogues on special festivals on five separate rolls. Of the Hebrew titles of these books, those which are descriptive of their contents are: בְּנֵי צֶדֶק, Tobilhim, the Psalms; בְּנֵי מִשְׁחָר, Mishley, Proverbs; בְּנֵי נַחֲלָה, Eysak, Lamentations (from the opening word of wailing in 1, 1); the Song of Songs, בְּנֵי לֵיל הָעָנָב, Shir ha-shirim; Ecclesiastes, בְּנֵי כּוֹכֶב, the Preacher; 1 and 2 Chronicles, בְּנֵי דַּעְיָה, דָּבְעֵר יָאָזְגַיָמִין, "words of the days = records."

The Sept. presents the following titles of these three last: Παλαιοί, Paroxymia, Θρόνος, "λαμάρια, Eκκλησίων, Παραδοτώνομα (i. e. things omitted, as being supplementary to the books of Kings). The Latin version presents some of the titles, and translates others, as Psalms, Proverbia, Threni, Canticum Canticorum, Ecclesiastes, Paralipomenon, and these in their translated form have determined the received titles of the book in our English Bibles—Ecclesiastes, in which the Greek title is retained, and Chronicles, in which the Hebrew and not the Greek title is translated, being exceptions. The Sept. presents also some striking variations in the order of the books (we follow the Sixth ed.—MSS. differ greatly). Both in this and in the insertion of the διδασκόμενον, which we now know as the Apocrypha, among the other books, we trace the absence of that strong reverence for the Canon and its traditional order which distinguished the Jews of Palestine. The Law, it is true, was not interrupted by the greater and lesser prophets, between the Prophets and the Hagiographa, is no longer recognised. Daniel, with the Apocryphal additions, follows upon Ezekiel; the Apocryphal 1st or 3d book of Esdras comes in as a 1st, preceding the canonical Ezra. Tobit and Judith are placed between the prophetic and Ecclesiastical (Σωτιός Σωτόρ) after Canticles, Baruch before and the Epistle of Jeremiah after Lamentations, the twelve lesser prophets before the greater, and the two books of Maccabees at the close of all. The common Vulg. follows nearly the same order, inverting the relative position of the greater and lesser prophets. The separation of the doubtful books under the title of Apocrypha in the Protestant versions of the Scriptures left the others in the order in which we now have them. See Septuagint; Vulgate.

4. The history of the arrangement of the books of the New Testament presents some variations, not without reference to local and historical destinies and to different modes of thought. The four Gospels and the Acts of the Apostles uniformly stand first. They are thus to the New what the Pentateuch was to the Old Testament. They do not present, however, in themselves, as the books of Moses did, any order of succession. The actual order does not depend upon the rank or function of the writers to whom they are assigned. The two not written by apostles are preceded and followed by one which was, and it seems as if the true explanation were to be found in a traditional belief as to the dates of the several Gospels, according to which Matthew's, whether in its Greek or Hebrew form, was the earliest, and John's the latest. The arrangement once adopted would naturally confirm the belief, and so we find it assumed by Ireneas, Origen, Augustine. The position of the Acts as an intermediate link, the sequel to the Gospels, the prelude to the Epistles, was obviously a natural one. After the Gospels, and with some stratification, the order in the Alexandrian, Vatican, and Ephraem MSS. (A, B, C) gives precedence to the catholic Epistles, and as this is also recognised by the Council of Laodicea (Can. 60), Cyril of Jerusalem (Catech. iv, 35), and Athanasius (Epist. Fest. ed. Bened. i, 261), it would appear that this arrangement has been characteristic especially of western churches. Lachmann and Tischendorf (7th ed.) followed this arrangement. (The Sinaitic MS. places Paul's Epistles even before the Acts.) The Western Church, on the other hand, as represented by Jerome, Augustine, and their successors, gave priority to the Pauline Epistles, and in the order in which these were given presents, (1.) those addressed to churches arranged according to their relative importance, (2.) those addressed to individuals, the foremost place was naturally occupied by the Epistle to the Romans. The tendency of the Western Church to recognise Rome as the centre of authority may perhaps, in part, account for this departure from the custom of the East. The order of the Pauline Epistles themselves, however, is generally the same, and the only conspicuously different arrangement was that of Marcion, who aimed at a chronological order. In the four MSS. above referred to, Hebrews comes after 2 Thessalonians (in that order); but elsewhere it is placed after Galatians and Ephesians. In those followed by Jerome, it stands, as in the English Bible and the Textus Receptus, after Philemon. Possibly the absence of Paul's name, possibly the doubt which existed as to his being the sole author of it, possibly its approximation to
the character of the catholic Epistles, may have de-

termined the arrangement. The Apocalypse, as might

e be expected from the peculiar character of its contents,

occupied a position by itself. Its comparatively late

date may have determined the position which it has

uniformly held as the last of the sacred books.

IV. Division into Chapters and Verses.—As soon as

any break is made in the continuous writing which has

characterized in nearly all countries the early stages

of the art, we get the germs of a system of division.

But these germs may be for two distinct pur-

poses. So far as they were used to exhibit the logical

relations of words, clauses, and sentences to each oth-

er, they tended to a recognised punctuation. So far as

they are used for greater convenience of reference, or

as a help to the memory, they answer to the chapters

and verses of our modern Bibles. At present we are

concerned only with the latter.

1. The Hebrew of the Old Testament.—It is hardly

possible to conceive of the liturgical use of the books of

the Old Testament without some kind of recognised

division. In proportion as the books were studied and

commented on in the schools of the rabbins, the division

would be changed from that based on technical and complete, and hence

the existing notion which is recognized in the Tal-
mud (the Gemara ascribing it to Moses [Hupfeld, Stud.

und Krit. 1880, p. 827]) may probably have originated

in the earlier stages of the growth of the synagogue

ritual. The New Testament quotations from the Old

are for the most part cited without any more specific

reference than to the book from which they come.

The references, however, in Mark xii, 26, and Luke

xx, 37 (i.e. της βαρύν) Rom., xi, 2 (i.e. Προφ.,

and Acts viii, 32 (i.e. παρακαταγέντος γραφής), indicate a division

which had become familiar, and show that some, at

least, of the sections were known popularly by titles

taken from their subjects. In this sort and manner, the exist-

ence of some cycle of lessons is indicated by Luke iv, 17;

Acts xiii, 15; xv, 21; 2 Cor. iii, 14; and this, whether

identical or not with the later rabbinic cycle, must have

involved a harmonious analogy to that sub-

sequently adopted.

(1.) The Talmudic division is on the following plan.

[1.] The Law was, in the first instance, divided into fift

five-four חנים, parshiyoth = sections, so as to provide a

lesson for each Sabbath in the Jewish intercalary year, provision being made for the shorter year by the combination of two of the shorter sections. Coexisting with this, there was a subdivision into lesser parshiyoth designed to determine the portions of the sections taken by the several reading of the syna-
gogues. The lesser parshiyoth themselves were classed under two heads—the "open" (יִתְנָעָתָה, pethahoth), which served to indicate a change of subject analogous to that between two paragraphs in modern writing, and began accordingly a fresh line in the MS., and the "closed" (יוֹת תֵּבֵּשָׁת, sethathoth), which corresponded to minor divisions, and were marked only by a space

within the line. The initial letters ד and נ served as a notation, in the margin or in the text itself, for the two kinds of sections. The threefold initial דדר

or דדר was used when the commencement of one of the parshiyoth coincided with that of a Sabbath lesson (comp. Keil, Anleitung in das A. T. 470, 171).

[2.] A different terminology was employed for the Prophetic Priors and Posters, and the division was less uniform. The tradition of the Jews that the

Prophets were first read in the service of the syna-
gogue, and consequently divided into sections, because the reading of the Law had been forbidden by Antio-

chus Epiphanes. This rests upon a very slight foundation; but its existence is, at any rate, a product of the Law

was believed to have been systematically divided be-

fore the same process was applied to the other books.

The name of the sections in this case was יִתְנָעָתָה

(E x x).

(Heb. from יִתְנָעָתָה, to dismiss). If the name

were applied in this way because the lessons from the

Prophets came at the close of the synagogal service, and so were followed by the dismissal of the people (Vitrings, De Synag. ii, 2, 20), its history would pre-

sent a curious analogy to that of "Massa," "Mass," on the assumption that this also was derived from the Ιτανοράθος by which the congregation was in-

formed of the conclusion of the earlier portion of the

service of the Church. The peculiar use of Missa shortly after its appearance in the Latin of ecclesi-

astical writers in a sense equivalent to that of hapharoth ("sex Missas de Prophétae Exsul facite," Cesar Arelat.

and Aurelius, Bingham, Ant. xiii, 1) presents at least a singular coincidence. The terms themselves were intended to correspond with the larger parshiyoth of the Law, so that there might be a dis-

tinct lesson for each Sabbath in the intercalary year as before; but the traditions of the German and the

Spanish Jews, both of them of great antiquity, pre-

sent a considerable diversity in the length of the di-

visions, and show that they had never been deter-

mined by the same authority as that which had settled the parshiyoth of the Law (Van der Hooght, Proefst.

in Bib. § 35).

(2.) Of the traditional divisions of the Hebrew Bible, however, which has exercised most influence in the received arrangement of the text, there is a division of the larger sections into verses (תַּנִית, peshiyn). These do not appear to have been used until well after the post-

Talmudic recension of the text by the Masoretes of the 9th century. They were then applied, first to the prose, and afterward to the poetical books of the Hebrew Scriptures, superseding in the latter the arrangement of εικονις, κοινις, τιμωρα, lines and groups of lines, which had been based upon the composition of the text. The verses of the Masoretic divisions were preserved with comparatively slight variations through the Midd

e Age, and came to the knowledge of translators and

editors when the attention of European scholars was di-

rected to the study of Hebrew. In the Hebrew MSS.

the notation had been simply marked by the "Sogh-

Pašu" (ק) at the end of each verse; and in the earlier

printed Hebrew Bibles (Sablonetta's, 1557, and Plan-

tin's, 1666) the Hebrew numericals which guide the reader

in referring are attached to every fifth verse only.

The Concordance of Rabûn Nathan, 1456, however, had rested on the application of a numeral to each verse,

and this was adopted by the Dominicans, and was used in his Latin version, 1528, and carried throughout the whole of the Old and New Testament, coinciding sub-

stantially, as regards the former, with the Masoretic, and therefore with the modern division, but differing materially, as to the New Testament, from that which was adopted by Robert Stephens, and through his wide-

ly circulated editions passed into general reception.

(3.) The chief facts that remain to be stated as to the

verse divisions of the Old Testament are that they were

adopted by Stephens in his edition of the Vulgate, 1555,

and by Frenell in that of 1566; that they appeared, for

the first time in the English translation, in the Geneva

Bible of 1560, and were thence transferred into the Bish-

op's Bible of 1568 and the Authorized Version of 1611.

In Coverdale's Bible we meet with the older notation,

which was in familiar use for other books, and retained,

in some instances (e.g. in references to Plato), to the present time. The letters A B C D E are placed at

equal distances of an inch on the margin of each page, and the reference is made to the page (or, in the case of Scrip-
ture, to the chapter) and the letter accordingly.

2. The Septuagint translation, together with the

Latin versions based upon it, have contributed very little to the received division of the Bible. Made at a time when the rabbinic subdivisions were not en-

forced, hardly perhaps existing, and not used in the

worship of the synagogue, there was no reason for the
scrupulous care which showed itself in regard to the Hebrew text. The language of Tertullian (Scorp. ii) and Jerome (in Mv. vi. 9; Zeph. iii. 4) implies the existence of "capitula" of some sort; but the word does not appear to have been used in any more definite sense than "locus" or "passage." The liturgical use of portions of the Old Testament would lead to the employment of some notation to distinguish the dividenda from lectiones, and individual students or transcribers might adopt a system of reference of their own, not corresponding to the fully organized notation which originated with the Talmudists or Masoretes. It is possible, indeed, that the general use of Lectionaria—in which the portions read in the Church services were written separately—may have hindered the development of such a system. Whatever traces of it we find are accordingly scanty and fluctuating. The stichometric mode of writing (i.e. the division of the text into short lines generally with very little regard to the sense) adopted in the 4th or 5th centuries (see Prolegomena to Breitinger's Septuag. G. 6), though it may have facilitated reference, or been useful as a guide to the reader in the half-chant commentaries on the A.D.G. services, was too arbitrary (except where it corresponded to the parallel clauses of the Hebrew poetical books) and inconvenient to be generally adopted. The Alexandrian MSS. present a partial notation of κεφάλας, but as regards the Old Testament these are found only in portions of Deuteronomy (in Codex. Eber. in Breitinger, Proleg. ii. 356) of a like division in Numbers, Exodus, and Leviticus, and Latin MSS. present frequently a system of division into "tituli" or "capitula," but without any recognized standards. In the 15th century, however, the development of theology as a science, and the more frequent use of the Scriptures as a text-book for lectures, led to the general adoption of a more systematic division, traditionally ascribed to Stephen Langton, archbishop of Canterbury (Triveti Annal. p. 182, ed. Oxon.), but carried out by Cardinal Hugh de St. Cher (Gibbon Genealogy, Chronol. iv. 544), and passing through his Commentary (Postilla in Librum Ebracia, and Concordance, cl. 1240) into general use. No other subdivision of the chapters was united with this beyond that indicated by the marginal letters A B C D, as described above.

3. As regards the Old Testament, then, the present arrangement grows out of the union of Cardinal Huchard's division, and the Masoretic verses. It should be noted that the verses in the authorized English Bible occasionally differ from those of the Heb. Masoretic text, especially in the Psalms (where the Heb. reckons the titulus as ver. 1) and some chapters of the Chronicles (perhaps through the influence of the Sept.). A tabular exhibit of these variations may be found at the end of the Englishman's Heb. Concordance (London. 1845). Such discrepancies also (but less frequently) occur in the N. T. The Apocryphal books, to which, of course, no Masoretic division was applicable, did not receive a versicle division till the Latin edition of Pagninus in 1538, nor the division now in use till Stephen's edition of the Vulgate in 1555. The adoption of such a division for the marginal notes "A B C D" in the Bible of St. Cher led men to adopt an analogous system for the New Testament. In the Latin version of Pagninus accordingly, there is a versicle division, though differing from the one subsequently used in the greater length of its verses. The division of an authoritative standard like that of the Masorets left more scope to the individual discretion of editors or printers, and the activity of the two Stephens caused that which they adopted in their numerous editions of the Greek Testament and Vulgate to be generally received. In the preface to the Concordance, published by Hul, another case from the same press in 1555. It was used for the Vulgate in the Antwerp edition of Hentenius in 1559, for the English version...
BIBLE, ATTRIBUTES OF

published in Geneva in 1569, and from that time, with slight variations in detail, it has been universally recognised. The convenience of such a system for reference is obvious; but it may be questioned whether it has not been purchased by too great a sacrifice of the perception of the readers connected with the connexion of the books of the Bible. In some cases the division of chapters separates portions which are very closely united (see, e.g., Matt. ix. 88, and x. 1; xix. 30, and xx. 1; Mark ii. 28-38, and iii. 1-5; vili. 38, and ix. 1; Luke xx. 44-47, and xxi. 1-4; Acts vii. 60, and viii. 1-5; Matt. xxvii. 53, and xxi. 1; 2 Cor. iv. 16, v. 1; 1, v. 16, and vii. 1), and throughout gives the idea of a formal division altogether at variance with the continuous flow of narrative or thought which characterized the book as it came from the hand of the writer. The separation of verses has moreover conducted largely to the habit of building doctrinal systems upon isolated texts. The advantages of the received method are united with those of an arrangement representing the original more faithfully in the structure of the Paragraph Bibles, lately published by different editors, and in the Greek Testaments of Lloyd, Lachmann, and Tischendorf. The student ought, however, to remember that in the paragraphs belonging to the editor, not the writer, and are therefore liable to the same casualties rising out of subjective peculiarities, dogmatic bias, and the like, as the chapters of our common Bibles. Practically the risk of such casualties has been reduced almost to a minimum by the care of editors who have taken pains to avoid the errors into which their predecessors have fallen, but the possibility of the evil exists, and should therefore be guarded against by the exercise of an independent judgment. (Davidson, in Horae Introduct., new ed. ii. 27 sq.; Tregelles, Bibl. iv. 30 sq.; Davidson, Bib. Criticuin, i. 60; ii. 21.)—Smith, a. v. See VERSES.

Bible, Attributes of (Affectioens Scripturai), a title by which, in the 16th century, Protestant theologians designated certain views of Scripture as opposed to Roman, Socinian, and other errors. They are divided into two classes:

1. **Primary attributes (affectioens primariae), i.e. such as directly flow from the divine origin and canonicality of the Scriptures.** They are, (1) Authority (auctoritas), which is ascribed to the one hand to the Socinian undervaluing of the O.T., and to the other to the Romish doctrine that the Church settles the authority of Scripture. It is divided into (a) auctoritas normativa, i.e. the authority of the Bible to bind men to believe and do whatever it teaches or commands; (b) auctoritas judiciatica, as the Bible is the final appeal in questions of faith and practice (sufficientia or perfectio), as the Bible contains all things necessary for faith and practice, opposed to the Quaker doctrine of special inspiration or the "inner light," and to the Roman demand for traditional and Church teaching in addition to Scripture. (2) Intellectibleness (perspicuitas), opposed to the Romish doctrine that the Bible cannot be understood without the Church's exposition of it. (4) Efficacy, i.e. of its doctrines and principles for the salvation of men.

2. **Secondary attributes, such as flow indirectly from the same sources:** (1) Necessary of Scripture, as the truth cannot be known, held down neither by tradition nor by the "inner light." (2) Integrity, i.e. that no part essential to the canon has been lost. (3) Purity, i.e. the uncorrupted preservation of the text. (4) Freedom (legendi omnibus concessa licentia), i.e. the unrestrained reading of the Bible by all Christians, lay as well as clerical.—Knapp, Theology, § 31. See BIBLE, Usage by the LAITY.

Bible, Manuscripts of. See MANUSCRIPTS, BIBLICAL.

Bible Societies, associations for the printing, translation, and circulation of the Word of God. They are given in this article in the following order, viz.:

(I.) Bible Societies of Great Britain; (II.) Bible Societies on the Continent of Europe; (III.) American Bible Society; (IV.) American and Foreign Bible Society (Baptist); (V.) American Bible Union (Baptist); (VI.) Bible Revision Association (Baptist).

1. **Bible Societies of Great Britain.**—By far the most important among the Bible Societies of Great Britain is the British and Foreign Bible Society, founded March 7th, 1804.

1. **Preparation.**—A number of societies with cognate design had preceded it, e.g. (1) The Society for promoting Christian Knowledge (1680), which included among its purposes the spreading of Bibles, tracts, and missions, especially in India: it printed Bibles in English, Welsh, Manks, and Arabic; (2) The Society for propagating the Gospel in foreign Parts (1701), with similar objects in special reference to the American colonies; (3) the Scottish Society for propagating Christian Knowledge (1729), whose field included the Highlands, the Scottish Islands, and part of North America; (4) the Society for promoting Religious Knowledge among the Poor (1756); (5) Naval and Military Bible Society (1780); and, in the same year, (6) the French Bible Society, for publishing French Scriptures, which soon died out. Timpson (Bible Triumphs, p. 102 sq.) mentions the latter society (including French books and above), all anticipatory of the British and Foreign Bible Society.

2. **Origin.**—The idea of a general and comprehensive Bible Society was first suggested in December, 1802, when an attempt was made to found a Bible Society for Wales, where the demand for Bibles was then extremely urgent. This was in London, Dec. 1802. The question was under discussion in a committee of the Tract Society, when suddenly the Rev. Joseph Hughes (Baptist), one of the secretaries of the Tract Society, remarked, "Certainly such a society might be formed; why not in Wales, why not in England?" This broad idea took deep hold of the minds of the men who were, with its author, laboring for the salvation of the world. It was at once made public in a call by Mr. Hughes for a meeting to consider the subject, which was attended on March 7th, 1804, at the London Tavern, by about 300 persons of all denominations, save the Church of England clergy refused at first to co-operate with dissenters. But, persuaded by the pathos of the Rev. C. F. A. Steinckoff, the Rev. John Owen first gave in his adhesion, which step was soon after approved by Bishop Porteus. Organization was at once effected; Lord Teignmouth was chosen president, the Bishop of Chester (Dr. Tertullian), the Bishop of Oxford (Dr. John Hughes (Baptist)), and Rev. Joseph Hughes (Baptist) were appointed secretaries. Bishop Porteus and other prelates became members; and Wilberforce, Granville Sharp, and other distinguished public men gave their names and influence to the undertaking. Dr. Steinckoff was afterward added to the number of secretaries. The object of the society was declared to be "to promote the circulation of the Holy Scriptures, without note or comment, both at home and in foreign lands." An executive committee was formed consisting of 86 laymen, viz., 15 members of the Established Church, 15 dissenters, and 6 resident foreigners. To this committee is intrusted the management of the business of the society. The annual membership fee is one guinea, and clerical members, whether of the Established Church or Dissenting churches, have a seat and vote in sessions. This organization was first framed in "the counting-room, Old Swan Stairs, Upper Thames Street, belonging to the London Missionary Society, whose plans of benevolence, as well as those of the Religious Tract Society, and the Hibernian Society, were formed in the same room." (Timpson, Bib. Triumphs, p. 128).

3. **Operations.**—The attention of the society was first turned to Wales, and 25,000 Bibles and Testaments were printed in Welsh and distributed there.
BIBLE SOCIETIES

From England it turned its energy to Continental Europe, where multitudes of Bibles were distributed. Bible Societies were soon formed on the Continent; an account of them will be found under the next head of this article. In longitude progress was made, and the seven apostolic churches, in which the Bible was almost forgotten, were visited once more by the Word of God. In India the Bible Society found permanent foothold, and extended its operations to a very wide field. Much had been undertaken here by various denominations and societies, and several translations were in progress; but the vigor of the London Society soon changed the state of affairs, and a comprehensive and effective work began. Even Romanists co-operated, and eight auxiliary societies soon sprung up, some of them in Oceanica and Africa. The great Bible Societies of America were also its legitimate though indirect result, and active auxiliaries were organized in the Canadas. In South America it was less successful, but "no society ever spread so rapidly or so far." The work of translation was begun at an early period: its extent will be seen from the table below marked b.

The work of the B. and F. B. Society has not been without vigorous opposition. The first attack came from the High-Church clergy of the Establishment, especially Dr. Worsworth, Bishop Randolph, and afterward Bishop Marsh. These assaults had no other effect than to diminish the interest of the Established Church in the society; in spite of which, there was a great increase in the number of its members. The most zealous evangelical clergy and laity in that body. In India, after the return of Lord Wellesley (1806), the governors general for a series of years opposed the society; but all they could do was to impede, not to prevent the work of translating and circulating the Scriptures. About 1811 a dispute arose at home concerning the publication of the Apocrypha, which was circulated on the Continent with the Bibles issued by the society. This dispute agitated the society until 1826, when, by a final decision, the printing and circulation of the Apocrypha was stopped. This decision caused above 50 of the societies on the Continent to separate from the B. and F. B. Society; but agencies were substituted for auxiliaries, and the work went on. At the semi-centennial jubilee in 1835, the devoted Dr. Steinkopf alone remained of all the men who were so active in its foundation. Others, however, had succeeded to their places, and the enterprise was still more ably conducted.


<table>
<thead>
<tr>
<th>Year</th>
<th>Receipts</th>
<th>Expenditure</th>
</tr>
</thead>
<tbody>
<tr>
<td>First year</td>
<td>$10,643</td>
<td>$8,301</td>
</tr>
<tr>
<td>Second year</td>
<td>9,735</td>
<td>8,413</td>
</tr>
<tr>
<td>Third year</td>
<td>7,959</td>
<td>6,408</td>
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<tr>
<td>Fourth year</td>
<td>7,061</td>
<td>5,806</td>
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<tr>
<td>Fifth year</td>
<td>6,234</td>
<td>5,038</td>
</tr>
<tr>
<td>Sixth-year</td>
<td>5,907</td>
<td>4,885</td>
</tr>
<tr>
<td>Total</td>
<td>38,659</td>
<td>28,844</td>
</tr>
</tbody>
</table>

This exhibit does not, however, show the real ratio of growth, as the receipts of the society for some of the years were much greater than for other subsequent years here mentioned, but it shows the relative periodic statistics. It is clear that its receipts always exceeded its expenditures.

(b.) Versions. — The B. and F. B. S., from its organization until 1866, caused the translation, publication, or circulation of the Holy Scriptures, entire or in parts, in languages and dialects as follows, viz.:}
4. The *Berlin Bible Society* obtained the sanction of the King of Prussia Feb. 11, 1806. It was merged into the *greater Prussian Bible Society* in 1814, which had circulated, up to the year 1855, about two million copies of the Bible. A number of other German Bible Societies have since been established, as the Bible Society of Saxony, in 1813, which had in 1859 thirty-two branch associations; the Bible Society of Sleswick-Holstein, since 1826; the Hessian Bible Society, and many others. Most of the German societies retain the Apocrypha in their editions of the Bible.

5. The *Russian Bible Society* followed in 1812, 1813, and in a few years many organizations sprang up in Switzerland.

6. The formation of the *Danish Bible Society* took place at Copenhagen, May 22, 1814. The King of Sweden, in a full council of state, July 8, 1814, consented to become the patron of the *Swedish Bible Society*.

7. The *Russian Bible Society* was authorized by an imperial ukase, Jan. 14, 1813. The Greek, the Roman Catholic, the Lutheran, the Reformed, and the Armenian churches were represented in this society, in order to spread the Bible in the entire Russian empire. In 1838 the number of branch associations amounted to 293, the number of copies of the Scriptures, which had been circulated in thirty-two different languages, to 411,000. The translation of the Bible into the modern Russian, and the large circulation of this translation among the country people, aroused an opposition on the part of the Russian government, which succeeded in the suppression of the society by the Emperor Nicholas (1826). In its place a Protestant Russian Bible Society was organized at Petersburgh, which had to restrict its operations to the Protestant population. It has existed ever since, and circulated more than 200,000 Bibles. The Emperor Alexander II has shown himself more favorable to the circulation of the Scriptures than his father, and the hope is generally entertained that the Bible colporteurs will soon have again free access to the members of the Greek Church.

8. In Finland a society was formed at Abo, 1812, and Norway followed in 1815.

9. The *United Netherlands Bible Society*, formed in 1813, soon had auxiliaries in most parts of Holland.

10. In 1818 the *Paris Protestant Bible Society* was authorized by the French government, and it went on in spite of great opposition from the Abbé de la Menais and others. Other French Bible Societies are at Calais (founded in 1820) and at Strasbourg (founded in 1816).

11. In Southern Europe, the *Malta Bible Society* was founded May 26, 1817, and became highly important as the station for supplying the Scriptures to various people, from the isles of the Archipelago to the banks of the Euphrates. These objects were promoted by the travels of the Rev. Mesers. Jowett, Connor, and Burchardt. Farther detail can be found in the *Reports of the B. and F. B. S.; Owen's Hist. of the B. and F. B. S.* (3 vols. 8vo); *Timpson, Bible Triumphs* (Lond. 1853, 8vo).

3. *American Bible Society.* "A voluntary association which has for its object the circulation of the Holy Scriptures in the commonly received version, without note or comment." Its centre is in the city of New York, but it is ramified by means of auxiliaries over the entire United States and Territories.

I. *Organization.*—This society was suggested by the superintendence of the first Bible distributees. In 1776 that society had been found to supply a great want in the mother country, and a similar association was perhaps still more needed in America. During the Revolutionary War, such was the scarcity of Bibles that Congress in 1777 voted to print 50,000 copies; and when it was found impracticable, founded by type and paper, the Committee on Commerce imported 20,000 from Europe, giving as a reason that "its use was so universal and its importance so great." When this, too, in consequence of the embargo, was found impracticable, Congress passed a resolution (1782) in favor of an edition of the Bible published by the private enterprise of Mr. Robert R. Livingston, of Philadelphia, which it pronounced "a pious and laudable undertaking, subservient to the interests of religion." Such was the language of the *Congress of the United States* in reference to the Bible in the year 1782. But the work of printing the Holy Scriptures went on very slowly. It did not meet the demand. Besides, the books were sold at prices which were beyond the reach of the poor. Other means were required to supply this deficiency. The older society in Great Britain had led the way in 1804, and kindred associations were soon organized in different parts of this country. The societies first formed were local, independent bodies, having no connection nor intercommunication; they could therefore take no measures to supply the destitute beyond their immediate localities. The inconvenience was still greater when missionary societies were formed, and the living teacher was sent to preach the Gospel in pagan lands. The remedy was first suggested by the Rev. Samuel J. Mills, who proposed uniting all the Bible Societies into one general institution. In 1822, the Bible Society of New Jersey, prompted by the venerable Elias Boudinot, issued a circular to the several Bible Societies in the country, inviting them to send delegates to meet in the city of New York the ensuing year. The New York Bible Society entered cordially into the measure.

A convention was held in New York on the second Wednesday in May, 1816, composed of sixty delegates, representing thirty-five Bible Societies in ten states and the District of Columbia. Joshua Wallace, of Burlington, N.J., was chosen president; Joseph C. Hornblower, L.L.D., of Newark, vice-president; Rev. Lyman Beecher, D.D., and Rev. John B. Romeyn, secretaries. Gentlemen of nearly all Christian denominations were present as members.

II. *Constitution and Officers.*—A constitution was adopted and officers of the society were elected. The Hon. Elias Boudinot, L.L.D., though not at the convention, was chosen president, and twenty-three vice-presidents were chosen from various states in the Union; the Rev. Dr. J. M. Mason was elected secretary for foreign correspondence, Rev. Dr. J. B. Romeyn domestic secretary, and Richard Varick, Esq., treasurer. The labors of these gentlemen were all given gratuitously.

III. *Manuscripts.*—The board of managers was composed of thirty-six laymen, it being provided that every minister of the Gospel becoming a life-member should be an honorary manager, as well as every life-director, lay or clerical. They were entitled to meet with the board, and vote, and have the same power as a manager. The thirty-six managers were divided into four classes, each of which was to go out of office each year, but were re-eligible. It resulted, as was no doubt intended, in securing a permanent body, members going out actually only by death, resignation, or removal for cause, as is the case generally with kindred institutions. From these managers, honorary or elect, standing committees were appointed, on whom were conferred, in great measure, the actual doings of the board, the latter confirming or annulling their transactions.

IV. *Committees.*—The standing committees, as now existing, are on publication, finance, versions, distribution, agencies, legacies, nominations, anniversary, and auditing the titles and accounts, and performing other functions. The committee on nominations, composed of one member from each of the principal denominations represented in the board, was designed to secure impartiality in nominations to office or otherwise, the denominations being unequally represented in the board, but standing on a par to the committee which has the power to nominate and recommend to election. This is, therefore, a provision for
the safety of the smaller bodies, or those having the feebler representation in the board. These committees, as well as the board, usually meet once a month, though some of them, as those on legacies and finance, oftener, and the sessions are from one to two hours long, or sometimes times longer. These services are rendered without compensation, only the officers who give their entire time and labor to the society receiving any salary.

V. Text circulated.—The constitution declares that "the sole object of this society shall be to encourage a wide and freer circulation of the Holy Scriptures, without sect or comment;" and "the only copies in the English language to be circulated by the society shall be of the version now in common use," meaning by that what is commonly called King James's Version. And as this was then, as it is now, the version universally received by the Christian churches using the English tongue, so it was to be the common bond of the churches combined in this association. When the society extended its labors into foreign countries, and was called on to appropriate funds to print the Scriptures as translated into other languages, the same general rule was adopted. The principles of the English Bible were to be followed as far as this, that they were satisfied should be catholic, so that all denominations might use it as they do our English Bible. It is the duty of the committee on versions to see that this rule is followed in every new version for the printing of which funds are solicited from this society. It also devolves on this committee to see if any verbal inaccuracies that may crop into the society's editions, or to determine on the correct reading when the several editions differ. This is, of course, a very delicate and difficult function, requiring great judgment and wisdom as well as competent scholarship.

VI. Auxiliaries.—It was soon found that the central society could do but little by its own unaided efforts toward supplying the wants of the country. Accordingly, arrangements were made for receiving auxiliaries into connection with the parent society. Circumstances were issued calling on the friends of the Bible in different parts of the country to organize auxiliary societies, but circulations and letters did not accomplish the object. Auxiliaries were not organized in sufficient numbers; whether for want of interest on the part of pastors, the want of knowledge and experience, or want of appreciation of the work, is of no use to attempt to decide: such was the fact.

VII. Agents.—To accomplish this work, it became necessary to appoint agents. In 1815 the Rev. R. D. Hall was appointed agent for this purpose, and from that time others have been added, as the work of the society has extended over a wider region of country. In 1865 there were thirty-seven agents, extending over the entire United States and Territories, including California, Oregon, Washington, Kansas, and Minnesota. An agent has been sent also to Utah. Besides these, several agents are employed in foreign countries. Under the labors of these agents auxiliary Bible Societies have been organized in every part of the land, the number of which, with their branch societies, now amounts to over one hundred. These societies are those into which the books are distributed, each being expected to supply the wants of its own territory. The effort of the agents is continually directed to keeping them engaged in this work.

VIII. Paid Secretaries.—The original executive office of the society consisted of a secretary, without any compensation for their service. The first paid officer was Mr. John Mitchie, agent and accountant from 1810, clergymen of New York rendering voluntary service as secretaries until 1826, when Mr. John C. Brigham, now the Rev. Dr. Brigham, was employed first as assistant secretary, and subsequently as corresponding secretary. Such he remained, in connection with the New York committee, with great diligence and success until 1840, at which time the society had made great advancement. This year its receipts amounted to $97,355.09, and its issues to 157,261 volumes. The Methodist Episcopal Church, at their General Convention of 1856, agreed to disband their denominational Bible Society and unite with the national institution in its, or some other, form. The New York society was employed, selected in 1840 from that body, and no man could better have served the purpose than the Rev. E. S. Janes, afterward bishop of the church which he has served with such faithfulness and distinguished ability. In 1844 the Rev. N. Levings was chosen his successor, and after this the society's successful work was done. In 1849, when he was succeeded by the Rev. Joseph Holdich, D.D., at an Annual Meeting in 1837, Joseph Hyde, Esq., was made general agent, and Mr. Ritchie was made treasurer. The latter died in 1838, and was succeeded by Abraham Keyser, Esq. The treasurer in 1866 was William White, Jr., Esq. In 1866 the society had three secretaries, Rev. Dr. Holdich, Rev. Dr. Taylor, and Rev. T. Ralston Smith; an assistant treasurer, Henry Fish, Esq.; and Mr. Caleb Rowe, general agent. The other officers and members of the board, not devoting all their time to the society, receive no pay.

IX. Buildings, &c.—The business of the society was conducted at 37, Park Row, and at the Astor Homeopathic Hospital. From the latter it was removed to the National homeopathic Hospital. The present building is in the 61st Street at Astor Place. It was erected partly by special subscriptions, chiefly in the city of New York, and partly by the proceeds of the sale of the old premises. The building contains by a loan, the rent of the rooms not immediately wanted for the society's purposes paying the interest and gradually liquidating the debt. The whole debt will be probably paid off before the society will require the use of the entire building. Not a dollar was drawn from the regular income of the society for erecting the Bible House. There are at present 17 power-presses employed, with about 400 persons. With the present force the society makes from 3000 to 4000 volumes a day, and issues from 700,000 to 800,000 volumes per annum of the Holy Scriptures.

X. Finances and Issues.—The receipts of the society vary somewhat with the state of the times and according to the legacies received. In 1865 the receipts from the public were $64,000, and the total receipts, with expenses, were upward of $642,000. These funds are expended in supplying the destitute at home, and in printing and circulating the Holy Scriptures in foreign parts. The number of volumes issued by this society in the year 1865, as shown in the annual report, was over 561,000, while over 40,000 were expended on printing and circulating the Scriptures in foreign countries, besides what was expended in preparing Bibles at home for foreign use.

XI. The Baptist Difficulty.—In 1885 a serious difficulty arose in the society. The Baptist missionaries in Burma published, with funds drawn from the society, a book in which the Greek words βαπτίζων and βαπτίζεων were rendered by words signifying immersion and to immerse. When this came to the knowledge of the managers they refused to make appropriations for publishing such versions, on the ground that to take the funds in question to construct a version which did not give the doctrine taught, to circulate what they held to be error, would have been a violation of truth. Besides, the constitution forbids the publication of any other than a catholic Bible, or such a Bible as all Christians can use in common. The new rendering had the force of a comment. This decision gave great offence to many of the Baptist agents, and controversy arose. Into the merits of this controversy we do not enter. It ended in the alienation of a large
BIBLE SOCIETIES

portion of this influential and numerous body of Chris-
tians from the interests of the society. It is under-
standing that the leading members of the Church, the men of
remained, and still continue fast friends of the A. B. S.
It is to be hoped that some modes of reconciliation may
be discovered and adopted, as the division of the Bible
Society cannot but be regretted by all who value Chris-
tian love and harmony. The Bible is the common bond
between the Protestant Churches, and there ought to be
but one general Bible Society.

XII. The Revision Difficulty.—In 1857 a new difficul-
ty arose in regard to the English version. About 1848,
the managers, learning that numerous discrepancies and
typographical errors existed in the various edi-
tions of the Bible issued by them, referred the subject
to the committee on Versions for investigation. It was
finally resolved that the committee should make correc-
tions according to a set of rules submitted by
them to the board. This was accomplished by a very
learned and able body of men in about three years,
and was approved by the board, who directed that as fast
as the old stereotype plates were worn out, they should
be replaced by new ones containing the corrections.
The work seemed to give general satisfaction, and
many of the plates were recast according to the new
"standard." Six years after the "standard" was fin-
ished, it was objected that unwarranted changes had been
made: many of the headings of the chapters, and in the running heads of the columns. Those
in the text were confessed to be very few and of small
account. The changes in the headings were more
numerous and important. It may seem strange that
what was in itself so small a matter should have cre-
ded difficulty, but such was the fact. Many auxili-
aries, some covering entire states, refused to receive
or circulate the new standard. The managers were
puzzled. The subject was debated long and earnestly,
until at length the board resolved to refer the matter
to a special committee of able and distinguished men,
of different professions and various ecclesiastical rela-
tions, for their mature and ample consideration. The
result was the adoption by the board of the following
resolutions, passed January 28th, 1858:

"Resolved, That this society's present standard
English Bible be referred to the standing committee
on versions for examination; and in all cases where
the committee shall consider it necessary or desirable to
amend the Bibles previously published by the society, the
committee are directed to correct the same by conformance
with previous editions printed by this society, or by
the authorized British preference, reference being also
had to the original edition of the translators printed in
1611. In the event of such corrections being adopted by the
board, to the end that a new edition, thus perfected, may
be adopted as the standard edition of the society.

"Resolved, That until the completion and adoption of
such new standard edition, the English Bibles to
be issued by this society shall be such as conform to
the editions of the society anterior to the late revision,
so far as may be practicable, and excepting only
where the persons or auxiliaries applying for Bibles
shall prefer to be supplied from copies of the present
standard edition now on hand or in process of manu-
facture." See Authorized English Version.

Accordingly, the committee on versions is now en-
gaged in their work of revision on the plan adopted
by the board. It is hoped that, as all the valuable cor-
rections made in the late standard edition that were
the result of simple collations of the editions published
by the society will be retained, the final result of the
new revision will be a Bible more generally acceptable
to the Christian community than any former edition.

4. American Bible Society (New York, N. Y. 1866—
7).—This society grew out of the difficulty men-
tioned above (American Bible Society, § 11). The
resolution of the A. B. S. passed in May, 1866, was as
follows:

"Resolved, That in appropriating money for the
translating, printing, or distributing of the sacred
Scriptures, the American Bible Society is committed to
liberty to encourage only such versions as conform in
the principle of their translation to the common Eng-
lish version, at least so far as all the religious
denominations represented in this society can consist-
tently use and circulate said versions in their several
schools and denominations.

The Rev. S. H. Cone, D.D. (q. v.), an eminent Bap-
tist, had once been a secretary of the board, and was
at this time a manager. He resisted this resolution
ably and strenuously (see Sprague, Annals, vi, 649).
In April, 1867, a large convention, held in Philadel-
phia, formed a company under the name of "The
American and Foreign Bible Society." Then the so-
ciety took the ground that aid for the translating, print-
ing and distributing of the Scriptures in foreign lan-
guages should be afforded to "such versions only as
are conform as nearly as possible to the original text
in the Hebrew and Greek." The special aim here was
the rendering of πανταρρίλα by "immeasurably" instead of
"kappote." On the other hand, in the distribution of
the Scriptures in the English language, it was agreed
that the commonly received version should be used
until otherwise directed by the society. The latter
point led to a new split in 1865, one party demanding
that the principle of circulating for practical use
should be "conformed to the original" should be ap-
plied to the English versions also, and that, conse-
quence, the common English version should be re-
vived. Resolutions rejecting this principle were adopt-
ed in the meeting of the society in 1856, and led to the
resignation of Dr. Cone, who, until then, had been the
president. A new society was formed, which under-
took the revision of the English version on the above
principle (see American Bible Union). According
to the constitution of the A. and F. B. S., a contribu-
tion of $8 constitutes one a member, a contribution of
$20 a life member, and a contribution of $150 a life
director. Up to 1869 the number of life members and
life directors had been 6515, of whom 104 were made
such in the financial year 1865—6. The society pub-
lishes a monthly, entitled The Bible Advocate.
For the year 1865—6 the total receipts were $40,896 40.
The Scriptures were printed and circulated in fifty dif-
fersent languages and dialects from the Bibles previ-
ously published by the society, the committee are direc-
ted to correct the same by conforming
with previous editions printed by this society, or by
the authorized British preference, reference being also
had to the original edition of the translators printed in
1611. It is the object of this society to procure and circulate the most
faithful versions of the sacred Scriptures in all languages throughout the world." A special aim of the society was
consequently to revise the common English
version. The most striking point in their revision thus far is the rendering of βασιλεία by "immersion," and of
πανταρρίλα by "immeasurably." In this general majority of American churches believe to have been the real
object of the organization. The society has met with
strong opposition even among the Baptists. Its plan
provided for a revision of the New Testament by schol-
ars acting, in the first instance, independently of each
other, each working on a separate portion, then
under contract by the board. In this way, one set
of scholars were employed in Europe and another in
America. All books needed for the work were pro-
vided at the expense of the Union. The revisers
chose from their supposed fitness, upon recommenda-
tion of those to whom they were known. These schol-
ard in this way, that the scholars were responsible to no ecclesiasti-
cal body. The revisions were to be subjected to gen-
eral criticism, and for this purpose the Gospels, Acts,
Galatians, Ephesians, Hebrews, Thessalonians,
mon, Timothy, Titus, Epistles of John, Jude,

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lation, have been printed with the common English version and the Greek text in parallel columns, with the authorities for the proposed changes, and the remaining portions of the New Testament are rapidly appearing. The revisions are placed in the hands of a final college of revisers for the perfecting of the work designed for popular use. The plan provides for five or more members in the final college. Rev. T. J. Conant, D.D., Rev. H. B. Hackett, D.D., in America, and Prof. Rödiger, of the University of Halle, Germany, have been announced as members of the final college. The revision of the Old Testament is mainly committed to Rev. T. J. Conant, D.D., Rev. G. R. Bliss, D.D., and Rev. H. B. Hackett, D.D. Proverbs, Job, and part of Genesis have been published, and much of the remaining portion is maturing for the press. The Union has done much for foreign Scripture distribution, aiding largely the German, Karen, Spanish, Italian, Burman, and Siamese departments. It has prepared and published new revisions of the Italian and the Spanish New Testament. The membership of the Union embraces about thirty thousand persons, and it has had in the English-speaking world with it through the "Bible Revision Association" of Louisville, Kentucky, having the same objects and acting in concert with it. Thirty dollars constitute a person a member, and one hundred dollars a director for life. The Union meets annually in October, in New York. Its business is conducted by a board of thirty-three members, who meet the board assembles monthly, and occupies the Bible Rooms, No. 350 Broome Street, N. Y. The receipts of the year 1866 exceeded $40,000.00. Four octavo volumes, 500 pages each, containing a republication of the official documents of the Union, bring down its history to the present date (1866). The organ of the society is "The Bible Union Quarterly." On a controversy about the management of the society, see Judd, Review of the American Bible Union (N. Y. 1857, 8vo), and the replies by the organs of the Union.

6. BIBLE REVISION ASSOCIATION. See American Bible Union (above).

Bible, Translations of. See Versions.

Bible, Use of by the Laity. The Word of God is intended for the use of all classes of men. In the early ages of the Church its universal perusal was not only allowed, but urged by bishops and pastors. It is said that the generation who read the Bible was found to interfere with the claims of the papacy that its "perils for the common mind" were discovered. As the use of Latin disappeared among the people, the Vulgate Bible became less and less intelligible to them, and this fact was early welcomed as an aid to the schemes of the Roman hierarchy. In the 11th century Gregory VII (Epist. vii. 11) thanks God for it, tending to save the people from misunderstanding the Bible. The reforming and heretical sects (Cathari, Albigenses, Waldenses, etc.), of the 12th and 13th century appealed to the Bible in all their disputes, thus furnishing it an additional veneration for shattering up the Word of God. In 1229, the Council of Toulouse, in its 14th canon, "forbids the laity to have in their possession any copy of the books of the Old and New Testament, except the Psalter, and such portions of them as are contained in the Breviary, or the Hours of the Virgin; and most strictly forbids these works in the vulgar tongue, including those the Council (1220) ordered all vernacular versions to be brought to the bishop to be burnt. Similar prohibitions were issued from time to time in the next two centuries by bishops and synods, especially in France and Germany, though with little direct effect. In the "Ten Rules concerning Protestantism" of the German Council of Trent, and approved by Pius IV (Buckley, Canons and Decrees of Trent, p. 284), we find the following: In Rule III versions of O. T. may be "allowed only to plains and learned men at the discretion of the bishop;" in Rule IV it is stated that "if the sacred books be permitted in the vulgar tongue indiscriminately, more harm than utility arises therefrom by reason of the tameness of many. The bishop or inferior clergy grant permission to safe persons to read them; all book-sellers selling to unauthorized persons are to be punished. The Jansenist movement in the 17th century, and especially the publication of Quesnel's N. T. in French (Paris, 1699), gave rise to a new stringency, in which the bishops of which Roman to be read. In the 18th century there was a reaction, and the publication and reading of vernacular versions was even encouraged by the better class of Roman bishops. The establishment of the Bible Societies (q. v.) in the beginning of this century gave new alarm to the Roman hierarchies. The last patriarch of Jerusalem, who died in 1821, was silenced. The diffusion of Protestant Bibles were issued by Pius VII (1816), Leo XII (1824), and Gregory XVI (1832). Though the animus of these encyclicals is hostile to the free use of the Bible, they yet do not, in terms, prohibit it. At this day it is well understood, and admitted by all intelligent Romanists themselves, that the contents of the Bible are equally read, but for the sake of reading the Word of God for themselves by the Roman Church. For the earlier history of the question, see Arnould, De la lecture de l'ecriture sainte; Hegelmayr, Geschichte des Bibelverbrechens (1783); Van Enn, Van d. notwerdigen u. nützliche Bibeldeuten (Leips. 1808, 8vo); and for the same period, later, Elliott, DELIMINATION OF ROMANISM, I, ch. xvi.

Biblia Pauperum (Bible of the Poor). (I.) The title given to a Bible Manual, or Picture-Bible, prepared in the Middle Ages for the use of children of the poor, whence its name. It consisted of forty to fifty pictures, giving the events of the life of Christ, and some O. T. events, each picture being accompanied by an illustrative text or sentence in Latin. Nicolas of Hanapia, the last patriarch of Jerusalem, who died in 1201, is said to have written the first of the Latin texts for pictures. A similar work on a more extended scale, and with the legend or text in rhymed, was called Speculum Humanae Salvationis, i.e. the "Mirror of Human Salvation." Before the Reformation, these two books were used in schools. They were in books made of wood, which were held by monks, in preaching, and took the place of the Bible with the laity, and even clergy. The lower orders of the regular clergy, such as the Francisca, Carthusians, etc., took the title of "Pauperes Christi," Christ's poor. Many manuscripts of the Biblia Pauperum are preserved in various countries, several as old as the thirteenth century, are preserved in different languages; but they are nearly all imperfect. The pictures of this series were copied in sculptures, in wall and glass painting, altar-pieces, etc., and thus became of importance in the art of the Middle Ages. After the discovery of printing, the Biblia Pauperum was perhaps the first book that was printed in the Netherlands and Germany, first with wooden blocks, and then with types. (II.) The name of Biblia Pauperum is also given to a work of Bonaventura, in which the Biblical events were alphabetically arranged, and accompanied by notes—some of them very eccentric—for the benefit of preachers, thus attempting to give their intellectual shortcomings. Pieron, Universal Lexion, ii, 724; Horne, Introduction to the Scriptures, Bibl. Appendix, Section vi, § 1.

Biblouander, Theodore, a Swiss divined of the Reformation period, whose proper name was Buchmann. He was born in Thurgau about 1500. After studying theology he became assistant to Myconius at Zurich, and afterward, in 1532, professor of theology in the University of Zurich and Bishop of the Council of Trent, and in 1536 Bishop of Zurich. He was eminently noted for his zeal in his faith, and for his reforming zeal in the Church of Zurich. He was also noted for his learning and eloquence, and for his ability to defend the truth against all its foes. He was one of the ablest and most learned of the Swiss reformers, and was esteemed by all for his integrity and devotion. He was one of the ablest and most learned of the Swiss reformers, and was esteemed by all for his integrity and devotion. He was one of the ablest and most learned of the Swiss reformers, and was esteemed by all for his integrity and devotion. He was one of the ablest and most learned of the Swiss reformers, and was esteemed by all for his integrity and devotion. He was one of the ablest and most learned of the Swiss reformers, and was esteemed by all for his integrity and devotion. He was one of the ablest and most learned of the Swiss reformers, and was esteemed by all for his integrity and devotion.
BIBLICAL CRITICISM. See CRITICISM, BIBLICAL.

Biblical Exegesis, or Interpretation. See HERMENEUTICS.

Biblical Introduction. See INTRODUCTION TO THE SCRIPTURES.

Biblical Theology is the name given, especially in Germany, to a branch of scientific theology, which has for its object to set forth the theology of the Bible without reference to ecclesiastical or dogmatical formulas or creeds. (We make large use in this article of Nitzsch's article in Herzog's Real-Encyklopädie, vol. i.)

The name Biblical theology can be taken (as is the term theology in general) in a narrower and a wider sense, the narrower including only the sum of religious doctrine contained in the Old and New Testament Scriptures; the wider comprehending the science of the Bible in all its respects in which it may be made the object of investigation. Usually it is taken in the narrower sense, and some writers prefer, therefore, the name Biblical dogmatics.

As may be seen from the definition, Biblical theology has a very clearly defined relation to exegetical and historical theology no less than to systematic theology. It is the flower and quintessence of all exegetical investigations, for the very object of exegesis is to find out, with such an eye as the true teaching of the word of God with regard to His own nature and the relations of man to Him. Its relation to historical theology is that of the foundation to the superstructure, for both the History of Doctrines and the History of the Church must set out with a fixed view of the teaching of the Scriptures as to the fundamental questions of religion. So, too, Systematic Theology, while it includes the statements of doctrine made in the creeds and formulas of the Church, must yet rest ultimately upon the authority of the Scriptures.

The beginning of Biblical theology may be said to be the Bible itself, for Scripture proofs were always needed and made use of against heathens, heretics, and Jews. But when tradition came to be recognized as a rule of faith, equally important as the Scripture, and the Church claimed for her doctrinal decisions and her interpretations of the Bible the same infallibility as for the authority of the Bible itself, the cultivation of strictly Biblical theology fell into disrepute. The Reformation of the 16th century undertook to purify the Church by the restoration of the Christianity of the Bible, and the catechisms and confessions of the Reformed churches may therefore be regarded as attempts to arrange the doctrines of the Bible into a system. The early Protestant works on systematic theology sought to prove the doctrines of the several churches by Biblical texts; at the head of each article of doctrine a Biblical text was placed and thoroughly explained.

Zacharius (1777), professor of theology in the University of Kiel, wrote Biblische Theologie, eine systematische Darstellung der vormuthen theologischen Lehren (Göttingen, 1777-78; last part edited by Vollholt, 1786). Zacharias understood by Biblical Theology, "not that theology the substance of which is taken from Scripture, for in this sense every theological system must be biblical, but more generally a precise definition of all the doctrines treated of in systematic theology, the correct meaning which, in accordance with Scripture, should be applied to them, and the best arguments in their defence." His was accordingly the first attempt to treat Biblical theology as a separate branch of theological science, independently of systematic theology. He was followed by Hoffnagel (Bibl. Theologie, Erlangen, 1785-86), Ammon (Bibl. Theologie, Erlangen, 1786), Baumgarten-Crusius, among the Rationalists; and by Storr and Flatt (1805), translated by Schmucker (Andover, 1836, 2d edition, 8vo), Supernaturalist. The position which Biblical theology now generally occupies in German theology was first defined by Gabler (De justo discrimine Theologiae, Ad gentes, 3d ed., 1808, 4to), Tholuck (M.S. Lectures, translated by Park, Biblische Sacra, 1844, 552) remarks as follows on the state of Biblical theology up to that time: "In this department we have no satisfactory treatise for students. The older writers, as Zacharias, are prolix and devoid of taste. Storr and Knapp have given us, on the whole, the best textbook of Biblical theology in the proper sense of the phrase. Since the beginning of the 19th century, the name Biblical Dogmatic Theology has been applied to the science which is more properly called Dogmatic History. Certain theologians, who take a Rationalistic view of Christian doctrine, have developed the work of the seventeenth century in the Bible, from the time of Abraham to that of Jesus and the apostles, as the product of human reason in its course of gradual improvement; and, in this view, Biblical theology has for its object to exhibit the gradual development of reason in its application to religion, as it kept pace with the advance of the times in which the writers of the Bible lived. The Biblical Dogmatics of Von Ammon, De Wette, Baumgarten-Crusius, and Von Collin are written in this Rationalistic spirit" (see De Wette, Biblische Dogmatik d. Alten u. Neuen Testaments (Berlin, 1813, and often); Baumgar ten-Crusius, Grundzüge der Bibl. Theologie (Jena, 1829); and Collin, Bibl. Theologie (Leips. 1842)).

Nitzsch, in his Christliche Lehre (6th ed. 1851; translated, badly, Edinburgh, Clark's Library), develops its own view of the doctrines of the Bible in systematic form, apart from all dogmatical creeds. But he distinguishes (§ 4) "Christian doctrine" from "Biblical theology" in this, that the former seeks to interpret "the period of completed revelation, and of Christian faith and life in its finished form, as set forth by the apostles, finally and for all time; while the latter ought to take note of the development of revelation, in its various stages, from the time of Abraham to that of the apostles. He therefore makes the theology of the Church bear the same relation to the "system of Christian doctrine" that the History of Doctrines bears to dogmatics. The work of S. Lütz (Bibl. Dogmatik, 1847) is valuable for systematic method no less than for a thorough understanding of the contents of the Bible.

Biblical theology, in the narrower sense, has been again subdivided into the theology of the Old and the theology of the New Testament. Works on the former have been published by Vatke (Die Religion des A. T. 1st vol. Berl. 1835) and Bruno Bauer (Die Religion des A. T. 2 vols. 1838). Both are strongly influenced by Hegel's Philosophy of Religion. A better work is Hävernick, Vorlesungen über d. Theologie des Alten Bundes (posthumously; Frankfort, 1868). From the Roman Catholic side we have Scholz, Handbuch d. Theologie des Alten Bundes (Regensburg, 1862, 2 vols. 8vo). On the theology of the New Testament we have G. Schlicher, die biblischen Grundzüge der vormuthen theologischen Lehren (Göttingen, 1863; 2d ed., published by Weizsäcker, 1859), G. L. Hahn (Die Theologie des N. T. Leipzig, 1864, 1st vol.), and a posthumous work by F. C. Baur (Vorlesungen über neutestamentliche Theologie, Leipzig, 1861). The teachings of the different writers of the N. T. have been made the subjects of special works. The Pauline system has been treated of by Unertl (Entwicklung des
a disciple was interrogated, and the verse he read was examined. In the first school the following words of the prophet Isaiah were read: "There is no peace at the wicked" (Isa. xlviii, 22); in another, these words of the Psalmist: "Unto the wicked, God said, etc." What he said to the Bishop of Milan, "You are my Bishop. Do not you take my covenant in my mouth?" (Ps. 1, 16). Similar sentences being heard in all the synagogues against Acher, it was concluded that he was hated by God (Barnage's Hist. of the Jews, p. 165). See BARTHELEMY.

In former times, among the common people in England and Scotland, the Bible was consulted on matters of the most vital importance, such as the hour of his death, or the number of the house, before he had partaken of food, walking up to open it, and placing his finger at random on a verse—that verse declaring his fortune for the next twelve months. The Bible, with a sixpence inserted into the book of Ruth, was placed under the pillows of young people, to give them dreams of matrimonial divinities. In some parts of Scotland the sick were fanned with the leaves of the Bible, and a Bible was put under the head of women after childbirth, and into the cradle of newborn children. A Bible and key were sometimes employed to detect a thief; nay, more than all, a respected witch was taken to church, and weighed against the Bible. If she outweighed the Bible, she was acquitted; but if the Bible outweighed her she was condemned (Brand's Popular Antiquities, iii. 22).

Some well-meaning people among the Protestants practise a kind of bibliomancy in order to determine the state of their souls or the path of duty. It prevailed among the Moravians, along with the use of dice; and John Wesley sometimes made use of it. But the Word of God was never meant to operate as a charm, nor to be employed as a lot-book. It can only truly guide and edify when rightly and consistently understood. See Bingham, Orig. Eccles. uk. xvi, ch. iv.; Buck, Thol. Dict. s. v.; Edie, Eccles. Dict. s. v.; Wesley, Works, v. 816, 818.

Bibliotheca Maxima Patrum. See BIBLIO-

THEOCA PATRUM.

Bibliotheca Patrum, a collection of the works of the early ecclesiastical writers.

(1.) The title was first applied to the work which originated with M. de la Bigne, who formed the idea of a collection of the fathers with a view of opposing the doctrines of the French Protestants. This scheme met with the approbation of his superiors in the Sorbonne, and the first eight volumes appeared at Paris in 1575, and the 9th in 1579. It is entitled Bibliotheca Patrum, hoc est, a collection intended to draw the lives and writings of sanctissimorum Latine, and it contained about 200 writers. The 2d ed., somewhat improved, was published at Paris in 1598, 9 vols. fol. The 3d ed. (Paris, 1679, 11 vols. fol.) has the addition of an Auctarium. In these editions the writers are classed according to subjects. The 4th ed. or, rather, a new work by the professors of Cologne, has the writers arranged in chronological order. It was printed at Cologne 1608, in 14 vols. fol., to which in 1622 a supplement in one vol. was added. The 5th ed. (or 4th of De la Bigne) was published at Paris in 1624, in 10 vols. fol., with the addition of an Auctarium Graeco-Latinum compiled by Le Duc (the Jesuit Fronto Dacier). If she outweighed the Bible, she was acquitted; but if the Bible outweighed her she was condemned (Brand's Popular Antiquities, iii. 22).

It was an in-}

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preceding works, together with many others (Latin only), chronologically arranged.

(IV.) After this gigantic undertaking, no similar work appears until that of André Galland was published, under the title of Bibliotheca veterum Patrum caritatisquorumque Scriptorum Ecclesiasticorum postremum Lugdunense multo locupletior apte accuratus, in 14 vols. fol. (Venice, 1678, 1781). Galland omits many authors given in the Bibli. Max., but adds also 180 not given in it.

(VI.) In the canon of some of the fathers not bearing the name Bibliotheca. See Fathers.

Bichri (Heb. Bikri, בִּכְרִי, first-born or youthful, perhaps Becherith; Sept. Beqon; Vulg. Bichry), apparently a Benjamite, father of Sheba, the revoler from David (2 Sam. xx, 1 sq.). B.C. ante 1016. See Becher.

Bickell, Johann Wilhelm, a learned writer on ecclesiastical law, was born at Marburg in 1799, became in 1820 privy-counsel, and in 1824 professor of law at Marburg. In 1846 he was the representative of Hassa-Cassel at the Protestant General Conference of Berlin, and soon after was placed at the head of the ministry of justice in the Electorate of Hesse. He died at Cassel in 1848. He is the author of a history of ecclesiastical law (Geschichte des Kirchenrechts, Giessen, 1848). Among his other works are Über die Reformation in den Kirchenstaaten (Munich, 1831), and Über die Verpflichtung der evangelisch Geistlichen auf die symbolischen Schriften (Marb. 1839).

Bickersteth, Edward, was born March 19, 1786, at Kirkby Lonsdale, Westmorland. He received his early education at the grammar-school of Kirkby Lonsdale, then spent five years in an attorney's office in London, and commenced business as a solicitor at Norwich in 1812. While yet in business he took a peculiar interest in religious subjects. He wrote and published in 1814 A Help to the Study of the Scriptures, which in its enlarged form has had an enormous circulation. His strong religious feelings led him to devote himself to the ministerial office, and in 1815 he was ordained deacon; the Bishop of Norwich having been induced to dispense in his case with the usual university training, in consequence of its being represented to him that the Church Missionary Society were anxious to obtain his services to reorganize the stations of the society in Africa, and to act afterward as their secretary. A fortnight later the Bishop of Norwich appointed him to full ordination, and immediately departed with his wife to Africa. He returned in the following autumn, having accomplished the purposes of his visit. He continued in the secretariatship for fifteen years, and in the course of his official journeys he acquired great influence and popularity. In 1820 he resigned his office, and accepted the rectory of Watton, in Norfolk, where he spent the rest of his life. He was during the whole of that time in constant request as the advocate, by sermons and speeches, not only of the missionary, but of almost every other religious society connected with the Church of England, or in which, as in the Bible Society, he appeared until that of the Evangelical Alliance (of which he was one of the founders), Church of England men and members of other churches associate. He also produced during his residence at Watton a constant succession of religious publications, which were for the most part read in the circles to which they were chiefly addressed. His greatest activity was in denouncing the spread of Tractarian opinions in the Church of England. In his later years he manifested a growing interest in the study of prophecy. The unfulfilled prophecies were made the frequent subject of his discourses, and he published several treatises on these subjects. Among his literary labors might be mentioned the Christian Family Library, which he edited, and which extended to 50 vols. Mr. Bickersteth was in 1841 attacked by paralysis, but recovered.

In 1846 he was thrown from his chaise under a laden cart, the wheels of which passed over him; but, though dreadfully injured, he was after a time restored to health and activity, and survived till Feb. 28, 1850, when he died of congestion of the brain. His writings are characterized by earnest religious feeling rather than by power or depth of thought. They are collected in an edition published in 1853 (16 vols. 8vo). See Birk's Memoirs of Rev. E. Bickersteth (New York, 1861, 2 vols. 12mo); Eng. Cyclop. s. v.

Bidding Prayer. One of the offices of deacons in the early Church, which was to direct the people in the exercise of their public duties. They were accustomed to use certain forms of words, to give notice when each part of the service began, and to exhort the people to join attentively. This was called by the Greeks προειρύσσει and by the Latins predicatio, which means performing the office of a prooip or præce. By some writers the deacons are called τοποριεχοντες, the holy eiers of the Church, as those who gave notice to the church or congregation to pray and join in the several parts of the service. The form, "Let us pray," repeated before several prayers in the English liturgy, is derived from this ancient practice in the Church. Burren gives the form as used before the Reformation as follows: After the preacher had named and opened his text, he called on the people to go to their prayers, and told them for what they should pray. Ye shall pray, says he, for the king, the pope, etc. After this, all the people said their beads in a general silence; and the minister also knelt down and said his. They then said a paternoster, an ave maria, etc., and then the sermon proceeded (Burren, Hist. of Reformation, ii, 20).

Not only did the deacons call the people to pray, but they gave direction as to the particulars they were to pray for. In the apostolical constitutions we have a bidding prayer for the communicants, in which are specified the prayers of two subjects: the prayer at the commencement of the communion service, and also the litany of the Common Prayer-Book, bear a close affinity to the bidding prayers in the apostolical constitutions. The formulary which the Church of England, in the 5th can, directs to be used, is called the bidding prayer, because in it the preacher is directed to bid the people to pray for certain specified objects. —Bingham, Orig. Eccles. bk. ii, ch. xx, § 10, and bk. xv, ch. i; § 1; Proctor on Common Prayers, p. 171; Buck, Theol. Dict. s. v.

Biddle, John, one of the first preachers of Socinianism in England, and cruelly persecuted on that account. He was born at Wotton, Gloucestershire, in 1615. He took the degree of D.C.L. at Oxford, and was appointed master of the grammar-school of Gloucester. He soon began to exhibit his Socinian bias, and was, in consequence, imprisoned and examined by commissioners appointed for the purpose. He published, in 1647, Twelve Arguments, etc., against the Deity of the Holy Spirit (Lond. 4to), which was burned by the hangman; and in 1648 he put forth a Confession of Faith concerning the Trinity, for which he was a second time imprisoned. In 1654 he issued a Brief Scripture Catechism (Lond. 8vo), which was answered by John Owen in his Visiæ Evangelicæ. Cromwell banished him, in 1665, to the Scilly Islands, but after three years he was recalled, and became the leader of some congregation of Independents. In the reign of Charles II he was in trouble again, and was a third time put into prison, where he died in 1662. See Toulmin, Life and Character of Biddle (Lond. 1789, 12mo).

Biddulph, Thomas T., M.A., was born in Worchestershire, England, 1758, studied at Queen's College, Oxford, and became minister of St. James's, Bristol, 1798. He was a noted poet and author, and died 1808. Among his published works are Practical Essays on the Liturgy (Lond. 3d ed. 1822, 3 vols. 8vo):—Baptism a Sice of the Covenant (Lond. 1816, 8vo):—
BILEAM

patriarch (Gen. xxxvii, 24) was probably the distant ancestor to Shuah, the sixth son of Abraham by Keturah, and called by his name (Gen. xxxvii, 2). This was apparently in Arabia Petraea, as Shuah settled in the same quarter as his brothers, of which there can be little doubt; and to this region we are to refer the town and district to which he gave his name, and in which Biledah was doubtless a person of consequence, if not a prince, to which place a son of Biledah belonged, and consequently Bileam, who probably Belaites. The occurrence of Bilhan as well as Bala in the tribe of Benjamin—names both imported from Edom—is remarkable.—Smith, s. v. See Benjamin.

Bill (בִּל (bīl), ãspher, ãßhôvô; any thing written, and usually rendered book. The passage in Job xxxvi, 35, "Oh! that one would hear me! . . . that mine adversary had written a book," would be more properly rendered, "that mine adversary had given me a written accusation," or, in modern phraseology, "a bill of indictment." In other places we have the word "bill," as "bill of divorce" (Deut. xxxiv, 1, 8; Isa. 1, 1; Jer. iii, 8; Matt. xix, 7; Mark x, 4 [see Divorce]); and in Jer. xxix, 16-17, 44, "the evidence," in the margin. "the writing," the latter which implies a legal conveyance of landed property.

In the New Testament, the word γράμμα (properly a written mark) is translated "bill" in the parable of the unjust steward (Luke xvi, 6, 7). Here, too, a legal instrument is meant, as the lord's "debtors" are presumed to have been tenants who paid him rent in kind. The steward, it would appear, sought their good-will, not merely by lowering the existing claim for the year, but by granting a new contract, under which the tenants were permanently to pay less than they had previously done. He directed the tenants to write out the contracts, but doubtless gave them validity by some written mark, like the Hebrew term, signifies a "letter" or written communication (1 Kings xxxi, 8; 2 Kings v, 5; x, 1; xix, 14; xx, 12; 2 Chron. xxix, 17; Esther i, 22; iii, 13; viii, 5, etc.; Acts xxviii, 21; Gal. vi, 11).

Bilhan (Bilhanes of Bilianaes, Theobald), was born at Billigheim near the end of the fifteenth century. His real name was Gerlach, but he took his surname from his birthplace. He was born in the year 1452. In 1519 he was at Heidelberg, 1519. In 1518 (April 26) Luther disputed in the schnecken of the Augustinians at Heidelberg with several Romish orators. Bilhcan attended, with Brentz (q. v.) and Schnepf, and was so impressed by Luther that he at once joined his side of the controversy. His lectures in the university, as well as those of Brentz, found great favor with the students, but an inquisitor into his teaching was soon ordered by the authorities. He left Heidelberg in 1522 for Weil, and was driven from thence to Nördlingen, where he remained as pastor till 1535. His preaching was very useful to the Reformation. In the controversy about the Eucharist he sided with Luther against Zwingli. In 1536 he returned to Heidelberg, where he was allowed to lecture on the Decretals and on the Judaeans till 1544, when he was driven away from the university, and imprisoned for a time at Dilsberg. His last years were spent as Professor of Hebrew at Marburg, and he died there August 8th, 1564.—Herzog, Real-Encykl. ii, 288.

Billroth, Johann Gustav Friedrich, a German theologian, was born in 1808 at Lübeck, became in 1834 professor of biblical theology at Halle, and died there in 1863. He wrote, among others, the following works: Beiträge zur wissenschaftlichen Kritik der herrschenden Theologie (Leipsic, 1813); Commentarii in die Briefe des Apostolis Paulus om die Korinthian (Leipsic, 1833); Vorlesungen über Religionsphilosophie, published after his death by Erdmann (Leipsic, 1837).

Bilney, Thomas, one of the English reformers and martyrs, was born at Norfolk about 1500, and educated

...
at Cambridge. From his boyhood he was remarkable for his pains bent, and he sought aid in the way of ho-
liness, modesty, and the exercise of other parts in the Bom-
siah Church. But he sought in vain until, by reading the
N. T. in the translation of Erasmus, he was deli-
ivered from the errors of popery and the bondage of sin;
and, leaving the study of human law, devoted himself
wholly to the study of divinity. He soon began to
preach in the metropolis. His industry was working
successfully. Many towns, among whom was Latimer, were led
by his instrumentality to the Saviour. He continued
his labors with great effect until Wosley, alarmed by
his success, arrested him, Nov. 25, 1537, and brought
him to trial for preaching the doctrines of Luther.
After a appearance before his was overcin by the
pecus of his friends from that of from conviction, and he signed a recantation, De-
ember 7, 1529. After this he returned to Cambridge;
but the consideration of what he had done brought him
to the brink of despair. Being restored, however,
by the grace of God to peace of conscience, he resolved to
give up his life in defense of the truth he had sinfully
abjured. Accordingly, in 1531, he went to Norfolk,
and there preached the Gospel, at first privately and
in houses, afterward openly in the fields, bewailing his
former recantation, and begging all men to take warn-
ing by him, and never to trhe counselsof friends, so
called, as his object is to deposit his from the true
religion. Being thrown into prison, Drs. Call and
Stokes were sent to persuade him again to recant; but
the former of these divines, by Bilney's doctrine and
conduct, was greatly drawn over to the side of the
Gospel. Finding him inextinguishable, his judges condemned
him to be burned. At the stake he rivaled the no-
blest martyrs of antiquity in courage and constancy.
His friend Dr. Warner, who had accompanied him,
in taking his last leave of his beloved friend, was so much
affected that he could say but little for his tears.
Bil-
ney accosted him with a heavenly smile, thanked
him kindly for all his attentions, and, bending toward him,
whispered, in a low voice, his farewell words, of which
it is hard to say whether they convey more of love to his
friend or faithfulness to his Master: "Peace greg-
em tuam, peace gregem tuum; ut cum venerit Dominus,
innescet ei sic fasciatem: Feed your flock, feed your
flock; that the Lord, when he cometh, may find you
sheep." And the body of the martyr was consumed to ashes, Sept. 6, 1531.


Bil'aham (Heb. 'Bil'aham, בֵי הַנַּעַ, son of the tongue, i. e. eloquent; Sept. Βαλασάν and Βαλαῖος, a man of rank who returned from the Babylonian captivity with Zerubbabel (Ezra ii, 2; Neh. vii. 7). B. C. 536.

Bil'son, Thomas, Bishop of Winchester, was of Ger-
man descent, but was born at Winchester about 1536. He
was educated at Winchester, and was elected in
1565 to New College, of which he afterward became
warden. In 1585 he published his True Difference
between Christian Subjection and unchristian Rebellion;
and in 1593, his Perpetual Government of Christ his
Church (reprinted Oxford, 1812, 8vo). He was
elected to the see of Winchester in 1596, and transferred
to that of Winchester May 13th, 1597, when he was
made a privy councilor. His most celebrated work is
the Survey of the Sufferings of Christ for the Redemption
of Man, and of his Descent into Hell for our Deliver-
ance (Lond. 1604, fol.), which is a learned work against
Calvin and the Puritans. To him, in conjunction with
William Nicholson, who was in the care of re-
vising the new translation of the Bible made in the
reign of James I. He attended the Hampton Court
conference, and was one of the most zealous advocates
of the prerogatives of the Church. He was a person
of great learning, and specially well read in the fa-
thers and schoolmen. He died June 18, 1616. His
perpetual government is considered by high Church-
men as one of the ablest defences of apostolical suc-


Bind (represented by numerous Heb. words). To bind and to loose (ζέων and λαβων) are figurative expres-
sions, used as synonymous with command and forbids:
they are also taken for condemning and absolving (Matt.
xx. 19, 20). Binding and loosing, in the New Testament,
the Jews, expressed permitting or forbidding, or judicially
declaring any thing to be permitted or forbidden (comp.
John xx. 23, xvi. 19). In the admission of their doc-
tors to interpret the Law and the Prophets, they put a
key and a table-book into their hands, with these words:
"Receive the power of binding and loosing," which
there seems to be an allusion in Luke xi. 52. (See Lightfoot, Hor. Heb. in loc.) So Christ says, "I am not come to destroy, to unloose or dissolve, " the law, but to fulfill it; that is, to confirm and establish it (Matt. v. 17). The expression "to bind the law upon one's hand for a sign," etc., is figurative, and implies a taking for a sign or argument of the truths and
precepts; but the Jews construed the phrase literally,
and bound parts of the law about their wrists; hence the
custom of wearing phylacteries. Rolls or volumes of
writing were tied up; hence the expression in Isa.
viii. 16. See PHYLACTERY.

Bin'ĕel (Heb. Binen' and Bin'ah, בֵּין עַל, [the latter in the first occurrence], according to Si-
monis, by transposition for בֵּין עַל, a gushing forth, i.e. fountain; according to Fürst, for בֵּין עַל, son of dis-
pair, i.e. scatterer; Sept. Banim v. r. Banim), a Benjamite, of the family of Ephraim and father of the
descendants of King Saul (1 Chron. viii. 37; ix. 49). B. C. cir. 850.

Bingham, Joseph, one of the most learned and
laborious divines the Church of England has ever
produced, was born in 1668 at Wakefield, in York-
shire. He studied at Oxford, and became a fellow
of University College, where he had for his pupil
John Pott, who afterward was archbishop of Canterbury.
When called upon to preach before the university,
he chose for the subject of his sermon the mys-
tery of the Trinity, and some expressions which were
thought to be heretical raised a great storm, which
eventually induced him to quit the university.
He receded to the rectory of Havant, in Hampshire, and died
Aug. 17, 1723, the victim of excessive toil in pursuing
his literary labors, which, owing to his large family
and narrow income, were necessary to his support.
In 1708 he published the first volume of his celebrated
work, Origins Ecclesiastic, or Antiquities of the Chris-
ian Church, which was completed in eight vols. 8vo,
the last of which appeared in 1722. He was employ-
ed in correcting and amending this work at his death,
which amended edition was afterward contained in the
collection of his works published at London in two vols.
fol., 1726. His Origins was translated into Latin by J. H. Grichow, with the concurrence of J. F. Buddeus, and published at Halle in 1724-38, and again in 1751-61 (10 vols. 4to). This great work is a
perfect repertory of facts in ecclesiastical archæology,
and has not been superseded or even approached in
its own line by any book since produced. Its High-
Church views make it very acceptable to the Romanists,
and it is highly esteemed as a work of valuable use for
their own use (Augsburg, 1788-96, 4 vols. 8vo). A
very convenient and cheap edition of Bingham for the
use of students was published in London in 1852
(Bohn, 2 vols. royal 8vo). The best complete edition
is that of Pitman (Lond. 1840, 9 vols. 8vo), which gives
the citations in full from the originals, together with a life of the author. See ArchEology.

Binusius (commonly Binius), Severin, born in Juliers, was a canon and professor of theology at Cologne, where he died in 1641. He is known by his "Collection of Councils," *Concilia Generalia et Provinciales Graecae et Latinae* (Cologne, 4 vols. fol., 1606; 9 vols., 1618; 10 vols., Paris, 1656). The notes appended to it are of great importance. Barbourius, Bellarmino, and Suarez, and are strongly imbued with the ultramontane views of those writers. Usher, in his Antiq. Brit., calls him Contaminator Conciliorum, from the fact of his permitting himself to make alterations, which he calls corrections, in many places of the old councils, under his own name. For having been the first of the modern editors of the early collections, those are to a large extent superseded by those of Labbe and others.—Biog. Univ. iv, 501. See CounCils.

 Bin’mi (Heb. Bin’Sy, "312, a building"), a frequent name after the exile. See also Bumi.

1. (Sept. Beorit.) The head of one of the families of Israelites, whose followers to the number of 648 returned from Babylon (Neh. vii, 15). In Ezra ii, 10 he is called Ban'it (q.v.), and his returnees are numbered at 642.

2. (Sept. Bovi, Baviav, and Beorvit.) A Levite, son of Henadad, who returned with Zerubbabel from Babylon, B.C. 536 (Neh. xii, 8); he also (if the same) assisted in repairing the walls of Jerusalem, B.C. 446 (Neh. iii, 24), and joined in the religious covenant, B.C. 410 (Neh. x, 9).

3. (Sept. Baviav.) The father of the Levite Noah-diah, who was one of those who assisted in weighing the silver and gold designed for the divine service on the restoration from Babylon (Ezra viii, 33). B.C. 469.

4. (Sept. Beorvit.) One of the "sons" of Pahath-moab (Neh. xi, 39), who assisted in keeping the cattle and sheep on the return from Babylon (Ezra x, 50). B.C. 456.

5. Another Israelite, one of the "sons" of Ban'it, who did the same (Ezra x, 38). B.C. 456.

Binterim, Anton Joseph, a very prolific Roman Catholic writer, was born at Dusseldorf, entered the order of Franciscans in 1756, and became in 1805 pastor at Bilk, a suburb of Dusseldorf, which office he retained until his death in 1855. In 1808 he was sentenced to eight years' imprisonment, on account of his sermons the Prussian law respecting mixed marriages. The most important of his numerous works is *Die vorzüglichsten Denkwürdigkeiten der christlich-katholischen Kirche* (Mentz, 1821-23, 7 vols.), an enlarged translation of Pelliccia's *work on Christian antiquities*. See ArchEology. Among his other works are a history of all the German councils (*Geschichte der deutschen Nationalen, Provinzialen, und Diözesenconcilien*, Mentz, 1833-43, 7 vols.), and a history of the archidioce.se of Cologne.

Bichatunati. See BiChatunati.

Birch, Thomas D.D., was born in London Nov. 24, 1763, of Quaker parents. For several years he acted as usher in different schools, and pursued his studies assiduously. He was ordained deacon in 1790, priest in 1791, by Bishop Hoadly, without having attended either of the universities. He owed his advancement to the patronage of Lord-chancellor Hardwicke, to whom he had been recommended early in life. In 1794 he became vicar of Ulting, in Essex; rector of Mill Mores, in N. T. Bend, Essex, 1761. In 1794 he was elected a fellow of the Royal Society, and in 1792 he became one of its secretaries. In 1758 the University of Aberdeen made him D.D. Dr. Birch was indefatigable in literary pursuits. The first work of importance in which he was engaged was the *General Dictionary, Historical and Critical*, in which he was assisted by Lockman, Ber-
Birds are mentioned as articles of food in Deut. xiv, 11, 20, the intermediate verses containing a list of unclean birds, which were not to be eaten. There is a similar list in Lev. xi, 13-19. From Job vi, 6; Luke ix, 12, we find that the eggs of birds were also eaten. Quails and pigeons are edible birds mentioned in the O. T. Our Saviour's mention of the hen gathering her chickens under her wing implies that the domestic fowl was known in Palestine. The art of raising wild birds is referred to in Ps. xix, 7; Prov. i, 17; vii, 22; Amos iii, 5; Hos. v, 1; vii, 12. See Fowling. The cage full of birds in Jer. v, 27, was a trap in which decoy-birds were placed to entice others, and furnished with a trap-door which could be dropped by a fowler watching at a distance. See CAGE. This practice is mentioned in Exsul. xi, 50 (ἀγάθῳ θηρίῳ ἰν ἐκατερούς εἶπεν); Ps. ix, 13 (περὶ Ὀρέθρου). In Deut. xxi, 6, it is commanded that an Israelite, finding a bird's nest in his path, might take the young or the eggs, but must let the hen-bird go. By this means the extirpation of any species was guarded against (comp. Phocyl. Curm. p. 80 sq.). The nests of birds were sometimes followed by the Orientalists to remain in their temples and sanctuaries, as though they had placed themselves under the protection of God (comp. Herod. i, 159; Eilam, V. II. v, 17). There is probably an allusion to this in Ps. lixxiv, 3. See Nest. The seasons of migration observed by birds are noticed in Jer. viii. 7. Birds of song are mentioned in Ps. civ, 12; Excl. xii, 4. See ZOOLOGY.

Birds eye, Nathan, a Congregational minister, was born in Stratford, Conn., Aug. 19, 1714, graduated at Yale 1736, and became pastor of the church in West Haven 1742. He resigned June 1758, and retired to a farm in the town, where he spent the rest of his life. Once, after he was a hundred years old, he conducted devotional services in the church. He died Jan. 28, 1818.—Sprague, Amm. i, 416.

Birei. See Beth-Birei.

Birgitta. St. See BRIDGIT.

Birgittine. See BRIGHTOFY.

Bit'sha (Heb. בירסה, בירסה, for בירסנה, son of wickedness; Sept. Βοραδα, a king of Geomorrah, succorced by Abraham in the invasion by Chedorlaomer (Gen. xiv, 2). B.C. cir. 2090.

Birth. (The act of parturition is properly expressed in the original languages of Scripture by some form of the verbs יאש, יאש את, rendered "bear," "travail," "bring forth," etc. In the East (q. v.) childbirth is usually attended with much less pain and difficulty than in more northern regions, although Oriental females are not to be regarded as exempt from the common dooms of woman, "in sorrow shall they bring forth children" (Gen. iii, 15). It is, however, uncertain whether the difference arises from the effect of climate or from the circumstances attending advanced civilization; perhaps both causes operate, to a certain degree, in producing the effect. Climate must have some bearing; many have observed that the difficulty of childbirth, under any climate, increases with the advance of civilization, and that in any climate the class on which the advanced condition of society most operates finds the pangs of childbirth the most severe. Such consideration may probably account for the fact that women, after they had long been under the influence of the Egyptian climate, passed through the childbirth pangs with much more facility than the women of Egypt, whose habits of life were more refined and self-indulgent (Exod. i, 19). There were, however, already recognised Hebrew midwives while the Israelites were in Egypt; and their office appears to have originated in the habit of calling in some manner of experience in such matters as chance in cases of difficulty. A remarkable circumstance in the transaction which has afforded these illustrations (Exod. i, 16) will be explained under STOOL.

The child was no sooner born than it was washed in a bath and rubbed with salt (Exek. xvi, 4); it was then immediately dressed, and brought to the mother, to whom the relations to which the tender frame of an infant is so much exposed during the first days of life (Job xxxviii, 9; Exek. xvi, 4; Luke ii, 7, 11). This custom of bandaging or swathing the new-born infant is general in Eastern countries. It was also a matter of much attention with the Greeks and Romans (see the citations in Wetzelin at Luke ii, 7), and even in our own country was not abandoned till the last century, when the repeated remonstrances of the physicians seem to have led to its discontinuance.

It was the custom at a very ancient period for the father, while music celebrated the event, to clasp the newborn infant in his bosom. In Jud. xiii, 25, when it was understood to declare it to be his own (Gen. i, 23; Job iii, 8; Ps. xxii, 11). This practice was imitated by those wives who adopted the children of their handmaids (Gen. xvi, 2; xxx, 3-5). The messenger who brought to the father the first news that a son was born to a new wife brought with him presents which he was rewarded with presents (Job iii, 8; Jer. xx, 15), as is still the custom in Persia and other Eastern countries. The birth of a daughter was less noticed, the disappointment at its not being a son subduing for the time the satisfaction which the birth of any child naturally occasions.

Among the Israelites, the mother, after the birth of a son, continued unclean seven days; and she remained at home during the thirty-three days succeeding the seven of uncleanness, forming altogether forty days of seclusion. After the birth of a daughter the mother was on the days of uncleanness and seclusion at home was doubled. At the expiration of this period she went into the tabernacle or temple, and presented a yearling lamb, or, if she was poor, two turtle-doves and two young pigeons, as a sacrifice of purification (Lev. xii, 1-8; Luke ii, 22). On the eighth day after the birth of a son the child was circumcised, by which the male issetuated to God (Gen. vii, 18; Acts ii, 38; comp. with Rom. iv, 11).—Kitt. s. v. See Child.

Roberts says, "When a person has succeeded in gaining a blessing which he has long desired, he says, 'Good! good! the child is born at last.' Has a person lost his lawsuit in a provincial court, he will go to the capital to make an appeal to a superior court; and should he there succeed, he will say, in writing to a friend, 'Good news! good news! the child is born.' When a man has been trying to gain an office, his friend, meeting him on his return, does not always ask, 'Is the child born?' or 'Did it come to the birth?' but, 'Is it a male or a female?' If he says the former, he has gained his object, if the latter, he has been disappointed. The birth of a son is always a time of great festivity in the East; hence the relations come together to congratulate the parents, and to present their gifts to the little stranger. Some bring the silver anklets; others the bracelets or ear-rings, or silver cord for the loin; others, however, take gold, and a variety of needful articles. When the infant son of a king is shown, the people make their obeisance to him (Orient. Illus.). This illustrates the offerings of the Magi, who came to Bethlehem to worship the infant Messiah, as recorded in Matt. ii, 11: 'When they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.' The disease called Cæpnumatosa, or false conception, does not appear to have been so uncommon among the
Hebrew women as among those of Europe. If it had been so, it probably would not have made its appearance on the pages of Hebrew writers in the shape of a figure of speech. The Hebrews were accustomed to expect, after severe calamities, a season of prosperity and joy. They accordingly compared a season of normal, drought, to the calamiy of the land in war; but the better destiny which followed the contrast to the joy which commonly succeeds child-birth (Isa. xiii, 8; xxi, 17; 2 Kings xix, 8; Jer. iv, 31; xiii, 21; xxi, 23; xxx, 6; Mic. iv, 9, 10; John xvi, 21, 22). But they carry the comparison still farther. Those days of adversity, which were succeeded by adversity of another and more severe kind, the calamity, which followed by sorrow yet more acute, were likened to women who labored under that disease of the system which caused them to exhibit the appearance and endure the pains of pregnancy, the result of which was either the production of nothing—to use the words of the prophet Isaiah, when it is "brought forth wind," or when it terminated in the production of a monster (Isa. xxxvi, 18; Ps. vii, 14). On this disorder, which is well known to medical men, see Michaelis's "Symptoms Comment," ii, 165. See "Discease of the *birth" (גא'ל יבּה, Matt. xiv, 6; Mark vi, 21). The observance of birthdays may be traced to a very ancient date; and the birthday of the first-born son seems in particular to have been celebrated with a degree of festivity proportioned to the joy which the event of his actual birth occasioned (Job i, 4, 13, 18). The birthdays of the Egyptian kings were celebrated with great pomp as early as the time of Joseph (Gen. xi, 20). These days were in Egypt looked upon as holy; no business was done upon them, and all parties indulged in festivities suitable to the occasion. Every Egyptian attached much importance to the preservation of his life and his birth; and it is probable that, as in Persia (Herodot. i, 133; Xenoph. Cyrop. i, 3, 9), each individual kept his birthday with great rejoicings, welcoming his friends with all the amusements and festivities of the day. The people have more than usual profusion of delicacies of the table (Wilkinson, vi, 290). In the Bible there is no instance of birthday celebrations among the Jews; but (see Jer. xx, 15). The example of Herod the tetrarch (Matt. xiv, 6), the celebration of whose birthday cost John the Baptist his life, can scarcely be regarded as such, the family to which he belonged being notorious for its adoption of heathen customs. In fact, the later Jews at least in the latter part of the 2nd century had ceased to celebrate any idolatrous worship (Lightfoot, "Hor. Hebr. ad Matt." xiv, 6), and this probably on account of the idolatrous rites with which they were observed in honor of those who were regarded as the patron gods of the day on which the party was born. —Kitto, s. v.

The proper Greek term for a birthday festival is το ηρεμία (and hence in the early writers the day of a martyr's commemoration), but το γενέστακα seems to be used in this sense by a Hellenism, for in Herod. iv, 26, it means a day in honor of the dead. It is not impossible, however, that in Matt. xiv, 6, the feast to commemorate Herod's accession is intended, for we know that such feasts were common (especially in Herod's family, Josephus, Antiq. xi, 3; see Blunt's "Conciones," Appendix, vii,) and were called "the day of the king" (Hos. vii, 5). The Gemaristas distinguish especially between the תֵּכֵּנ הָיִּֽה הָאֵּֽלֶּֽה הָאֵּֽלֶּֽה הָאֵּֽלֶּֽה הָאֵּֽלֶּֽה הָאֵּֽלֶּֽה הָאֵּֽלֶּֽה הָאֵּֽלֶּֽה הָאֵּֽלֶּֽה הָאֵּֽלֶּֽה הָאֵּֽלֶּֽה הָאֵּֽלֶּֽה הָאֵּֽלֶּֽה הָאֵּֽלֶּֽה (Dia γενέστακα, and אֶלֶּֽה הָאֵּֽלֶּֽה הָאֵּֽלֶּֽה הָאֵּֽלֶּֽה הָאֵּֽלֶּֽה Hec. "Hor. Hebr. 1. c."). —Smith, s. v.

Treatises on birthday celebrations have been written in Latin by Braun (Hafn. 1702), Ebsenbrot (Aldorf, 1782), Funcke (Gorlitz. 1777), same (ibid. 1695), Hildebrand (Helms. 1611), Rhode (Regiom. 1716), Roa (Ludg. Bat. 1604), Spangenberg (Gothe, 1722), Weber (Vinar. 1731), Wend (Viehe. 1897).

**Birthright** (גא'ל יבּה, bekorah); Sept. and N. T. μητρικώ ροιον (μητρικώ ροιον) denotes the special privileges and advantages held by the first-born among the Hebrews. These were not definitely settled in the patriarchal times, but gradually became defined to include the following peculiar rights:

1. The functions of priesthood in the family. The eldest son naturally became the priest in virtue of his priority of descent, provided no blemish or defect attached to him. The theory that he was the priest of the family rests on no scriptural statement, and the rabbins appear divided on the question (see Hortinger's "Note on Goodwin's Moses and Aaron," i, 1; Ugelini, iii, 53). Great respect was paid to him in the household, and, as the family widened into a tribe, this grew into a sustained authority, undefined save by custom, in all matters of common interest. Thus the "princes" of the congregation had probably rights of primogeniture (Num. vii, 2; xxii, 18; xxv, 14). Reuben was the first-born of the twelve patriarchs, and therefore the honor of the priesthood belonged to his tribe. God, however, transferred it from the tribe of Reuben to that of Levi (Num. iii, 12, 18; viii, 19). Hence the first-born of the other tribes were redeemed from serving God as priests by a sum not exceeding five shekels. Being presented before the Lord in the temple, they were redeemed immediately after the thirtieth day from their birth (Num. xviii, 15, 16; Luke ii, 22). It is to be observed that the first-born who were sold for the priesthhood (i.e., such as had no defect, spot, or blemish) were thus presented to the priest.

2. A "double portion" of the paternal property was allotted by the Mosaic law (Deut. xxi, 15-17), nor could the caprice of the father deprive him of it. There is some difficulty in determining precisely what is meant by a double portion. Some suppose that half the inheritance was to be transmitted to the eldest son, and that the other half was equally divided among the remaining brethren. This is not probable. The rabbins believe that the elder brother received twice as much as any of the rest, and there is no reason to doubt the correctness of this opinion. When the first-born died before his father's property was divided, and left children, the right of the father descended to the children, and not to the brother next of age. Such was the inheritance of Joseph, his sons receiving with his brethren, and becoming heads of tribes. It seems to explain the request of Elisha for a "double portion" (2 Kings ii, 9). In Elijah's testament the first-born, through his unlawful conduct, was deprived of the birthright (Gen. xlix, 4; 1 Chron. v, 1). It is likely that some remembrance of this lost pre-eminence stirred the Reubenite leaders of Korah's rebellion (Num. xxvi, 1, 2; xxxvi, 5-9). Esau's act, transferring his right to Jacob, was allowed valid (Gen. xxx, 30).

3. The first-born son succeeded to the official authority possessed by his father. If the latter was a king, the former was regarded as his legitimate successor, unless some unusual event or arrangement interfered (2 Chron. xxii, 3). After the law was given through Moses, the right of primogeniture could not be transferred from the first-born to a younger child at the father's option. In the patriarchal age, however, it was in the power of the parent thus to convey it from the eldest to another child (Deut. xxi, 15-17; Gen. xxvi, 31, 82). David, nevertheless, by divine appointment, excluded Adonijah in favor of Solomon, which deviation from rule was indicated by the anointing (Goodwin, i, c. 4, with the notes). The first-born of the same line is often noted in the early scriptural genealogies, e.g. Gen. xxii, 21; xxiv, 13; Num. xxvi, 5, etc.

4. The Jews attached a sacred import to the title of primogeniture (see Schöttgen, "Hor. Hebr. i, 922"). This explains the peculiar significance of the terms "first-born" and "first-begotten" as applied to the Messiah. Thus in Rom. viii, 29, it is written concerning...
ing the Son, "That he might be the first-born among many brethren;" and in Coloss. 1, 18, "Who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." Thus the first-born had a double portion, so the Lord Jesus, as Mediator, has an inheritance superior to his brethren; he is exalted to the right hand of the Majesty on high, where he reigns until all his enemies shall be subdued. The universe is his rightful dominion in his mediatorial character. Again, he alone is the Proprietor of all the functions of the sacred civil and ecclesiastical office; and the Levites, to whom, under the law, the priesthood was transferred from all the first-born of Israel, derived the efficacy of their ministrations from their connection with the great high-priest (Jahn's Biblical Archæology, § 165). — Kittô, s. v.

Smith, s. v.

See PRIMOGENTURAE.

Bir'zavith (Heb. בירצ'ווית, בִּיר צ'וֹית, prob. in pause for בִּיר צ'וֹית, בִּיר צ'וֹית, as in the margin, or בִּיר צ'וֹית, as would point, meaning apparently מֵאֵמוּד, Sept. Bîr'zâvîth, from a root Bîlûg, a name occurring in the genealogies of Asher (1 Chron. vii, 31), as the 7th son of Malchiel, being the son of Beriah and great-grandson of Asher (B.C. c. 1658); and perhaps also, from the mode of its mention, the founder of a place in Palestine known by the same name, the name being expanded in the father of Bethlehem, "father of Tekoa," etc., in chaps. ii. and iv.). Schwarz (Paletet, p. 158) identifies it with the ruined village Bezitz ("well of oil"), still extant and inhabited by Christians, a short distance N. of Jufna or Ophir (Robinson, Researches, iii, 79); but, striking as is the agreement in name, the position (near the south border of Ephraim) and the fact that it seems to precede the identity, notwithstanding the support claimed by Schwarz in the possible coincidence of the adjoining Japhlet (1 Chron. vii, 32, 33) with Japhleti (Josh. xvi, 8).

Bish'lam (Heb. בִּשְׁלָם, בִּשְׁלָם, for בִּשְׁלֶם, son of peace, i.e. peaceful; Sept. translates εὐπαίστη σο, no more other versions, but Vulg. Beschelam), apparently an officer or commissioner (comp. 1 Esdr. ii, 16) of Artaxerxes (i.e. Smerdis) in Palestine at the time of the return of Zerubbabel from captivity, and active in the remonstrance sent to the Persian court against the Jews in their efforts to rebuild their temple (Ezra iv. 7). B.C. 522.

Bishop, a term derived through the Saxon (biscop) from the Greek (ἱεραρχος, episcopus, overseer) as a title of office in the Christian ministry. In the Septuagint the word designates a holder of public office, whether civil or religious (e. g. 2 Chron. xxiv, 12, 17; Isa. xxi, 17). In classical use the word ordinarily has a political meaning; Cicero is called episcopus urbis and compisarum. "The inspectors or commissioners sent by Athens to her subject states were ierarxous (Aristoph. Ar. 1022), and their office, like that of the Spartan harmost, authorized them to interfere in all the political arrangements of the state to which they were sent. The title was still current and beginning to be used by the Romans in the later days of the republic ( Cic. ad Att., vii, 11). The Hellenistic Jews found it employed in the Sept., though with no very definite import, for officers charged with certain functions (Num. iv, 16; xx, 14, i Kings xi, 16, 19; Judg. ii, 24; for Heb. נוּפֵר, etc. see in Wisd. i, 6; 1 Macc. i, 53; comp. Joseph. Ant. xii, 5, 4). When the organization of the Christian churches in Gentile cities involved the assignment of the work of pastoral superintendence to a distinct class, the title ierarxous presented itself as at once convenient and familiar, and was therefore adopted as readily as the word elder (πρεσβυτερος) had been in the mother church of Jerusalem" (Smith, Dictionary of the Bible, s. v.).

In the early Church, the title was employed either in relation to the pastor of one church or assembly of Christians, or to the superintendent of a number of churches. The former is the meaning attached to the word by Presbyterians and Congregationalists, and the latter by the various Episcopal churches of Christendom, viz., the Roman Church, the Greek Church, the other Oriental churches (Armenian, Coptic, Jacobite, Nestorian, Abyssinian), the Episcopal Church of England and Ireland, the Episcopal Church of Scotland, the Protestant Episcopal Church of the United States, the Methodist Episcopal church, the Lutheran Church (in Sweden, Denmark, Norway, Russia, and several German states), the Moravians, the Methodists. In some Protestant churches, those of Prussia and Nassau, where the consistorial constitution prevails, the name designates more a title of honor conferred on the superintendents generally than a distinct office.

Episcopalian, Presbyterians, and Congregationalists agree in one point, viz., that it is lawful for Christians to take a step for which they have no clear precedent in the Scripture, that of breaking up a Church, when it becomes of unwieldy magnitude, into fixed divisions, whether parishes or congregations. The question as to whether the organic union is to be still retained at all. To this (1) Congregationalists reply in the negative, saying that the congregations in different parts of a great city no more need to be in organic union than those of two different cities; (2) Presbyterians would keep up the union by means of synods; (3) Episcopalians would not unite the separate churches by retaining them under the supervision of a single head — the bishop. It seems impossible to refer to the practice of the apostles as deciding in favor of any one of these methods, for the case had not yet arisen which could have led to the discussion. The city churches had not yet become so large as to make subdivision positively necessary, and, as a fact, it did not take place. To organize distant churches into a fixed and formal connection by synods of their bishops was, of course, a much later process; but such unions are by no means rejected, even by Congregationalists, so long as they are used for deliberation and advice, not as assemblies for ruling and commanding. The spirit of Episcopacy depends far less on the episcopal form itself than on the size and wealth and dioceses, and on the union of bishops into synods, whose decisions are to be authoritative on the whole Church, to say nothing of territorial establishments, or the civil government ("Kitte, Cyclopedia, s. v."). For the controversy as to the office of bishops, see Episcopacy; here we simply give, first, Biblical applications of the word in connection with πρεσβυτερος; and, secondly, the names, classes, insignia, duties, election, and consecration of bishops in ancient and modern churches.

1. New Testament Use of the Term "Bishop." — 1. Origin of the Office. — The apostles originally appointed men to superintend the spiritual, and occasionally even the secular wants of the churches (Acts xiv, 22; xx, 80; see also 2 Tim. ii, 2), who were ordinarily called πρεσβυτερος, elders, from their age; sometimes χριστοφορος, from their travels (bishops), from their labors. They are also said πρεσβυταριος, to preside (1 Thess. v, 12; 1 Tim. v, 17); never αρχιερες, to rule, which has far too despotical a sound. In the Epistle to the Hebrews (xii, 7, 17, 24) they are named πιστωματος, leading men (comp. Acts xx, 22), and figuratively πιστωματος, shepherds (Ephes. iv, 11). These presbyters were the regular teachers of the Church, expounding Scripture, administering the sacraments, and exercising pastoral care and discipline. They were to be married men with families (1 Tim. iii, 4), and with converted children (Tit. i, 6). In the beginning there had been no time to train teachers, and teaching was at first regarded far too much as the right of a gift than as an art. The New Testament places "ability to teach" among episcopal qualifications (1 Tim. iii, 2; Titus i, 9; the latter of which passage...
should be translated, "That he may be able both to exhort men by sound teaching, and also to refute opposers*. That teachers had obtained in Paul's day a fixed official position is manifest from Gal. vi. 6, and 1 Cor. ix. 14, where he claims for them a right to worldly maintenance: 'And if any provide not for his own, and especially for them that are of the household,' and as a 'follower of Christ,' and as a 'servant of God,' and as a 'teacher of the congregation,' he is to be observed, and to be esteemed. The leaders also, in Hebr. xiii. 7, are described as 'speaking unto you the word of God.' Ecclesiastical history joins in pointing out the credit of this official position. The men of the Church, like the bishops of the Church, had been looked upon by all with respect. The use of the term "bishop" in the epistles has developed itself out of wandering evangelists any more than out of the apostles.

On the other hand, it would seem that the bishop began to elevate himself above the presbyter while the apostles were still living. In the apostles' time, the bishop was not yet, and in churches to which he is believed to have peculiarly belonged himself. The meaning of the title "bishop" in the opening chapters of the Apocalypse has been mystically explained by some, but its true meaning is clear, from the nomenclature of the Jewish synagogues. In them, as we are told, the minister who ordinarily led the prayers of the congregation, besides acting as their chief functionary in matters of business, was entitled in the nomenclature of the congregation, and is here represented by the Greek ἀρχιερεύς. The substantive ἀρχιερέας also (which by analogy would be rendered ἀρχιερεία, as ὕπατος is ἡγεμόνας) has the ordinary sense of work, service, making it almost certain that the 'angels of the churches' are nothing but a harsh Hebrewism for 'ministers of the churches.' We therefore see a single officer in these rather large Christian communities in a peculiarly prominent which has been justly regarded as episcopal. Nor does it signify that the authorship of the Apocalypse is disputed, since its extreme antiquity is beyond a doubt; we find, therefore, the germ of episcopacy here planted, as it were, under the eyes of an apostle.

Nevertheless, it is difficult but a germ. It is vain to ask whether these angels received a second ordination, and had been promoted from the rank of presbyters. That was the case, it is possible, but there is no proof of it; and while some will regard the question as deeply interesting, others will think it unimportant. A second question is whether the angels were overseers of the congregation only, or of the presbyters too, and whether the Church was formed of many local unions (such as we call parishes) or of one. Perhaps both questions unduly imply that a set of fixed rules was already in existence. No one who reads Paul's own account of the rebuke he uttered against Gal. iii. 13, to his zealous elder (2 Tim. ii) would afterward have been called episcopal, it was not by virtue of a second ordination, nor, therefore, of episcopal rank.

The apostles themselves, it is held by some, were the real bishops of that day, and it is quite evident that they performed many episcopal functions. It may well be true that the only reason why no bishops (in the modern sense) were then wanted was because the apostles were living; but it cannot be inferred that in any strict sense prelates are *co-ordinate in rank with the apostles, and can claim to exercise their powers. The later 'bishop' did not come forward as a successor to the apostles, but was developed out of the presbyter, and in the Church, much less can it be proved, or alleged with plausibility, that the apostles took any measures for securing substitutes for themselves (in the high character of apostles) after their decease. It has been with many a favorite notion that Timothy and Titus exhibit the episcopal type even during the life of Paul; but this is unwarranted. The apostles, as such, addressed the person of the apostle, and not to any one church. In the last epistle written by him (2 Tim. iv. 9), he calls Timothy suddenly to Rome in words which prove that the letter was not, at least yet, bishop, either of Ephesus or of any other Church. That Timothy was an *evangelist is distinctly stated (2 Tim. iv. 5), and that he had received spiritual gifts (1, 6, etc.); there is then no difficulty in accounting for the authority vested in him (1 Tim. v. 1; xix. 22), without imagining him to have been a bishop, which is, in fact, disproved even by the same epistle (i, 3). That Titus, moreover, had no local attachment to Crete, is plain from Titus i. (2) to say that he was to find in the power flock,' and be its 'oversoers' (1 Pet. v. 2), to feed them with knowledge and instruction, will never be disputed, except to support a hypothesis. The leaders also, in Heb. xiii. 7, are described as 'speaking unto you the word of God.'

2. The title Bishop, as compared with Presbyter, or Elder.—That the two titles were originally equivalent is clear from the following facts: (1) ἡσυγκοινος and πρεσβύτερος are nowhere named together as being the same. (2) Terms like καθηγητής, ἐπίσκοπος, and ἄρχων and ἀρχιερεύς are named as apparently an exhaustive division of the officers of churches addressed by Paul as an apostle (Phil. i. 1; 1 Tim. iii. 1, 8). (3) The same persons are described by both names (Acts xx. 17, 18; Tit. i. 5, 8). (4) πρεσβύτεροι discharge functions which are essentially episcopal, i. e. involving pastoral superstition (1 Tim. v. 17; 1 Pet. v. 1, 2). The age which followed that of the apostles
witnessed a gradual change in the application of the words, and in the epistles of Ignatius, even in their least interpolated or most mutilated form, the bishop is recognised as distinct from, and superior to, the prophets (Ep. ad Smyrn. viii; ad Trall. ii, iii, viii; ad Magn. vi). In those of Clement of Rome, however, the two words are still dealt with as interchangeable (Clement vii). The origin of an ἱεραρχία in addition to the πρεσβύτεροι and διάκονοι in Polycarp's Epistle to the Philippians (c. v), and the enumeration of ἀποστολία, episcopi, doctores, ministri, in the Shepherd of Hermas (i, 3, 5), are less decisive, but indicate a transition stage in the history of the Church. The present identity of the bishops and elders of the N. T., we have farther (in this connection) only to inquire into, 1, the relation which existed between the two titles; 2, the functions and mode of appointment of the men to whom both titles were applied; 3, their relations to the general government and discipline of the Church. See also EIDEN.

"(1) There can be no doubt that πρεσβύτερος had the priority in order of time. The existence of a body bearing that name is implied in the use of the correlatives οἱ μέγατοι (comp. Luke xii, 26; 1 Pet. v, 1, 5) in the narrative of Ananias (Acts vi, 6). The order itself is traced to Acts vi, 30, and takes part in the act of deliberations of the Church at Jerusalem in Acts xv. It is transferred by Paul and Barnabas to the Gentile churches in their first missionary journey (Acts xix, 23). The earliest use of ἵεραρχα, on the other hand, is in the address of Paul to the elders at Miletus (Acts xx, 18), and there it is rather descriptive of functions than given as a title. The earliest epistle in which it is formally used as equivalent to πρεσβύτερος (except on the improbable hypothesis that Timothy belongs to the period following on Paul's departure from Ephesus in Acts xx, 1) is that to the Philippian, so late as the second half of the first century. It was not natural, indeed, that they should be the order; that the word derived from the usages of the synagogue of Palestine, every one of which had its superintending elders (Συναγωνία); comp. Luke vii, 3), should precede that borrowed from the constitution of a Greek state. If the latter was afterward felt to be the more adequate, it may have been because there was a life in the organization of the Church higher than that of the synagogues, and functions of pastoral superintendence devolving on the elders of the Christian congregation which were unknown to those of the other periods. It had the merit of being descriptive as well as titular; a 'nomen officii' as well as a 'nomen dignitatis.' It could be associated, as the other could not be, with the highest and holiest part of the superintendence of Christ himself as the πατὴρ καὶ ἱεραρχα (1 Pet. ii, 25).

"(11) Of the order in which the first elders were appointed, as of the occasion which led to the institution of the office. There is at any rate probable that they were chosen by the members of the Church collectively (possibly to take the place that had been filled by the seven; comp. Stanley's 'Apost. Age, p. 64), and then set apart to their office by the laying on of the apostles' hands. In the case of Timothy (1 Tim. iv, 14; 1 Tim. i, 6), the πρεσβύτερος, probably the body of the elders at Lystra, had taken part with the apostle in this act of ordination; but here it remains doubtful whether the office to which Timothy was appointed was that of the bishop-elder or one derived from the special commission with which the two epistles addressed to him show him to have been intrusted. The connection of 1 Tim. v, 22, is, if anything, against our referring the laying on of hands there spoken of to the ordination of elders (comp. Hammond, in loc.), and the same may be said of Heb. vi, 2. The imposition of hands was indeed the outward sign of the communica-
"Collectively at Jerusalem, and probably in other churches, the body of bishop-elders took part in deliberations (Acts xv. 6-22; xxi. 18), addressed other churches (ibid. xxv. 28), were joined with the apostles in the work of ordaining by the laying on of hands (2 Tim. i. 6). It lay in the necessities of any organized society that such a body of men should be subject to a power higher than their own, and that its authority should be derived from some external source; and we find accordingly that it belonged to the delegate of an apostle, and, as a fortiorti, to the apostle himself, to receive accusations against them, to hear evidence, to admonish where there was the hope of amendment, to depose where this proved unavailing. The crimes (1 Tim. i. 1; Tit. iii. 10) (Smith, Dictionary of the Bible, s. v.).

It seems therefore to be certain that not only were the titles "bishop" and "presbyter" uniformly interchangeable in the New Testament, but also that but one office was designated by these two names. The "bishop" of the N. T. is not to be thought of as a diocesan bishop, such as those of the Roman or other churches of later times, but only as an authorized officer of the Church and congregation. "The identity of presbyters and bishops in the Apostolic Church was acknowledged by the most learned Church fathers, even on exegetical grounds, even after the Catholic episcopal system was established; and modern theologians maintain that bishops and presbyters were identical in the church of the Hebrew temple. They are also called patres, patres ecclesiae, patres clericorum, and patres patriam, fathers, fathers of the Church, fathers of the clergy, and fathers of the fathers. In early times they were called patriarches, as being the superiors of the presbyters; afterward the title became equivalent to archbishop. In allusion to their appointment by Christ, they were called vicars of Christ. This title was assumed by many bishops before its exclusive appropriation by the bishop of Rome. In some early writers we meet with the term ἀρχιεπίσκοπος ἐκκλησιῶν, governors or rulers of the churches. Various other epithets are applied to them, such as koinonikos, or church royal blood. In the Roman Church, the English Church, and the Protestant Episcopal Church of America, bishops are now styled right reverend. In England they belong to the House of Lords, and are styled lord. In the Methodist Episcopal Church they are simply styled reverend, like other ordained ministers.

2. Classes.—The episcopal order in some churches is divided into four degrees, the same as to order, but differing in jurisdiction, viz.: (1) Patriarcha of Rome, Constantiopolis, Alexandria, Antioch, and Jerusalem, etc.; (2) Primates, as the Archbishop of Canterbury, etc.; (3) Metropolitans, bishops of capital cities; and (4) Simple bishops. The Roman Church recognizes in the pope a fifth order, that of sovereign pontiff, or head of the whole Church. We meet also with classes of inferior bishops. Among these may be mentioned vacati, vacantiz, bishops without cures. Some of these had vacated their office in times of persecution or religious controversy. Hence the term "vacantiz," which is applied to vacant bishops, or bishops without cure, or in paribus infidelium, are invested with office, but without any stated charge or diocese. Suffragans are such as are appointed to act as the assistants or substitutes of the metropolitans. They derive their name either from the fact that they cannot be consecrated without the Metropolitan, or because they possess the right of suffrage in the synods (see Dufresne, s. v. Suffragio). Diocesan bishops who are impeded by sickness or old age from discharging their duties receive a coadjutor, and as long as he has not received the episcopal consecration, is called episcopus designatus. The term country bishop, and its synonym country, rural bishop, occurs in the older writers. They appear to have been subject to a city bishop, and to have acted as his colleagues. The derivation of the word is disputed; some derive it from choros, χώρος, a choir of singers; others from the appellation cor episcopi, heart of the bishop, as the archdeacon was sometimes called. The true origin of this last name is undoubted, from the Roman Catholic stand-point, the only tenable derivation of the episcopate. Among Protestant interpreters and historians, this identity has always been asserted; and this even by many learned Episcopalians, e. g. Dr. Whitby, who, on Phil. i. 1, admits that the Greeks and Latin fathers do with one consent declare that bishops were called presbyters and presbyters bishops in apostolic times, the names being then common. See also, as a recent authority, Bloomfield on Acts xx. 17 (Grk. Test. Eng. Notes, et al., vol. i. p. 560, Phil. ed.)."


II. Ecclesiastical Usages respecting Bishops.—1. Names and Titles.—In the early centuries the following titles were employed with reference to the bishops: the scriptural appellations προσεπισκόπων, προστάτων (see 1 Thess. v. 12; 1 Tim. v. 17) were translated into Latin by praepositus (where the word proper), and were retained by the Greek fathers. They have also antistes and protesutes, used in the same signification. In nearly the same sense was the term πρεσβύτερος, presbyters, presidents, used; ἱερος, inspectors; ἀγγέλια ecclesiae, angels of the churches. Summi sacerdotes and pontifices massimi owe their origin to the practice of deposing the highest clergy. The word presbyter, derived from a root existing in the Hebrew temple. They are also called patres, patres ecclesiae, patres clericorum, and patres patriam, fathers, fathers of the Church, fathers of the clergy, and fathers of the fathers. In early times they were called patriarches, as being the superiors of the presbyters; afterward the title became equivalent to archbishop. In allusion to their appointment by Christ, they were called vicars of Christ. This title was assumed by many bishops before its exclusive appropriation by the bishop of Rome. In some early writers we meet with the term ἀρχιεπίσκοπος ἐκκλησιῶν, governors or rulers of the churches. Various other epithets are applied to them, such as koinonikos, or church royal blood. In the Roman Church, the English Church, and the Protestant Episcopal Church of America, bishops are now styled right reverend. In England they belong to the House of Lords, and are styled lord. In the Methodist Episcopal Church they are simply styled reverend, like other ordained ministers.
al staff, bent or crooked at the top; the mire or fillet, sometimes called crown, diadem, tara; gloves, chirodicoes, always worn during the performance of any religious office; sandals—no one could celebrate the Eucharist without these; calyces or fonts for baptism; they were a part of the soldier's equipments, and, when worn by a bishop, pointed out the spiritual warfare on which he had entered; pallium, the pall; pectoral, the breastplate. The pallium was so peculiar and distinctive that its name was often used to denote the person or office of a bishop. It was first given by bishops, but later by archbishops, metropolitans, and patriarchs only. The form of the pallium in the earliest times is not known; subsequently it was made of white linen, without seam, and was worn hanging down over the shoulders. In the twelfth century it was made of wool. Previous to the eighth century it had four purple crosses on it, and was fastened by three gold pins. The cros, like the Hebrew pectoral, was worn on the neck or breast, and was also carried in public processions, and thus became a twofold badge of the bishop's office. Most of these insignia are still used in the Greek and Roman churches. —Farrar, s. v.

The ancient Church included the celebration of Divine worship and the discipline and government of the Church. His principal duties, though not performed by him exclusively, were catechising and preaching. Others, exclusively belonging to him, were the confirmation of baptized persons, by which they were admitted as acknowledged members into the Church, the ordination of presbyters and inferior ministers, the restoration of penitents, and various acts of consecration and benediction. As to discipline, while at times the prerogatives of the bishop were restricted, he remained the source and centre of ecclesiastical authority within his diocese. The discipline clergy were dependent upon him, and the regulations of the church were directed by him. His authority was seen in the following particulars: In the superintendence of religious worship; in the oversight of all the members of the Church throughout a diocese in spiritual and ecclesiastical matters; in the control of all subordinate spiritual persons and ecclesiastical officers; in the visitation of the clergy, churches, schools, and religious houses; in the presidency over all synods within the diocese, and even in the management and distribution of all the property of the Church (Farrar, s. v.).

Most of these powers have been retained in the Greek and Roman Church down to this day. The bishop of the Roman Church assume some special duties toward the pope by the oath of obedience which is administered to them before their consecration (see below). The most important of the duties enumerated in the formula of a bishop's oath are, to be faithfully attached to the pope and to his successors, not to enter into any plot against him, not to divulge a plan which the pope may communicate to him; to preserve, defend, increase, and promote the rights, honors, privileges, and authority of the Roman See; to observe, and to have observed by others, the entire canonical law; to persevere and continue in ability, the efficacies, and all who may rebel against the pope or his successors ("haretics, schismatics et rebellis eodem domino nostro vel successoribus praedicto pro posse perseverat et impugnabo"); and to visit Rome in person every third year, in order to give an account of the state of the diocese. In the Church of England and in the Protestant Episcopal Church, these duties and powers also have the power to ordain and to confirm, and their authority is confined to their proper dioceses. The powers and duties of the bishops of the Methodist Episcopal Church are those of a general itinerant superintendence, including ordination, appointment of ministers, and the exercise of pastoral care, etc., as specifically defined in the Methodist "Discipline," pt. ii, ch. ii, § 13.

5. Election of Bishops. — The right of election to a vacant see, in the early ages, was with the clergy and people of the diocese (Balsam, ad Conc. 13 Conc. Laud. p. 834), who, having made their choice, referred it to the bishops of the province, the consent of all of whom was necessary to the election. When the bishop elect was confirmed and consecrated by the metropolitan. In the Roman Church bishops are nominated by the chapter of the Cathedral; in some countries by the clergy of the diocese, and in others by the prince of the country (this case, however, is restricted to the appointment of bishops by the pope), and the council of bishops confirm the nomination and grant his bull for the consecration (Conc. Trid. sess. xxiv, de Ref. ch. i). At consecration the bishop elect must take the oath of allegiance to the pope. In England the election of bishop lies theoretically with the chapter, but the choice is practically vested in the crown. In the Methodist Episcopal Church bishops are elected by the General Conference (Discipline, pt. ii, ch. ii, § 13), and in the Protestant Episcopal Church by the Diocesan Convention (Canon II, 1844). All the bishops of the Lutheran churches are appointed by the princes of their several countries.

6. The Bishops in Rome. — In the Roman Church three bishops are required for the rite; one (who must always be a bishop) to consecrate, the two others (who may be mitred abbots, and, in cases of emergency, other prelates, or simply priests) to assist. [1.] After the consecrator has examined the elect and administered the oath of obedience, the candidate is habited in the pontifical vestments, and the litany having been said, the three bishops place upon the head and shoulders of the elect the Book of the Gospels open, nothing being spoken. [2.] The three bishops then lay their hands upon the head of the elect, saying, "Receivest thou the Holy Ghost." [3.] The consecrator prays for grace for the newly-ordained. [4.] He anoints him with the chrism on the head and hands, saying, "Unget et consecrar et copum tuum," etc. [5.] He places in his hands the pastoral staff, ring, and Book of the Gospels, saying, "Accipe Baculum..." etc. [6.] Mass is completed, and the new bishop communi- cates in both kinds. Of these ceremonies, the imposition of hands and accompanying prayer are the only parts which are considered essential to episcopal ordination. See Boissinot, Dict. des Ceremonies, i, 1294.

(2.) In the Greek Church the following is the order, as given in Goar's Euchologium: Mass having commenced, the elect, accompanied by the priests and other clergy, took the place of the three consecrating bishops, who must be three at least, in their pontifical vestments, sit in their stalls, the chief celebrator sitting between the assistants. The gospel-caller cries "Attendamus" upon which one of the clerks ("pra religa licetiam"") makes the first presentation of the elect, who is led by the clergy as far as the tail of an eagle delineated on the floor of the church. The consecrator then asks him what he has come to request, to which the elect replies that he seeks the laying on of the hands of the bishops. He is then questioned concerning his faith. After this, the consecrating bishop gives him the benediction with the cross, and then follows a solemn blessing of the elect having advanced to the middle of the eagle. He now gives a fuller account of his faith, is again blessed by the bishop, and then advances to the head of the church. Here the consecrator, for the third time, demands an explanation of his faith, desiring him now to explain clearly and distinctly the nature of the Substance of the Son and Word of God, and how many Natures there are in Christ. After his reply he receives the benediction, the consecrator saying "Gra- tia S. Spiritus per meam mediocratatem promovet te Deo sanctissimium Sacerdotem et electum X..." In the Episcopate, 822 Bishop, as finally defined in the Methodist Discipline, pt. ii, ch. ii, § 13.
Gospels on his head, the other bishops at the same time holding it. The consecrator declares him to be bishop, and, while the others continue to hold the Gospels, makes three crosses on his head, blessing him in the name of the Holy Trinity; then, laying his hand (all the rest of the bishops doing the same), he prays:

"O Lord God, who rulest over all, who by Thy holy apostles Paul hast ratified the series of orders and degrees appointed for those who wait at Thy holy altar and minister in Thy spotless and venerable mysteries, first apostles, secondly prophets, thirdly teachers: do Thou also, O Lord, consecrate him, anointed with the grace of Thy holy Spirit, confirm him who has been elected and counted worthy to receive the evangelical yoke and pontifical dignity at the hand of me a sinner, and of the ministers and bishops who stand with me, as Thou didst strengthen the holy apostles and prophets, as Thou didst anoint the kings, and as Thou didst consecrate the priests. Exhibit in him a blameless pontificate; and, adorning him with every virtue, grant to him such holiness that he may be worthy to ask of Thee whatsoever the salvation of his people requires, and to receive it from Thee." This form differs little from the order of consecrating archbishops found in the P Denys, in the Canon arch, according to the form printed at St. Petersburg in 1725.

(3.) In the Protestant churches the form of consecration is simple. That of the Methodist Episcopal Church may be found in the Discipline (pt. iv, ch. vi); that of the Protestant Episcopal Church in the Prayer-book. And it is important to note that among the instructions of the Church of England, we give the latter (omitting the Sermon lessons, collectes, etc.).

When all things are duly prepared in the church and set in order, after morning prayer (concluded), the archbishop (or some other bishop) shall begin: "The Lord be with you." In which case, in this shall be the collect (here the collect is said). After the collect, and the Nunc Dimittis, and the sermon are ended, the elected bishop (robed with his robes) shall be presented by two bishops unto the archbishop of that province (or of some other province, if not present), and shall say: "Archbishop sitting in his chair near the holy table, and the bishops that present him saying: "Most reverend father in God, we present unto you this godly and well-learned man to be ordained and consecrated bishop."

Then shall the archbishop demand the queen's mandate for the consecration, and all the reasons and reasons of the acknowledgment of the queen's supremacy being ministered to the person elected, as it is set down before the consecration. And the archbishop shall say, addressing himself unto the oath of due obedience to the archbishop, as follows: "In the name of God, Amen. I, X., archbishop of the church of Y., consecrate unto the office of bishop, with all due reverence and obedience to the archbishop and to the ministry, for the service of God, to the ends above named to help my lord, the same, the son of God through Jesus Christ." This oath shall not be made at the consecration of an archbishop.

Then the archbishop shall move the congregation present to pray, saying thus to them (here the address). And then shall be said the Litany, as before in the ordination of deacons, save only that after the place elided, it may please thee to illumine all bishops, etc., the proper sursum there following shall be omitted, and this inserted instead of it: "That it may please thee to bless this brother newly elected, and to send by thy grace upon him, that he may duly execute the office whereunto he is called, to the edifying of thy church, and to the honor, praise, and glory of God, and to allow him to hear us, good Lord." Then shall be said this prayer following hereafter:"

Then the archbishop, sitting in his chair, shall say to him that is to be consecrated: "Brother, henceforth as the holy Scriptures do tell us, we must not doubt that we should not be hasty in laying on hands, and admitting any person to government in the church of Christ, which he hath purchased with his own blood; before I admit you to this administration I will examine you in certain articles, to the end that the congregation present may be assured that you have yourself in the Church of God. Are you persuaded that you are truly called to this ministration, according to the will of God? And do you desire to be thereunto called, and the like? As- surer, I am so persuaded. The archbishop. Are you persuaded that the holy Scriptures contain sufficiently all doctrine required to be taught for eternal salvation in the Church of Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to salvation but that which you shall be persuaded may be concluded and proved by the same? Answer. I am so persuaded and determined, by God's grace. The archbishop. Will you then faithfully and sincerely seek the same in the same holy Scriptures, and call upon God by prayer for the true understanding of the same, so as to teach and to be taught in all things according to the wholesome doctrine, and to withheld and confess the gallsayers? Answer. I will so do, by the help of God. The archbishop. And you first of all faithfully and sincerely seek the same in the grace of Thy holy Spirit, and drive away all erroneous and strange doctrine contrary to God's word; and both privately and openly to call upon and declare the errors, and promptly to correct them? Answer. I am ready, the Lord being my helper. The archbishop. Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; and in all things having respect to the things of this world, things that weigh upon your conscience, things that etc., within your diocese correct and punish, according to such authority as you have by God's word, and as to you shall be committed by the ordinance of this realm? Answer. I will do so, by the help of God. The archbishop. Will you be faithful in ordaining, sending, or laying hands upon others? Answer. I will do so by the help of God. The archbishop. Will you show yourself gentle, and be merciful for Christ's sake to poor sinners, and not to the needy, and to strangers, to pray? Answer. I will so show myself by God's help. Then the archbishop, standing up, shall say: "Almighty God, our heav- enly Father, who hast sent forth thy holy Spirit from heaven, to guide, comfort, and direct all them that obey thee, even as many as shall cast their care upon thee, and knowing beforehand all the things, grant also unto you strength and power to perform the same; that, he accomplishing you in the good work which he hath begun, may he be for you so perfect and so effectual a strength, as to bring you to that latter day, through Jesus Christ our Lord. Amen." Then shall the bishop elect put on the rest of the episcopal habit, and take his staff, and put on the ring, and that bishop who was present, or one who was present, from whom he was consecrated, shall lay his hands upon him, the preceding bishop blessing, and the bishops, with others that are present, anointing with anointing oil, as follows: Come, Holy Ghost, our soul inspire, And lighten with celestial fire; Temptations anointing with ambrosia art. What dost thou see? See gifts impart, Thy blessed unction from above, Life, and fire of love: etc. Then follow prayer. Then the archbishop and bishops present shall lay their hands upon the head of the newly consecrated bishop, and on his knees, the archbishop saying: "Receive the Holy Ghost for the office and work of a bishop in the Church of God, now committed unto you by the hands of the same, the apostles of the Lord and of the Son of God, Amen. And remember that thou stir up the grace of God which is given thee by this imposition of our hands; for God hath not given us as the spirits of fear, but of power, and love, and soundness. Then the archbishop shall deliver him the ring, saying: Take this ring, and lay it upon thy right hand, and seal with it all doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take this book, and read it, and meditate therein day and night, that thou mayest observe to do all the words written therein, and that thou mayest do them, and not forget them, neither turn aside from any of the words of this book, that thou mayest live long. And you, my lord, may bring again to the church all that shall help men to live God through Jesus Christ. This oath shall not be made at the consecration of an archbishop.

In the Supplication a complete list of all the bishops throughout the world will be given. See ARCHBISHOP; EPISCOPACY; METROPOLITAN.

Bishop, Robert Hamilton, D.D., an eminent Presbyterian minister, born in Scotland in 1777, was licensed to preach in 1802, and emigrated to America in the same year, where he was ordained to the ministry. He settled at Ebenezer, Ky., at the same time accepting a professorship in Transylvania University. In consequence of difficulties with his synod, Mr. Bish- op, in 1819, joined the West Lexington Presbyterian, in connection with the Central Assembly, and in 1824 accepted the presidency of Miami University, receiving at the same time the degree of Doctor of Divinity.
BISHOP

In 1841 he resigned the presidency of the university, but retained a professorship until 1844, in which year he removed to Pleasant Hill, near Cincinnati, where he died in 1855. In addition to various sermons, Dr. Bishop's works are Memoirs of David Rice, 1824; Elements of Logic, 1838; Philosophy of the Bible, 1838; Science of Government, 1839; Western Pecosmancer, 1839.—Sprague, Anna, iv, 326.

Bishop, Samuel, M.A., a Church of England minister, was born in London, 1731, and educated at Merchant Taylors' School, and at St. John's College, Oxford. He entered Merchant Tailors' School as master in 1758, and was made head-master in 1783. He also held the rectory of Ditton, Kent, and of St. Martin Outwich, London. He died in 1755. He wrote a number of poems, collected in his Poetical Works, with his Life by Clare (Lond. 1796, 2 vols, 4to); and left also Sermons on Practical Subjects (Lond. 1798, 8vo).—Darling, Cyclop. Bibliographica, i, 222; Allibone, Dictionary of Authors, i, 194.

Bishop, William, bishop of Chalcedon in peristram infidelum, and vicar apostolic of the pope in England, the first English Romanist bishop after the Reformation, was born at Brayles, in Warwickshire, in 1567, and was educated at Oxford and Rome. He was then sent missionary to England, but was arrested at Dover, and confined in London till the end of 1584. On his release he retired to Paris, but returned to England in 1591. The Romanist party in England had long desired a bishop, but the Jesuit Parma was not about to resign to ruin his (v. a. x.) as archbishop, and it was not till Parsons's death that the pope agreed to appoint Dr. Bishop to the episcopacy. After his ordination as bishop (1625) he created a chapter and nominated a great vicar, archdeacon, and rural deans in most of the counties. He died April 15, 1654, and left an edition of the work of Pits, or Piria, De Secus Structurae Angliae (1636), and others, named in Wood, Athenae Oxoni, vol. ii.—London, Eccles. Dictionary, s. v.; Hook, Eccles. Biog., ii, 452.

Bishops' Bible. See Authorized Version.

Bishops' Book, a book compiled by a commission of bishops and ministers of the English Church, in 1587, otherwise called The Institution of a Christian Minst. It contains an exposition of the Apostles' Creed, the Seven Sacraments, the Ten Commandments, the Lord's Prayer, and of the doctrines of justification and purification. It may be found in Formularies of Faith put forth by authority during the reign of Henry VIII (Oxford, 1625).—Hardwick, Reformation, ch. iv.; Burnett, Reformations in England, i, 471, 485.

Bishopric (ιερωστη, νοστηρια), see episcopate, Acts i, 20, ministerial charge in the Church. In later times it came to mean (1) the office and function of a bishop (q. v.), and (2) the district over which he has jurisdiction. See Diocese; Episcopacy.

Bisae, Thomas, a Church of England divine, was born at Oldbury, Gloucestershire, about 1675, and was educated at Oxford, where he passed M.A. in 1698 and D.D. in 1712. In 1715 he was appointed preacher at the Church of St. Mary, Templetown, Hereford, and prebendary in the cathedral there. He gave great attention to the choral service of the cathedral, and advocated chanting and intoning, with great skill of argument. His writings include The Beauty of Holiness in the Common Prayer (Lond. 1728, 8vo, 6th ed. 1745), and Sermons on Decency and Order in Worship (Lond. 1723, 8vo); Sermons on the Lord's Prayer (Oxford, 1740, 8vo). He died April 22, 1731.—Darling, Cyclop. Bibliographica, i, 324; Hook, Eccles. Biography, ii, 464.

Bit (βητ), of me'theg, Psa. xxii, 9; γολκλια, Jas. iii, 8; both elsewhere "bridle"), the curb put into horses' mouths to guide and restrain them. See BIRDL.

Bith'nah (Heb. Bithah, ביתנה, prob. for בז'נה, daughter [1. e. worshipper] of Jehovah; Sept. Beßha.v. r. Beria), daughter of a Pharaoh, and wife of Mered, a descendant of Judah (1 Chron. iv, 18), by whom she bore JERICHO (see Note). The title, but to be or represent a Hebrew name; but the name Bithah probably implies conversion, and the other wife of Mered seems to be called "the Jewess." Unless we suppose a transposition in the text, or the loss of some of the names of the children of Mered's wives, we must consider the name of Bithah understood before "she bare Miriam" (ver. 17), and the latter part of ver. 18 and ver. 19 to be recapitulatory; but the Sept. does not admit any except the second of these conjectures. See MERR.

Bithron (more accurately "the Bithron," Heb. hab-Bithron, הַבִּיתְרִון, the broken or divided place, from בִּית, to cut up; Sept. η παραστεφνων; Vulg. Bethoron), a place—from the form of the expression, "all the Bithron," doubtless a district—in the Arabah or Jordan valley, on the east side of the river (2 Sam. ii, 29). The spot at which Abner's party crossed the Jordan not being specified, we cannot fix the position of the Bithron, which lay between that and the Mahanaim. So far as we know, the whole of the country in the Ghor, on the other side of the river, is of the broken and intersected character indicated by the derivation of the name. It appears, therefore, to be the designation of that region in general rather than of any specific locality. See BIRTHON.

Bithynia (Bithynia, derivation unknown; for an attempted Semitic etymology, see Bochart, Cosmam, i, 10; Sickler, Handb. p. 544), a province of Asia Minor, on the Euxine Sea and Propontis (Plin. v, 40; Pol. v, 1; Mel. i, 19), bounded on the west by Mysia, on the south and east by Phrygia and Galatia, and on the east by Paphlagonia (see Mannert, vi, i, iii, 55, seq.). See Asia (Minor). The Bithynians were a rude and uncivilized people, Thracians who had colonized this part of Asia, and occupied no towns, but lived in vil
tejas (gymnopheles, Strabo, p. 566). On the east its limits underwent great modifications. The province was originally inherited by the Roman republic (B.C. 74) as a direct consequence of the Perusine settlement. It was dependent line of monarchs, one of whom had invited into Asia Minor those Gauls who gave the name of Galatia to the central district of the peninsula. On the death of Mithridates, king of Pontus, B.C. 68, the western part of the Pontic kingdom was added to the province of Bithynia, which again received further ac
cessions on this side under Augustus A.D. 7. Thus the province is sometimes called "Pontus and Bithynia" in inscriptions; and the language of Pliny's letters is similar. The province of Pontus was not con
tituted till the reign of Nero. It is observable that in Acts ii, 9, Pontus is in the enumeration and not Bithynia, that in 1 Pet. i, 1 both are mentioned. (See Marquardt's continuation of Becker's Rom. Alter
thümer, i, i, 146.) For a description of the country,
which is mountainous, well wooded, and fertile, Hamilton's Researches in Asia Minor may be consulted; also a paper by Ainsworth in the Bag. Geog. Journal, vol. ix. The course of the River Rhynacicus is a marked feature on the western frontier of Bithynia, and the snowy range of the Myssian Olympus on the south-west. (See Smith's Dict. of Class. Geog. s.v.) That Christian congregations were formed at an early period in Bithynia is evident from the apostle Peter having addressed the first of his Epistles to them (1 Pet. i, 1). The apostle Paul was at one time inclined to go into Bithynia with his assistants Silas and Timo-

Bitter (always some form of the root מָרָא, marar, מַרָא; מַרְעָא, merom.). Bitterness (Exod. i. 14; Ruth i. 20; Jer. ix. 15) is symbolical of affliction, misery, and servitude. It was for this reason that, in the celebration of the Passover, the servitude of the Israelites in Egypt was typically represented by bitter herbs (see below). On the day of bitterness in Amos viii, 10, comp. Isaiah, ii, 4: 'Nunc et amara dies, et nocis amatorum umbra est.' In Hab. ii, 6, the Chaldeans are called 'that bitter and swift nation,' which Schultens illustrates by remarking that the root merer in Arabic (answering to the Hebrew word for bitter) is usually applied to strength and courage. The gall of bitterness (Acts viii. 23) describes a state of extreme wickedness, highly offensive to God and hurtful to others. A root of bitterness (Heb. xiii. 15) expresses a wicked or scandalous person, or any dangerous sin leading to apostasy (compare John vi. 63, Gal. v. 4, etc.). The 'waters made bitter' (Rev. viii. 11) is a symbol of severe political or providential events. See WOMWOOD. On the bitter waters of jealousy, or what may be termed the ordeal oath (Num. v. 11-24), see ADULTERY (trint of). On the 'bitter clusters' of Sodom (Deut. xxxii. 32), see APPLE; HEMLOCK.
Bittern, as quoted by Rosenmüller, states that the Egyptians used bitter herbs in every meal; so in India soma, or bittern, as he terms it, are constantly employed as food. See Gourd. It is curious that the two sets of plants which appear to have the greatest number of points in their favor are the fragrant and also bitter labiate plants. It is important to observe that the artemisia, and some of these fragrant species, exist in many parts of Arabia and Syria—that is, in warm, dry, barren regions. The onidove also is found in similar situations, but requires, upon the whole, a greater degree of moisture. Thus it is evident that the Israelites would be able to obtain suitable plants during their long wanderings in the desert, though it is difficult for us to select any one out of the several which might have been employed by them. See Botany; Herb.

Bittern (טיון or תינון, kippot; Sept. ἱπποῦς, i.e. hedgehog) occurs but three times in Scripture, in connection with the desolations of Babylon, Idumæa, and Nineveh (Isa. xiv. 23; xxxiv. 11; Zeph. ii. 14), and has been variously interpreted owl, osprey, tortoise, porcupine, otter, and, in the Arabic, bustard. Bochart, Schulze, and other authors have supported the opinion that it refers to the porcupine (see especially Keith, Evidence, ed. 1840, p. 435, 490), making the first syllable to be derived from הַנְּכָה, kanēk, "spine;" in confirmation of which, Bochart, with his wonted learning, cites the Chaldee, Hebrew, Arabic, and Ethiopian names of the porcupine and hedgehog; which apparently confirm his opinion, while Gesenius defends the same identification, although by a different derivation, from הָנָפָד, kaphad, "to contract," i.e. into a ball; but this meaning is utterly irreconcilable with the context. In Isa. xiv. 23, "I will make it a possession for the bittern, and pools of water," etc., the words are plain and natural. Marshes and pools are not the habitation of hedgehogs, for they shun water. In Is. xxxiv. 11, it is said, the coromant and the bittern shall possess it, the owl also and the raven shall dwell in it," etc., that is, in the ruins of Idumæa. Here, again, the version and a hedgehog, most surely would be out of place. Zeph. ii. 14, "Both the coromant and the bittern shall lodge in the upper lintels of it, and their voice shall sing in the windows," etc., would be equally without meaning in a hedgehog, a nocturnal, gorgelling, worm-eating animal, entirely or nearly mute, and incapable of climbing up walls; one that does not haunt ruins, but earthy banks in wooded regions, and that is absolutely solitary in its habits. The arguments respecting the Heb. term itself, drawn from the significations of many of the several texts contain, are, on the contrary, positive, and leave no doubt that the animal meant is not a hedgehog, nor even a mammal, but a bird, and that of some aquatic species. Hence the word must bear an interpretation which is applicable to one of the feathered tribes, probably to certain wading species, which have, chiefly on the neck, long pointed feathers, more or less speckled. This is confirmed by the Arabic version, which has Al-houbara, the name of a bird which, according to Shaw, is of the size of a capon, but of a longer habit of body. The bittern answers these conditions, and is a solitary bird, loving marshy ground. Its scientific name is Botaurus stellaris, and it belongs to the Gruidæ, or cranes. The Arabian bustard, Dîsâ houbara, might be selected if it were not that bustards keep always in dry deserts and uplands, and that they never roost—their feet not admitting of perching—but rest on the ground. The term seems most applicable to the heron tribes, whose beaks are formidable spikes that often kill hawks—a fact well known to Eastern hunters. Of these, Nycticorax Ericerus, or common night-heron, with its pencil of white feathers in the crest, is a species not uncommon in the marshes of Western Asia; and of several species of bittern, the Ardea (botaurus) stellaris has pointed long feathers on the neck and breast, freighted with black, and with a pointed bill. After the breeding-season it migrates, and passes the winter in the south, frequenting the marshes and rivers of Asia and Europe, where it then roosts high above ground, uttering a curious note before and after its evening flight, very distinct from the booming sound produced by it in the breeding-season, and while it remains in the marsh. Though not building, like the stork, on the tops of houses, it resorts, like the heron, to ruined structures, and is said to have been seen on the summit of Tânk Kesra at Ctesiphon. The common bittern is a bird nearly of the size of the common heron, but differing from it greatly in the color of its plumage. The crown of the head is black, with a black spot also on each side about the angle of the mouth; the back and upper part are elegantly variegated with different colors, black, brown, and gray, in beautiful arrangement. This species of bird is common only in fenny countries, where it is met with skulking about the reeds and sedge; and its sitting posture is with the head and neck erect, and the beak pointed directly upward. It permits persons to approach near to it without rising. It flies principally toward the dusk of the evening, and then rises in a very singular manner, by a spiral ascent, till quite out of sight. It makes a curious noise when among the reeds, and a very different, though sufficiently singular one, as it rises on the wing in the night. (See Fenny Cypselodiscus, a.v.) See Porcupine.

Bitumen is doubtless denoted by the Heb. term נפתל, chemar (Aeth. Vers. "slime," only occurs in Gen. xi. 3; xiv. 10; Exod. ii. 8), so called from its being used as a fuel or fire-light. It contains not far from Babylon, also anciently in the vale of Siddim, and occasionally from the bottom of the Dead Sea, which is thence called Lacus Assyriatics—the lakes of bitumen. There are two or three kinds, but each have nearly the same component parts. It is usually black, or brown or black, and harder as one is exposed more or less to the air. In its most fluid state it forms naphtha; when of the consistence of oil, it becomes petroleum; at the next stage of induration it becomes elastic bitumen; then melâha; and so on until it becomes a compact mass, and is then called asphaltum. All these substances are remarkable for their inflammable character; the bituminous oils are of late extensively used for illumination and lubrication, that naturally produced being commonly called "petroleum," while that manufactured from this is termed "kerosene." Neither the inventions of art nor the researches of science have discovered any other substance so well adapted to exclude water and to repel the injuries of worms as the mineral pitch or bitumen. According to Gen. xi. 3, bitumen was used instead of lime or cement for the building of the tower of Babel. "Hit, the ancient Is, upon the Euphrates, says Mr. Ainsworth, "has been celebrated from all antiquity for its never-failing fountains of bitumen, and they furnished the imperishable mortar of the Babylonian structures" (Researches, p. 89). Prof. Robinson, in 1836, examined the shores of the Dead Sea. He says: "In the same plain were lime-pits, that is to say, wells of bitumen or asphaltum, the Hebrew word being the same as the
word used in describing the building of the walls of Babylon, which we know were cemented with bitumen (Gen. xiv, 10; xi, 8). These pits or fountains appear to have been of considerable extent. The valley in which they were situated is indeed called Siddim; but it is said to have been adjacent to the salt sea, and it contains the “Dead Sea” (Gen. xiv, 2, 3, 10, 12). The streams that anciently watered the plain remain to attest the accuracy of the sacred historian, but the pits of asphaltum are no longer to be seen. Did they disappear in consequence of the catastrophe of the plain? (Bib. Researches, li, 603). In ancient times bitumen was a valuable article of commerce, and formed a part of the talmudic colors, in Egypt, where it was used to decorate the four great empires of the world in successions: the Assyrian or Babylonian, the Persian, Grecian, and Roman, distinguishable both by their order and attributes; the black horses in that case seeming to denote the Persian empire, which, by subduing the Chaldeans, and being about to inflict a second heavy chastisement on Babylon, quieted the spirit of Jehovah (v. 8) with respect to Chaldea, a country always spoken of as lying to the north of Judea. But the color here is probably, as elsewhere, only symbolic in general of the utter devastation of Babylon by the Persians (see Henders. and Overton. Hebr. and Chalas. of the Bible. 274). It is worn on a black horse, with the balance to weigh corn and the other necessaries of life, is employed in Rev. vi, 5 to signify great want and scarcity, threatening the world with famine, a judgment of God next to the sword. Also, “The sun became black as sackcloth of hair” (Rev. vi, 12) is a figure employed, as some think, to describe the state of the Church during the last and most severe of the persecutions under the heathen Roman empire. Great public calamities are often thus figuratively described by earthquakes, eclipses, and the like, as if the order of nature were inverted. In connection with this subject it may be remarked that black is studiously avoided in dress by all Orientals, except in certain garments of hair or wool, which are naturally of that color. Black is also sometimes employed as a mark of humiliating distinction by dominant nations upon subject or tributary tribes, the most familiar instance of which is the oblation laid upon the Jews in Turkey of wearing black turbans (see Color).
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Blacksburn, Francis, an English divine, was born in 1706, at Richmond, Yorkshire, educated at Cambridge, and ordained 1739, when he became rector of Richmond. In 1740 he was made archdeacon of Cleveland, and it was after that period that he began to be known as the advocate of what is called "religious liberty." In 1766 he wrote his Confessional against subscriptions to articles and creeds, a work which elicited a hot controversy, and called forth more than seventy pamphlets. Blackburn was a bitter opponent of the Romanists against them. He died in 1787. He was for some time engaged in the controversy concerning the intermediate state. His writings are collected under the title Works, Theological and Miscellaneous (Camb. 1804, 7 vols. 8vo), with a life of the author by his son in vol. 1.

Blackburn, Gideon, D.D., a Presbyterian minister, born in Augusta Co., Va., in 1772, and instructed by Judge R. K. In 1830, he was licensed to preach in 1792, and labored actively in various parts of the West until 1827, when he became president of Centre College, Ky. He left this post in 1830, however, and employed himself in collecting funds, with which, after his death, the Blackburn Theological Seminary at Carlinville, Ill., was established. In the division of the Presbyterian Church Dr. Blackburn went with the New School. He died in 1888, at Carlinville. As an educator and disciplinarian he stood in the first rank, and few excelled him in power of extemporaneous preaching. — Sprague, Annals, iv, 48.

Blackfriars, a name given to the Dominicans in England from the color of their garments. A parochial district in London in which they established their second English house still bears the name. See Dominicans.

Blacklock, Thomas, D.D., a divine and poet, was born at Annan, Scotland, in 1721, and lost his sight by the small-pox when he was about six months old. To amuse and instruct him, his father and friends used to read to him, and by this means he acquired a fund of information, and even some knowledge of Latin. Through the kindness of Dr. Stevenson, of Edinburgh, he studied several years at Edinburgh, and became well acquainted with Greek, Latin, French, and Italian. In 1762 he was ordained minister of Kirkcudbright, but on the day of his induction by the Presbytery, he retired after two years on an annuity, and received students at Edinburgh as boarders, and assisted them in their studies. He died July 7, 1791. His poems will be read or referred to on account of the peculiar circumstances under which they were written; but, although marked by a vein of placid elegance, they are wanting in all vigor of the soul of imagination. Dr. Blacklock published an Essay toward Universal Elyomy (Edin. 1756); — Paracelsus, or, Conclusions deduced from Natural and Revealed Religion (1767). — A Panegyric on Great Britain, a poem (8vo, 1778). — The Graham, a heroic poem, in four cantos (4to, 1774). In 1780 a posthumous edition of his poems was published by Mackenzie, author of the "Man of Feeling," with a life. There is also an edition of his poems, with life, by Professor Spence (Lond. 1756, 4to, 2d ed.). — Allibone, Dict. of Authors, i, 136.

Blackman, Learner, an eminent pioneer of American Methodism, was born in New Jersey, and entered the ministry in 1800 at about 19 years of age. After a few years spent in itinerant labors in the Eastern States, he went in 1806 on a mission to the Iroquois, then a wild country, inhabited by Indians and frontiersmen. His labors laid the foundations of Methodism through a large region of country. He was drowned in the Ohio River in 1815. — Minutes of Conferences, i, 274; — Sprague, Annals, vi, 824.

Blackmore, Sir Richard, was born in 1650, and died in 1729. He was active in the revolution which elevated William III, whose physician he was, to the throne. Besides several medical and poetical works, he wrote Just Prejudices against the Arian Hypothesis (1725), Natural Theology (1728), Creation, a philosophical poem (1712, 4th ed. 1718), which Addison pronounced one of the noblest productions in English verse; as well as paraphrases on the Songs of Moses, Deborah, and David, on four select psalms, on chapters of Isaiah, and the third chapter of Habakkuk.

Blackwall, Anthony, an industrious author, was born in Derbyshire, 1764, educated at Cambridge, and was appointed minister of All-Saints, Derby, about 1808. In 1722 he was made master of the Grammar-school of Market-Bosworth, which he left to take the parish of Shapwick, in Somerset; but in 1783 he was returned to Market-Bosworth, where he died in 1731. His chief work is The Sacred Classics Defended and Illustrated (Lond. 1727—81, 2 vols. 8vo), in which he defends certain passages in the N. T. usually held to be barbarisms. — Allibone, Dict. of Auth. i, 199; — Landow, Ecc. Dict. s. v.

Blades stands in the Auth. Ver. for the following words: 2723, lahab, a flame, applied to the glittering point of a spear (Job xxxii, 28) or sword (Nah. iii, 8), and hence to the "blade" of a dagger, Judg. iii, 22; 2726, aššōmāk, the "shoulder-blade," Job xxxi, 22; 2795, the "shoulder-blade." — Judg. iii, 22; — Gen. iv, 26; — Matt. xiii, 26; — Mark iv, 26.

Blain, George W., A.M., a Methodist Episcopal minister, and professor in Randolph Macon College, Va., was born in Albemarle county, Va., 1815, converted at a camp-meeting in 1835, graduated at Randolph Macon College in 1837, entered the ministry in the Virginia Conference in 1839, was elected Professor of mathematics in Randolph Macon College in 1840, superannuated on account of pulmonary disease in 1842, and died in great peace in 1848. In college his talents, industry, and piety won him golden opinions, while as a minister his zeal and devotion were conspicuous. — Minutes of Conferences, iii, 460.

Blains (בַּלַּי, בַּלַּיִּים, בַּלַּיִּים) occurs only in the account of the sixth plague of Egypt (Exod. ix, 9, 10), where it is described as "a boil breaking forth into blains," i.e. violent ulcerous inflammations (from בַּלַּי to boil up). The aches from the furnaces or brick-kilns were taken by Moses, a handful at a time, and scattered to the winds; and wherever a particle fell, on man or beast, it caused this troublesome and painful disease to appear. It is called in Deut. xxvii, 27, 28, "the botch of Egypt" (comp. Jev. xxvii, 27), to which some refer 3128, yōpi, or black leprosy, a fearful kind of elephantiasis (comp. Plin. xviii, 5). It must have come with dreadful intensity on the magicians whose art it baffled, and whose scrupulous cleanlinesses (Herod. ii, 86) it rendered nugatory, so that they were unable to stand in the presence of it, because of the burning of their fingers.

Other names for purulent and leprous eruptions are בַּלַּי, בַּלַּיִּים (Morphea alba), בַּלַּיִּים (Morphea nigra),
and the more harmless scab, Gynaec., Lev. xiii. passim (Jahn, Bibl. Arch. § 189). See Leprosy.

Blair, Hugh, D.D., was born at Edinburgh April 7, 1718. After highly distinguishing himself at the University of Edinburgh, he was in 1742 made minister of Colleyse in Fife-shire, and soon after of Canongate in Edinburgh. In 1768 he was appointed chief minister of the High Church in that city. In 1777 he published the first volume of his Sermons, which, while in MS., met with the approval of Dr. Johnson, and when published acquired an extraordinary popularity. Soon afterward the three following volumes appeared, though at different times. The thought of these sermons was prodigious, and, except that their moral tone was felt to be an improvement upon the metaphysical disquisitions which in the way of sermons had preceded them, inexplicable. For the later volumes he was paid at the rate of £600 per vol. Numerous editions have been printed at London, in 5 vols. 8vo and 12mo. They have been translated into French (Lau- sanne, 1791, and Paris, another translation, 1807, 5 vols. 8vo), Dutch, German (by Sack and Schliefer- macher, Leipsic. 1781-1802, 5 vols.), Sciolovian, and Italian. Blair’s Lectures on Rhetoric and the Belles-Lettres, first published in 1783, attained the like undeserved success. The discipline of the age, as the bowed down will rise, was felt when the elegant and polished style, which is their chief characteristic, was less common than at present; and to this merit, such as it is, they chiefly owed their success. They are still read by many people with pleasure, on account of their clear and easy style, and the very sense which, not very profound observation which runs through them; but they have no claim to be ranked among the best specimens of ser- mon-writing, while they are lamentably deficient in evangelical thought and feeling. The Lectures have not been less popular than the Sermons, and were long considered as a text-book for the student. They are, however, like the Sermons, feeble productions, and show neither depth of thought nor intimate acquaintance with the best writers, ancient and modern, nor do they develop and illustrate, as a general rule, any sound practical principles. Dr. Blair died Dec. 21, 1806.—Allibone, Dict. of Authors, i. 200.

Blair, James, D.D., was born in Scotland 1656, and died at Williamsburg, Va., 1743. He was one of the most eminent of the earlier Episcopalian ministers in America. Being born in the same year as Virginia in 1685, he rendered himself highly acceptable, and in 1689 was appointed commissary—the highest ecclesiastical office in the province. He was the founder and first president of William and Mary College, receiving the latter appointment in 1692. Dr. Blair was for some time president of the council of the colony and rector of Williamsburg. Many traditions are ex- tant which testify to the excellence of his character and the usefulness of his life. In 1722 he published an Exposition of the Sermon on the Mount (4 vols. 8vo; also London, 1724, 5 vols. 8vo). It was again printed 1740 (4 vols. 8vo), with a commemorative notice by Wat- ten, a work of highly commendable Soddridge.—Sprague, Annals, v. 7; Hawks, Ecclesiastical Contributions, vol. 1; Allibone, Dict. of Authors, i. 201.

Blair, John, a native of Edinburgh, and relative of Hugh Blair (q. v.), he removed at an early age to London, where he received some valuable prefer- ments, and became at last prebendary of Westminster. He died in 1782. He is the author of an important work on The Chronology and History of the World from the Creation to A.D. 1758 (Lond. 1784, fol.), which has passed through a large number of editions (a recent ed. Lond. 1844, with additions and corrections by Sir E. Ellis; again, Lond. 1851), and is still considered a very valuable book. He also wrote Lectures on the Canon of the Old Testament, published after his death (Lond. 1785), and comprehending a learned dissertation on the Septuagint version.—Allibone, Dict. of Authors, i. 202.

Blair, Robert, remembered as the author of The Grave, a poem, was born at Edinburgh in 1699, and educated there and on the Continent. In 1731 he was ordained minister of Athelstaneford, in East Lothian, where he died in 1746. His Grave is still reprinted.

Blair, Samuel, brother of John, an eminent Pres-byterian divine, was born in Ireland June 14, 1712, and emigrated to America in his youth. After studying at the “Log College,” Neshaminy, he was ordain- ed pastor at Middletown, N. J., 1738. In 1740 he removed to Londonderry (Fagg’s Manor), Pa., where he labored as a pastor and schoolmaster, and also wrote a book, in which a number of ministers were educated. In the “revival” controversy he took sides with Gilbert Ten- tent, and ranked high among the so-called “New Lights.” He died July 5, 1751. His writings, in- cluding a Treatise on Predestination and Repro- duction, with several sermons, were published 1754.—Sprague, Annals, iii. 64.

Blake, John L., a learned divine of the Protestant Episcopal Church, was born at Northwood, N. H., in 1788, and graduated at Brown University in 1812. He was for about twelve years the principal of a young ladies’ school, during which time he published a number of popular text-books. A peculiar feature of his books, and which greatly contributed to their popular- ity, was the introduction of printed questions at the bottom of each page, a plan which has since been frequently adopted. Blake was also the author of many sermons and numerous theological orations and ad- dresses, of a Family Encyclopedia, and a General Bi- graphical Dictionary (9th ed. 1857). He was, in suc- cession, rector of the Protestant Episcopal churches at Providence, Concord, and Boston. He died at Orange, N. J., July 6, 1857.—Allibone, Dict. of Authors, s. v.

Blandina, one of the forty-eight martyrs of Lyons, A.D. 177, was a slave, of weakly body and little natu- ral fortitude; yet she was exposed, tied to a cross, to savage beasts, burned with fire, and at length, being fastened up in a net, was tossed repeatedly by a furious bull, and finally dispatched by having her throat cut. During all her tortures she continued to exclaim, “I am a Christian; we do not allow ourselves in any crime.” She is honored in the Roman Church above the other martyrs of Lyons, and her festival is observed June 2.—Eusebius, Hist. Ecc. v, 1; Butler, Lives of Saints, June 2; Landon, s. v.

Blandrata (or Blandrata), Giono, an Italian physician, one of the first of the modern Aussos, was born at Saluzzo about 1515. He at first practiced medicine with success. Having exposed himself to the Inquisition by his free criticisms upon Roman- ism, he fled to Geneva, where, in his conversations with Calvin, he showed that the germs of Socianism were already in his mind. From there he repaired first to Germany and subsequently to Poland, where he was elected one of the superintendents of the Hel- vetican churches of Little Poland, and successfully spread his Antitrinitarian views. He travelled in Poland, Germany, and Transylvania, and becoming physician to the Queen Bona, of Savoy, he communi-
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cated his errors to the King of Poland, Sigismund Augustus. He afterward went to the court of John Sigismund, prince of Transylvania, and in 1566 he held at his court (under the influence of his close friend Adam of the Lutherans, and with such success that he persuaded that prince and many of the nobility of the province to embrace his heresy. See TRANSYLVANIA. After the death of Sigismund he returned once more to Poland, and became physician to the king, Stephen Bathory. Socinus complained that Bladnitsa, in his later years, removed to Transylvania, and that he had been at last strangled by his nephew in a quarrel between 1585 and 1592.—Bügel, Unm. iv. 572; Mosheim, Ch. Hist. cent. xvi, sec. iii, pt. ii, ch. iv, § 18; Henke, G. Bladnitsa contra Antitrinitaria, ejusque confutatio, autore Matthiae Flacio; Landon, Ecc. Dict. s. v.

Blasphemy is an Anglicized form of the Greek word βλασφημία, and in its technical English sense signifies the speaking evil of God (in Heb. יָפָר, וּפָרַע, to curse the name of the Lord), and in this sense it is found Psal. lxxix, 18; Isa. iii, 5; Rom. ii, 24, etc. But, according to its derivation (βλασφημία φίλης quasi βλασφεμίων), it may mean any species of calumny and abuse (or even an unlucky word, Eurip. Ion. 1187); see 1 Kings xi, 10; Acts xviii, 6; Jude 9, etc. Hence in the Sept. it is used to render יָפָר, Job ii, 5; יָפָר, 2 Kings ix, 6; יָפָר, 2 Kings xiv, 4; and יָפָר, Hos. vii, 16, so that it means "reproach," "derision," etc.; and it has even a wider use, as 2 Sam. xii, 16, where it means "to despise Judaism," and 1 Macc. ii, 6, 7, where יָפָר = idolatry. In Sir. iii, 18 we have it applied to filial impiety, where it is equivalent to "accursed" (Schleusner, Thesaur. s. v.). In the Auth. Eng. Vers. "blaspheme," etc., occasionally represent the following Heb. words: יָפָר, barak'; יָפָר, gathph'; יָפָר, charaph'; יָפָר, makab'; יָפָר, nauts'.

I. Among the Israelites injurious language toward Jehovah was punished, like a heathenish and capital crime, with stoning, as in the case of the son of Shelomith (Lev. xxvi, 18; Josephus, Ant. iv, 8, 6; comp. Otho, Lex. Rabl. p. 104 sq.). This, however, did not include any prohibition of blasphemy against foreign deities (Exod. xxii, 28; Lev. xvi, 15), as Philo (Opp. ii, 166, 219) and Josephus (Ant. iv, 8, 10; Apion, i, 56) supposed. Theopp. ii, 166, 219) and Josephus (Ant. iv, 8, 10; Apion, i, 56) supposed. The expression of certain Jews seems to be alluded to by Pliny (xiii, 9: "gens contumelia numinum insignis"). The injunction against disre- spect in Exod. xxii, 28, refers to magistrates (סְרָעַת); comp. Selden, Jus nat et gent. ii, 13; Michaelis, Mos. Recht, v, 158 sq. The Jews interpreted the command in Lev. xxvi, 16 as prohibiting the utterance of the divine name under any circumstance (comp. Num. i, 17; see Hartmann, Verbünd. d. A. u. d. V. 7, p. 49 sq., 434; also Philo, Opp. ii, 166); and hence never pronounced the word יהוה (q.v.), a superstition that still has its analogous customs in the East (see Rosenmüller on Exod. iii, 13; Michaelis, Mos. Recht, v, 163 sq.). They also construed Exod. xxi, 33 so as to hold themselves bound to give nicknames to the heathen gods (see Ps. lxxii, 8), like Beethoven, Beelzebub, Belfalson, Balthazar, for Bethel, Beelzebub for Zealubab, Hos. iv, 5, etc. When a person heard blasphemy he laid his hand on the head of the offender, to symbolize his sole responsibility for the guilt, and, rising on his feet, tore his robe, which might never again be mended. (On the mystical reasons for these observances, see Lightfoot, Hor. Heb. Matt. xxvi, 65.)

II. Blasphemy, in the theological sense, consists in irreverent or insulting language toward God or his perfections (Blasphæmæ est locutio contumeliosa in Deum; and Augustine, De Morib. Munic. liii, i, c. 11, Jam vero Blasphæmæ non accipit nisi malo verbo de Deo dicendum: accord to Martin Luther, Blasphemy denotes calumny, defraction, reproachful or abusive language, against whomsoever it be vented.

It is in Scripture applied to reproaches not aimed against God only, but man also (Rom. iii, 8; xiv, 16; 1 Pet. iv, 4, 5). It is, however, more peculiarly re- strained to those who are so far estranged from God. According to Lindwood, blasphemy is an injury offered to God by denying that which is due and belonging to him, or attributing to him what is not agreeable to his nature. "Three things," says a divine, "are es- sential to this crime: 1, God must be the object; 2, the words spoken or written, independently of consequence which others may derive from him, must be injurious in their nature; and, 3, he who commits the crime must do it knowingly. This is real blasphemy; but there is a relative blasphemy, as when a man may be guilty ignorantly, by propagating opinions which dishonor God, the tendency of which he does not perceive. A man may be guilty of this by accident, for if he speak freely against received errors it will be construed into blasphemy." See CAIVL.

There can be no blasphemy, therefore, where there is not an impious purpose to derogate from the Divine Majesty, and to alienate the minds of others from the love of God and the love of God. The blasphemer is no other than the calumniator of Almighty God. To con- stitute the crime, it is also necessary that this species of calumny be intentional. He must be one, therefore, who by his impious talk endeavors to inspire others with the same irreverence toward the Deity, or, perhaps, abhorrence of him, which he indulges in himself. And this is the character of the honor of human and divine. It is hoped that very few arrive at this enormous guilt, it ought not to be dismissed that the habitual profana- tion of the name and attributes of God by common swearing is but too manifest an approach toward it. There is not an entire coincidence: the latter of these vices may be considered as resulting solely from the defect of what is good in principle and disposition, the former from the acquisition of what is evil in the extreme; but there is a close connection between them, and an insensible gradation from the one to the other. To accustom one's self to treat the Sovereign of the universe with irreverent familiarity is the first step, malig- nantly to array his attributes is a revile his prov- idence is the last.—Watson, Theol. Dict. s. v.

As blasphemy by the old law (Exod. xx, 7; Lev. xix, 12; xxiv, 10; Deut. v, 11) was punished with death, so the laws of Justinian also directed that blasphemers should be put to death. The Church ordered their bones to be defiled. In the Church, laws of notorious blasphemy are reserved. By the laws of England and of many of the United States, blasphemies of God, as denying His being or providence, and all contumelious reproaches of the Lord Jesus Christ, profane scoffing at the Holy Bible, or exposing it to contempt, are offences punishable by fine, imprisonment, etc. (Blackstone, Commentaries, i, iv, ch. iv). By the statute of 9 and 10 William III, ch. 82, if any one shall deny either of the Persons of the Trinity to be God, or assert that there are more than one God, or deny Christianitiy to be true, for the first offence, is rendered incapable of any office; for the second, ad- ministers sentence of death by a civil judge, unless the person under sentence of death shall have been before receiving any gift or legacy, and to be imprisoned for years. According to the law of Scotland, blasphemy is punished with death: these laws, however, in the present age, are not enforced; and by the statute of 53 George III, c. 169, the words in italics were omitted, as well as the second part of the short history. The special offences should be left to be punished by the Deity, and not by human statutes.—Buck, s. v.

The early Christians distinguished blasphemy as of three kinds: 1. The blasphemy of apostates and lop- si, whom the heathen persecutors had obliged not only to deny, but to curse Christ. 2. The blasphemy of heretics, such as Basiliscus, Paulus, and Philippus, blas- phemy against the Holy Ghost. The first kind is re- ferred to in Pliny, who, in giving Trajan an account
of some Christians that apostatized in time of persecution, says, "They all worshipped his image, and the image of the gods, and also cursed Christ." That this was the ordinary mode of renouncing the Christian religion appears from the demand which the proconsul made to Polygamy and Polygamy, and by which the revile Christ, to whom Polygamy rebelled, replied, "These eighty-six years I have served him, and he never did me any harm: how, then, can I blaspheme my King and my Saviour?" Here is sometimes reputed blasphemy, and was punished by the same penalty.—Buck, s. v.

III. The blaspemous against the Holy Ghost is variously understood, but is always the same thing, that is to say, an idolatrous, or a denial of the proper Godhead of Christ; or others to a denial of the divinity of the Holy Ghost. Others place this sin in a perverse and malicious ascribing of the works of the Holy Spirit to the power of the devil. Augustine resolves it into obstinacy in opposing the methods of divine grace; and continuing in this obduracy to the end of life. The passages in the N. T. which speak of it are Matt. xii, 31, 82; Mark iii, 86, 29; Luke xxi, 10. These passages are referred by many expositors to continued and obstinate resistance of the Gospel, which issues in final unbelief. This, they argue, is unpardonable, not because the love of Christ in this cannot convert such a sin, nor because there is any thing in its own nature which separates it from all others sins, and places it beyond the reach of forgiveness, but simply because so long as a man continues to disobey he voluntarily excludes himself from mercy. In this sense, every sin may be styled unpardonable, because forgiveness is incompatible with an obstinate continuance in sin. One principal objection to this view is that it generalizes the sin, whereas the Scripture represents it as specific, and disownments the idea that it is of frequent occurrence. The case referred to by Christ is this: He had done a demoniac deceived and blind and dumb. The Pharisees who stood by and witnessed the miracle, unable to deny the fact, ascribed it to the agency of the devil. Not only did they resist the evidence of the miracle, but they were guilty of the wicked and gratuitous calumny that Christ was in league with the powers of darkness. It was not only a sin of thought, but one of open speech. It consisted in attributing to the power of Satan those unquestionable miracles which Jesus performed by "the finger of God," and the power of the Holy Spirit: nor have we any safe ground for extending it to include all sorts of willing (as distinguished from wilful) offences, besides, which have been committed; and specified; and both the cases referred to, speaking against is mentioned as the sin. "Whoever speaketh a word against the Son of Man;" "Whoever speaketh against the Holy Ghost." The Spirit dwells in Christ, and, therefore, such imputations were calumnies, against the Holy Ghost. The sin bespeaks a state of mind which, by its awful criminality, excluded from all interest in Christ. There is no connection between this awful sin and those mentioned in Heb. vi, 4-8; x, 26-31. There may be dangerous approximations to such a sin. When men can ridicule and contempt religion and its ordinances; when they can sport with the work of the Holy Ghost, when the human heart, which can persist in a wilful disbelief of the Holy Scriptures, and cast contemptuous slanders upon Christianity, which is "the ministration of the Spirit," they are approaching a fearful extremity of guilt, and certainly in danger of putting themselves beyond the reach of the arm of mercy. It is one of the reasons, when first aware of the awful nature and aggravations of their own sins, have been apprehensive that they have fallen into this sin, and in danger of giving themselves up to despair. This is a device of the devil to keep them from Christ. The very fear is a proof they are free from the awful crime. The often misunderstood expression, "It shall not be forgiven him, neither in this world," etc., is, a direct application of a Jewish phrase in allusion to a Jewish error, and will not bear the inferences so often extorted from it. According to the Jewish school notions, the person blaspheming the name of God could not be pardoned by sacrifice, nor even the day of atonement atoned for only by the blood of death and repentance. In refutation of this tradition, our Lord used the phrase to imply that "blasphemy against the Holy Ghost shall not be forgiven; neither before death, nor, as you say, in heart, by dreams of death." (Lightfoot, Hor. Hebr. ad loc.). It is difficult to discover the "sin unto death" noticed by the apostle John (1 John v, 16), although it has been declared by the Church to be the ultimate act of blasphemy against the Holy Spirit; but the language of John does not afford data for pronouncing them one and the same. The first three Gospels alone describe the blaspemous which shall not be forgiven: from it the "sin unto death" stands apart. (See Locke, Briefe d. Apostel Johannes, 9 ed. 305-317; Campbell, Preliminary Diss. Diss. ix, pt. ii; Olshausen, Com. 978. sq. Am. ed.; Watson, Theol. Dict. s. v.; Princeton Rev. July, 1846, art. ii). See UNPARDONABLE SIN.

Blasphemy, as a noun (in the sense of current of air), is the rendering in the Author. Vers. of ναναίια, nanaamhê (2 Sam. xxii, 16; Ps. xviii, 15), "breath," as elsewhere, or of νεαν, νεανική (Exod. xv, 6; Josh. vi, 5; 2 Kings xix, 7; Job iv, 9; Isa. xxxv, 4; xxvii, 7), "wind," or "spirit," as elsewhere; or as a verb, etc. (in the sense of blighting), it represents the Heb. roots נָחַשׁ, נָחַשׁ, נָחַשׁ, always spoken of the blasting of crops (Deut. xvii, 22; 2 Kings viii, 37; 2 Chron. vi, 28; Amos iv, 3; Hag. ii, 17), especially of grain (Gen. xii, 6, 23, 27), often rufled (2 Kings xxix, 27; Isa. xxxvii, 20), apparently by a hot wind (Hackett, Illustra. of Script. p. 135).

Blas-tare, Mattheus, a Basillian monk, who, in the year 1335, made a collection of ecclesiastical canons and constitutions, to which he added another of the civil law, and arranged them alphabetically under 303 heads; he called the whole Syntagma. This work is given, Gr. and Lat., by Beveridge, in his Pandecta Canoniaca. Another, written by him, De causis seu quibus fidem matrimonii, is printed in Leunclavius's Jus Graeco-Romannum.—Hoefner, Biog. Generale, vi, 218.

Blatustus (Bla PRODUCTS, a man who was "chamberlain" (cubicularius, οί τοι γυνος, i.e. chief eunuch) to King Herod Agrippa, or who had the charge of his bed-chamber (Acts xxi, 20). A.D. 44. Such persons had usually great influence with their masters, and hence the importance attached to Blatus's favoring the peace with Tyre and Sidon.

Blatchford, Samuel, D.D., a Presbyterian clergyman, born in England in 1767, became a Non-conformist minister in 1791, four years later emigrated to America, and settled at Bedford, N. Y. From here he removed successively to Greenfield, Conn., Stratford, now Bridgeport, and Lancingburg, N. Y., where he resided from 1804 till his death in 1828, part of the time tending the churches of the Lancingburg Brigade. In 1808 he received the degree of D.D. from Williams College. Dr. Blatchford was the translator of Moor's Greek Grammar, to which he added various notes. "As a preacher, he was distinguished for ease and naturalness, for appropriate and useful thoughts, and an improved and somewhat imposing manner." —Sprague, Am. Dr., iv, 158.

Blau, Felix Anton, professor of theology at Mentz, was born 1754. Though a Romanist, he wrote a powerful work against the pretensions of Rome, entitled "A critical History of Ecclesiastical Infallibility" (Krit. Geschichte d. kirchl. Unfallbarkeit, Frankf. 1791, 8vo). He was imprisoned on account of the part he took at Mentz in 1790 in favor of the French Revolution, was released, and died Dec. 22, 1798, leaving
BLESS

Blauner, or Blarer, Blaerner, Ambrosius, one of the Swiss Reformers, was born at Constance in 1492. He became a Benedictine at an early age, and prior of the monastery-abbey. In 1517 he began to teach the Lutheran doctrines in his monastery. In 1521 he left the monastery and renounced the monastic vows. He labored with Ecolampadius and Bucer in spreading the Gospel, and, in connection with them, organized Protestantism in Ulm. Under the protection of Duke Ulric of Wurttemberg, he was largely instrumental in establishing the Reformation in the empire. In 1538 he removed to Constance, and made that city the centre of his active and disinterested labors. In 1548 he removed to Winterthur, and labored as minister there, and in Biel and other places, until his death at Winterthur, Dec. 6, 1564.—Keim, A. Blaarer, der schweizische Reformato (Stuttg. 1860); Pressel, A. Blaerer's, des schweizischen Reformators, Leben und Schriften (Stuttg. 1860); Studien u. Kritiken, 1861, Heft. 2.

Blayney, Benjamin, D.D., an English divine and professor, was educated at Worcester College, Oxford. In 1878 he took his degree of doctor in divinity, and became regius professor of Hebrew. He was also canon of Christ's Church, and rector of Polshot in Wiltshire, where he died in 1861. Dr. Blayney was eminently learned. He proved and improved the palaeographical and textual Latin and Hebrew; he improved the Oxford Bible (1769, 4to), and greatly improved the marginal references. Among his writings are A Dissertation by Way of Inquiry into Daniel's Seventy Weeks (Oxford, 1775, 4to); —Jeremiah and Lamentations: a new Translation, with Notes (8vo ed. Lond. 1856, 2vo ed. 1869), in the same volume, a new Translation, with Notes, critical, philological, etc. (Oxford, 1837, 4to).

Bleek, Friedrich, a distinguished German theologian, born July 4, 1793, at Arembolk in Holstein, died at Bonn Feb. 27, 1859. He studied theology at the universities of Kiel and Berlin; in the latter place under De Wette, Schleiermacher, and Naesder. In 1818 he commenced giving theological lectures at Berlin, was appointed in 1823 extraordinary professor, and in 1829 ordinary professor at the University of Bonn. His writings are especially distinguished for keenness of investigation. His principal work is Der Brief an die Hebrew, a German translation of and commentary on the Epistle to the Hebrews (Berl. 1828-40, 4 vols). In another work, Beitrdge zur Evangelienliteratur (Berl. 1846), he defended the authorship of the Gospel of John against the attacks of the Tubingean school. Besides these two larger works, Bleek wrote many valuable articles for theological journals. Several important works of Bleek were published after his death, viz.: Intro. to the O. T. (Eindeut. in das A. T.; ed. by J. F. Bleek and A. Ramhauen, Berl. 1860); Intro. to the N. T. (Eindeut. in das N. T.; ed. by J. F. Bleek, Berl. 1862); Comm. on three first Gospels (Syst. Erklarung d. drei ersten Evang.: ed. by H. Holtzmans, Lpz. 1862); Lect. on the Revelation (Verlesungen uber die Apoc.; ed. by Th. Hobsch, Berl. 1862).—Herzog, Suppl. i, 207.

Blemiah (בֵּלֵם), mūmōs; once בֵּלֵם, blear-eyed, Lev. xxvi, 20). There were various kinds of blemishes, i. e. imperfections or deformities, which excluded men from the priesthood, and animals from being offered in sacrifice. Such blemishes are described in Lev. xxi, 17-23; xxii, 19-26; Deut. xvi, 19, 21, after being slain, externally defective, it was not offered in sacrifice. The natural feeling that only that which was in a perfect condition was fit for sacred purposes, or was a becoming offering to the gods, produced similar rules concerning blemishes among the heathen nations (comp. Pompon. Lact. De Sacrific. cap. 6; Herodot. ii, 38; Hild, i, 66; Serv. ad Verg. Aen. ii, 4).—Klotz, s. v.

Bless (בָּרָךְ; bar'akh; ἱεροῦ), sūkōvīyīm. There are three or four points of view in which acts of blessing may be considered.

1. When God is said to bless his people. Without doubt the inferior is blessed by the superior. When God blesses, he bestows that virtue, that efficacy, which renders his blessing effective, and which his blessing expresses. His blessings are either temporal or spiritual, bodily or mental; but in every thing they are productive of that which they import. God's blessings extend into the future life, as his present grace and the promised. The partakers of that blessedness which, in infinite fulness, dwells in himself (Gen. i, 22; xxiv, 35; Job xlii, 12; Ps. xliv, 2; civ, 24, 28; Luke xi, 9-13; James i, 17).

2. When men are said to bless God, as in Ps. ciii, 1; 2; cxlv, 1-3. We are not, then, to suppose the divine Being, who is over all, and in himself blessed for evermore, capable of receiving any augmentation of his happiness from any of the creatures which he has made: such a supposition, as it would imply something of imperfection in the divine nature, must ever be rejected with abhorrence; and therefore, when creatures bless the adorable Creator, they only ascribe to him the praise and dominion that is due to his character, and blessing which it is equally the duty and joy of his creatures to render. So that blessing on the part of man is an act of thanking God for his mercies, or rather for that special mercy which, at the time, occasions the act of blessing; as for food, for which thanks are rendered to God, or for any other good.

3. Men are said to bless their fellow-creatures when, as in ancient times, in the spirit of prophecy they predicted blessings to come upon them. From the time that God entered into covenant with Abraham, and promised extraordinary blessings to his posterity, it appears to have been customary for the father of each family, in the direct line, or line of promise, immediately previous to his death, to call his children around him, and to inform them, according to the knowledge which it had pleased God to give him, how and in what manner the divine blessing conferred upon Abraham was to descend among them. Upon these occasions the patriarchs enjoyed a Divine illumination, and under the assurance of their benediction was deemed a prophetic oracle, foretelling events with the utmost certainty, and extending to the remotest period of time (see Busb, Notes en Gen. in loc.). Thus Jacob blessed his sons (Gen. xlii, 1-28; Heb. xi, 21), and Moses the children of Israel (Deut. xxiii, 1-29). The blessings of men were also good wishes, personal or immediate, and, as it were, a peculiar kind of prayer to the Author of all good for the welfare of the subject of them; thus Melchisedek blessed Abraham (Gen. xv, 19; Heb. vii, 1, 5, 7). The form of blessing prescribed in the Hebrew ritual (Num. vi, 23-27) which Jehovah commanded was to be performed by Aaron and his descendants. To bless the congregation, is admirably simple and sublime: 'The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace' (Häner, De Benedictione sacrae. Jen. 1712). It was pronounced standing, with a loud voice, with both hands raised toward heaven (Deut. xxi, 50). National blessings and cursings were sometimes pronounced (Deut. xxvii, 12-26; xxviii, i, 6).

4. David says, 'I will take the cup of salvation, and call upon the name of the Lord' (Ps. cxxv, 13). The phrase appears to be taken from the custom of the Jews in their thank-offerings, in which a feast was made of the body and blood of the sacrifice, and other rites, the master of the feast took a cup of wine in his hand, and solemnly blessed God for it, and for
the mercies which were then acknowledged, and gave it to all the guests, every one of whom drank in his turn. See Cor. To this custom it is supposed our Lord alluded in the institution of the cup, which is also called "the cup of blessing" (1 Cor. x, 16). See Passover. At the family feast also, and especially that of the Passover, both wine and bread were in this solemn and religious manner distributed, and God was blessed, and his mercies acknowledged. They blessed God for their present refreshment, in his deliverance and salvation, by the covenant of circumcision and for the law given by Moses; they prayed that God would be merciful to his people Israel, that he would send the prophet Elijah, and that he would render them worthy of the kingdom of the Messiah. In the Mosaic law, the manner of blessing was appointed by the lifting up of hands, and we see that our Lord lifted up his hands and blessed his disciples. See Benediction.

Blessing, Valley of. See Berechiah.

Blind ("şārēr, rūphākîq). The frequent occurrence of blindness in the East has always excited the astonishment of travellers. Volney says that out of a hundred persons in Cairo he has met twenty quite blind, ten wanting one eye, and twenty others having their eyes red, purulent, or blinched (Travels in Egypt, i, 224). This is principally owing to the Egyptian ophthalmia, which is endemic in that country and on the borders of the desert. The box is a prominent one of blindness in the East (Volney, I. c.). Still other causes are the quantities of dust and sand pulverized by the sun's intense heat; the perpetual glare of light; the contrast of the heat with the cold sea-air on the coast, where blindness is specially prevalent; the dews at night which white people sleep on the roofs; old age, etc.; and perhaps, more than all, the Mohammedan fanaticism, which leads to a neglect of the proper remedies in time. Ludd, the ancient Lydda, and Ramleh, enjoy a fearful notoriety for the number of blind persons they contain. The common saying is that in Ludd every man is either blind or has but one eye. Jaffa is said to contain 500 blind out of a population of 5000 at most. There is an asylum for the blind in Cairo (which at present contains 300), and their conduct is often turbulent and fanatic (Lane, Mod. Ep. i, 38, 292).

In the New Testament blind mendicants are frequently met with (Matt. ix, 27; xii, 22; xx, 39; xxii, 24; John vi, 3). Blindness is mentioned in prophecy as a peculiar attribute of the Messiah (Isa. xxix, 18, etc.). The Jews were specially charged to treat the blind with compassion and care (Lev. xix, 4; Deut. xxvii, 18). The blindness of Bar-Jesus (Acts xii, 6) was miraculously produced, and of its nature we know nothing. Some have attempted (on the ground of Luke's profession as a physician) to attach a technical meaning to ἄγλυς and σκώρος (Jahn, Bibl. Arch. § 201), viz. a spot or "thin tunicle over the corneas," which vanishes naturally after a time: for which the same term, ἁλυκά, is made use of by Lælius (Verr. iv, ii, ed. Kûh, 48), who says that ἁλυκά will disappear properly, if a wondrous power has been inflicted. Before such an inference can be drawn, we must be sure that the writers of the New Testament were not only acquainted with the writings of Hippocrates, but were also accustomed to a stricter medical terminology. In the same way analogies are quoted as deriving from the Maccabees (I Macc. iv, 52) and of fish-gall in the case of the λιθώματα of Tobias; but, whatever may be thought of the latter instance, it is very obvious that in the former the saliva was no more instrumental in the cure than the touch alone would have been (Trench, On the Miracles at Matt. i, 27).

The habit of the blind person is to refer to the sensation of the blind person, or to the appearance of the eye, and in both cases the haziness may have been referrible to any of the other trans-
scription, to raise funds to construct as many churches as the Census Report showed to be needed to meet the wants of the metropolis. His theological writings are Five Lectures on John the Baptist (Lond. 1825, 12mo) and Twelve Lectures on the Acts of the Apostles (Lond. 1829, 8vo), which edition includes also the Lectures on John:—Sermons at St. Botolph's, (Lond. 1829, 8vo):—Sermons on the Church (Lond. 1814, 8vo); besides various occasional sermons, charges, pamphlets, etc. See Biber, Bishop Blomfield and his Times (Lond. 1857); Memoir of Bp. Blomfield, by the Rev. C. J. Christ. Remembrancer; xlv; 386; English Cyclopaedia, s. v.

Blondel, David, one of the most learned theologians of a learned age, was born at Châlons-sur-Marne in 1501, and became a minister among the French Protestants in 1514. In 1619 he published his Modeste déclaration de la sincérité et verité des églises reformées (8vo). In 1631 he was nominated professor at Saumur. The synod of Charenton in 1645 fixed him at Paris with a pension of 1000 livres, in order that he might have means and leisure to write for the Protestant cause. In 1650 he was invited to Amsterdam to succeed Voelius in the chair of history, and there he caught a cold in the eyes, which deprived him of sight for the rest of his days. He died April 8, 1658. His writings in church history and heraldry are still of great value to Protestantism. Among them are, 1. Familiar eclaircissements, etc.; a treatise on the debate on the existence of "Pope Joan," which he decides in the negative (Amsterdam, 1647, 1649, 8vo);—2. Pseudo-Indonis et Turonis responsalia; to prove the identity of the deponents before the ancient popes (Geneva, 1528, 4to);—3. Apologie pro sensu Hieronymi de episcopis et presbyteris; an able defense of Presbyterians (Amsterdam, 1646);—4. De la primauté dans l'Eglise (1641); against Cardinal Duperron, perhaps the greatest of his works:—5. A Traité de l'Episcopat, translated (Lond. fol. 1651). A full list is given by Nieueus, vol. viii, 46; see also Haag, La France Protestante, ii, 306.

Blood (βος, ἄλοξ: both occasionally used, by Hebraism, in the plural with a sing. sense), the red fluid circulating in the veins of men and animals. The term is employed in Scripture in a variety of senses. 1. As Food.—To blood is ascribed in Scripture the mysterious sacredness which belongs to life, and God reserved it to Himself when allowing man the dominion over the lower animals for food, etc. (See Thomson, Land and Book, i, 136.) In Gen. ix, 4, where the use of animal food is allowed, it is first absolutely forbidden to eat "flesh with its soul, its blood," which expression, were it otherwise obscure, is explained by the mode in which the same terms are employed in Deut. xii, 23. In the Mosaic law the prohibition is repeated with frequency and emphasis, although it is generally introduced in connection with sacrifices, as in Lev. iii, 7; vii, 26 (in both which places blood is coupled in the prohibition with the fat of the victims); xvii, 10-14; xix, 2; Deut. xii, 16-28; xv, 20. In the prohibitions introduced in connection with the lawful and unlawful articles of diet, the reason which is generally assigned in the text is that "the blood is the soul," and it is ordered that it be poured on the ground like water. But where it is introduced in reference to the portions of the victim which were to be offered to the Lord, then the text is changed to the former, and it is insisted that "the blood expiates by the soul" (Lev. xvii, 11, 12). This strict injunction not only applied to the Israelites, but even to the strangers residing among them. The penalty assigned to its transgression was the being "cut off from the people," by which the punishment of death is to be understood (comp. Not a, 42, ch. 28), although it is difficult to ascertain whether it was inflicted by the sword or by stoning. It is observed by Michaelis (Mos. Recht, iv, 45) that the blood of fishes does not appear to be interdicted. The words in Lev. vii, 26, only expressly mention that of birds and cattle. This accords, however, with the reasons assigned to the prohibition of blood, and couched in phrases which could not be offered to the Lord, although they formed a significant offering in heathen religions. To this is to be added that the apostles and elders, assembled in council at Jerusalem, when desirous of settling the extent to which the ceremonial observances were binding upon the converts to Christianity, renewed the injunction to avoid the sacrifice of blood, and couched it in phrases which things offered to idols (Acts xv, 29). It is perhaps worthy of notice here that Mohammed, while professing to abrogate some of the dietary restrictions of the Jewish law (which he asserts were imposed on account of the sins of the Jews, Sura iv, 186), still enforces, among others, the abstinence from blood, and makes it an abomination to offer blood of idolatrous sacrifices to idols (Korus, Sur. v. 4; vi, 146, ed. Flugel).

In direct opposition to this emphatic prohibition of blood in the Mosaic law, the customs of uncivilized heathens sanctioned the cutting of slices from the living animal, and the eating of the flesh while quivering with life and dripping with blood. Even Saul's army committed this enormity, as we read in Acts xiii, 22; and the prophet also lays it to the charge of the Jews in Ezek. xxxix., 25. This practice, according to Bruce's testimony, exists at present among the Abyssinians. Moreover, pagan religions, and that of the Phœnicians among the rest, appointed the eating and drinking of blood, mixed with wine, as a rite of idolatrous atonement, especially in the case of those accused of swearing. To this the passage in Ps. xvi, 4 appears to allude (comp. Michaelis, Critica. Colle. p. 106, where several testimonies on this subject are collected).

Among Christians different views have been entertained respecting the eating of blood, some maintaining that its prohibition in the Scriptures is to be regarded as a ceremonial and ceremonial only, while others contend that it is unlawful under any circumstances, and that Christians are as much bound to abstain from it now as were the Jews under the Mosaic economy. This they found on the facts that when animal food was originally granted to man, there was an express reservation in the article of the blood; that this grant was made to the new parents of the whole human family after the flood, consequently the tenure by which any of mankind are permitted to eat animals is in every case accompanied with this restriction; that there never was any reversal of the prohibition; that both Jews and Pagans were guilty of eating blood, as is evidenced in the Jewish code; and that in the New Testament, instead of there being the least hint intimating that we are freed from the obligation, it is deserving of particular notice that at the very time when the Holy Spirit declares by the apostles (Acts xv) that the Gentiles are free from the yoke of circumcision, abstention from blood is explicitly enjoined, and the action thus prohibited is classed with idolatry and fornication. After the time of Augustine the rule began to be held merely as a temporary injunction. It was one of the grounds alleged by the early apologists against the Calvinists of the enemies of Christianity that, so far were they from drinking human blood, it was unprofitable for them to drink the blood even of irrational animals. Numerous testimonies to the same effect are found in later ages (Bingham, Orig. Ecc. bk. xvii, ch. v, § 20). See Food.

2. Sacrificial.—It was a well-established rabbinical maxim (Mishna, Toma, v, 1; Menachoth, xxii, 3) that the blood of a victim is essential to atonement (" 의해נ רשא ובני, i. e. "there is no expiation except by blood"), a principle recognised by the author of the Talmud. It was also the custom of the Epithalami of the Gerizim and Ebal, that the液体 was associated (comp. Deut. xii, 28; τον ἄρπαν, ix, 22). See Bähr, Symbol. ii, 201 sq. See Expiation. The blood of sacrifices was caught by the Jewish priest from the neck of the victim in a be-
BLOOD

in, then sprinkled seven times (in the case of birds at
once shed out) on the altar, i.e. on its horns, its base,
or its four corners, or on its side above or below a line
running round it, or on the mercy-seat, according to the
quality and occasion of the offering; but that of the
Passover on the lintel and door-posts (Exod. xii: Lev.
iv, 5-7; xvi, 14-19); Ugolini, Thes. vol. x and xillii.
There was a drain from the Temple into the brook Ce-
bron to carry off the blood (Maimon. opud Cramer de Aré Estor. Ugolini, viii). It sufficed to pour the an-
imals' blood on the earth, or to bury it, as a solemn
restoration of the life of the offering; but that of the
Passover was kept clean, being merely lubricated with moisture on their internal or
opposing surfaces, so as to allow of free motion to the
heart and lungs.

It is more probable, however, from all the symptoms
in the case, that the immediate pathological cause of
Christ's death was a proper rupture of the heart.
The chief of these particulars are the following: (1.)
The suddenness of his death, which so surprised Pilate
(Mark xv, 44), who was accustomed to see sufferers
linger for days upon the cross. See Crucifix. (2.)
The loud cries just before expiring, which usually ac-
company the sense of suffocation resulting from the
congestion of blood in the heart at the moment of death.
(3.) The sanguineous effusion from the pores that occurred
in the garden the preceding night during a similar
paroxysm of mental and physical tension. (4.) The
separation of the serums ("water") from the crassumen-
num (clotted "blood") in this case, which can only be
mediavally accounted for by this supposition. In other
wise the blood would have become cagulated in the
veins, and no such effusion as above could have occurred.

See Physical Cause of the Death of Christ, by
Wm. Stroud, M.D., London, 1847, p. 399-420.)

The puncture by the soldier's spear was therefore
in the lower part of the pericardium itself, on the left
side, as would naturally have been the case in
a thrust with the right hand of one standing on the
ground and opposite; this alone, had not Christ been
already dead, would necessarily have been a fatal
wound.

Treatises on this subject have been written in Latin by
Bartholin (Lugd. B. 1648, Lips. 1688 and since),
Falloby (Lips. 1663), Loescher (Viteb, 1697), Quen-
stedt (ib. 1676), Swartwou (Helmst. 1678), Sagittarius (Jen.
1678), Schertzer (T. Disputat. 8), Suantzen (Rost.
1866), Triller (Viteb. 1775), Wedel (Jen. 1866), Calon
(Viteb. 1763, 1789), Dressler (Lips. 1782), Echen-
hach (Rost. 1775), Derschow (Jen. 1681), Haferung
(Viteb. 1785), Köcher (Dresd. 1696), Meiner (Viteb.
1662), Quenstedt (Lips. 1663), Wegelin (Viteb. 1785),
Höpfner (Lips. 1621), Loescher (Viteb. 1681), Quen-
stedt (Viteb. 1681), Schuster (Chemn. 1741). See
BLOODY SWEAT.

BLOOD-BAPTISM.

In the early Church, one de-
vote to martyrdom without baptism was reckoned
among the catechumens; martyrdom, being regarded
as a full substitute, was therefore styled blood-baptis-

This notion was derived from several passages of
Scriptures (Matt. x, 29; Luke xii, 50). When baptism
was reckoned essential to salvation, martyrdom was
also considered a passport to heaven. It was there-
fore made a substitute for baptism. See Bingham,
Orig. Eccles. bk. x, ch. ii, § 50.

BLOOD, ISSUE OF (in Heb. נוּֽם נוּם), is in Scrip-
ture applied only to the cases of women under menstru-
ation or the flux uteri (Lev. xv, 19-30; Matt. ix, 20,
 VMware "אֵין רֵאֵשׁ בַּגָּדֶד"; Mark v, 25, and Luke viii, 43, סֵנַה הַּיֵּן יָבִּישׁוּךָ). The latter caused a permanent
legal uncleanness, the former a temporary one, mostly
for seven days; after which the woman was to be pu-

The "bloody flux" is also mentioned in (Exodus 30:15; 21), when the soldier pierced
him on the cross. The only natural explanation that
may be offered of the fact is to suppose that some effu-
sion had taken place in the cavity of the chest, and
that the spear penetrated beneath the level of the fluid.
Supposing this to have happened, and the wound to
have been inflicted shortly after death, then, in addi-
tion, the blood would also have trickled down, or,
at any rate, have made its appearance at the mouth
of the wound, even though none of the large vessels
had been wounded. It is not sufficient to suppose
that the pericardium was pierced; and, if effusion had
taken place there, it might also have taken place in the
cavities of the pleura; but, during health, neither
the pericardium nor the pleura contains fluid, being
merely lubricated with moisture on their internal or
opposing surfaces, so as to allow of free motion to the
heart and lungs.

3. Homocidal.—In this respect "blood" is often used
for life: God "will require the blood of man;" he will
punish murder in whatever manner soever committed
(Gen. ix, 5). "His blood be upon us" (Matt. xxvii,
25), let the guilt of his death be imputed to us. The
voice of thy brother’s blood crieth; the murder com-
mitted on him crieth for vengeance (Gen. iv, 10).
"The avenger of blood;" he who is to avenge the
death of his relative (Num. xxxv, 24, 27). The priests
under the Mosaic law were constituted judges between
"blood and blood," that is, in criminal matters, and
when the life of the injured party was at stake; certain
matters and the murder were casual or voluntary;
whether a crime deserved death or admitted of remis-
ion (Deut. xvii, 8). In case of human bloodshed, a
mysterious connection is observable between the curse
of blood and the earth or land on which it is shed,
which becomes polluted by it; and the proper expia-
tion is the blood of the slasher, which every one had
thus an interest in exacting, and was bound to seek
(Gen. iv, 10; ix, 4-6; Num. xxxv, 33; Psa. cxi, 98).
See AVENGER of BLOOD.

In the case of a dead body
found and the death not accounted for, the guilt of
blood attached to the nearest city, to be ascertained by
measurement, till freed by prescribed rites of expia-
tion (Deut. xi, 1-9). The guilt of murder is one for
which a satisfaction was forbidden (Num. xxxv, 31).
See MURDER.

4. In a slightly metaphorical sense, "blood" some-
times means race or nature, by virtue of relationship
or consanguinity: God "hath made one blood all
nations of men" (Acts xvii, 25). It is also used as
the symbol of slaughter and mortality (Isa. xxxiv, 8;
Ezek. xiv, 19). It also denotes every kind of premu-
mary death (Exek. xxxii, 6; xxxix, 18). "The bold
imagery of the prophet," says Archbishop Newcome.
"is founded on the custom of invitations to feasts after
slaughter, where the guests, and tyrant princes, and tyrants,
are represented by rams, bulls, and boe-gaots." Blood is somet-
times put for sanguinary purposes, as in Isa. xxxiii, 15, "He
that stoppeth his ears from hearing of blood," or,
more properly, who stoppeth his ears to the proposal of blood-
shed. To "wash the feet in blood" (Psa. viii, 10) is
to gain a victory with much slaughter. To "build a
town with blood" (Hab. ii, 12) is by causing the death of
the oppressed laborers as slaves.

Wine is called the blood of the grape; "He washed
his garments in wine, and his clothes in the blood of
grapes" (Gen. xiii, 11). Here the figure is easily
understood; any thing of a red color may be com-
pared to blood. See Wenyrs, Symbol. Dict. s. v.

FLESH and BLOOD are placed in opposition to a su-
perior or spiritual nature: "Flesh and blood hath not
revealed it unto thee, but my Father which is in heaven"
(Matt. xvi, 17). Flesh and blood are also opposed to the
glorified body: "Flesh and blood cannot inherit the
kingdom of God" (1 Cor. xv, 40). FLESH is op-
posed to evil spirits: "We wrestle not against flesh
and blood," against visible enemies composed of flesh
and blood, "but against principalities and powers,"
etc. (Eph. vi, 12). See ECHEARISt.

BLOOD and WATER (John xix, 34) are said to have
issued from the side of Jesus when the soldier pierced
him on the cross. The only natural explanation that
may be offered of the fact is to suppose that some effu-

20, the disease alluded to is hemorrhoage; but we are not obliged to suppose that it continued unceasingly for twelve years. It is a universal custom, in speaking of the duration of a chronic disease, to include the intervals of comparative health which may occur during its course; so that when a disease is merely stated to have lasted "for a great many years", it is not certain whether it was of strictly a continuous type, or whether it intermitted. In the present case, as this point is left undecided, we are quite at liberty to suppose that the disease did intermit, and can therefore understand why it did not prove fatal even in twelve years. It is possible in this kind of disease, and hence the delicacy of the woman in approaching Christ, and her confusion on being discovered. See Flex.

BLOOD-REVENGE, or revenge for bloodshed, was regarded among the Jews, as among all the ancient and Asiatic nations, not only as a right, but even as a duty, which devolved upon the nearest relative of the murdered person, who on this account was called Βασιλικος, the reclaimer of blood, or one who demands restitution of blood, similar to the Latin sanctorum sanguinis. See AVENGER OF BLOOD.

1. Jewish.—The Mosaic law (Num. xxxv, 31) expressly forbids the acceptance of a ransom for the forfeited life of the murderer, although it might be saved by his seeking an asylum at the altar of the tabernacle in case the homicide was accidentally committed (Exod. xxii, 13; 1 Kings i, 50; II, 28). When, however, the slayer had fled from his home, no other sanctuary was tolerated but that of the Temple at Jerusalem, the chances of escape for such a homicide from the hands of the avenger ere he reached the gates of the Temple became less in proportion to the distance of the spot where the murder was committed from Jerusalem; six days of refuge were in consequence appointed for the personal safety of the murderer in various parts of the kingdom, the roads to which were kept in good order to facilitate his escape (Deut. xix, 8). But the avenger durst not follow him, and there he lived in safety until a proper examination had taken place before the authorities of the place (Josh. xx, 6, 9), in order to ascertain whether the murder was a wilful act or not. In the former case he was instantly delivered up to the goel, against whom not even the altar could protect him (Exod. xxii, 14; 1 Kings ii, 29); in the latter case, though he was not actually delivered into the hands of the goel, he was notwithstanding not allowed to quit the place, however small, as long as he remained there all his lifetime, or until the death of the high-priest (Num. xxxv, 6; Deut. xix, 8; Josh. xx, 1-6), if he would not run the risk of falling into the hands of the avenger, and be slain by him with impunity (Num. xxxv, 26; Deut. xix, 6). That such a voluntary exile was considered more in the light of a punishment for manslaughter than a provision for the safe retreat of the homicide against the revengeful designs of the goel, is evident from Num. xxxv, 32, where it is expressly forbidden to release him from his confinement on any condition whatever. That the decease of the high-priest should have been the means of restoring him to liberty was probably owing to the general custom among the ancients of granting free pardon to certain prisoners at the demise of their legitimate prince or sovereign, whom the high-priest represented, in a spiritual sense, among the Jews. These views are supported both by the Mosaic law itself, as far as the spirit of the age allowed it, prevented all family hatred, persecution, and war from ever taking place, as it was inevitably the case among the other nations, where any bloodshed whatever, whether wilful or accidental, laid the homicide open to the duty of revenge by the relatives and family of the slain person, who again, in their turn, were similarly watched and hunted by the opposite party, until a family-war of extermination had legally settled itself from generation to generation, without the least prospect of ever being brought to a peaceful termination. Nor do we indeed find in the Scriptures the least trace of any abuse or mischief ever having arisen from these regulations (comp. 2 Sam. ii, 19 sqq.; iii, 36 sqq.). The spirit of all legislation on that subject is to learn whether it was of strictly a continuous type, or whether it intermitted. In the present case, as this point is left undecided, we are quite at liberty to suppose that the disease did intermit, and can therefore understand why it did not prove fatal even in twelve years. It is possible in this kind of disease, and hence the delicacy of the woman in approaching Christ, and her confusion on being discovered. See Flex.

(1.) The wilful murderer was to be put to death without any compensation. The nearest relative of the deceased became the avenger of blood (בָּאָרְלָם, the reclaimer, or avenger, as next of kin. Gesen. s. v. p. 234, who rejects the opinion of Michaelis, giving it the sign. of "polluted," i.e. till the murderer was avenged; Sept. δὲ ἀναγκαίως; Vulg. próprīa-

sæmiss, Num. xxxv, 19), and was bound to execute retaliation himself if it lay in his power. The king, however, in later times appears to have had the power of restoring the life of the criminal. The shedding of blood was thus regarded as impious and polluted (Num. xxxv, 16-17; Deut. xix, 11; 2 Sam. iv, 7, 11; vii, 8, and iii, 29, with 1 Kings ii, 81; 38; 1 Chron. xxiv, 22-25).

(2.) The law of retaliation was not to extend beyond the immediate offender (Deut. xxiv, 16; 2 Kings iv, 6; 2 Chron. xxiv, 4; Jer. xxxix, 29, 30; Ezek. xviii, 20; Josh. xxxiv, 27, 8, 89).

(3.) The involuntary shedder of blood was permitted to take flight to one of six Levitical cities, specially appointed out of the 48 as cities of refuge, three on each side of the Jordan (Num. xxxv, 22, 23; Deut. xix, 4-6). The cities were Kedesh, in Mount Naphtali; Shechem, in Manasseh; Hebron, in the hill-country of Judah; on the east side of Jordan Bezer-reuen; Ramoth, in Gad; Golam, in Manasseh (Josh. xx, 7, 8). The elders of the city of refuge were to hear his case and protect him till he could be tried before the authorities of his own city. If the act were then decided to have been involuntary, he was taken back to the city of refuge, round which the roads proceeded with a radius of 2000 (2000, Patrick) cubits was assigned as the limit of protection, and was to remain there in safety till the death of the high-priest for the time being. Beyond the limit of the city of refuge the avenger might slay him, but after the high-priest's death his life was safe until his return to his home with impunity (Num. xxxv, 25, 28; Josh. xx, 4, 6). The roads to the cities were to be kept open (Deut. xix, 5).

To these particulars the Talmudists add, among others of an absurd kind, the following; at the cross-roads posts were erected bearing the word הָעְפָּלֶת, refuge, to direct the fugitive. All facilities of water and situation were provided in the cities; no implements of war or chase were allowed there. The mothers of high-priests used to send presents to the detained persons to prevent their wishing for the high-priest's death. If the fugitive died before the high-priest, his bones were sent home after the high-priest's death (P. Flagius in Targ. Onk. Ap., Rittersh. de Jure Angl. in the Civ. Stat., vili, 339; Lightfoot, Cent. Chron. c. 50, Op. ii., 208).

(4.) If a person were found dead, the elders of the nearest city were to meet in a rough valley untouched by the plough, and, washing their hands over a beheaded heifer, protest their innocence of the deed, and deplore the anger of the Almighty (Deut. xxii, 1-9).

See H.

2. Other Ancient Nations.—The high estimation in which blood-revenge stood among the ancient Arabs may be judged of from the fact that it formed the subject of their most beautiful and elevated poetry (comp. the Schol. on the 13th poem in Sullivan's Excerpt. Homaeus). Mohammed did not abdicate, but modified, that rigorous custom, by allowing the accept-
ance of a ransom in money for the forfeited life of the murderer (Koran, ii, 175-176), and at the worst forbidding the infliction of any cruel or painful death (Qur. xvii, 21). The practice among nations of patriarchal habits, that the nearest of kin should, as a matter of duty, avenge the death of a murdered relative. The early impressions and practice on this subject may be gathered from writings of a different though very early age and of different countries (Cassius, ii, 29 sq.; Horace, Epode iv, 14; xxiv, 480, 482; O. d. xvi, 270, 276; Muller on Zoroast. Zoro. c. ii, A and B). Compensation for murder is allowed by the Koran, and he who transgresses after this by killing the murderer shall suffer a grievous punishment (Sale, Koran, ii, 21, and xvii, 280). Among the Mohammedans and other Arab tribes, should the offer of blood-money be refused, the "Thar," or law of blood, comes into operation, and any person within the fifth degree of blood from the homicide may be legally killed by any one within the same degree of consanguinity to the victim. Frequently the homicide will wander from tent to tent over the desert, or even rove through the towns and villages on his luck, with a chain found his neck and in rags, begging contributions from the charitable to pay the apportioned blood-money. Three days and four hours are allowed to the persons included within the "Thar" for escape. The right to blood-revenge is never lost, except in compensation. It descends to the latest generation. Similar customs, with local distinctions, are found in Persia, Abyssinia, among the Druses and Circassians (Niebuhr, Descr. de l'Arabie p. 28, 30; Voyage, ii, 350; Burckhardt, Notes on the Bedouins, p. 66, 83; Travels in Arabia, i, 405, ii, 280; Smyth, p. 540, 548, 549; Layard, Nin. and Bab., p. 805, 807; Chardin, Voyages, vi, 107-112). Money-compensations for homicide are appointed by the Hindoo law (Sir W. Jones, vol. iii, chap. vii); and Tacitus remarks that among the German nations "a homicide is atoned by a certain number of sheep or cattle" (Germ. xxi). By the Anglo-Saxon law also, money-compensation for homicide, "wer-gild," was sanctioned on a scale proportioned to the rank of the murdered person (Lappenberg, ii, 386; Lingard, i, 411, 414).

Of all the other nations, the Greeks and Romans alone seem to have possessed cities of refuge (Serv. ad Aen. viii, 942; Liv. i, 8; Tac. Ann. iii, 60), of which Damsacus andtheta, Susa, and Ephesus to Samos, were some of the most prominent (2 Macc. iv. 34; comp. Potter's Greek Arch. vol. i, 480), and have to serve as a refuge even for wilful murderers. The laws and customs of the ancient Greeks in cases of murder may be gathered from the principle laid down by Plato on that head (D. Ph. Q. iv. x, in t. i; p. 28 sq.): "Since, according to tradition, the murdered person is greatly irritated against the murderer during the first few months after the perpetration of the deed, the murderer ought therefore to inflict a punishment upon himself by exiling himself from his country for a whole year, and if the murdered be a foreigner, by keeping away from his country. If, on the other hand, a subject be punished, it is but fair that the nearest relative should be appeased and grant pardon; but in case he does not submit to that punishment, or dares even to enter the temple while the guilt of blood is still upon his hands, the avenge shall arraign him before the bar of justice, where he is to be punished with the infliction of a double fine. But in case the avenger neglects to proceed against him, the guilt passes over to him (the avenger), and any one may take him before the judge, who passes on him the sentence of banishment for five years."—Kitto, s. v.; Smith, s. v. See ASYLUM.

3. In Christianot.—That such institutions are altogether an alien spirit must be judged from the fact that revenge, so far from being counted a right or duty, was condemned by Christ and his apostles as a vice and passion to be shunned (Acts vii, 60; Matt. v, 44; Luke vi, 28; Rom. xii, 14 sq.; comp. Rom. xiii, where the power of executing revenge is vested in the authorities alone).

In Egypt, the average practice of blood-revenge is still prevalent in Corsica and Sardinia, where, however, it is more the consequence of a vindictive character than of an established law or custom. A Corsican never passes over an insult without retaliation, either on the offender or his family, and this cruel and un-Christian custom might be termed "barbarous retribution" or "barbarous retribution" is the source of many assassinations. The celebrated General Paoli did his best to eradicate this abominable practice, but his dominion was of too short duration for the effective cure of the evil, which has gained ground ever since the first French Revolution, even amongst the female sex. It is calculated that about four hundred persons yearly lose their lives in Sardinia by this atrocious habit (Simonet, Lettres sur la Corse, p. 314). See MURDER.

BLOODY SWEAT. According to Luke xxiii, 44, our Lord's sweat was "as great drops of blood falling to the ground." Michaelis takes the passage to mean nothing more than the invisible drops of sweat in the forehead (Amerk. fur Ung-lehrte, ad loc.). This, which also appears to be a common explanation, is liable to some objection. For, if an ordinary observer compares a fluid which he is accustomed to see colorless, to blood, which is so well known and so well characterized by the color, it descends to a particular point of resemblance, he would more naturally be understood to allude to the color, since it is the most prominent and characteristic quality.

There are several cases recorded by the older medical writers under the title of bloody sweat. With the exception of one or two instances, not above suspicion of fraud, they have, however, all been cases of general hemorrhagic disease, in which blood has flowed from different parts of the body, such as the nose, eyes, ears, lungs, stomach, and bowels, and, lastly, from various parts of the skin. The greater number of cases described by authors were observed in women and children, and sometimes in infants. The case of a young lady who was afflicted with cutaneous hemorrhage is detailed by Messopirit in a letter to Vallierini. She is noticed to have been cheerful, although she must have suffered greatly from debility and fibrous symptoms (Phil. Trans. No. 803, p. 2114). The case of an infant, only three months old, affected with the same disease, is related in the Phil. Trans. (No. 109, p. 193). A similar case is described in the Nov. Act. Acad. Nat. Cur. iv. 193. See also Eph. Acad. Nat. Cur. obs. 41; and, for other references, Copland's Dict. of Med. ii, 72. Where hemorrhagic diathesis exists, muscular exertion, being a powerful exciting cause of all kinds of hemorrhage, must likewise give rise to the cutaneous form of the disease.—Kitto, s. v.

The above are all instances of a chronic nature, resulting from a general diseased state of the blood-vessels, and are therefore little in point as illustrating the case of our Saviour, whose emotions were the cause of this temporary phenomenon. To such a case of punishment, it is but fair that the nearest relative should be appeased and grant pardon; but in case he does not submit to that punishment, or dares even to enter the temple while the guilt of blood is still upon his hands, the avenge shall arraign him before the bar of justice, where he is to be punished with the infliction of a double fine. But in case the avenger neglects to proceed against him, the guilt passes over to him (the avenger), and any one may take him before the judge, who passes on him the sentence of banishment for five years.—Kitto, s. v.; Smith, s. v. See ASYLUM.

The physical cause of the Death of Christ, by Wm. Stroud, M.D., London, 1847, thus maintains the possibility of proper bloody sweat, under strong mental exertion, especially in cases of anxiety and terror. The author states, gives us the result of this phenomenon, and then cites a number of cases in which it has actually occurred: "Perspiration, both sensible and insensible, takes place from the mouths of small regularly organized vessels, which perforate the skin in all parts of the body, terminating in blind extremities and extremely minute openings and the outer surface. These tubes are surrounded by a net-work of minute vessels, and penetrated by the ultimate ramifications of arteries which, according to the
force of the local circulation, depending chiefly on that of
the heart, discharge either the watery parts of the
blood in the state of vapor, its grosser ingredients in
the form of a glutinous liquid, or, in extreme cases, the
entire blood itself. The influence of the invigorating
passions, more especially in exciting an increased flux
of blood, is faintly indicated by the process of blushing,
either from shame or anger; for during this state the
heart beats strongly, the surface of the body becomes hot and
red, and, if the emotion is very powerful, breaks out into a warm
and copious perspiration, the first step toward a bloody
sweat." (Physical Crisis, p. 85, 86). See SWEAT.

The following instances of instances of disfavoring
sweating of blood, show that the author's philosophy is not
without its accompanying brevities. Frevity allows us
only a condensed statement of a few of the instances
as cited by him (p. 379 eq). An Italian officer, in
1552, threatened with a public execution, "was so
agitato at the prospect of an ignominious death that
he sweated blood from every part of his body." A
young Florentine, unjustly ordered to be put to death
by Pope Sixtus V, when led to execution, "through
excess of grief, was observed to shed bloody tears, and
to discharge blood instead of sweat from his whole
body; in which case the precipitation which is a
manifest proof that nature condemned the severity of a sentence
so cruelly hastened, and invoked vengeance against
the magistrate himself, as therein guilty of murder." In
the Ephemerides, it is stated that "a young boy,
who, having taken part in a crime for which two
of his elder brothers were hanged, was exposed to public
view under the gallows on which they were executed,
and there observed to sweat blood from his whole
body." Maldonato mentions "a robust and healthy
man at Paris, who, on hearing sentence of death
passed upon him, was covered with a bloody sweat." Other
instances of the same kind also are on record. Schonck
gives the case of a man who, in a in whom fell into the hands of sol-
diers; and on seeing herself encompassed with swords
and daggers, threatening instant death, was so
terrified and agitated that she discharged blood from
every part of her body, and died of hemorrhage in the
sight of her assailants." The case of a sailor is also
given, who "was so alarmed by a storm that through
fear he fell down, and his face sweated blood which,
during the whole continuance of the storm, returned
like ordinary sweat." Catharine Merlin, of Chambery,
at the age of forty-six, being strong and hale, received
a kick from a bull in the pit of the stomach, which
was followed by omitting blood, his having been
suddenly stopped by her muscular resistance, the blood
made its way through the pores of various parts of
her body, the discharge recurring usually twice
in twenty-four hours. It was preceded by a prickly
sensation, and pressure on the skin would accelerate the
flow and increase the quantity of blood. The Medico-
Chirurgical Review for Oct. 1831, gives the case of a
female subject to hystria, who, when the hysterical
paroxysm was protracted, was also subject to this
bloody perspiration. And in this case she continued
at different times to be affected with it for three
months, when it gave way to local bleeding and oth-
er strong restorative measures. But the case of this
wretched Charles IX of France is one of the most striking
that has as yet occurred. The account is thus
given by De Mezeray: "After the vigor of his youth
and the energy of his courage had long struggled
against his disease, he was at length reduced by it to
hisl, a case of at least eighteen, before the 8 of May,
1574. During the last two years, he had been
his constitution made strange efforts. He was affected
with spasms and convulsions of extreme violence.
He tossed and agitated himself continually, and his
blood gushed from all the outlets of his body, even
from the pores of his skin; so that on one occasion he
was found bathed in a bloody sweat." From these
and other instances that might be cited, it is clearly
evident that the sweating of blood may be produced
by intense mental emotion. The instances of it are
comparatively rare, it is true, but, nevertheless, per-
fetly well authenticated. See BLOOD AND WATER.

BLOOM (usually \( \gamma, \) sese, the flower of a tree
( Gen. xi, 10 ). The almond rod of Aaron, which, by
the miraculous power of God, was made to bad and
bloom and bring forth almonds (Num. xvii, 8 ), was
used as the special incense burner, the emblem of Him who first arose from the grave; and
as the light and warmth of the eternal sun seems first to
affect this symbolical tree (Jer. i, 11), it was with
great propriety that the bowls of the golden candle-
stick were shaped like almonds. Most commentators
think that the rod of Aaron contained the leaves of the
leaves after it was laid up in the tabernacle; and
some writers are of opinion that the idea of the
thyrus, or rod encircled with vine branches, which
Bacchus was represented to bear in his hand, was bor-
rrowed from some tradition concerning Aaron's rod that
bloomed. See AARON; Rod.

BLOT. To blot out (\( ???? \), markah) signifies to ob-
iterate; therefore to blot out living things, or the
name or remembrance of any one, is to destroy or to abol-
ish, without leaving any trace of it. Exodus xlix, 15
( where vii, 6 ), where we should read, as in the margin, "blot out." Also a
sinful stain, a reproach, is termed a blot in Job xxxi,
7; Prov. ix, 7. To blot out sin is fully and finally to
forgive it (Isa. lxiv, 22). To blot men out of God's
book is to deny them his providential favors, and to
cut them off by an unremittently deadly (Exod. xxxii,
38; Ps. lxxix, 28). When Moses says, in the passage
referred to above, "Blot me, I pray thee, out of thy
book which thou hast written," we are to understand
the written book merely as a metaphorical expression,
alluding to the records kept in the courts of justice,
where the deeds of criminals are registered, and which
signifies the same as in the purpose of God. (Exod. xxxii,
33; Ps. lxxix, 28). To blot out of future events; so that to be cut off by an
unmitigable death is to be blotted out of this book. The blot-
ting the name of the saints out of the book of life (Rev.
iii, 5) denotes their final happiness in heaven.

BLOUNT, CHARLES, a noted English Deist, born in
Upper Holloway in 1654. In 1679 he published his
Anima mundi, containing a historical account of the
opinions and sentiments concerning the resurrection of
the soul after death. This pamphlet created a violent
stir, and was condemned by Compton, bishop of Lon-
don. In 1680 he published his most celebrated work,
viz., the first two books of Philostratus, containing the
life of Apolloius of Tyana, with philological notes.
This work was afterwards taken into use by Lord
Herbert of Cherbury, was suppressed as soon as it
appeared, but it was translated into French and pub-
ished in that country. In 1683 his Religio Livci appeared
anonymously. Blount was a vulgar man, of
limited learning, and a great plagiarist. He shot him-
self in 1698, in despair at the refusal of his first wife's
sister to marry him. His Miscellanea Works, with
a biography, appeared in 1856 (Lond. 12mo).—Macau-
lay, Hist. Eng. iv, 281; Mosheim, Ch. Hist. iii, 297;
Leland, Deuticial Writers, ch. iv; Landon, ii, 295.

BLUE (\( ???? \), teile'chek), almost constantly
associated with purple, occurs repeatedly in Exoz. xxy-
xxxi; also in Num. iv, 6, 7, 9, 11, 12; xv, 38; 2
Chron. ii, 7, 14; iii, 14; Esth. i, 6; viii, 15; Jer. x, 9;
Exx. xxiii, 6; xxiv, 7, 24; Sept. generally binaevog, bin
hew, and in i. viii, 41, 41, 21; "1 Mac. iv, 23; and so Josephus, Philo, Aquila, Symmachus,
Theodotion, Vulgate, and Jerome. (In Esth. i, 6, the
word translated "blue" is the same elsewhere render-
ed "linen.") This color is supposed to have been ob-
tained from a purple shell-fish of the Mediterranean,
the consanguinity of the ancients, the Hekz kodkass of
Linneus (Syst. Nat. t. i, pt. vii, p. 8645; and see Forskal’s Descriptio Animal. p. 127), called chisum (חיסון) by the ancient Jews. Thus the Pseudo-Jonas-
than, in Deut. xxxiii, 19, speaks of the Zebulunites, who dwell at the shore of the great sea, and caught chisum, with whose juice they dye thread of a hya-
ckinthis color. The Scriptures afford no clue to this color; for the only passages in which it seems, in the English version, to be applied to something that might assist our conceptions are mistranslated, namely, “The blueness of a wound” (Prov. xx. 20), and “A blue mark upon him that is beaten” (Ecclus. xxiii, 10), there being no reference to color in the original of either. The word in the Sept. and Apocrypha refers to water; but both the hebrew and grecian noun so named by the ancients are disputed, especially the former. Yet it is used to denote dark-colored and deep purple. Virgil speaks of ferruginesa hyacintho, and Columella compares the color of the flower to that of clotted blood, or deep, dusky red, like rust (De Re Rust. x. 305). Hebschylus defines ἰακώβινον ὡμολαγε-
τος, ἱεροσειρός. It is plainly used in the Greek of Ecclus. xl. 4, for the royal purple. Josephus evidently-
takes the Hebrew word to mean “sky-color;” for in explaining the colors of the vail of the Temple, and referring to the blue (Exod. xxvi, 81), he says that it represented the air or sky (War, v. 4); he similarly explains the vestment of the high-priest (Amit. iii. 7, 7; and see Philo, Vita Mosis, iii. 148; i. ii. (ed. Mangny).) These statements may be reconciled by the fact that, in proportion as the sky is clear and serene, it assumes a dark appearance, which is still more observable in an Eastern climate. See Purpl.

The chief references to this color in Scripture are as follows: The robe of the high-priest’s ephod was to be all of blue (Exod. xxviii. 81); so the looms of the curt-
tains to the tabernacle (xxvi. 4); the ribbon for the breastplate (xxviii. 28), and for the plate for the mitre (ver. 37; comp. Ecclus. xiv. 10); blue clothes for va-
rious sacred uses (Num. iv. 6, 7, 9, 11, 12); the people commanded to wear a ribbon of blue above the fringe of their garments (Num. xv. 38); it appears as a color of furniture in the palace of Ahasuerus (Esth. i. 6), and part of the royal apparel (xii. 15); array of the idols of Babylon (Jer. x. 9); of the Assyrian nobles, etc. (Ezra xxii. 6; see Braunsch, De Vestibus, i. 9 and 18; Bochart, iii. 670). See Color.

Blumhardt, CHRISTIAN GOTTLIER, a German theo-

dean, was born at Stuttgart in 1779, became in 1808 secrecy of the “Deutsche Christentumsgesell-
schaft” of Basel, and in 1816 director of the Basel Mis-

sionary Society. He died in 1888. He wrote, among other works, a History of Christian Missions (Geschichte einer allgemeinen Missionsgeschichte der Kirche Christi, Basel, 1828-37, 3 vols.), and was for twenty-

three years editor of the Basel Missionsmagazin.

Blunt, Henry, A.M., a popular preacher and

writer in the Church of England, for many years innci-
mund of Trinity Church, Upper Chelsea, was made rector of Streatham, Surrey, in 1855, and died 1843. His writings are chiefly expository, and include Lectures on

the History of Abraakens (Lond. 1884, 12mo, 7th ed.).—Lectures on

Jacob (Lond. 1828, 12mo, 2d ed.);—Lectures on

Elisha (Lond. 1846, 5th ed. 12mo);—Lec-

tures on the Life of Christ (Lond. 1846, 10th ed. 8 vols.

Wild Boar.
Sea of Galilee, no domesticated swine were reared. In Egypt, where swine-herds were treated as the lowest of men, even to a denial of admission into the temple, the wild boar was brought to the house of a swine

filder the person nearly as much as it did a Hebrew, it is difficult to conjecture for what purpose these animals were kept so abundantly as it appears by the monumental pictures they were; for the mere service of treading down seed in the deposited mud of the Nile when the inundation subsided, the primary purpose alleged, cannot be admitted as a sufficient explanation of the fact. Although in Palestine, Syria, and Phenecia hogs were rarely domesticated, wild boars are often mentioned in the Scriptures, and they were frequent in the time of the Crusades; for Richard Courc-de-Loine encountered one of vast size, reared throughout with his lance, and when the animal was still endeavoring to gore his horse, he leaped over its back, and slew it with his sword. At present wild boars frequent the marshes of the Delta, and are uncommon on Mount Carmel and in the valley of Ayalon. They are abundant about the sources of the Jordan, and lower down, where the river enters the Dead Sea. King Herod's antelope is a sort of wandering tribe of Mesopotamia, and on the banks of both the great rivers, hunt and eat the wild boar, and it may be suspected that the half human satyrs they pretend sometimes to kill in the chase derive their cloven-footed hind-quarters from wild boars, and their upper made of cotton fibres, in order to attract women and public that the nutritive flesh they bring home is a luxury forbidden by their law. The wild boar of the East, though commonly smaller than the old breeds of domestic swine, grows occasionally to a very large size. It is passive while un molested, but vindictive and fierce when roused. The ears of the species are small, and rather rounded, the snout broad, the tusks very prominent, the tail distichous, and the color dark ash, the ridge of the back bearing a profusion of long bristles. It is doubtful whether this species is the same as that of Europe, for the farrow are not striped; most likely it is identical with the wild hog of India. The wild boar roots up the ground in a different manner from the common hog; the one turns up the earth in little spots here and there, the other ploughs it up like a furrow, and does irreparable damage to the cultivated lands of the farmer, destroying the roots of the vines and other plants. The chief difference between the two boars is said by Fowke in his Oriental Memoirs, "is in the forests and jungles; but when the grain is nearly ripe, he commits great ravages in the fields and sugar plantations. The powers that subverted the Jewish nation are compared to the wild boar, and the wild beast of the field, by which the vine is wounded; and no figure could be more happily chosen (Psa. lxxx, 13). That ferocious and destructive animal, not satisfied with devouring the fruit, lacerates and breaks with its sharp tusks the branches of the vine, or with its stout digs it up by the roots and tramples it under its feet." Dr. Pococke observed very large herds of wild boars on the side of the road near, where it flows out of the Sea of Tiberias, and several of them on the other side lying among the reeds of the sea. The wild boars of other countries delight in like moist retreats. These shady marshes, then, it would seem, are called in the Scripture "woods," for it calls these animals "the wild boars of the woods," which had been touched by the hand of the Lord. This herb of the sea was known to the Assyrians, and sculptured on their monuments (see Layard, Nineveh and Babylon, p. 109). The Heb. ינש is from an unused root יעש (chazar), to roll in the mire. The Sept. renders it σικος or ισιος, but in the N.T. χοριος is used for swine. See Swine.

Board is the rendering in the Auth. Vers. of the following words: ינק, lv'ak (a tablet, usually "table"), spoken of the enclosing materials of the altar, Exod. xxvii, 8; xxviii, 7; of sculptured םב, 3 Kings vii, 36 ("ledge"); of writing tablets ("table") Isa. xxx, 8; Jer. xvii, 1; Hab. ii, 2; of the scribes of folding-doors, Cant. viii, 9; of the deck of a ship, Ezek. xxvii, 27 ("hull"); of boards, Lk. iv, 2. 1 Kings vi, 15, 16; ינק, ke'rekh, a plank, i.e. of the tabernacle, Exod. xxvi, 15-29; xxv, 11; xxviii, 20-94; xxxix, 12, 13; Num. iii, 36; iv, 31; "bench," i.e. deck, Ezek. xxviii, 6; ינק, sederak, a row, e.g. of stones, 1 Kings vi, 9; of soldiers ("rangers"). 2 Kings vi, 8, 15; ינק, a plank of a vessel, Acts xxvii, 44.

Boaz.

Boardman, George Dana, A. M., an American Baptist missionary, called the "apostle of the Karens," was born at Livermore, Maine, where his father was pastor of a Baptist church, Feb. 8, 1801. He entered at Waterville College, where he was converted in 1820. His attention while in college was strongly turned to the work of foreign missions, and he offered himself to the Baptist Board in April, 1823, and was accepted. After a period spent in study at Andover, he was ordained, and sailed from Philadelphia for Calcutta, July 10, 1826. The voyage was spent in Calcutta, on account of the war inBurmah, he reached his destined port, Maulmain, in 1827. In 1828 he was chosen to found a new station at Tavoy, and in three years he gathered a Christian Church of nearly 100 converted Karens. He died Feb. 11, 1831. On his last furlough he made a tour among the Chinese villages of yonder mountain, Who taught you to abandon the worship of demons? Who raised you from vic to morality? Who brought you your Bibles, your Sabbaths, and your words of prayer? Let THE HEIFH BYE HILP IT.—King, Memoir of Boardman (Boston, 1836, 12mo); Sprague, Annals, vi, 723.

Boats. Richard, one of the first Methodist ministers in America, was born in England in 1738, and became a Wesleyan preacher in 1763. In 1768, in answer to a call from Mr. Wesley, he volunteered as missionary for America. After several years' faithful service, he returned to England in 1774, and continued his itinerant labors in England and Ireland till his death at Cork, Oct. 2, 1792. He was a very successful preacher.—Sandford, Wesley's Missionaries in America, p. 22; Myles, Chronolo al History, p. 294; Wakely, Heroes of Methodism, p. 178; Stevens, Hist. of M. E. Church, i, 95, 197; Sprague, Annals, vii, 8.

Boat (usually πολυποια, a small ship [see Ship]; the word does not occur in the Old Test. except in the translation above); see Fenn. Abbot, 235. The word is derivative of the shipwreck of Paul, recorded in the 17th chapter of the Acts, it is stated v. 17, "We had much work to come by the boat" (αρα, a skiff). Every ship had a boat, as at present, but it was not taken up at the commencement of the voyage and secured on the deck, but left on the water, attached to the stern by a rope; the difference may be thus accounted for: The modern navigator bids adieu to land, and has no further need for his boat; but the ancient mariner, in creeping along the coast, maintained frequent intercourse with the land, for which the boat was always kept ready. When, however, a storm arose, and danger was apprehended, and that the boat might be dashed to pieces against the sides of the ship, it was drawn close up under the stern. In the above passage we are to understand that this was done, and that there was much difficulty in thus securing the boat. See Shipwreck.

Bo'a'k (Heb. ld. גפס, alacrit)'the name probably of two men.

1. (Sept. and N. T. Bo'k, Josephus Bo'ac') A waif, suppliant, kinsman to Elisheba, husband of Naomi. See Rutt. Finding that the kinsman of Ruth, who stood in a still nearer relation than himself, was unwilling to perform the office of gold, he had those obligations publicly transferred with the
usual ceremonies to his own discharge; and hence it became his duty by the "levirate law" (q. v.) to marry Ruth (although it is hinted, Ruth iii, 10, that he was much her senior, and indeed this fact is evident in whatever system of chronology we adopt), and to redeem the estates of her deceased husband Mahlon (iv, 1 sq.; Jahn, Bibl. Arch. § 157). B. prob. cir. 1860. He gladly undertook these responsibilities, and their happy union was blessed by the birth of Obed, from whom in a direct line our Lord was descended. No objection seems to have arisen on the score of Ruth's Moabitish birth; a fact which has some bearing on the date of the narrative (comp. Ezra ix, 1 sq.)—Smith, s. v. See BETHLEHEM.

Boaz is mentioned in the genealogy, Matt. i, 5 ("Boaz"), as the son of Salmon by Rahab, but there is some difficulty in assigning his date. The genealogy in Ruth (iv, 18-22) only allows ten generations for the 833 years from Judah to David, and only four for the 565 years between Salmon and David, if (as is almost certain from Matthew and from Jewish tradition) the Rahab mentioned is Rahab the harlot. If Boaz married Ruth with the judge Jathan (q. v.), as is stated with little shadow of probability by the Jerusalem Talmud and various rabbinic, several generations must be inserted. Dr. Kennicott, from the difference in form between Salmah and Salmon (Ruth v, 20, 21), supposes that by mistake two different men were identified (Dissert., i, 643); but we seem to want at least three generations, and this explanation is not the only one. Hence, even if we interpolate two generations between Boaz and one after Obed, still we must suppose either the youngest son of his father, and that they did not marry till an advanced age (Dr. Mill, On the Genealogies; Lord Hervey, ii, p. 262, etc.; Brown's Oriental Dictionary, s. v. Boaz). See GEOMETRY; DAVID.

2. (Sept. Beth-hêq, and in the latter passage translates लेजिय, lezech, lough). The name given to the left-hand one of the two brazen pillars which Solomon erected in the court of the Temple (1 Kings vii, 21; 2 Chron. iii, 17); so called, either from the architect (or if it were a votive offering) from the donor. It was hollow, and surmounted by a chapter five cubits high, ornamented with net-work and 100 pomegranates. The apparent discrepancies in stating the height of it arise from the including or excluding of the ornament which united the shaft to the chapter, etc. See JACHIN.

Boo'cas (Boōkaz), the son of Abielam, and father of Samias, in the genealogy of Ezra (1 Esdr. vii, 2); evidently the same elsewhere (Ezra vii, 4, etc.) called Boo-kas (Boo'kas). See ABIELAM.

Boocold, John (otherwise called Bockhold, Bocket, Boccol, or John of Leyden), was born at Leyden in 1510. He was first a tailor, afterward an actor. He joined the Anabaptists in Amsterdam, and went in 1533 to Münster, where he usurped, after the death of Matthias, the dignity of prophet, and later that of King of Zion. After Münster had been taken by the bishop in 1538, Boocold was put to death on Jan. 25, 1536. See ANABAPTISTS.

Boch'art, Samuel, one of the most eminent scholars of the Protestant Church, was born at Rouen in 1599, and was nephew on his mother's side to the celebrated Pierre Dumonil. He studied at Sedan and Leyden, and his talent and proficiency showed itself very early. In September, 1628, he held disputations with Vincent de Jeuj, before a number of learned and noble men. Soon after appeared his Geographia Sacra (1646), which obtained for him such a high reputation that Queen Christina of Sweden wrote to him to invite him to come to Stockholm, and, when there, loaded him with distinctions. It is of little value to be identical with the return sent to Caen (1658) he married, and had one daughter, who was attacked with a slow disorder; this affected Bochart so fearfully that he died suddenly on the 16th of May, 1667. He was a man of almost unrivaled erudition, acquainted with Hebrew, Syriac, Chaldee, and Aramaic. When old, he endeavored to acquire a knowledge of the Ethiopian tongue under Ludolf. His other most important work is Hierarchicon, sine Historia Animarum S. Scripturarum, of which a modern edition was printed at Leipsic 1784-1796, in 8 vols. 4to, with notes by Rosenmüllcr, 3 vols. 4to. His complete works have been edited at Leyden by Johannes Leusden and Petrus de Villemandy, under the title Opera omnia, hoc est, Phal. et Hierarch. con Historia, divisa accurrente Dissertationum Variae, etc. Promittitur Vita Autoriae ad Stephano Morino scripta, editio quarta (1712, 3 vols. fol.). See "Life and Writings of Bochart" in Essays on Biblical Literature (N. Y., 1829); Haag, La France Protestante, ii, 318.

Boch'ceru (Heb. 'Bokeru, הֲבּ֖קֶרֻ, the first-born is he; Sept. translates πρωτότοκος οὗτος), one of the six sons of Azel, a descendant of King Saul (1 Chron. viii, 80; ix, 44). B. C. much poet 1058. See BECHER.

Bo'chim (Heb. 'Bokim, בּוֹכִ֑ים, weeping, in the first occurrence with the art, בּוֹכִ֖ים, hab-Bokim, where the Sept. translates ὁ Κάνωσμος, in the other passages Κανωσμος ή Κανώσμως), the name given to a place (apparently the graveyard of an altar) which was the home of the "Lord" reproved the assembled Israelites for their disobedience in making leagues with the inhabitants of the land, and for their remissness in taking possession of their heritage. This caused a bitter weeping among the people, from which the place took its name (Judg. li, 1, 5). "Angel" is here usually taken in the ordinary sense of "messenger," and he is supposed to have been a prophet, which is strengthened by his being said to have come from Gilgal; for it was not usual to say that an angel came from another place, and Gilgal (q. v.) was a noted station and resort of holy men. Most of the Jewish commentators regard this personage as Phinehas, who was at that time the high-priest. There are many, however, who deny that any man or created angel is here meant, and affirm that no other than the Great Angel of the Covenant is to be understood—the same who appeared to Moses in the bush, and to Joshua as the captain of Jehovah's host. This notion is grounded on the fact that "the angel," without using the usual formula of delegation, "Thus saith the Lord," says at once, "I made you to go up out of Egypt," etc. As the Gilgal near the Jordan is doubtless meant, and the place in question lay on higher ground ("came up"), probably near the place where the tabernacle was, we may conjuncturally locate Bochim at the head of one of the valleys running up between them, possibly at the present ruins of Khurbet Jeradeh, a little south-east of Sellum (Van do Velde, Mapp). See CARMEL.

Bodenstein. See CARMEL.

Body (represented by numerous Heb. terms; Gr. σῶμα), the animal frame of man as distinguished from his spiritual nature. Body is represented as opposed to shadow or figure (Col. ii, 17). The ceremonies of the law of figures and shadows realize the Jewish and the Christian religion. "The body of sin" (Rom. vi, 6), called also "the body of this death" (Rom. vii, 24), is to be understood of the system and habit of sin before conversion, and which is afterward viewed as a farothing burden. The apostle speaks of a spiritual body in opposition to the animal (1 Cor. xv, 44, 45), and this term also applies to the Church; the Church with its different members (1 Cor. xii, 20-27). See BOHEM.

Boeheim. See BÖHEIM.

Boeheimer, Peter, an eminent Moravian minister, was born Dec. 9, 1712, at Frankfort-on-the-Main, and was educated at Jena. On the 16th of December, 1757, Boeheimer received ordination as a minister from the hands of Count Zinzendorf, with whose benefactions
and instructions he was dispatched, via London, on a mission to the negro population of Carolina and Georgia. On reaching London he met John Wesley, and here began an intimacy which had great results in fixing Wesley's religious experience. See Wesley. Boehler's mission was not very successful in Georgia; and the colonists, under his direction, removed to Pennsylvania about 1740. At the forks of the Delaware he was joined by Count Zinzendorf, Bishop Nitzschmann, David Nitzschmann, and his daughter Anna, who were engaged in the visitation of the North American churches, and whom he accompanied in their peregrinations. In the toils and privations peculiar to the earliest missionary settlements among the savages of North America, Boehler took his full share. His most peaceful labors were those in Bethlehem, where he labored as pastor with great diligence and success. Returning to England, he received ordination as a bishop. He had already been recognised as one of the superintendents of the North American congregations, and at the time of his death he was a director of the Brethren's "Union"—offices of no ordinary trust and responsibility. His episcopal visitations were extensive, and his oversight of the Brethren's congregations in England, Ireland, and Wales. He also attended, officially, several foreign synods, and took part in their important deliberations. The archives of several settlements contain affectionate mention of the holy influence by which his public ministrations and pastoral counsels were attended. The March and April of 1767, in which he died, can be traced in visitation of the settlement at Fulneck. A stone in the Moravian cemetery at Church road bears the following inscription: "Petrus Boehler, a Bishop of the Unitas Fratrum, departed April 27th, 1775, in the sixty-third year of his age."— Wesleyan Magazine, Aug. 1854; Stevens, History of the Moravians, 1:100; Wesley, Works, ii, 61, 62, etc.; Moravian (newspaper), Nov. and Dec. 1861; Stevens, Hist. of M. E. Church, i, 34.

Boehme, Christopher Frederick, a German theologian, was born in Eisenberg in 1766; in 1798 he became preacher of the gymnasium at Altenburg; in 1808 he was made pastor of the Church of Magdalen, and in 1810 head pastor of Lucka. He died in 1844. Among his numerous works are, Die Suchte d. rationalen Supernaturallums (Nast, ab. Oder 1823); Die Religion Jesu (Halle, 1825, 2d ed. 1827); Die Religion d. Apostel J. H. (Halle, 1820); Die Religion d. christlichen Kirche unserer Zeit (Halle, 1832); Die Lehre v. d. göttlichen Eigenschaften (1821, 2d ed. 1825); Briefe Pauli u. d. Römer (Leipsic, 1866); and a. d. Hebräer (Leipsic, 1829).

Boehme, Jacob (German, Boehe; often written Boheme in English), a theosophist or mystic enthusiast, was born at Old Seidleburg, a short distance from Görlitz, in Upper Lusatia, 1755. His parents being poor, he was employed in tending cattle from a very early age, and afterward apprenticed to a shoemaker, a business which he continued to follow after his marriage in 1794. He had the good fortune, for once in his life, that period, to learn reading and writing at the village school, and that he filled the education he received; the terms from the dead languages introduced into his writings, and what knowledge he had of alchemy or the other sciences, being acquired in his own rude way subsequently, chiefly, perhaps, from conversation with men of learning, or a little reading in the translations of Fludd. He tells several marvellous stories of his boyhood: one of them is, that a stranger of a severe but friendly countenance came to his master's shop while he was yet an apprentice, and warned him of the great work to which God should appoint him. His religious habits soon became conspicuous among his profane fellow-townsmen; and he carefully studied the Bible, especially the Apocalypse and the writings of Paul. He soon began to believe himself inspired, and about 1660 deemed himself the subject of special revelations. Acquiring a knowledge of the doctrines of Paracelsus, Fludd, and the Rosicrucians, he devoted himself also to practical chemistry, and made good progress in natural science. Revealed visions of a divine origin, and believing himself commissioned to reveal the mysteries of nature and Scripture, he imagined that he saw, by an inward light, the nature and essences of things. Still he attended faithfully to the duties of his humble home, publishing none of his thoughts until 1610, when he had a fresh "revelation," the substance of which he communicated in the "Diary," which was continued in the "Morning-Red," which was handed about in MS. until the magistrates, instigated by Richter, dean of Göt- litz, ordered Boehme to "stick to his last" and give over writing books. In seven years he had another season of "inward light," and determined no longer to suppress his views. In five years he wrote all the books named below, but only one appeared during his life, viz. Der Weg zu Christo (1624, translated into English, The Way to Christ, Lond. 1759, 12mo). Richter renewed his persecutions, and at last the magis- trates requested Boehme to leave his home. To avoid further trouble, he took refuge in Brandenburg, and the day before his death he wrote his "Diary," of which he had not been there long before the Elector of Hanover assembled six doctors of divinity and two professors of the mathematicians, who, in presence of the elector, examined Boehme concerning his writings and the high mysteries therein. "They also proposed to him many profound queries in divinity, philosophy, and other sciences with which he appeared more than accustomed; his meekness of spirit, depth of knowledge, and fulness of matter, that none of these doctors and professors returned one word of dislike or contradiction."

Soon after Boehme's return to Görlitz, his adversary Richter died; and three months after, on Sunday, November 18, 1624, in the morning, Boehme asked his son Tobias if he heard the excellent music. The son replied "No," "Open," said he, "the door, that it may be better heard." Afterward he asked what the clock had struck, and said, "Three hours hence is my time." When it was near six he took leave of his wife and sons, blessed them, and said, "Now go I hence into Paradise;" and, bisecting his son to turn him, he fetched a deep sigh and departed. His writings (all in German) are as follows: 1. Aurora:—2. Of the Love of Christ (1619):—3. Of the Threefold Life of Man (1620):—4. Answers to the Forty Questions of the Professor of Leipzig (1621):—5. Of the Incorruptibility of Jesus Christ and the Suffering, Death, and Resurrection of Christ;—6. Of the Treed of Faith:—7. Of the Six Points, great and small:—7. Of the Heavenly and Earthly Mystery;—8. Of the Last Times, to P. K.:—9. De Signatura Rerum:—10. A Consolatory Book of the Four Compliments:—11. An Apology to Bablaas Tolen, in two parts:—12. The Disclosures upon Janua Sibylla's Book:—13. Of True Re- pentance (1622):—14. Of True Resignation:—15. A Book of Renovation:—16. A Book of Predestination and Election of God (1623):—17. A Compendium of Repentance:—18. Mysterium Magnum, or an Exposure upon Genesis:—19. A Table of the Principles, or a Key of His Writings:—20. A Table of the Mysterium Magnum:—21. The Holy Weeks, or the Prayer-Book:—22. A Table of the Divine Manifestation:—23. Of the Errors of the Sect of Eusebius Mehta and Itzias Steres, or Anisticelli:—24. A Book of the Last Judgment:—25. Letters to Divers Persona, with Keys for Hidden Words. These works certainly contain many profound philosophical truths, and some passages resembling the Biblical are singular and extravagant dreams respecting the Deity and the origin of all things. He delivered these as Divine
revelations. Swedenborg, St. Martin, and Baader are his legitimate successors. A large part of the matter of his books is sheer nonsense. After his death his opinions spread over Germany, Holland, and England. Even a son of his persecutor Richter edited them. At his own expense an epitome of Boehme's works in eight volumes was made. The first collection of his works published by Heinrich Betke (Amst. 1675, 4to). They were translated into Dutch by Van Beyerland, and published by him (12mo, 8vo, and 4to). More complete than Betke's is the edition by Gichtel (10 vols. 8vo, Amst. 1682). This was reprinted with a new introduction by Gichtel's manuscripts Marginalia (Altona, 1715, 2 vols. 4to), and augmented (1720) by new additions as well as some additions from Gichtel's Memorials (1730). More recently an edition of his complete works was published by Schiebler (Leipzig. 1831-47, 7 vols.; new ed. 1859 sq.). The best translation of his works into English is that by the celebrated William Law (London. 1764, 2 vols. 4to). Several accounts of his views were published about the end of the 17th century; among these the following may be mentioned: Jacob Boehme's Theosophical Philosophy, unfolded by Edward Taylor, with a Short Account of the Life of J. B. (London. 1691-4). The preacher and physician John Pordage, who died in London in 1730, endeavoured to explain the doctrines of Boehme in Metaphysica vera et divina, and several other works. The Metaphysica was translated into German in three volumes (Francf. and Leipzig, 1725-28). Henry More also wrote a Censura Philosopliae Theosoticae on the mystical views of Boehme. Among the most zealous supporters of Boehme's theosophy in England were Charles and Durant Hotham, who published Ad Philosopherum Theosoticon, a Carlo Hotham (1648); and Mysteriwm Magnum, with Life of Jacob Boehme, by Durant Hotham, Esq. (1654, 4to). We have also Memoirs of the Life, Death, Burial, and Wonderful Writings of Jacob Boehme, by Francis Okey. (London, 1704). The same John's College, Cambridge (Northampton, 1789, 8vo). Claude St. Martin published French translations of several of Boehme's writings. Sir Isaac Newton, William Law, Schelling, and Hegel were all readers of Boehme. William Law, in the app. to the 2d ed. of his Appeal to all that Doubt or Disbelieve the Truths of the Gospel (1756), mentions that among the papers of Newton were found many autograph extracts from the works of Boehme. Law conjectures that Newton derived his system of fundamental powers from Boehme, and that he avoided mentioning Boehme as the originator of his system, lest it should come into disrepute; but this may well be doubted. It is asserted by Schelling that Schelling himself wrote his works without acknowledgment. Boehme's writings have certainly influenced both theology and philosophy to a considerable extent. In Germany he has followers still. For modern expositions of his system, more or less correct, see Hegel, Grach. d. Philosophie, iii. 202-237; Bozzi, Christ, p. 538 sq.; Pouqué, J. Böhme, ein alter Knecht (Leipzig, 1861); Umbreit, J. Böhme (Heidelberg, 1835); Haberger, Die Lehre J. Bühmes, etc. (Munich, 1844); Fechner, J. Böhme (Görlitz, 1857); Pelp, J. Böhme, der deutsche Philosoph (Leipzig, 1880). See also Wesley, Works, iii, 254; iv, 74, 400; v, 669; v, 703; Hagenbach, History ofDoctrines, ii, 180, et al.; Moser, Ch. Hist. i, 831; Téqui, Mon. Hist. Phil. § 381; Hurst, History of Rationalism, ch. 1; Dorner, 'Person of Christ', div. ii, vol. ii, 819 sq.; English Cyclopedia, s. v.

Boerner Manuscript (Codex Bornerianus), an important uncial MS. of the Greek Text, containing (with a few epitomes) Paul's epistles (it is generally designated as cod. G), with an interlinear Latin version. It belonged to Paul Junius, of Leyden, at whose death (1670) it became the property of Peter Francius, professor at Amsterdam; at the sale of his books in 1708, it was bought at a high price by C. F. Boerner, professor at Leipzig, from whom it takes its name. He lent it in 1719 to Bentley, who kept it for five years, endeavoring in vain to purchase it. It is now deposited in the library of the king of Saxony at Dresden. Ritteg has proved that, as it is exactly of the same size and style with the Codex Sangallensis (Δ of the Gospels), the two once formed one volume together, being probably written toward the end of the 7th or beginning of the 8th century. It was in possession of the monks of St. Gall by some of the Irish monks who flocked thither, one of whom has left a curious Celtic epigram on one of the leaves. See Gall (St.) Manuscript. Scrivener has likewise shown its remarkable affinity with the Codex Angilensis (F of the Pauline Epistles), implying that they were both copied from the same venerable archetype; but whether either received any defects, or fall at the same passages. Küster first published readings from it in his reprint of Mill's Gr. Text. Among Bentley's papers has been found a transcription of the whole of it, but not in his own handwriting. It was very accurately published in full by Matthaeus in 1791, in consequence of it, with two fac-simile pages. Anger, Tischendorf, Trügell, Böttiger, and Scrivener have since carefully collated it. It betrays certain marks of having been copied with a polemical view, but, in connection with the two MSS. named above, it forms a valuable aid to textual criticism.—Trügell, in Horne's Mill, 1893, xv, 246; Scrivener, Introd. p. 185 sq. See Manuscripts, Biblical.

Boštěchius (Amicius Manlius Torquatus Severianus), a celebrated Roman statesman and philosopher. Sprung from an illustrious house, he was born at Rome about 470, and went (according to one account) to study at Athens in 480. His father's death compelled him, in 490, to return to Rome. He was once elected consul (A.D. 510), was happily married, and had two sons, who in 522 were elevated to the consular dignity. He for some time enjoyed the high favor of Theodoric; but about 522, having been accused of treasonable attempts against the emperor, and of sacrilege and magic, he was condemned to exile and sent to Pavia, where he was cast into prison. Here he spent his solitary hours, amid the muses and confinement of his cell, in literary labors, and during this period were composed his De Consolatione Philosophiae. In the following year he was beheaded in his prison. Baronius relates, upon the authority of Julius Marcianus, that after the head of Boethius had been struck off, he took it up in his two hands and carried it to an adjoining church, where he was buried with reverence before the sacred stones. Well may Cavo add, "Nugatur planus infr vulnerable virtudis, spectatrixque suse dignitatem Card. Baro- nium!" His works are—1. In Porphyrium a Victorisi translatum dialogi ii.;—2. In Porphyrion et a Latine versum libri ii.;—3. In Categorios Aristotelis libri ii, and other Commentaries on Aristotle.—4. Introducitu Catholicos syllogismos, etc.—5. De Consolatione Philosophiae libri ii (Lyons, 1502, 4to, with the commentaries of St. Thomas Aquinas; ibid. 1514; Basle, 1536, 8vo, by Murmellius; Antwerp, 1607, 8vo, Lyons, 1688, and with the Annotations of Renatus Vallinus, 1666; Riga, 1734, by Freytag; Linz, 1827, by Weingartner; Jena, 1843, by Oehlschlagel). The Saxon version, by King Alfred, was published at Oxford, by Rawlinson, in 1698, from a modern transcript of the Cottonian MS., of which a few fragments only were saved. A number of theological treatises (especially three on the Trinity) are attributed to Boethius; but they were probably written by one of his disciples. The whole of the De Consolatione is not even satisfactorily established that he was a Christian at all. The De Consolatione was translated into English by Preston (1695), and into German by Freytag (Riga, 1794). The works of Boethius were collected and published at Venice, 1491; Basle, 1546, and, with several commentaries, in English, 1639; Leyden, 1671; Paris, 1680.—Landon, Exe. Dict. ii, 900.

Bogatzky, Karl Heinrich von, a German writer.
was born at Jankow, Silesia, Sept. 7, 1690. His father designed him for the army; but, having been taught by a pious mother, his religious life was decided at an early age, and he refused to be a soldier. He studied law at Jena and theology at Halle. In 1718 he returned to Silesia, and lived for several years in noble families, everywhere leading men to Christ. He finally returned to Halle, and remained there, doing works of charity, and writing hymns and books of devotion, until his death, June 15, 1774. He is chiefly remembered for his hymns, and for his Goldenes Schutz- kästlein d. Kinder Gottes (Breslau, 1718), which has had an immense circulation. It is translated into English—hymn No. 74 of the German Hymnal (York, 1872—and many editions—one by the American Tract Society, N. Y.). His autobiography was published by Knapp (K. II. von Bogatzky's Lebenslauf von ihm selbst beschrieben, Halle, 1801). See also Loderhose, Das Leben K. II. von Bog stiege (Heidelberg. 1846).

Bogermann, JAN, a Dutch theologian, noted as president of the Synod of Dort, was born in 1576, at Oplevret, in Friesland. "He took a violent part in the religious disputes which then raged, wittingly or unwittingly, the Dutch mind at the beginning of the seventeenth century. His hatred of Arminianism extended itself (as theological hatred generally does) to the persons who upheld it, and his zeal was on various occasions gratified by securing the punishment of those who were supposed to suffer in him from him." He translated Beza's book, De la Punition des Heretiques (Punishment of Heretics), and assailed Grotius in a polemical treatise, Annotat'ones contra H. Grotium. In 1618 he was elected president of the Synod of Dort: "but his conduct there does not seem to have given satisfaction to the Frieslanders who had delegated him, for he was accused on his return of having exceeded his instructions." His most useful work was the translation of the Bible. Four other persons were associated with him in the task, but the translation of the Old Testament is chiefly his work, and is characterized by terseness, fidelity, and purity of language. It is still used in the Dutch churches. He died Sept. 11, 1637, at Franeker, in the university of which he was professor of divinity.—Hoefler, Biographie Générale, vi. 870; Chambers, Encyclopaedia, s. v.

Bogomiles, an important sect of the twelfth century, kindred to the Massilians (q. v.), or perhaps the same. They seem to have represented parts, at least, of the Paulicians (q. v.) heresy. Their names is derived by some from their constant use of the prayer, Bog Mirola (God of the Poor); by others from the Slavonic word Bogomil (Beloved of God). Our knowledge of them rests chiefly on the Panoplia of Euthymiou Zigmabus, published by Gieseler (Göttingen, 1822). Issuing from Thrace, they obtained a footing in the patriarchate of Constantinople and in some dioceses of Egypt (Nestle, Eastern Church, ii. 244). Their theological system was a modified or quasi-dualism; admitting, indeed, but one Supreme principle, the good, but holding that the Supreme had two sons, Satanael and Jesus. Satanael, the first-born, had the government of the world, but, becoming intoxicated with the pride of power, he rebelled, in order to wrest the kingdom of his own, and many celestial spirits joined him. Driven from heaven, he formed the earth from pre-existing elements, and also created man. The human soul, however, was inspired directly by the Lord of Heaven, Satanael having sought in vain to animate the works without help from the Author of all Good. The very excellencies now apparent in mankind inflamed the envy of Satanael. He seduced Eve; and Cain, their godless issue, became the root and representative of evil; while Abel, the son of Adam, testified to the better principle in man. This principle, however, was comparatively ineflicacious, owing to the craft of the Tempter; and at length an act of mercy on the part of God was absolutely needed for the rescue and redemption of the human soul. The agent whom he singled out was Christ. A spirit, called the Son of God, or Logos, and identified with Michael the Archangel, came into the world, put on the semblance of a body, baffled the apostate angels, and, divesting their malignant leader of all superhuman attributes, reduced his title from Satan to Satan, and curtailed his empire in the world. The Saviour was then taken up to heaven, where, after occupying the chief post of honor, he is, at the close of the present dispensation, to be reabsorbed into the essence out of which his being is derived. The Holy Spirit, in like manner, according to the Bogomils, is an emanation only, destined to revert hereafter to the aboriginal source of life.

The authors of this scheme had many points in common with the other mediaval sects. They looked at all the Church as anti-Christian, and as ruled by fallen angels, arguing that no others, save their own community, were genuine "citizens of Christ." The strong repugnance which they felt to every thing that savored of Mosaic urged them to despoil the ritual system of the Church: for instance, they contended that the only proper baptism is a baptism of the Spirit. A more healthy feeling was indeed expressed in their hostility to property, generosity and charity, and in an effort to rid their faith of those relics of the saints, though even there the opposition rested mainly on Docetic views of Christ and his redemption. These opinions had been widely circulated in the Eastern empire when Alexius Comnenus ceased inquiries to be made respecting them, and, after he had singled out a number of the influential mediaval believers, doomed them to imprisonment for life. As aged monk, named Basil (q. v.), who came forward as the leader of the sect, resisted the persuasions of Alexius and the patriarch. He ultimately perished at the stake in Constantinople in 1119. His creed, however, still finding a number of adherents, more especially in minds alive to the corruptions of the Church and mystic in their texture.—Hardwick, Ch. hist. p. 502-505; Neander, Ch. Hist. iv, 555 sq.; Gieseler, Ch. Hist. per. iii, div. iii, § 98; Gieseler, De Bogomiliis et monemtrio; Engelhardt, De Origine Bogomilorum (E. lang. 1829). See CaTHAri.

Bogue, DAVID, D.D., an Independent minister of Engeland, one of the founders of the London Missionary Society, was born at Halidaytown, Berwickshire, March 1, 1750. He was sent in 1762 to the University of Edinburgh, where he remained nine years, and graduated A.M. in 1771. Soon after, he was licensed to preach in the Kirk of Scotland, and he was ordained at Gosport June 18, 1772. He remained twenty years the Independent congregation in that place for fifty years. In 1789 he opened a theological school at Gosport, which was afterward adopted as the training-school for missionaries sent out by the London Missionary Society. Besides his share in founding the London Missionary Society, he was one of the chief originators of the London Tract Society, and one of the first tract published by that institution. He died at Brighton Oct. 25, 1825. He wrote, in conjunction with Dr. Bennett, a History of the Dissenters from the Revolution of 1688 to 1808 (2d ed. Lond. 1833, 2 vols. 8vo); Essay on the Divine Authority of the New Testament (Lond. 1809); and on the Millet Discourses (2d ed. 1816). His Life was written by Dr. Bennett, and there is also a full memoir in Morrison, Missionary Fathers, p. 216.
this Bohem in the conquest of Caxaan (comp. 1 Sam. vii. 12). See Stone. Bunting (Hinerton, tot. S. Script. p. 144), mentioning Baburim, says that near to it, in the valley, is a stone called Bokem, of extraordinary size, and shining like marble; but this wants confirmation (yet comp. Schwarz, Palaet. p. 94). It was situated not far from the present town of Delír, apparently along the eastern side of the present Wady Darb running into the Dead Sea. See Tribe.

Böheim (or Böhem), Hans, a forerunner of the Peasant War in Germany, was born at Niklashausen, in Baden, about the middle of the fifteenth century. In his youth he was a farm-servant and a drummer at wakes and fairs. Awakened by the preaching of a Franciscan, he burnt his drum. He believed that the Virgin appeared to him, and revealed to him ascetic and extravagant doctrines to him, which about 1476 he began to preach. He soon gained influence among the lower classes by preaching against the vices of priests and princes, and against Purgatory. He probably had heard the teachings of the Hussites. Multitudes stirred to enthusiasm by his preaching. He was burnt at the stake in 1482. Ullmann, Reformers before the Reformation, 1, 384 sq.

Bohemia (Bohemum, Bohemyum, Roemia; Germ. Böhm, Böheim), a kingdom of Germany, in the Austrian dominions, bounded on the north by Misnia and Luastia, east by Silesia and Moravia, south by Austria, and west by Bavaria. Two thirds of the inhabitants are Slavonians, and call themselves Czechs; the remainder are chiefly Germans. As early as 845, many Bohemians had embraced Christianity through the medium of the Germans and Romans, in consequence of the wars of the German king Lewis. In 871, Duke Borzivoj, upon a visit to Svatopluk, ruler of the Moravians, became acquainted with the Christian faith. Later, the Moravians, and their attendants, received baptism, probably at Olmütz. On that occasion he became acquainted with Methodios, a monk and painter, who had been sent in 862 from Constantinople to Moravia as missionary, with his brother monk Cyrilus, who invented the Slavonic alphabet. Methodios accompanied the Bohemian duke to his own country, where many were converted and several churches built. The good work which Borzivoj had begun, Drahomira, the heathen wife of his son Vratissl, sought afterward to destroy. Ludmila, Borzivoj's widow, and her grandson, Duke Wenceslas, fell under her fury. It is the reign of Wenceslas the Pious (987-999) that Christianity obtained security and peace in Bohemia.

In 968 a distinct bishopric was formed at Prague for Bohemia, which until that period had been subject to the Bishop of Regensburg; and Hatto, archbishop of Mayence, consecrated the Saxo-Dothmar bishop of Bohemia. Then the pope required (though the Christianity brought in by Methodios was properly derived from the Greek Church, and the Slavonian liturgy had been introduced in several places) that every thing should be arranged in conformity with the Roman ritual. The use of the Latin language in divine service, the caliby of the priests, and the Lord's Supper without the cup, were especially enforced. But the Bohemians made great resistance, and in 977 the Bohemian delegates obtained a temporary permission for the use of the liturgy in the Slavonic language. But it was soon afterward resolved at Rome that the vulgar tongue should be expelled from the churches. An order to that effect by Pope Gregory VII, 1075, asserts that "it is the pleasure of Almighty God that divine worship should be held in a private language, though all do not understand it; for, were the singing general and loud, the language might easily fall into contempt and disuse; whereas, both liturgies continued in use up to the middle of the 14th century.

In 1583, under the archbishop of Prague, Ernst de Pardubitz (commonly called Arnostus), the commission without the cup was again insisted upon. Foreign professors and students, who had been accustomed in their native country to the Lord's Supper under one form, promoted this innovation in Prague. Nevertheless, in 1390, the communion under both forms was for some time allowed. But it was not long before it became obligatory and because these mountain-dweller had been always treated with much forbearance. Under Archbishop Ernst, Moravian customs were generally adopted in Bohemia. But there were many opponents of Roman Perversions in the 14th century. Wycliff's writings had impressed many of the noblest minds, both clergy and laity. Prominently among them were men like Nicholas of Cusa, cathedral preachers at Prague, Matthias Janow (q. v.), confessor to Charles IV, all of whom were expelled. After them arose Huss (q. v.), martyred 1415, and Jerome of Prague (q. v.), 1416, whose bloody deaths aroused the spirit of the Bohemians. In 1420, the Hussites, having thrown off arms, were communed by the pope; the Emperor Sigismund sent an army into Bohemia. The bravery and terrible deeds of Ziska, the Hussite leader, protracted the contest for many years. Fearful cruelties were practised on both sides. The painful division of the Reformers into Caesareans and Lituitians, or Ultra-Quasi, as they were called, but not the Taborites, who were, in the main, thorough Protestants. They continued unmoved by arguments or threats, by flatteries or sufferings, and, having gradually remodelled their ecclesiastical discipline, became known by the name of the Bohemian Brethren. The peculiarities of their religious belief are exhibited in their Confession of Faith (A.D. 1504), especially their opinion as to the Lord's Supper. They rejected the idea of transubstantiation, and admitted only a mystical spiritual presence of Christ in the Eucharist. On all points they professed to take the Scriptures as the ground of their doctrines; and for this, and more especially for the establishment and discipline of their churches, they received the approbation of the reformers of the 16th century. They distributed their members into three classes, the beginners, the proficients, and the perfect. To carry on their system they had clergy of different degrees: bishops were chosen by the consistory of the brethren, and not till the convents of the hierarchs and deacons: and, of lay officers, elders and acolytes, among whom the civil, moral, and ecclesiastical affairs were judiciously distributed. Their first bishop received his ordination from a Waldensian bishop, though their churches held no communion with the Waldenses in Bohemia. They numbered 200 churches in Bohemia. Persecution raged against them even up to the middle of the 17th century, and thousands of the best citizens of Bohemia were driven into Poland and Prussia. They subsequently obtained toleration, and entered into agreement with the Polish Lutherans and Calvinistic churches. Those who remained in Bohemia and Moravia recovered a certain degree of liberty under Maximilian II, and had their principal residence at Fulneck, in Moravia, and hence have been called Moravian Brethren. See Moravia. Though the Old Bohemian Brethren must be regarded as now extinct, this society deserves ever to be had in mind, for one of its principal guides, the pioneers of Christian truth and piety in times just emerging from the barbarism of the Dark Ages, and as the parent of the United Brethren. Their Catechism has been reprinted by Dr. Von Zeitschitz (Die Catechismen der Waldenser u. Böhmsischen Brüder, Erlangen, 1865). The Jesuits, supported by Ferdinand II, carried through the "counter-Reformation" in Bohemia.
BOHEMIAN BRETHREN

effectually in the 17th century. Protestantism was crushed at the expense of civilization. There was no legal toleration for it until the philosophic emperor Joseph II issued his "Edict of Tolerance," Oct. 18, 1781 (Peasechek, ii. 355). Protestant congregations, both Lutheran and Reformed, soon sprang up.

The Roman Church is now very powerful in Bohemia. Its hierarchy includes one archbishop (Prague), three bishops (Leitmeritz, Königgrätz, and Budweis), a titular bishop, and twelve prelates of the rich orders of Knights of the Cross and Premonstratensians. The regular clergy have 76 monasteries and 6 convents of nuns. The Protestant element found chiefly in the eastern Bohemia; they number from 75,000 to 100,000, of whom 87 churches follow the Reformed confession, and 17 the Lutheran; and there are perhaps 7,000 to 10,000 Mennonites and smaller sects. See Pescheck, Reformation in Bohemia (transl. Lond. 1846, 2 vols. 8vo); Hardwick, Ch. Hist., Middle Age, p. 124. See AUSTRIA.

Bohemian Brethren. See Bohemia.

Böhler, Peter. See Bohler.

Boles, Artemas, a Congregational minister, was born at Blanchard, Mass., Sept. 8, 1799, and graduated at Willoughby College 1816. In 1819 he was ordained pastor in Wilmington, N. C. In 1821 he accepted a call from Charleston; on account of ill health, he resigned 1823. In 1824 he was ordained pastor of the church in South Hadley, Mass. In 1884 he went to Boston as pastor of Pine Street Church, which position he resigned in 1840, and in 1841 removed to New London, where he remained until his death, Sept. 25, 1844. He published a Thanksgiving Sermon, Characteristics of the Times (1828), and an Address before the Society of Inquiry in Amherst College (1844).—Sprague, Annals, ii. 664.

Boll (בּל), shechin', rendered "botch" in Deut. xxviii. 27, 35, a burning sore or inflamed ulcer of an aggravated description, either local (as in the case of Hezekiah, 2 Kings xx. 7; Isa. xxxix. 21), or covering an extensive surface (as in the case of the Egyptians, Exod. ix. 9, 10, 11; Deut. xxviii. 27, 35). See BLAIS.

It is also applied to the ulcerated spots indicative of leprosy (Lev. xiii. 18, 10, 20, 23), and is the term used to designate the disease of Job (Job ii. 7), probably the elephantiasis, or black leprosy. See LEPROSY.

Bolsa, d. u. See DUBOIS.

Bolingbrooke. See DROHM AND INFINITY.

Bolivia, a republic of South America. Its area is about 350,000 square miles. Population in 1855, 1,447,000, exclusive of about 700,000 Indians. The Roman Catholic Church is recognised as the state church, yet other denominations are tolerated. The convents have the right of receiving novices only on condition that they are at any time at liberty to leave again the monastic life. The chamber of senators exercises the right of superintending the ecclesiastical affairs. At the head of the Church is the archbishop of Caracas, and vicearchbishops, and three bishops, at Santa Cruz de la Sierra, Cochabamba, and Cochabamba. There is a university at Chuquisaca, besides several colleges. A large majority of the entire population are of Indian descent, and still show a strong attachment to the Jesuits, who were expelled from their missions March 27, 1767. In the eastern plains several are found together in the missions. There were in 1830, among the Chipiteo, ten missions, with 15,816 inhabitants; among the Mojoe, thirteen, with 23,931 inhabitants. See AMERICA.

Bolland or Bollandus, John, born in Brabant Aug. 13, 1596, and entered the Society of Jesus in 1612. He was chosen by his fraternity to carry into effect Rosewein's plan of the Acta Sanctorum, or Lives of the Saints. See ACTA SANCTORUM. He died Sept. 12, 1655. A memoir of his life is prefixed to the first volume of the Acta Sanctorum for March.

Bollandists, a society of Jesuits at Antwerp, so called as the continuators of the Acta Sanctorum after the death of Bolland. From 1655 to 1782, twenty-two editors in succession were engaged, and published one hundred and seventy-three volumes. These were all Jesuits; and after the suppression of that order, canons regular, Benedictines, and others devoted themselves to the prosecution of this work. It was undertaken in 1688 by several Jesuits at Brussels. Some idea of the vast extent of this work, still in progress, may be gathered from the fact that the lives of more than two thousand saints remain to be completed the year, and more than fifty additional volumes in folio must be published before the completion of the work. See ACTA SANCTORUM.

Bolled (בּולְדֶד), giblot, the calyx or corolla of flowers, a participial adjective from the old word boll, signifies pod or capsule; applied to the blossoms of flax (q. v.) in Exod. ix. 31.

Bolsec, Jérôme Hermès, a French Carmelite of the 16th century, who appears to have embraced the reformed opinions, and fled from Paris to Ferrara, where he was made aINNER to the duchess. From thence he went to Lyons, and there, at his own request, was admitted as a Protestant, and began to practise as a physician. In 1551 he declaimed against predestination in a public assembly. Bolsec was imprisoned, convicted of sedition and Pelagianism, and banished (Dec. 28, 1551). He returned to France and again embraced Romanism. In 1577 he published Histoire de la Vie, Moeurs, etc., de Jean Colom, a violently abusive book, which he followed with a slanderous Life of Beza in 1582. He died about 1585.—Moheim, Ch. Hist. iii. 196; Haag, La France Protestante, ii, 860.

Bolster (בּולָסָה), meroskoth, something at the head which occurs Gen. xxviii. 11, 18, where it is rendered "pillow;" 1 Sam. xix. 18, 16; xxvi. 7, 11, 16, a pillow. These were stuffed with straw or a spongy substance (Ezek. xiii. 21), the poorer classes, instead of these, made use of skins. The "pillow of goats' hair for his bolster," placed by Michael (1 Sam. xix. 13), seems to convey the impression that in those remote times it was not usual for any but sick persons to use bolsteros or pillows to support the head when in bed; and that, accordingly, they were stuffed with animal skin. In 1618 he was ordained as the head of the Teraphim, to confirm the notion she wished to convey that David lay there sick. She would then cover the head and bolster with a cloth, it being usual in the East for people to cover their heads while in bed. The Septuagint and Josephus make out that it was a goat's skin, the use of which, as explained by the latter (4 M. vi. 11, 4), was, that the liver of a goat had the property of motion some time after being taken from the animal, and therefore gave a motion to the bed-clothes, which was necessary to convey the idea that a living person lay in the bed. The Targum says that it was a goat-skinned bottle; if so, it was most likely inflated with air, and served as a pillow. It is possible, however, that the term "bolster" is merely an adverbial phrase, and should be rendered literally in all cases, as it actually is in 1 Sam. xxvi. 7-16. See BED.

Bolton, Robert, a Puritan divine, was born in 1572, and died in 1631. He was especially famous as a reliever of afflicted consciences. He professed on his death-bed that he never in his sermons taught anything that was not in the Bible, first sought to work in his own heart. He is the author of A Discourse on Happiness (Lond. 1611. 4to; 6 editions during the author's lifetime); Instructions relative to afflicted Consciences (1611, 4to); Help to Humiliation (Lond. 1631, 8vo); On the four last Things (Lond. 1633. 4to); Devout Prayers (1638. 8vo).—Middleton, Ecclesiastical Biography, ii, 18.
BOMBAY, the capital of a British presidency in India of the same name, had in 1845 a population of 285,000 souls, of which two thirds were Hindoos, 20,000 Parsees, and the rest Mussulmans, Jews, and Christians. It is the see of a bishop of the Church of England, whose diocese comprised in 1839 38 clergymen, including one missionary. It has the see of a Roman Catholic bishop.—Clergy List for 1860 (Lond., 1860, 8vo). See India.

BONAVENTURA, Giovanni, an Italian writer, and cardinal of the Romish Church, was born at Mondovi, in Piedmont, Oct. 10, 1699. Having distinguished himself in his studies, he entered, in 1625, the order of the Fuggians, and in 1631 he was made general of his congregation. In 1636 he was made a cardinal, and in many ways, and made him Consultant of the Congregation of the Index, Qualifier of the Holy Office; and in 1669 Clement IX made him cardinal. He died at Rome Oct. 27, 1674, after he had made a revision of all his works, the chief of which are—1. De Divina Pulchra, ejusque causa, mysteria, et disciplina, which treats of all matters relating to the holy office (Rome and Paris, 1669, 4to):—2. Manuductio ad calum.—8. Via compendi ad Deum.—4. Tractatus ascetics de discretione Spiritu.—5. De Sacrificio Masse.—8. Horologium asceticum.—7. De principiis sal Christianis.—8. De rebus litter.—24. containing all information concerning the rites and ceremonies of the mass (Rome, 1671, fol.: Paris, 1672, 4to): it was afterward revised and augmented by a dissertation on the use of fermented bread at the mass. All his works (except his poems and letters) have been collected in 5 vols. 8vo. The best edition of his works is that of Sala (Turin, 1747-58, 4 vols. 12mo.).

Concllusion among themselves, and unanimously agreeing to leave the matter in the hands of Bonaventura, who named Theodore, archdeacon of Liege, known as Pope Gregory X. This pope, in gratitude, made him cardinal-bishop of Albano in 1274. He attended the first session of the Council of Lyons, but died before its conclusion. He died at Rome, April 1, 1274. He was, in 1274, Pope Sixtus IV in 1492. In philosophy, as well as theology, he was pre-eminent in his time. His special aim was to reconcile Aristotle with the Alexandrians. "In his commentary on Lombardus he contracts the sphere of speculation, and studies to employ the principles of Aristotle and the Arabians, and to bring about the satisfaction of a minute and idle curiosity, as for the resolution of important questions, and to reconcile opposite opinions, especially in the important inquiries respecting individuation and free-will. Occasionally he restated his arguments rather on the practical destination of man than on theoretical notions—for instance, respecting the doctrine of the immortality of the soul. The Supreme Good he affirms to be union with the Deity, by which alone mankind can attain a perception of truth, and the enjoyment of happiness. This leads him to ascribe all knowledge to illumination from on high (Reductio actionis ad Theologian), which he distinguishes from the immediate exterior light, which he calls a vision and superior. He defines also degrees whereby man may approximate the Deity, and refers to these six as many distinct faculties of the soul—an ingenious idea, and copiously detailed, but in a great degree arbitrary and forced (Itinerarium mentis ad Deum). Finding speculation insufficient for the attainments of the Supreme Good, he abandoned himself with all his heart to Mysticism." "In the scholastic theology, Bonaventura ranks after Thomas Aquinas in point of fertility and of speculative acuteness; while, as a mystic, he lacks the independence of the school of St. Victor. His characteristic features are his austerity, his asceticism, both of thought and feeling, and his imaginative power, which, however, was always united with strict logical facility. According to his scholastic principle, he set out with the purpose to bring the whole of human knowledge within the sphere of theology (De reductione artium in theologiae)" (Herzog, Real-Encyclopaedia, i, 291). The worst feature of Bonaventura's influence was the impulse he gave to Marcolatriy (Elliott, Delin. of Romaniacism, &c. iv. ch. iv, p. 763, Lond. ed. 8vo). The beautiful hymn, Recordare sancta crucis, was written by him; it is given, with a translation, by R. H. Harkness, in Call, 1858, p. 480. Among his other works on systematic theology, the Breviloquium and Centiloquium are the most popular. The former is called the Brevis. Among his other works on systematic theology, the Breviloquium and Centiloquium are the most popular. The former is called the Basilica. Among his other works on systematic theology, the Breviloquium and Centiloquium are the most popular. The former is called the Centiloquium. Among his other works on systematic theology, the Breviloquium and Centiloquium are the most popular. The former is called the Centiloquium. Among his other works on systematic theology, the Breviloquium and Centiloquium are the most popular. The former is called the Centiloquium. Among his other works on systematic theology, the Breviloquium and Centiloquium are the most popular. The former is called the Centiloquium. Among his other works on systematic theology, the Breviloquium and Centiloquium are the most popula
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marius pecorum; (11.) De resurrectio ad gratiam; (12.) Distia Saluta; (13.) De Ecclesiastica Hierarchia; (14.) De ministeriis ecclesiasticis. (15.) Libellus meditationum; (4.) De vii gradibus contemplationis; (5.) De v festivalibus pueri Jesu; (6.) Officii- cian of Passione Dominica; (7.) De S. Crucis, laudato; (8.) Lignum vitae; (9.) Speculum de laudibus S. Marie; (10.) De Corona B. Mariæ; (11.) De compassionis ejus- deum; (12.) Philocheir epiomeni Domini opusculum per vii ho- ras; (13.) De eis certis Domini in Crucis; (14.) Pascele- rium B. Mariæ majus; (15.) Id. minus; (16.) In Salutazione anglican; (17.) "In Sabae Regina." Vol. vii contains part 8 of the Opuscule, viz.: (1.) De instituti vte Christianæ; (2.) De regimine animæ; (3.) Speculum animæ; (4.) De z præceptæ; (5.) De regulæ præceptorum medici; (7.) De cer- tis interius ordinis; (8.) Stimulus Divinæ amoriæ; (9.) Parum bonus, sive incendium amoriæ; (10.) Amatorii- us; (11.) Exercitiorum Spiritualism libellus; (12.) Fasci- cularius; (13.) Epistola xxx memoriae completæ; (14.) Confessionale; (15.) De ratione confessendi; (16.) De partite concia; (17.) De preparatio Sacerdö- tidis ad Missam; (18.) Expositio Missæ; (19.) De vi oias Cherubin. (20.) De vi oias Seraphin. Vol. vii contains the Opuscule relating to monachism, viz.: (1.) De tri- plici statu religiosorum; (2.) Speculum discipline; (3.) Ex passu Novitiorum; (4.) In regulæ novitiorum; (5.) De processu regulæ domini; (6.) De ordine et regula Christi; (7.) De vi oias regulæ monachæ; (8.) Alphabetum boni monachi; (9.) De perfectione viæ; (10.) Exaeratio regularis minorum; (11.) Circa eandem regular; (12.) Quare fratres mino- res præsidem; (13.) De episcopate Christi; (14.) Quod Christus et Apostoli nuda pedibus incendebat; (15.) Apologia eclesiæ papætæ; (16.) Contra calamiti- notates regulæ Francisci; (17.) Apologia eclesiæ sui ord. Min. adversarius; (18.) De non frequentiæn Questionis- buss; (19.) Collat. libel. ad Frat. Tattolans (doubtfu!); (20.) De reformacione Fratrum; (21.) Censum theo- logia; (22.) De essentialia, inessential, et immansæ distr.; (23.) De mystica theologia. His life was written by Freuler (1807-1807).—Neander, Ch. Hist. iv. 421; Mol- heim, Ch. Hist. i. 856, 865; Neander, Hist. of Dogma, p. 541, 577 et al.; Cave, Hist. Lit. anno 1500; Dupin, Hist. Ecoł. vol. xi, ch. iv; Tennemann, Mem. Hist. Phił. p 265; Landon, Eccles. Diet. ii, 819; Holberg, Studien zu Bonaventura (Berlin, 1862, 8vo).

Bond ("oraear, or "oraear", a moral obliga-
tion; "oraer", a physical means of restraint) is used for an order of men in many kins in Nauru, xxi, 2, 4, 12 [see Voy]; metaphorically, the word signifies oppres- sion, captivity, affliction (Pra. cxxi, 16; Phil. i, 7). See CAPTIVITY. The influences of the Holy Spirit are called the bond of peace (Ephes. iv, 3). Charity or Christian love is called the bond of perfectness, be- cause it completes the Christian character (Col. iii, 14).

Bonds are also bands or chains worn by prisoners (Acts xx, 28; xxy, 14) bound or subjected to slavery (1 Cor. xii, 13; Rev. vi, 15). See PAIN.

Bond, John Wesley, a Methodist Episcopal minister, was born in Baltimore, Dec. 11, 1784, entered- the Baltimore Conference of the Methodist Episcopal Church in 1818, and was appointed successively to Calvert, Baltimore, and Greensville Circuits, after which he travelled as companion to the venerable Bishop As- aury until the death of the latter. In 1816 he was ap- pointed to Severn Circuit, and in 1817 to Harford. Here he contracted the fever of which he died, Jan. 22, 1819. Mr. Bond was a man of clear understanding and sound judgment, and diligent in all the duties of his Christian and ministerial profession. Minutes of Conferences, i, 294.

Bonds, Thomas Emerson, M.D., distinguished as physician, editor, and preacher, was born in Balti- more in February, 1782. His parents removed to Buckingham county, Va., and his early education was received there and in Baltimore. After studying medicine at the University of Pennsylvania, he re- turned to Baltimore to practise medicine, becoming M.D. of the University of Maryland. He was rapid- ly to distinction in practice, and was called to a profes- sorship in the university, which, from a failure of his health, he never occupied. From his boyhood he had been a diligent student of the English classical writers, and had modelled upon them a chaste, masculine, and nervous declamation. He was fond of theological questions, and brought to their study a mind of singular acuteness, disciplined to severity by his studies in physical science. At an early age he joined the Methodist Episcopal Church in Harford county, Maryland; and, while practising medicine in Baltimore, was called to be their pastor. From 1816 to 1830 the Church was engaged in a successful agitation for reform in its government, and Dr. Bond took a very active part in the discussion. In 1827 he published an Appeal to the Methodists (8vo), in opposition to the proposed changes, and in (1828 A Narrative and Defence (8vo) of the course of the Church authorities. From 1828 to 1831 he edited the Independent, a newspaper pub- lished in Baltimore for the defence of the Church. In all these publications Dr. Bond showed himself a mas- ter of the subject, as well as of the art of controversy, and his writings contributed signaly to the overthrow of the so-called Radical reformers. In 1840 he was appointed to the chair of Greek in the University of Baltimore, which he occupied until his death, published in New York, the chief weekly organ of the Church. Here for twelve years he found his greatest field of activity, and achieved the greatest success of his life. In skill of editorial writing he has yet surpassed, it is thought, by no person engaged on the public press in America. The Methodist Quarterly also contains several important contributions from his pen. He died in New York 14th March, 1856.

Bondage (some form of the root "abod, to- till, or of "abod, to till," to subjugate; Gr. "douleioi," a state of slavery (Exod. i, 14), servitude or captivity (Ezra xix, 9). See SLAVERY; CAPTIVITY.

Bondage in Egypt.—The pretended fear of Pha- raoh, lest in the event of war the Hebrews might make common cause with the enemy, was a sufficient pretext with his own people for oppressing the Jews, at the same time that it had the effect of exciting their preju- dice against them. Affecting them with this idea, at their numbers, he suggested that so numerous a body might avail themselves of the absence of the Egyptian troops, and endanger the tranquillity and safety of the country, and that prudence dictated the necessity of obviating the possibility of such an occurrence as was too likely to happen. With this view they were treated like the captives taken in war, and were forced to under- go the gratuitous labor of erecting public granaries and other buildings for the Egyptian monarch (Exod. i, 11). These were principally constructed of crude brick; and that such materials were commonly used in Egypt we have sufficient proof from the walls and other buildings of great size and solidity in various parts of the country, many of which are of a very early period. The bricks themselves, both at Thebes and in the vicinity of Memphis, frequently bear the names of the monarchs who ruled Egypt during and prior to this epoch. The crude brick remains about Memphis are probably pyramids of clay. The Thebes consist of walls enclosing sacred monuments and tombs, and some are made with and others without straw. Many have chopped barley and wheat straw, others bean haulm and stubble (Exod. v, 12). In the tombs we find the process of making them represented in the tombs. But it is not to be sup- posed that all of these bricks are the work of the Pharaohs, who were never occupied at Thebes; and though Josephus affirms they were engaged in building pyra- mids, as well as in making canals and embankments, it is very improbable that the crude brick pyramids of
Memphis, or of the Arisinoite nome, were the work of the Hebrew captives (Wilkinson, Anc. Egyptians). See BONE.

BONE (prop. בון, 'to eat; גוס), the hard parts of animal bodies (Exod. xii, 46). The expression "bone of my bone, and flesh of my flesh" (Gen. ii, 29), "of his bone," and "of his bones," may be understood as implying the same nature, and being united in the nearest relation and affection. Inquiries are said to be metaphorically in men's bones when their body is polluted by them (Job xx, 11). The "valley of dry bones" in Ezekiel's vision represents a state of utter hopelessness, apart from repentance and aid (Ezek. xxxvi, 1-14). The Psalmist says, "Our bones are scattered at the grave's mouth" (Psalm cxii, 7). This appears to be a strongly figurative expression; but that it may be strictly true, the following extract from Bruce demonstrates: "At five o'clock we left Garigana, our journey being still to the eastward, and at a quarter past six in the evening arrived at the site of a village whose inhabitants had all perished with hunger the year before; their wretched bones being all unburied, and scattered upon the surface of the ground where the village formerly stood. We encamped among the bones of the dead; no space could be found free from them. The morning of the Lord is denominated against the King of Moab, "because he burnt the bones of the King of Edom into lime" (Amos ii, 1, or, as the Chaldean paraphrase explains it, "to plaster the walls of his house with it," which was a cruel insult. A piece of barbarity resembling this is mentioned by Sir Paul Rycaut, that the wall of the city of Philadelphia was made by the bones of the besieged by the prince who took it by storm. The passage in Amos vi, 9, 10, Roberts says, "alludes to the custom of burning human bones, and to that of gathering up the half calcined bones, and to the putting them into an earthen vessel, and then to the carrying back these fragments to the house, to the home out-building, where they are kept till conveyed to a sacred place. In India this is done by a son or a near relation; but in case there is not one near akin, then any person who is going to the place (as to the Ganges) can take the fragments of bones, and thus perform the last rites."

Boniface I, elected pope, or rather bishop of Rome, Dec. 29, 418, as successor of Zosimus. Eulalius, elected Dec. 29, 418, is an invention, and was appointed by the Emperor Honorius, but Boniface was finally established in the see, which he held till his death in 422. During his short tenure he used every means to extend the influence of the Roman see. He is commemorated by the Roman Church as a saint on Oct. 25.

II, a Goth, succeeded Felix IV on Oct. 15, 590, though it is said that his rival, Dioscorus, was as well entitled to the see as he. The deacon Vigilius was bishop, in fact, from his great influence. Boniface died Nov. 8, 592. He is the first bishop of Rome whose name does not occur in the Roman Martyrologium.

III, died Dec. 16, 607. Through his influence the Emperor Phocas decreed that the title of "universal bishop" should be given only to the Pope of Rome. In a synod held at Rome, he forbade, under anathema, that a bishop should appoint his own successor. He died Nov. 12, 607.

IV, elected pope in 607 or 608. He obtained of the Emperor Phocas that the Pantheon which Agrippa had built in honor of all the gods should be converted into a Christian church under the invocation of the Virgin, and called Sancta Maria Rotunda. He died in 618.

V, Pope, elected Dec. 14, 618, on the death of Deodatus, and died Oct. 25, 625. He enacted the decree by which the churches became places of refuge for criminals.

VI, Pope, a Roman, elected after the death of Formosus, April 11, 896. He was an abandoned charac-

Boniface, or Bonifacius, archbishop of Mayence, the papal Apostle of Germany. His baptismal name was Winfrid. He was born at Crediton, England, about 680. At thirty years of age he was ordained priest, and in 716 he passed over into Friesland, to assist the aged Wilfrid, then at Utrecht. He returned shortly after to England, but in 718 departed a second time for Hessen and Friesland, taking with him letters of recommendation from Daniel, bishop of Ross (afterward Paderborn), in Westphalia; Wurtzburg, in Franconia; Eichstadt, in the Palatinate of Bavaria; and re-established Jumièges, or Salzburg. In 749 he
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BOOK

was raised to the archiepiscopal see of Mayence. Ten years after this he returned to his apostolical labors in Friesland, where he preached, and converted many thousands; but, while he was preparing to give to them the rite of confirmation, he was suddenly attacked by a furious troop of pagans at a place called Dockum, where he perished, together with fifty-two of his companions, June 5, 755. He is commemorated by the Roman Church on June 5. The biographies of Boniface are abundant. The chief of them are Giesebrecht, Bonifacius (Erlangen, 1800); Löffler, Bonifacius, hist. Nachr., v. seinen Leben (Gotha, 1812); Schmerbach, Bonifacius, Apostel der Deutschen (Erfurt, 1827); Seiter (R. C.), Bonifacius, Apostel der Teutschen (Mainz, 1845, 8vo). A graphic and genial popular sketch of him is given by Giesebrecht in his Dark Places and primitive Church (1817). The writings ascribed to Boniface are collected in Opera quae exstant omnia, ed. J. A. Giles, L.L.D. (Lond. 1844, 2 vols. 8vo).—Mosheim, Ch. Hist. ii, vi; Neander, Ch. Hist. iii, 46-119; Böhleringer, Kirche Christi, ii, 68; Soames, Lat. Ch. in Angl.-Sum. Times, 228 sqq.; London, Ecc. Dict. i, 927.

Boni Homines or Bons-hommes. (I.) Monks established in England by Prince Edmund in 1259. They professed to follow the rule of St. Augustine, after the model of the Câtes of John Lech, of Valenciennes. There is not much satisfactory information respecting them. They are said to have worn a blue dress, and to have had two houses in England: Easery in Buckinghamshire, and Edington in Wiltshire. (11.) In France, the Minims founded by Francis de Paul, who, in addition to the two first vows, added a third, to observe the perpetual Lent, were called Bons-hommes; some say, because Louis XI was accustomed to give the title bon-hommes to the founder. (III.) The Albigenses, Cathari, and Waldenses were at different periods called Boni homines.

Bonner, Edmund, bishop of London, and styled, from his persecuting spirit, "Bloody Bishop Bonner," and the "ecclesiastical Nero of England," was the son of humble parents at Hanley, in Worcestershire, and was educated at Pembroke College, Oxford. He at first favored the Reformed views, and advocated the divorce of the king. Henry VIII made him his chaplain, bishop of Hereford, and then of London, and employed him on embassies to France, Germany, and the pope. But when death had removed the despot whose ungodly doctrine he so carefully seemed to have gained submission even from men of virtue and of ordinary firmness, Bonner's Protestantism ceased; he protested against Cranmer's injunctions and homilies, and scrupled to take the oath of supremacy. For these offences he was committed to the Fleet, from which, however, he was soon after released. From this time Bonner was so negligent in all that related to the Reformation as to draw on himself in two instances the censure of the Privy Council; but as he had committed no offence which subjected him to prosecution, the council, according to the bad practice of those times, required him to do an act extraneous from his ordinary duties, knowing that he would be reluctant to perform it. They made him preach a sermon at St. Paul's Cross on four points. One of these Bonner omitted, and commissioners were appointed to try him, before whom he appeared during seven days. At the end of October, 1550, he was committed to the Marshalsea, and deprived of his bishopric. After the death of Edward VI Bonner was restored by Queen Mary. His first acts were to deprive the married priests in his diocese, and set up the mass in St. Paul's before the queen's ordinance to that effect. It would be tedious to follow him in all the long list of executions for religion which make the history of that reign a mere narrative of blood. Fox enumerates 125 persons burnt in his diocese, and through his agency, during this reign; and a letter from him to Cardinal Pole (dated at Fulham December 26, 1556) is copied by Holinshed, in which Bonner justifies himself for proceeding to the condemnation of twenty-four heretics who had been sent up to him from Colchester. These persons were saved by the influence of Cardinal Pole, who checked Bonner's sanguinary activity. When Queen Elizabeth succeeded to the throne, Bonner was made the single exception to the favorable reception given to the bishops. In May, 1559, he was summoned before the Privy Council, and died in confinement, Sept. 5, 1568. Bonner was a learned man, skilled in the canon law and in scholastic theology, but a man of a severe and cruel nature, and of a base and mean spirit. Maitland endeavors to vindicate his memory from some of the charges which stain it in his Essays on Subjects connected with the Reformation (London, 1840). See Burnet, Hist. of Ref. i, 190; ii, 430; Life and Def. of Bp. Bonner (London, 1682).

Bonnet. There are two Heb. words thus rendered in the authorized version. See also CROWN, HEAD-DRESS.

1. בֵּן (pēr), literally an ornamenl, and so transliterated in Isa. ixi, 10; "beauty" in ver. 8; "goodly" in Exod. xxix, 28; "tire" in Ezek. xxiv, 17, 23) was a simple head-dress, tiara, or turban, worn by females (Isa. iii, 20), priests (Exod. xxix, 28; Ezek. xliv, 18), a bridegroom (Isa. xvi, 10), or generally in gala dress (Isa. vii, 20). It appears to have consisted merely of a piece of clothe tastefully folded about the head. In the case of females it was probably more compact and less bulging than with men. See TURBAN.

2. יִשְׂרָאֵל (migdalith), literally convivexity is spoken only of the sacred cup or turban of the common priests (Exod. xxviii, 40; xxix, 7; xxix, 8; Lev. viii, 13), in distinction from the mitre of the high-priest, for which another term is used. See PARVET.

Bonney, Isaac, a Methodist Episcopal minister of the New England Conference, born in Hardwick, Mass., Sept. 26, 1782; converted 1800; entered the itineracy 1868; superannuated 1850; died 1865. He was a devoted Christian, an eloquent and useful minister, and an able theologian. He was several times elected a member of the General Conference. Minutes of Conferences, vi, 186; Sprague, Amer. Cycl., vii, 452.

Bonosius, bishop of Sardica in the latter half of the fourth century, opposed the worship of the Virgin and other Roman novelties, and was, in consequence, unjustly branded as a heretic. His followers seem to have embraced Arianism. Welsh published a treatise, De Bonoso Harlecio (Gotting. 1716).—Mosheim, Ecc. Hist. cent. iv, pt. ii, ch. v, § 25, note; Lardner, Works, iv, 244.

Bons-Hommes. See BONI HOMINES.

Bonzos, priests of Buddha or Fo, particularly in Japan. They live together in monasteries under a vow of celibacy, and the system agrees in many respects with that of the Romans. They do penance, and pray for the sins of the laity, who secure them from want by endowments and alms. The female bonzes may be compared to the Christian nun, as the religious orders admit of no priestesses, but allows of the social union of pious virgins and widows, under monastic vows, for the performance of religious exercises.—Buck, Theol. Dictionary, s. v. See BUDDHISM; CHINA; JAPAN.

Book (βιβλίον, e'pher; Gr. βιβλιον, Lat. liber). This Heb. term is more comprehensive than the corresponding English word with us. It signifies properly a writing, either the art (Isa. xxii, 11, 12) or the form (Dan. i, 4); then whatever is written, e.g. a bill of sale (Deut. xxviii, 89), or a book of divorce (Deut. xxiv, 1, 2); hence a letter or epistle (2 Sam. xvi, 14, 2 Kings x, 6, xix, 14, etc.) and finally a volume (Exod. xvii, 14; Lev. xxvii, 58; xxix, 26; 1 Sam. x, 25; Job xix, 23, and often), i. e. a roll
(Jer. xxxvi, 2, 4; Ezek. xii, 9), often with reference to the contents (e. g. of the law, Job. i. 8; viii, 84; 2 Kings xxii, 8; 2 Chron. xxxiv, 14; of the covenant, Exod. xxiv, 7; 2 Kings xxiii, 21; of the kings, 2 Chron. xvi, 11; xxiv, 27; of annals, or of an individual reign or personal history), especially and by way of eminence of the sacred Word or Law (q. v.).

Books are mentioned as known so early as the time of the patriarch Job (xix, 28). They were written on skins, or linen, or cotton cloth, or the Egyptian papyrus; the latter is commonly supposed to be the oldest material for writing on, whence our word papyrus is derived. Tablets of wood, of lead, and of brass were also employed, the latter of which were considered the most durable. See Writing.

If the book was large, it was, of course, formed of a number of skins, etc., connected together. The leaves were generally written in small columns, called סֵלָה, selah, or סָלָה, selah (Jer. xxxvi, 28), and were rarely written over on both sides (Ezek. ii, 10), except when the inside would not contain all the writing.

Books, among the Hebrews, being usually written on very flexible materials, were rolled round a stick or cylinder; and if they were very long, round two cylinders from the two extremities. The reader therefore unrolled the book to the place which he wanted (see fig. 1), and rolled it up again when he had read it (Luke iv, 17-20), whence the name שביל, shivil, (Isa. xxxiv, 4). The leaves thus rolled round the stick, and bound with a string, could be easily sealed (Isa. xxix, 11; Dan. xii, 4). Those books which were inscribed on tablets (see fig. 2) were sometimes connected together by rings at the back, through which a red was passed to carry them by.

At first the letters in books were only divided into lines, then into separate words, which by degrees were marked with accents, and distributed by points and stops into periods and paragraphs. Among the Orientals the letter was written from the right to the left, with the left hand; with the Northern and Western nations, from the left to the right hand; but the Greeks sometimes followed both directions alternately, going in the one and returning in the other, which they termed βουστροφόδοκος, because it was after the manner of oxen turning when at plough; an example of this occurs in the Sibylline and some of the Etruscan inscriptions. In Chinese books the lines run from top to bottom. See Bible.

The Orientals took great pleasure in giving figurative or enigmatical titles to their books. The titles prefixed to the 50th, 60th, and 80th Psalms appear to be of this description; nor can there be a doubt that David's eulogy upon Saul and Jonathan (1 Sam. i, 18) is called the bow in conformity with this peculiar taste. See Psalms.

In times of war, devastation, and rapine, it was necessary to bury in the earth whatever was thought desirable to preserve. With this view Jeremiah ordered the writings which he delivered to Baruch to be put into an earthen vessel (Jer. xxxii, 14). In the same manner the ancient Egyptians made use of earthen pots of a proper shape, hermetically sealed, for containing whatever they wanted to bury in the earth, and which, without such care, would have been soon destroyed. From the paintings on the monuments, it would appear that the Egyptian scribes wrote on tablets composed of some hard material (perhaps wood), though it cannot be precisely determined what it was.

The remark of the wise man in Eccl. xli, 12, on the subject of making books, is supposed to amount to this: That the propriety of some men to write books, and of others to collect and amass them for libraries, is insatiable; that it is a business to which there is no end. Innumerable treaties have been written on all kinds of subjects, and no one subject is yet exhausted; the designation of one leading to that of another, and that again of another, and so on interminably; and that the much study connected with this endless labours and weariness of the flesh may render its votary a fit subject of the admonition, that the conclusion of the whole matter, or the great end of life, is to fear God and keep his commandments. (See Clarke, Comment. in loc.)

A sealed book (Isa. xxix, 11; Rev. v, 1-3) is a book whose contents are secret, and have for a very long time been so, and are not to be published till the seal is removed. A book or roll written within and without, i.e. on the back side (Rev. v, 1), may be a book containing a long series of events, it not being the custom of the ancients to write on the back side of the roll, unless when the inside would not contain the whole of the writing (comp. Horace, Ep. i, 20, 3). To eat a book signifies to consider it carefully and digest it well in the mind (Jer. xv, 16; Ezek. xi, 8-10; iii, 1-3, 14; Rev. x, 9). A similar metaphor is used by Christ in John vi, where he repeatedly proposes himself as "the Bread of life" to be eaten by his people.

Book of the Generation signifies the genealogical history or records of a family or nation (Gen. v, 1; Matt. i, 1). See Genealogy; History; Chronicle.

Book of Judgment. The allusion here (Dan. vii, 10) is probably either to the practice of opening books of account to settle with servants or laborers, or to a custom of the Persians, among whom it was a constant practice every day to write down the special services rendered to the king, and the rewards given to those who had performed them. Of this we see an instance
in the history of Ahasuerus and Mordecai (Esth. vi, 1-5). It also appears to be an allusion to the methods of human courts of justice (Rev. xx, 12), referring to the proceeding which will take place at the day of God's final judgment.

BOOK OF THE WARS OF THE LORD. This appears to have been an ancient document known to the Hebrews in the time of Moses, which he used in the compilation of some parts of the Pentateuch. The inspired author of the Pentateuch is in no wise affected by this idea; he does not himself write in Moses' name, but uses the documents as of such a nature that they could have been derived only from immediate revelation; and the whole, being compiled by an inspired writer, have received the sanction of the Holy Spirit in an equal degree with his original productions. See Moses; also the Name of the five books of Moses. Similar ancient and also later documents, by unknown writers, were used in the compilation of other parts of the sacred volume, such as the book of Jasher (Josh. x, 13; 2 Sam. i, 18) and the books of the Chronicles of the kings of Israel and of Judah (1 Kings xiv, 19, 29).

See Jasher; Enoch; Chronicles.

BCHASE TO THE SEA. In Phil. iv, 8, Paul speaks of Clement and other of his fellow-laborers, "whose names are written in the book of life." On this Heinrichs (Annalat, in Ep. Philipp.) observes that, as the future life is represented under the image of a ποιμαντιον (citizenship, community, political society) just before (iii, 20), it is in agreement with this to suppose (as usual) a catalogue of the citizens' names, both natural and adopted (Luke x, 20; Rev. xx, 15; xxi, 27), and from which the unworthy are excluded (Rev. iii, 5).

See Citizenship. Thus the names of the good are often represented as registered in heaven (Matt. iii, 5). But this by no means implies a certainty of salvation (nor, as Doddridge remarks, does it appear that Paul in this passage had any particular revelation), but only that at that time the persons were on the list, from which (as in Rev. iii, 5) the names of unworthy members might be erased. This explanation is sufficient and satisfactory for the other important passage in Rev. xiii, 4. It is God who "translated" that lamb which "overcometh" that he will not blot his name out of the book of life. Here, however, the illustration has been sought rather in military than in civil life, and the passage has been supposed to contain an allusion to the custom according to which the names of those who were cashiered for misconduct were stricken from the roll.

When God threatened to destroy the Israelites altogether, and make of Moses a great nation, the legislator implored forgiveness for them, and added, "If not, blot me, I pray thee, out of the book which thou hast written" (Exod. xxxii, 94). By this he meant nothing so foolish or absurd as to offer to forfeit eternal life in the world to come, but only that he, and not they, should be cut off from the world, and brought to an untimely end. This has been regarded as an allusion to the records kept in the courts of justice, where the deeds of criminals are registered, and hence would signify no manner of promise or reference to future events; so that to be cut off by an untimely death is to be blotted out of this book.—Kitto, s. v.

BOOK OF THE CANONS (βιβλιον κανώνων, Codex Canonum), a collection of the various canons enacted in the councils of Nicea, Ancyra, Neocaesarea, Laodicea, Gangra, Antioch, Constantinople, Ephesus, and Chalcedon, which were ratified and confirmed in a council of seventy-eight canons. Its date is uncertain, but it was probably never universally authoritative. It was published by Justellus in 1610 (Codex Canonum Eccles. Univ. Paris, 8vo), with a Latin version and notes. For a fuller account, see Canons, ii.

BOOZE, WILLIAM JONES, D.D., bishop of the American Mission of the Protestant Episcopal Church at Shanghai, China. He was born in South Carolina, July 1, 1811; graduated at the university of that state, and then studied law under chancellor De Saussure. After taking his degree, he entered the Seminary of the Protestant Episcopal Church at Alstead, Va., and after completing his theological course and after studying medicine, to prepare himself more fully for the mission field. He then offered himself to the Foreign Committee for the work in China. He was appointed January 17, 1837, and sailed from Boston in July. Under his incessant toil in the study of the language, literature, and art of the Chinese, his health failed, and in 1844 he returned to China. He left Macao for Amoy in February, 1842, and settled with his family on the island of Kulangsu; and in August, 1842, his wife died, and was buried on that island. He returned to this country, and was consecrated missionary bishop to China in October, 1844. In December, 1844, he sailed for Canton. In 1846 the city of Shanghai was selected as the seat of the mission. In 1846 the bishop began the translation of the Prayer-book, and engaged in a revision of the N.T.; and in 1847 was chosen one of the committees of delegates from the several missions to review the translation of the Bible. It was in this work, and in the discours de la Grace ow out of the great and extraordinary ability as a scholar was displayed; so eminent, indeed, as to challenge the admiration of those most competent to judge in such matters. He returned to the United States in 1853, and again in 1857, where he remained, prostrated in health, until 1859. He sailed from New York July 13, 1859, and died at Shanghai on the 17th of July, 1864,—Church Review, 1865; Stevens, Memorial Sermon on Bishop Boone, Phila., 1865.

BOOS, MARTIN, an evangelical divine in the Church of Rome, who was the instrument of a religious awakening in Germany similar to those of Whitfield and Wesley in England and America, was born at Ittenried, Bavaria, Dec. 23, 1722, and educated for the service of the Church at the University of Dillingen, where Sailer had already introduced an evangelical movement. He imbibed the doctrine of justification by faith, and found peace in believing. His first charge was Grünbach, in the province of Kempten, and there he began to preach. "His voice was like the voice of a lion and in us." The impression produced by the simple exhibition of this Gospel truth was as life from the dead. Those who had been agitated by doubts had their difficulties dispelled; those who had been harassed by fear attained peace in believing. The excitement spread like an epidemic; many gross sinners suddenly found themselves included in the love of Christ and the happiness of his service. The Romish authorities regarded Boos as a fool or a fanatic, and deprived him of his pastoral charge. The day on which he was thrust out of his parsonage he remained a long time on the highway, uncertain what to do or whither to go; and at length spying an unoccupied lodge on the roadside, he entered it, and, throwing himself down on the floor, prayed earnestly for light and guidance from heaven. The calamities circulated against his character and ministry having been proved groundless, he was recalled from his retirement, and appointed to the curacy of Wiggensheim, sitting adjoining his former lodge. As his faith became stronger, his zeal in preaching the Gospel increased, and produced a great and extensive religious awakening. A discourse which he preached on New Year's day, 1797, on repentance, was accompanied with such penetration and energy that "forty persons, whose consciences were alarmed, were seized and roused, fasting away in a great and multipli". While many revered the preacher as a man of God, the opposition of others was violently roused. This latter party secretly influenced the vicar, who was himself disposed to be the friend of the pious curate, but whose kindly intentions were overborne. The
simple converts, in admiration of Boos, spread so wide-
ly the story of his character and doctrines that the
clergy joined in clamors against him as a heretic.
From that moment persecution raged, and Boos
was obliged to leave Wigenenbach. In a friend's
house he obtained shelter; but his retreat having been dis-
covered, he was surprised one day by the sudden ap-
pearance of an agent from the Inquisition at Augs-
burg, who, after rifing his writing-desk, carried away
all his sermons and letters. On the 10th of Feb. 1577,
he appeared before the Inquisition, where he refuted
all the calumnies cast against him, and with such
success that he was sentenced to a year's confinement in the
clerical house of correction; but the keeper of that
prison, like the Philippinan jailer, was, with his whole family,
converted by the pious conversation of Boos. Re-
leased from prison at the end of eight months, Boos,
after passing through many vicissitudes, obtained per-
mission to enter into the diocese of Lintz in Upper
Austria, where the bishop, Joseph A. Gall, welcomed him,
and gave him the populous parish of Peyerbach, where for five years “he ceased not to warn every
man day and night.” In 1606 he removed to the still
more populous parish of Gallneukirchen, where, how-
ev'ever, he found that his labors were still but very
visible fruits of his ministry appearing. Surprised
and pained by the deadness of the people, he gave
himself to earnest prayer for the influences of the
Spirit. His own fervor was kindled, and he dwelt
more prominently on the justifying righteousness of
Christ. One sermon preached in Gallneukirchen pro-
duced an excitement more extraordinary than ever.
In that discourse having declared that there were few
real Christians in the parish, some, who were offended
by the statement, accused him at the tribunal of Coun-
cillor Bergten (1810). That magistrate, having, in the
conference of private conversation with Boos, been brought
to know something of the truth of the official
protection over the pious preacher; and, although he
died shortly after, another came to the aid of Boos
in the person of professor Sailer (1811). But the excite-
ment in the parish was not allayed till Boos preached
a sermon on Trinity Sunday from Matt. xxviii, 18–20,
in which he brought out such views of the reality and
power of religion that multitudes came to eagerly
asking what they must do to be saved. Persecution
again followed. He was, in 1815, confined in a con-
vent; and, although his parishioners petitioned the
emperor for his release, it was secretly determined
that he should leave the Austrian dominions. After
some time of wandering he was permitted to return
to his native Bavaria, prematurely gray with care and
hardships. After residing for some time as tutor in
a family of rank near Munich, he was appointed by the
Prussian government professor at Dusseldorf, which,
however, he soon resigned for the vicarage of Sayn, to
which he was elected by the magistrates of Coblenz.
Boos was engaged in the same work, and brought to
it the same lion-like spirit as Luther, though he re-
maind in the Church of Rome until his death, Aug.
29, 1825. See Jameson, Religious Biography, p. 60;
Gossner, Life and Persecution of Martin Boos (Boos,
1836, 12mo).

**Booth** (םוקָה, suk'kah), often rendered "tabernacle" or "pavilion"; a hut made of branches of trees, and thus distinguished from a tent properly so called. Such were the booths in which Jacob sojourned for a while on his return to the borders of Canaan, whence the children of Israel spent the Sanhedrin (Gen. xiv. 17); and such were the temporary green sheds in which the Israelites were directed to celebrate the Feast of Tabernacles (Lev. xxiii, 42, 48). See Succoth; Tabernacles, Feast of. As this observance was to commemorate the abode of the Israelites in the wilderness, it has been rather unwisely concluded by some that they there lived in such booths. But it is
evident from the narrative that, during their wander-
ings, they dwelt in tents; and, indeed, where, in that
treeless region, could they have found branches with
which to construct their booths? Such structures are
only available in the well-wooded regions; and it is
obvious that the direction to celebrate the feast in booths,
rather than in tents, was given because, when the Is-
raelites became a settled people in Palestine and ceased
to have a general use of tents, it was easier for them
to erect a temporary shed of green branches than to
provide a tent for the occasion.—Kitto. See COTTAGE.

Booth, or booth, an eminent Baptist minister, born at Blackwell, Derbyshire, 1734. His parents were poor, and he had no early opportunities of education.
He became a Baptist when quite young, and in early manhood was received as a preacher among the General (Arminian) Baptists. He afterward imbued Calvinistic views, and took charge of a congregation of Particular Baptists in London 1769, in which charge he continued till his death in 1806. The most impor-
tant of his miscellaneous writings are his Reign of
Grace and Essay on the Kingdom of Christ, both to be
found in his collected works (London, 1818, 3 vols.
8vo). In the Baptist controversy he wrote Probab-
tion Examined (London, 1782), and An Amniss (1782):
—An Apology for the Baptists, collected into 3 vols.
8vo (1828). Booth is regarded by the Bap-
tists as one of their most able and important writers.

Boothroyd, Benjamin, L.L.D., a learned English
Dissenting minister, born in 1728. He was a minister
and bookseller at Pontefract from 1754 to 1818, when
he was called to Highfield Chapel at Huddersfield,
which he served till his death in 1824. He was a
respectable Hebrew scholar, and in his commentary
happily blended critical decision with practical in-
terpretation. His publications are: 1. A New Family
Bible and Improved Version, from corrected texts of
the original, with notes critical and explanatory (Pon-
tefract, 1809, 2 vols. 4to); 2. Biblical Observations on
Hebrew Scriptures of the O. T., without points, after
the text of Kennicott, with the chief various readings,
and accompanied with English notes, critical, philo-
logical, and explanatory, etc. (Pontefract, 1810–16, 2
vols. 4to).

BooTy (בּוּט, bo, Jer. xlix, 32, elsewhere usually
"prey"); מלקוּבָּך, malko·eb; Num. xxxi, 32, else-
where usually "prey"; מֶשֶׁבָּך, Mesheshach; Hab. ii,
6; Zeph. i, 13, elsewhere "spoil"). This consisted of
captives of every sex, slaves, cattle, and whatever a captor
city might contain, especially men, women and brac-
cials, Mos. Recht, iii, 235 sq.). Within the limits of
Canaan no captives were to be made (Deut. xx, 14
and 16); beyond those limits, in case of warlike resist-
ance, all the women and children were to be made
captives, and the men put to death. A special charge
was given to destroy the pictures and images of the
Canaanites, as tending to idolatry (Num. xxxix, 29).
The case of Amalek was a special one, in which Saul
was bidden to destroy the cattle. So also was that of
the expedition against Arad, in which the people took
a vow to destroy the cities, and that of Jericho, on
which the four years' siege seems to have lasted, and the
gold and silver, etc., of which were viewed as being re-
served wholly for Him (1 Sam. xvi, 2, 3; Num. xxii, 2; Josh.
vi, 19). See ACCURSED. The law of booty was that
it should be divided equally between the army who
won it and the people of Israel, but of the former half
one head in every 500 was reserved to God, and appro-
priated to the Levites (Num. xxxi, 45, 52); and what
was similarly reserved and appropriated to the Levites
(Num. xxxi, 26–47). As regarded the army, David
added a regulation that the baggage-guard should share
equally with the troops engaged. The present
made by David out of his booty to the elders of towns
in Judah was an act of grateful courtesy merely,
though perhaps suggested by the law, Num. i, c.
the spoils devoted by him to provide for the Temple must be regarded as a free-will offering (1 Sam. xxx, 24-26; 2 Sam. vii, 11; 1 Chron. xxvi, 27). These doubts are the best of the booties [see AKRÖTHI-
MION] (of which John died Dec. 20, 1552). While still quite young, she was placed in the convent of Nimpach, where she became deeply interested in the writings of Lu-
ther. She asked the aid of Luther in liberating her-
selves and eight of her friends from the convent, and
at the request of Luther, Leonhard Kopp aided their es-
cape in the night of April 4, 1526. Luther wrote to
the parents of the nuns to take them back, and, when
this was refused, he provided for them otherwise.
Catharina found a home with the burgomaster of
Reichenbach, and on June 13, 1526, she married Lu-
ther. The writings of Luther are a conclusive proof
that the marriage was a very happy one. After the
death of Luther, Catharina received support from
the elector John Frederick of Saxony and Christian III,
king of Denmark. See Walch, Geschichte der Cath.
ton B. (Halle, 1846); Hoefer, Nouv. Biographie Géné-
rale, v. 673.

Borbortes or Borborianians (Borborita and
Borborianus, so called from ἄγαλλος, I. q. dort-cater), a
sect of the Gnostics of the second century, said to be
followers of the Nicolaianists. They held to Dualism
and Antinomianism, and denied the last judgment and
the resurrection. Epiphanius charges them with the
vilest crimes.—Epiphanius, Hieroz. p. 25, 26; Landon,
s. v.

Borodòs. See SÉPHAR-BARZÉ.

Bordeas-Dumoulin, Jean-Baptiste, a French
philosopher, and stanch advocate of the rights and lib-
erties of the Gallican Church, was born, Feb. 17, 1779,
at Laon, Oise, and died 1789. He endeav-
oured to reconcile all the political and social conse-
quences of the French Revolution with the religious
traditions of Gallicanism. His principal works are:
1. Lettre sur l'électionce et le dogmatisme (Paris,
1833);—2. Le Caricatisme, ou la Véritable rénovation
des sciences (Paris, 1843; 2 vols.), a prize essay, which
was declared by the French Academy of Moral and
Political Sciences one of the most remarkable phi-
sophical writings of the age;—3. Mélanges philosophiques et reli-
gieux (Paris, 1845), containing also an Éloge de Pascual,
to which a prize had been awarded (in 1812) by the French Academy:
—4. Essai de réforme catholique (Paris, 1850), in which he se-
verely attacks the condition of the Roman Church in the
nineteenth century,—5. Huet, Hist. de la Vie et des Oeuvres de D.-D.
(Paris, 1860).

Bordeaux, the see of a Ro-
man archbishop in France. The establish-
ement of an episcopal see reaches probably as far back as the
year 900; later, the bishopric was changed into an archbis-
phric. In 1441 the city received a university. Four councils (Con-
cilia Burgidigalaena) have been held at Bordeaux: in 884, against
the Priscillanists; in 670, for the restoration of peace
and for the improvement of Church discipline; in 1086,
against Berenger; and the last in 1255.

Border is generally the rendering of some form of
the Heb. בַּבָּר, gebul, Gr. πρόσκοπος, a boundary-line, es-
specially in the plural; also of several other Heb. words
in a similar sense; but in Exod. xxv. 25, 27; xxxvi.
12, 14, it represents גַּלְגַל, miqye'oth, a marina, e. g.
ornaments on the breast stands or pedestals of the
lavers, apparently square shields decorated with sculp-
tures on the sides, 1 Kings vii., 28-36; 2 Kings xvi.
17; and in Num. xv. 38, it stands for גַּלְגַל, kósmáki,
a wing, i. e. hem or fringe of a garment, like σπαραξίων
in Matt. xxiii. 5; while in Cant. i. 11, it is רָּח֣ם, a
row or string of pearls or golden beads for the head-
dress.

Boreeli's Manuscript (Códex Boreeli), an im-
portant uncial MS. of the N. T., containing (with
many fashions) the Gospels, of which it is generally
designated as Cod. F. It derives its name from having
once belonged to John Boreel, Dutch ambassador to
the court of king James I. Soon after Boreel's death
in 1629, some man of learning, whose name is un-
known, made extracts from this MS. as far as Luke x;
this collation was communicated to Weusten by
Isaac Verburger in 1720, and Weusten used it in his
Critical Apparatus, but could not discover where the
MS. was at that time. In 1880 it was discovered at
Arnhem, and Prof. Herings speedily made a careful
collation of its text, which appeared in 1843, after his
death, with a description and fac-simile, under the editor-
torial care of Vinke (Disputatio de Codice Boreelio).
Some of the sheets, however, appear in the mean-
while to have been lost. It is now in the University
library at Utrecht. It consists of 204 leaves and a
few fragments, written in two columns of about nine-
ten lines to a page, in a tall, oblong form, with large,
upright, compressed character. It has the usual
indications of the Ammonian sections in the margin, but
without the Eusebian canons. The breathings and ac-
cents are fully and not incorrectly given. In Luke
there are no less than twenty-four gaps; in Weusten's
collation it began with Matt. vii, 5, but now with Matt.
ix, 1: other hiatuses are Matt. xii, 1-44; xiii, 55-69;
xx, 29-37; xxi, 40; Mark i, 5, 22; ii, 24-ll; Mark iii,
5; iv, 6-26; xiv, 54-59, 5; xv, 39-xvi, 19; John
iii, 5-14; iv, 23-38; v, 18-38; vi, 39-63; vii, 28-58;
10, x, 32-xi, 3; xi, 40-xii, 3; xii, 14-25: it ends at
John xiii, 34. It is supposed to belong to the ninth
or tenth century.—Tregelles, in Horne's Intro.
iv, 200; Scrivener, Introductions, p. 104 sq. See Man-
scripts, Biblical.

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Specimen of the Codex Boreeliano (Mark x, 13 [Ammonian section only; or or 100];
καὶ ὁ ἄγνωστος ὄνομα καὶ δύο εἰς ἑνὸς αὐτῶν ἵνα δυνηθῇ ἐκτίθειναι.)
BORRI

Borel. See Borelisation.

Borgia, Caesar, was "one of the greatest monsters of a time of depravity, when the court of Rome was the scene of all the worst forms of crime. He was the son of Alexander VI and Catharine Va

nierz, who made him archbishop of Valencia at an early age, and afterward cardinal in 1489. He un

acceptably used his position to gain favors for himself and to control things as means to the most iniquitous ends. His father hav

ing conferred upon his brother Giovanni the duchy of Benevento, with the counties of Terracina and Ponte

corvo, Caesar, as was believed, moved with envy, caused his brother to be assassinated. He obtained the papal crown for himself by hounding his brother first and then, according to one story, he succeeded by his father to resign the purple and to devote him

self to the profession of arms. He was sent in 1498 to France, to convey to Louis XI a bull of divorce and dispensation from his marriage with Anne of Brittany. Louis rewarded him for the pope's compliance with the duchy of Valentinois, a body-guard of 100 men, 20,000 livres of yearly revenue, and a promise of support in his schemes of ambition. In 1499 Caesar mar

ried a daughter of the king of Navarre, and accompa

nied Louis XII to Italy, where he undertook the conquest of the Romagna for the Holy See. The right

ful lords of that country, who fell into his hands, were murdered, notwithstanding that their lives had been guar

anteed by his oath. In 1501 he was named by his father duke of Romagna. In the same year he wrest

ed the principality of Plombino from Jacopo d'Appia

no, but failed in an attempt to acquire Bologna and Florence. He took Camerino, and caused Giulio di

Varano, the lord of that town, to be strangled along with his two sons. By treachery as much as by vio

lence he made himself master of the duchy of Urbino. A league of Italian princes was formed to resist him, but he kept them in awe by a body of Swiss troops, till he succeeded in winning some of them over by ad

vantageous offers, employed them against the others, and then treacherously murdered them on the day of the victory, 31st December, 1502, at Sinigaglia. He now seized their possessions, and saw no obstacle in the way of his being made king of Romagna, of the March, and of Umbria, when, on August 17th, 1503, his father died, probably of poison which he had prepared. His Caesars, who was a party to the design (and who, like his father, had long been familiar with that mode of dispatching those who stood in the way of his ambition, or whose wealth he desired to obtain), had himself partaken of the poison, and the consequence was a severe illness, exactly at a time when the utmost activity and energy might have been needed for his affairs. Enemies rose against him on all hands, and one of the most seditious of them ascended the papal throne as Julius II. Caesar was arrested and conveyed to the castle of Medina del Campo, in Spain, where he lay imprisoned for two years. At length he contrived to make his escape to the king of Navarre, whom he accompanied in the war against Castile, and was killed on the 12th of March, 1507, by a missile from the castle of Biano. With all his baseness and cruelty, he loved and patronized learning, and possessed a ready and persuasive elo

quence. Machiaveli has delineated his character in his "Principi." —Chambers, Cyclopædia, s. v.; Hoefer, Biog. Générale, vi, 711; Ranke, History of the Popes.

Borgia, Francis. See Francis Borgia.

Borgia, Rodrigo. See Alexander VI (Pope).

Borgian Manuscript (Codex Borgianus), a valuable uncial fragment of some thirteen leaves of the Greek Gospels (of which it is usually designated as Cod. T), with a Thebais or Sahidic version on the op

posite (left) page. It derives its name from having belonged to the Velitum Museum of "Presul Steph.

Borgia, collegi urbani de propaganda sive a secretis," and is now deposited in the library of the Propaganda

at Rome. Each page consists of two columns; a sin

gle point indicates a break in the sense, but there are no other divisions. The breathings, both rough and smooth, are present. It contains the following pas

gages: Luke xxii, 20–xxiii, 20; John vi, 28–67; vii,

6–8; viii, 1–11 (which latter, with John vii, 53–63, is wanting). The portion belonging to John, both in Greek and Egyptian, was carefully edited at Rome in 1789 by Giorgi, an Augustinian eremite, with a fasc

simile. Birch had previously collated the Greek text.

The Greek fragment of Luke was first collated for the 4th ed. of Alford's Commentary by his brother, in ac

cordance with a supposition by Tregelles, from a hint by Zoega (Catal. codi. cop. qui in Museo Borgiano Velirivas adinsertum, Rom. 1810, p. 184). A few leaves in Greek and Thebaic, which once belonged to Wolde, and were printed with his other Thebaic fragments (in Ford's Appendice al Codex Alexandrinus, Oxford, 1779), ev

idently once formed part of the Codex Borgianus (Tienschendorf, New Test. ed. 1859, p. cxlvii). They con

tain 85 additional verses: Luke xii, 15–xiii, 22; John vii, 88–92. The Borgian MS. has been referred to the fourth or fifth century. It appears that the ignorant monk who brought it from Egypt to Europe carelessly lost the greater part of it, so that what is left is but a sample. —Wycliffe, in "Bible of Hebreum." —Scrivener, Introduction, p. 116. See MANUSCRIPTS.

Bor-Hass'sirah (Heb. Bor hass-Sirah), מִישָׁרִים, a place in the southern part of Palestine, where Joab's messengers found Abner (2 Sam. iii, 26, where our version renders "well of Sirah"), probably the same as Beera (Biryon) of Judges xiv, 14, and Am. vii, 1, 50; twenty stadia from Hebron. See Sirah.

Borth. See Nitre; Soap.

Bo'rich (Lat. Bo'rick, for the Gr. text is not extant) is given (2 [Vulg. 4] Exod. i, 2) as the son of Ahabel, and father of Oziad, in the genealogy of Ezra; evidently a corruption of Buki (q. v.), as in Ezra vii, 4.

Borkath. See Carbuncle.

Born again, or Born of God. See REGENERATION.

Borre or Borrius, Adrian van den, a distin

guished Remonstrant. On the death of Arminius (q. v.), he and many others gave him up, and were among the followers of that great man. He was one of the six Remonstrants ministers who took part in the conference at the Hague, 1611; he also assisted at the Delft Conference, 1613. When subscription to the decrees of the Synod of Dort was enforced, he gave up all his worldly interests, for conscience' sake, and joined Episcopists and others at Antwerp, where he was one of the directors of the affairs of the Remonstrants. He wrote the Expiation delicius cap. IX ad Rom., con

tained in pt. ii of Acta et Scripta Ministeriorum Remon


Borrelia, a Dutch sect, named from their leader, Adam Borrell, and spread in Zeeland in the years 1660, 1662, 1665, and 1667. They lived an austere life, and laid great stress upon abstaining malmgiving; they also decreed all the outward forms of the Church, denied the efficacy of the sacraments, and maintained that the Bible should be read without any commentary whatever. They taught that private worship is more important than public. Borrel wrote a treatise, Ad Lepem et testimoniam, main

taining that the written Word of God, without human exposition, is the only means and the adequate means of awakening faith in the heart of man. See Arnold, Kirchen- u. Ketzehistorie, pt. iii, ch. vi.

Borri, Josepho Francesco (Burra), an importer, born at Milan May 4, 1627. He was educated in the Jesuits' Seminary at Brescia, after which he gave him

self to the study of medicine and chemistry. He soon
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BORROWING

abandoned himself to a life of extreme irregularity and viciousness, which he cloaked under the appearance of extreme seriousness and devotion. He pretended even that he was inspired by God to effect a reformation among men; declaring it to be the will of God that there should be but one fold on earth, under the pope, and that all who refused to enter it should be put to death. He included the most brilliant beggars, miles, declaring the Virgin to be the daughter of the Father, as Christ is his Son, and in all things equal to the Son; that the Holy Spirit is incarnate in her, etc. The Inquisition took proceedings against him, and sentenced him to be burned January 8, 1601; but he escaped to Strasbourg, and afterward to Amsterdam and Brussels, where he inspired himself with Queen Christina of Sweden, who spent large sums under his dictation in the search for the philosopher’s stone. Thence he went to Copenhagen, where Frederick III patronized him. On the death of that prince he determined to go to Turkey, but was arrested on the way at Goldingen, in Moravia, and handed over to the pontifical government, on condition that his punishment should not be capital. The Inquisition kept him in prison till the day of his death, Aug. 10, 1605.—Beg. Univ. tom. v, p. 128; Hoefer, Biog. Generale, v, 756.

Borromeo, Carlo, cardinal of the Roman Church and Archbishop of Milan, was born of noble parents at the castle of Arona, on the banks of the Lago Maggiore, Oct. 2, 1538. His family was one of the most ancient in Italy, tracing its origin to the family of Anicius in ancient Rome. His mother was a sister of Fies IV. He studied at Milan and at Pavia, and at both was distinguished for personal virtue and for diligence in study. His youth was devoted, not to the ordinary pleasures of that age, but to religion and charitable exercises; and the great wealth at his command did not in the least affect his moral or religious character injuriously. Fies IV, his uncle, adopted him as a son, and made him archbishop of Milan in 1560. But, on the death of his brother Frederick, his relations, and even the pope himself, besought him to marry in order to preserve the line of the family, which seemed in danger of extinction. His mind, however, was made up; and, to escape farther importunity, he was pressed to marry in 1566, and at last devoted himself to the reform of abuses in his diocese. The Council of Trent (Sess. xxiv, de ref. 7) having recommended the preparation of an authoritative Catechism, Fies intrusted the work to his nephew, who, associating with himself three eminent ecclesiastics, completed in 1566 the celebrated Catechismus Tridinitatis, Catechismus Summis et Pius IX. See Catechismus; Credos. To carry out his plans of reform, he gave up every other benefit, abandoned his patronal property, and divided his diocesan revenues into three portions: one for the poor, another for the Church, and the third for himself, of the use of which he gave a rigid account to his synod. In his palace he made a like reformation. In the enforcement of discipline, he held, at different periods, six provincial councils and eleven diocesan synods; and, to see that the regulations of these councils were enforced, he regularly visited in person the churches of his vast province. These plebeian excited powerful resistance. The Humilitatis, (q. v.) indeed, a couple of the order named Farina, to attempt the life of Borromeo. The assassin fired at the archbishop as he was at prayers before the altar, but the bullet only grazed the skin. The assassin and his two accomplices were put to death, and the order of the Humilitatis was suppressed by Fies V. The cloister at Milan, 1576, threw him self into the danger, giving service in every form to the bodies and souls of the dying, at the peril of his life. He died Nov. 8, 1584. On the whole, his life is singularly remarkable for purity in the midst of a corrupt and degraded Church. His talents, property, and life were entirely consecrated to the service of Christ- ianity through the Church, whose interests were always to him more sacred than any earthly considerations. In 1610 he was canonized by Paul V. His works were published at Milan in 1747 by Jos. Ant. Saxius, containing his Instructions to Confessors, his Sermon, and the Acta Ecclesiae Mediolanensis (3 vols. fol.). The latter work was originally printed at Augsburg in 1599 (2 vols. fol.). In 1758 there was published at Augsburg, in two vols. fol., an edition of the Homilies, Discourses, and Sermons, together with the Noctes Vaticanæ, notes by Saxius, and a Life, translated into Latin from the Italian of Giussano. His life has been several times written: see Godau, Vie de C. Borromee (Paris, 1716, 3 vols. 12mo); Sailer, Der heil. Karl Borromee (Augsburg, 1823); Giussano, Leben des heil. Karl Borromee (Augsburg, 1836, 3 vols.); Dieringer, Der heilige Karl Borromee (Cologne, 1846).—Biog. Univ. v, 187; Butler, Lives of Saints, x, 306; Landon, Encyc. Dictionary, a. v.

In Germany an Association of St. Borromeo was founded in 1846 for promoting the circulation of Roman Catholic books. It counted, in 1857, 697 branch associations, and its receipts amounted to 51,000 thalers.

Borromeo, Federico, cousin of Cardinal Borromeo, was born at Milan in 1544. He was educated at Bolzano and at Pavia, and afterward went to Rome, where he was made a cardinal in 1587. He was both a classical and Oriental scholar, and was intimately at Rome with Baronio, Bellarmine, and the pious philanthropist Filippo Neri. In 1595 he was made archbishop of Milan, where he adopted the views of his cousin and predecessor St. Charles, and enforced his regulations concerning discipline with great success. He used to visit by turns all the districts, however remote and obscure, in his diocese, and his zealous labors have been recently eloquently eulogized by Manzoni in his 'Prometeo Spot.' He was the founder of the Ambrosian Library, on which he spent very large sums; and he employed various learned men, who went about several parts of Europe and the East for the purpose of collecting manuscripts. About 9000 manuscripts were thus collected. Cardinal Borromeo established a printing-press, annexed to the library, and appointed several learned professors to examine and make known to the world these literary treasures. He also established several academies, schools, and charitable foundations. His philanthropy, charity, and energy of mind were exhibited especially on the occasion of the famine which afflicted Milan in 1627-28, and also during the great plague of 1630. He died September 22, 1631.—English Cyclopædia, a. v.

Borromeo, Society of St. See Borromeo.

Borrowing. On the general subject, as a matter of law or precept, see Loan.

In Exod. xii, 35, we are told that the Israelites, when on the point of their departure from Egypt, "borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment;" and it is added that "the Lord gave the people favor in the sight of the Egyptians, so that they let them go with such things as they had. And they spoiled the Egyptians." This was in pursuance of a divine command which had been given to them through Moses (Exod. iii, 22; xii, 2). This has suggested a difficulty, seeing that the Israelites had certainly no intention to return to Egypt, or to restore their creditors the value of the things which they thus obtained from the Egyptian "neighbors." (See Justi, Ueber den Gegenstand der Anweisung von den Israeliten bei ihrer Abreise abgeforderten Geräte, Frfr. a. M. 1777; Danville Rev. Sept. 1864; Enq. Rept. [Gettysburg] Jan. 1865.) It is admitted that the general acceptance of the word here (but not usually elsewhere) rendered borrow (נָאָב, shakal), to request or
demand; although there are places (Exod. xxii. 14; 1 Sam. 1, 28; 2 Kings vi, 5) where borrowing is certainly denoted by it. Some therefore allege that the Israelites did not borrow the valuables, but demanded them of their Egyptian neighbors, as an indemnity for their services, and for the hard and bitter bondage which they had endured. But this does not appear to us in the least matter much; for the Israelites had been public servants, rendering certain onerous services to the state, but not in personal bondage to individual Egyptians, whom nevertheless they, according to this account, mulcted of much valuable property in compensation for wrongs committed by the state. These individual Egyptians also were selected not with a view to their being injured, but for others in the wrong treatment of the Israelites: they were those who happened to be their "neighbors," and, as such, open more than others to the exaction. Hence we incline to the interpretation (Clarke, Comment. on Exod. iii, 22) that the Israelites simply repeated the valuables of the Egyptians, without any special (except a tacit) understanding on the part of the latter that they were to be restored. This agrees with the fact that the professed object of the Hebrews was not to quit Egypt forever, but merely to withdraw for a few days into the desert, that they might there celebrate to the Lord their God, and keep solemnities, such as those among all nations to appear in their gayest attire, and decked with many ornaments; and this suggests the grounds on which the Israelites might rest the application to their Egyptian neighbors for the loan of their jewels and rich raiment. Their avowed intention to return in a few days must have made the request appear very reasonable to the Egyptians; and, in fact, the Oriental are, and always have been, remarkably ready and liberal in lending their ornaments to one another on occasions of religious solemnity or public ceremony. It would seem, also, as if the avowed intention to return precluded the Hebrews from any other ground than that of borrowing; for if they had required or demanded these things as compensations or gifts, it would have amounted to an admission that they were quitting the country altogether. Turn which way we will in this matter, there is but a choice of difficulties; and this leads us to suspect that the previous statements of the narrative bearing on the case, in the absence of which we spend our strength for naught in laboring to explain it. One of the difficulties is somewhat softened by the conjecture of Professor Bush, who, in his Note on Exod. xi, 2, observes, "We are by no means satisfied that Moses was required to command the people to practice the device suggested. We regard it so far as they were concerned, as the mere prediction of a fact that should occur." It will further relieve the difficulty if we consider that it was a principle universally recognized in ancient times, that all property belonging to their opponents in the hands of any nation against which war was declared became forfeited; and, in accordance with this supposed right, the jewels, precious vases, etc., which were borrowed by the Hebrews from the Egyptians, became, when Pharaoh commenced war upon them, legal spoil. It is evident that the Egyptians were but too glad to get rid of their dangerous captives at last to besituate, or even stipulate for restoration of the ornaments; nor did the Hebrews themselves at the time positively know that they should never return them.—Hengstenberg, Pentat. ii, 417 sq.

**Bos, Lambert**, an eminent scholar, was born at Workum, in Friesland, Nov. 23, 1670, and studied at the University of Franeker, where he devoted himself to Greek. His progress was so great that in 1697 he was made professor of the subject by the university. He died in 1717. His chief work is the Ellipses Graecae, which appeared first in 1702; but the fullest and best edition is that of Schaefer (Leipsic, 1809). Among his other works are his Exercitationes philologicae ad loca nominatae Novi Testamenti (Franeker, 1777, 1780, and 1813, with additions).—Observationes miscellaneae ad loca quaedam, etc. (ibid. 1717, 1780, and 1791).—Vetus Testamentum ex vers. LXX interpretationem cum variis lectionibus, etc. (Franeker, 1709, 4to).—Bibl. Unice, v. 206.

**Bos'cath** (2 Kings xxii, 1). See BOZKATH.

**Bosem; Boser; Boshah.** See BALSAM; GRAPE; COCKLE, respectively.

**Boskoi** (Bozkoii), monks in Syria and Mesopotamia who lived upon roots and herbs. They inhabited no houses, nor ate flesh or bread, nor drank wine. They professed the monastic vows; but in their time in the temple of God, in prayers and in hymns, till eating-time arrived; then every man went, with his knife in his hand, to provide himself food of the herbs of the field. This is said to have been their only diet, and constant way of living. See Bingham, Orig. Eccles. bk. vii, ch. ii, § 11.

**Bosom** (properly בּוֹסֵם, בּוֹסָה, בּוֹסָה). It is usual with the Western Asiatics to carry various sorts of things in the bosom of their dress, which forms a somewhat spacious depository, being wide above the girdle, which confines it so tightly around the waist as to prevent any thing from slipping through. Aware of this, Harmer and other Biblical illustrators rather hastily concluded that they had found an explanation of the text (Luk. vii, 39). "Good morrow, sister!" Good morrow. Let us stand together, and running over, shall men give into your bosom." All these expressions obviously apply, in the literal sense, to corn; and it is certain that corn and things measured in the manner described are never carried in the bosom. They could not be placed there, or carried there, nor taken out, without serious inconvenience, and then only in a small quantity. The things carried in the bosom are simply such as Europeans would, if in the East, carry in their pockets. Yet this habit of carrying valuable property may indicate the origin of the image, as an image, into the bosom, without requiring us to suppose that every thing described as being gone into the bosom really was deposited there.—Kittel, x. v. See DRESS.

To have one in our bosom implies kindness, secrecy, intimacy (Gen. xvi, 5; 2 Sam. xiii, 8). Christ is in (in, into) the bosom of the Father; that is, possesses the closest intimacy with, and most perfect knowledge of, the Father (John i, 18). One of the terms which his lamb ascribes to his master, λαβάνθος τοῦ σωτῆρος, which touchingly represents his tender care and watchfulness over them (Isa. xi, 11). See ABRAHAM'S BOSOM.

**Bo'sor** (Bosor), the Græcoized form of the name of a place and of a man.

1. A city, both large and fortified, on the east of Jordan, in the land of Gilead (Galad), named with Bozrah (Bozor), Carmaim, and other places, in 1 Mac. v. 26, 36. It is probably the Bezer (q. v.), mentioned (Num. iv. 43) as one of the cities of Gilead, or see Genesis, Thes. p. 1144.

2. The Aramaic mode of pronouncing the name of BOR (q. v.), the father of Balaam (2 Pet. ii, 15), in accordance with the substitution, frequent in Chaldee, of 2 for z (see Gesenius, Thes. p. 1144).

**Bozon'a** (Bozonā and Bozonāp), a strong city in Gilead, taken by Judas Machabeus (1 Mac. v, 26, 36); doubles the same as the Bozon (q. v.) of (Jcr. xviii, 24). But see Schwarz, Palest. p. 223.

**Boz, Gab,** literally the back or gibbos part of any thing, spoken elsewhere of earthen bulwarks ["bodies"] or ramparts, Job xii, 12; the noun ["eminent place, etc."] of a brothel, Ezek. xvi, 24; xxx; 39; the eye-"brown," Lev. xiv, 9; the rim or "navo" of a wheel, 1 Kings vii, 33; the exterior convex part of a bucket. Job xii, 26 (comp. Schultens, Comed., in loc.). See SHELL.

**Bosuet, Jacques Bézine,** bishop of Meaux, was born at Dijon, Sept. 27, 1627, of an eminent legal family. He studied first at Dijon, under the Jesuits, and thence proceeded to Paris, where he soon sur-
passed his teachers by his acquirements. He took
the doctor’s bonnet May 16, 1692, and in the same
year was received into priest’s orders. He passed
some time in retreat at St. Lazare, and afterward
removed to Metz, of which cathedral he was canon.
During his frequent visits to Paris on affairs connected
with the Synod of his diocese, he became involved in
various church disputes.
The dissertation in which he博事 his high peak of eminence among the divines of the
Gallican Church. During that period he composed his
discourse De la doctrine catholique, which he
had to wait nine years for the pope’s "imprimatur."
The points on which he chiefly lays stress are the an-
tiquity and unity of the Catholic Church; the accu-
culated authorities of fathers, councils, and popes;
and the necessity of a final umpire in matters of doc-
tine and discipline. On all these points, however,
he was ably answered by the venerable John Claude
and other ministers of the French Calvinists, as well
as by Archbishop Wake, who, in his "Exposition of
the Doctrine of the Church of England, " exposes much
management and artifice in the suppression and alter-
ation of Bossuet’s doctrine. In 1688 he was nomi-
nated to the see of Condé, and it was about this
time that his celebrated funeral discourses were deli-
vered. These sermons are only six in number, but,
according to Laharpe, "ce sont des chefs-d’œuvre d’une
eколюевії, qui ne pouvait pas avoir de modèle dans l’antiquité, et que personne n’a ęgalée depuis." But,
in truth, these "orations are rather masterpieces of
rhetorical skill than specimens of Christian preaching."
The king having, in 1670, appointed him
preceptor of the dauphin, Bossuet resigned his bishop-
ric, his duties at court being incompatible with his
ideas of what the episcopal office demanded of him.
His office with the dauphin being completed in 1681,
he was presented to the see of Meaux, and in the fol-
lowing year produced his Traité de la communion sous les
deux espèces. In 1688 appeared the Histoire des Vari-
ations de l’église protestante. The first five books nar-
rate the rise and progress of the Reformation in Ger-
manny; the 6th treats of the supposed sanction given
by Luther and Melanthon to the abominable marriage
of the Landgrave of Hesse; the 7th and 8th books con-
tain the ecclesiastical history of England during the
reigns of Henry VIII and of Edward VI, and a con-
 tinuation of that of Germany. The French Calvinists
are discussed in book ix, and the assistance afforded
to the protestants in France by the French monarchy.
In book x, Bossuet argues that subjects might levy war against their sovereign
on account of religious differences (a doctrine which
Bossuet asserts to have been inculcated by the reform-
ers), forms the groundwork of book x. Book xi treats
of the Albigenenses and other sects from the 5th to the
12th centuries, who are usually esteemed precursors of
the reformed. Books xii and xiii continue the Hu-
genius history till the synod of Gap. Book xiv gives
an account of the dissensions at Dort, Charenton, and
Geneva; and book xv and last endeavors to prove the
divine authority, and therefore the infallibility of the
true Church, and to exhibit the marks by which Rome
assumed that title. In book xvi, the title of Bishop Burnet to the Variations, but perhaps the sharpest reply is Archibald Wake’s (given in Gib-
son’s Preservative against Popery), in which Bossuet
is convicted not merely of inaccuracy, but also of false
assertions. In 1689 Bossuet published the Explic-
tions de l’Apocalypse, and in the same year the first of
the Histoire des Variations aux Protestants; the five others
followed in the subsequent year. These Averissemens
are replies to the pastorial letters of Jurieu, attacking
the Histoire des Variations. While the bishop was writ-
ing these replies the general answer to the Variations
by Basnage appeared, to which he rejoined in his Déci-

Bostra, an ancient epicopal see of Arabia, whose first bishop is said to have been one of the seventy disciples. In 244 (according to others, 247) a celebrated council was held there, under the presidency of Origen, against Beryllus, a Monarchian (q. v.) and Patristian (q. v.). Origen not only refuted him, but brought him back from his errors. See BOZRAH.

BozraCN (Bozrnpovu), the "graceful" river upon whose banks Sidon was situated (Dionys. Per. p. 913); being the modern Nahar el-Ashk, a stream rising in Mount Lebanon from fountains an hour and a half beyond the village el-Baruk; it is at first a winding torrent, and its course is nearly south-west (Burchhard, Syria, p. 206; Robinson, Researches, iii, 429; Chesney, Euphr. Exped. i, 467).

Bostwick, Shadrich, an early Methodist Episcopalian minister, was born in Maryland, educated as a physician, and entered the itinerancy in 1791. For fourteen years he travelled extensively in Delaware, Maryland, New Jersey, New York, Connecticut, Massachussets, and Ohio, where in 1798-9 he was the leading elder on New London District, Conn. In 1808 he became the pioneer of Methodism on the Western Reserve, Ohio, then a wilderness, where his labors were of great and permanent value. In 1805 he located, and resumed the practice of medicine. The "intellectual and evangelical power of his person" gave him great popularity wherever he travelled. His plenity was deep, and his bearing noble.—Minutes of Conferences, vol. i (appointments); Bangs, History of Methodism, ii, 80; Stevens, Memorials of Methodism, vol. i, ch. xxvi; Sprague, Annals, vii, 200.

Botany, the science that treats of the vegetable kingdom. The only trace of a systematic classification on this subject is to be found in the Scripturn, in the account of the creation (Gen. i, 11, 12), where the following distinctions are made: 1. De’ sir, or "grass," i.e. the first shoots of herbage; 2. E’ser, or "herb," i.e. green or tender plants; 3. E’si, or "tree," i.e. woody shrubs and trees. These divisions correspond in general to the obvious ones of grassy, herbaceous, and arboreal forms of vegetable growth, the two former comprising annuals and those destined of a firm stem. Solomon is said to have written, or, at least, discarded on botanical ground, the following "from the cedar of Lebanon to the hyssop that springseth out of the wall" (1 Kings iv, 33); but of his treatise or effusions nothing is now extant or further added to, if indeed this be any thing more than a hyperbolic mode of representing his general compass of knowledge (comp. Josephus, Ant. viii, 2, 5) according to the then unscientific standard. See SCIENCE.

A large number and considerable variety, however, of trees and plants are more or less referred to in the Bible, but of many of these there exist very slight means of identifying the exact species according to modern botanical systems. The following is a list of all the individuals of the vegetable kingdom of scriptural occurrence, in the alphabetical order of their Hebrew or Greek names, with their probable modern equivalents, and renderings in the Authorized English Version. See these last in its proper place in this work.
BOTTLE

Bottles were first made of the skins of animals. According to the fourth book of 
the Book of Genesis (1:27), the attendants were represented as bearing 
water in skin bottles made of goat-skin (gōryôs ayvês). In Herodotus also (ii, 121) a passage 
clearly indicates that it was customary among the ancient Egyptians to use 
bottles made of skins; and from the language employed by him it may be 
inferrad that a bottle was formed by sewing up the skin, and leaving the projection of the foot to serve as a 
cock; hence it was termed kōryan. This aperture was closed with a plug or a string. In some instances 
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BOTTLE

When good, impart no flavor to the wine (Voyages, iv, 75). Skins for wine or other liquids are in use to this day in Spain, where they are called borrachas.

2. It is an error to represent bottles as being made exclusively of dressed or undressed skins among the ancient Hebrews (Jones, Biblical Cyclopaedia, s. v.). Among the Egyptians ornamental vases were of hard stone, alabaster, glass, ivory, bone, porcelain, bronze, silver, or gold; and also, for the use of the people generally, of glazed pottery or common earthenware. As early as Thothmes III, only two centuries later than the Exodus, B.C. 1490, vases are known to have existed of a shape so elegant and of workmanship so superior as to show that the art was not, even then, in its infancy (Wilkinson, Anc. Eg. ii, 59, 60). Glass bottles of the third or fourth century B.C. have been found at Babylon by Mr. Layard. At Cairo many persons obtain a livelihood by selling Nile water, which is carried by camels or asses in skins, or by the carrier himself on his back in pitchers of porous gray earth (Lane, Mod. Eg. ii, 155, 156; Burckhardt, Syria, p. 611; Maundrell, Journey, p. 407, Bohn). See Glass.

BOTTLE

Modern Oriental Water-skims. When the animal is killed, they cut off its feet and its head, and they draw it in this manner out of the skin without opening its belly. In Arabia they are tanned with acacia bark, and the hairy part is used for making saddles. If not tanned, a disagreeable taste is imparted to the water. They afterward sew up the places where the legs were cut off and the tail, and when it is filled they tie it about the neck. The great leathern bottles are made of the skin of a he-goat, and the small ones, that serve instead of a bottle of water on the road, are made of a kid's skin. These bottles, when rent, are repaired sometimes by setting in a piece, sometimes by gathering up the wounded place in the manner of a purse; sometimes they put in a round flat piece of wood, and by that means stop the hole (Chardin, ii, 465; vili, 409; Wellsted, Arabia, i, 89; ii, 79; Lane, Mod. Eg. ii, c. 1; Harmer, ed. Clarke, i, 284). Bruce gives a description of a vessel of the same kind, but larger. "A gerba is an ox's skin squared, and the edges sewed together by a double seam, which does not let out water. An opening is left at the top, in the same manner as the bung-hole of a cask; around this the skin is gathered to the size of a large handful, which, when the gerba is full of water, is tied round with whip-cord. These gerbas contain about sixty gallons each, and two of them are the load of a camel. They are then all besmeared on the outside with grease, as well to hinder the water from oozing through as to prevent its being evaporated by the heat of the sun upon the gerba, which, in fact, happened to us twice, so as to get us in danger of thirst" (Travels, iv, 334). Chardin says that wine in Persia is preserved in skins saturated with pitch, which, when good, impart no flavor to the wine (Voyages, iv, 75). Skins for wine or other liquids are in use to this day in Spain, where they are called borrachas.

Ancient Assyrian Glass Bottles. From the British Museum.

Among the Israelites, as early as the days of the Judges (iv, 19; v, 23), bottles or vases composed of some earthy material, and apparently of a superior make, were in use; for what in the fourth chapter is termed "a bottle," is in the fifth designated "a lordly dish." Isaiah (xxx, 14) expressly mentions "the bottle of the potter's vessels," as the reading in the margin gives it, being a literal translation from the Hebrew, while the term which the prophet employs shows that he could not have intended any thing made of skin: "He shall break it as the breaking of the potter's vessel that is broken in pieces, so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water out of the pit." In Jeremiah xii, 1, he is commanded, "Go and get a potter's earthen bottle;" and (ver. 19) "break the bottle." "Even so, saith the Lord of Hosts (ver. 11), will I break this people and this city as one breaketh a potter's vessel, that cannot be made whole again" (see also Jer. xiii, 12-14). Metaphorically the word bottle is used, especially in poetry, for the clouds considered as pouring out and pouring down water (Job xxxviii, 37), "Who can stay the bottles of heaven?" The passage in the Psalms (Ivi, 8), "Put thou my tears in a bottle," is, "treasure them up," "have a regard to the
something precious," is illustrated by the custom of
tying up in bags or small bottles, and secure with a
seal, articles of value, such as precious stones, neck-
laces, and other ornaments.— Kittö; Smith. See Tear.

Bottomless Pit. See Abyss.

Boucher, Jonathan, one of the early Episcopal
ministers in America, was born at Blencogo, England,
1736. At sixteen he came over to America, and was nomi-
nated to the rectoryship of Hanover parish, Va., in 1761.
He served in succession the parishes of St. Mary’s, St.
Anne’s, and Queen Ann’s in Maryland; and from
this last he was ejected in 1775 for refusing to omit
from the service the prayers for the king. Returning
to England, he became vicar of Elspom 1784. In 1799
he removed to Carlisle, where he died in 1804. He
published A View of the Causes and Consequences of
the American Revolution. (Lond. 1797, 8vo), and some
pamphlets. His later years were spent on a Glossary of
Provincial and Archæological Words, which remained
in Ms., and was purchased in 1881 by the English
publishers of Webster’s Dictionary.— Sprague, Annuals,
1822, vii. 11; Allen, B. d. Dict. s. v.

Boudinot, Elias, LL.D., a distinguished Christian
philanthropist, was born in Philadelphia in 1740. He
early gained a great reputation as a lawyer, and was
appointed, in 1777, commissary general of the prisoner.
Ins. In the same year he was elected to Congress, and
became its chairman in 1782, in which capacity he
signed the Declaration of Independence, and the
Treaty of Peace with Great Britain. In 1789 he was again called to Congress, where he served for six years in the House of Representatives.

In 1796 Washington appointed him superintendent of
the mint, an office which he held until 1805. In 1812
he became a member of the American Board of Com-
mis­sioners for Foreign Missions, and in 1816 the first
president of the American Bible Society (q. v.) These
two, as well as many other religious societies, received
from him rich donations. He died Oct. 24, 1821, at
Burlington. He wrote: Age of Religions, or the Age of
Reason an Age of Inability (1790) Second Adven.
of the Messiah (1815). Star in the West (1816). In the
last work he tried to show that the North American
Indians are the lost tribes of Israel. He also publish-
ed (anonymously in the Evangelical Intelligence (1806)
a memoir of the remarkable William Tennent
(q. v.).

Bough is the rendering in the Author. Vers. of sev-
eral words that require no special elucidation, but in
Isa. xvii. 6, 9, it stands as the representative of נסיך
Amir. (Sept. ἐπὶ ἐπους μισθους in ver. 6, and of Ἀμύπην in ver. 9; Vulg. Amo
vers. "uppermost bough"), a word that occurs no
where else, and is usually derived from an Arabic root
signifying a general or emir, and hence, in the present
text, the higher or upper branches of a tree. Gesenius
(Comment. in loc.) admits that this interpretation is
unsatisfactory; and Lee, who repays it as very fanci-
ful, endeavours to establish that it denotes the caul or
sheath in which the fruit of the date-palm is
enveloped. According to this view, he translates the
verse thus: "Two or three berries in the head (or upper part)
of the caul (or pod, properly sheath), four
or five in its fissures." This is at least ingenious; and if
it be admitted as a sound interpretation of a passage
confusively difficult, this text is to be regarded as
affording the only scriptural allusion to the fact that
the fruit of the date-palm is, during its growth, contained
in a sheath, which reeds as the fruit ripens, and at first
partially, and afterward more fully exposes its precious

Pod of the Date-palm.

contents. See Palm. Nevertheless, First (Lex. s. v.)
and Henderson (Comment. in loc.) adhere to the other
interpretation.

Bouligne, Etienne Antoine, a prominent pulpit
orator, and bishop of the Roman Church in France,
was born at Laon. He early displayed a remark-
able oratorical talent. In 1808 he was appointed
bishop of Troyes. At the Episcopal Synod of Paris in
1811 he was elected one of the four secretaries, spoke
with great decision against the appointment of the
bishops by the government without a papal confirm-
ation, and was deposed with two other bishops to pre-
vent the admission of the council to the emperor. He
was therefor imprisoned, and could not return to his
episcopal see until the restoration of the Bourbons.
In 1821 the pope conferred on him the title of archbishop.
He died in 1826. His complete works (Paris, 8 vols.
1827 sq.) comprise four volumes of sermons, one volume
of pastoral letters and instructions, and three volumes
of miscellaneous essays, with a biographical notice

Boundary. See Border; Landmark.

Bourdoulous, Louis, "the prince of French preachers,
was born at Bourges, Aug. 20, 1682, and, having
at sixteen entered the Society of the Jesuits, soon so
distinguished himself in the provinces that his supe-
hiors selected him to return to Paris. He showed in
that city a prodigious success, and he was ordered
to preach before the court at ten different seasons
between 1670 and 1698, a thing altogether without pre-
cendent. "He possessed every advantage, physical and
mental, that is required for an orator. A solid founda-
tion of reasoning was joined with lively imagin-
ation, and a facility of giving interest and originality
to common truths was combined with a singular power
of making all he said to bear the impress of a strong
and earnest spirit in the spiritual life. His was not
the beauty of style or art; but there is about his writ-
ing a body and a substance, together with a unity and
steadiness of aim, that made the simplest language
assume the power and the greatness of the highest or-
atory." At the revocation of the edict of Nantes he was
commissioned to preach to the Protstants. Toward
the close of his life he abandoned the pulpit, and con-
fined his ministrations to houses of charity, hospi-
tals, and prisons. He died May 13, 1704. His Works,
collected by Bretonneau, a Jesuit, appeared in two edi-
tions, one in 14 vols. 8vo (Paris, 1707), the other in 15
vols. 12mo (Ligue, 1784). The best modern edition is
that of Paris (1822-25, 17 vols. 8vo). A series of his
sermons was translated into English and published in
London in 1776 (4 vols. 12mo). His Journal of his jour-
nal has been published by Pringy (Paris, 1705).
On his character as a preacher, see Christian Remem-
brancer, July, 1854; Etdcilit Review, xxiv, 277; Fish,
Masterpieces of Pulpit Eloquence, ii, 45.

Bourges, the see of a Roman archbishop in France.
Bourges was one of the earliest episcopal sees of
France. A metropolitan of Bourges is mentioned for
the first time in the beginning of the sixth century.
An archdiocese was established there in 465. Councils
(Cconcilia Bituricancis) were held at Bourges in 1081,
1225, 1276, 1286, 1326, with regard to church discipline;
another, the most important of all, in 1488 [see Bourges,
Pragmatic Sanction of]; and the last, in 1528,
against Luther and the Reformation.—Wiltz, Geogr.
Statist. of the Church.

Bourges, Pragmatic Sanction of, a settle-
ment drawn up at the Synod of Bourges, 1438
(convoked by Charles VII, and to which Pope Eugene IV
and the fathers of the Council of Basle sent legates),
for the purpose of remedying abuses in the matter of
election to bishoprics. The French clergy had sent peti-
tions to the Council of Basle (1431), which in return sent several decrees to the King of
France on the subject. These decrees form the basis
Confusion of the Builders of Babel (Lond. 1708, 8vo).


Bourne, George, Rev., was born and educated in England. After emigrating to the United States he became a minister of the Reformed Dutch Church in 1838. He held no pastoral charge, but was chiefly engaged in literary and theological pursuits in connection with publishing houses and the press. An ardent and learned controversialist, he was the author of works on Romanism and slavery, an earnest preacher, and a faithful champion of the Protestant cause. He died in 1845, in New York, at an advanced age.

Bourne, Hugh, founder of the "Primitive Methodist Connection," was born April 84, 1772, in Staffordshire, England. He was brought up a Wesleyan Methodist, and became an active and zealous preacher. When about thirty years of age he associated himself with William Clowes and some other preachers of the Wesleyan body in reviving open-air religious services and camp-meetings. These proceedings, although common enough in the early days of Methodism, and found very useful in America, were denounced by the Conference, which in 1807 passed a resolution to the following effect: "It is our judgment that, even supposing such meetings (camp-meetings) to be allowed in America, they are highly improper in England, and likely to be productive of considerable mischief, and we disclaim all connection with them." This led to Mr. Bourne's separation from the Conference, and the establishment of the Primitive Methodist Connection, the first class of which was formed at Standley, Staffordshire, in 1810. The difference between the Primitive Methodists and the Wesleyan Methodists consists chiefly in the free admission of laymen to the Conference of the former body. See Merton loves, Primitive. In 1844 Mr. Bourne visited the United States of America, where his preaching attracted large congregations. From his youth he was a rigid abstainer from intoxicating drinks, in which respect many of the preachers and members of the Primitive Methodist Connection have followed his example. He died at Bromley, in Staffordshire, October 11, 1852.

Bow (bow, bo' heuth; rē' os), one of the most extensively employed and (among primitive nations) efficiently implements of missile attack. See Armor. It is met with in the earliest stages of history, in use both for the chase (Gen. xxii, 20; xxvii, 8) and war (Ex., 22). In later times archers accompanied the armies of the Philistines (1 Sam. xxxi, 8; 1 Chron. x, 3), and of the Syrians (2 Kings v, 5). Its use was not confined to the common soldiers, but captains high in rank, as Jehu (2 Kings ix, 24), and even kings' sons (1 Sam. xviii, 4), carried the bow, and were expert and sure in its use (2 Sam. i, 22).
The tribe of Benjamin seems to have been especially addicted to archery (1 Chron. viii, 40; xii, 2; 2 Chron. xiv, 8; xvii, 7), but there were also bowmen among Reuben, Gad, Manasseh (1 Chron. v, 18), and Ephraim (Psa. lxviii, 9). The bow seems to have been bent with the aid of the foot, as now, for the word commonly used for it is יִתָּנָה, to tread (1 Chron. v, 18; vii, 40; 2 Chron. xiv, 8; Isa. v, 18; Psa. vii, 12, etc.).

Bowls of steel (or perhaps copper, מַגֵּרָן) are mentioned as if specially strong (2 Sam. xxii, 5; Psa. xviii, 34). The string is occasionally named (נַעַשׂ, ye’tzer, or נַעַשֶּה, mayṭhar). It was probably at first some kind of a bow, where the bow-string is used in Jude. vii, 7, to fight for “green withes.” In the allusion to bows in 1 Chron. xii, 2, it will be observed that the sentence in the original Hebrew is not as above both its word-order and its literal rendering: the words “hurling” and “shooting” being intertranslated by the translators. There is a kind of a bow for shooting bullets or stones here alluded to, like the pellet-bow of India, or the “lone-bow” in use in the Middle Ages, and to which allusion is made in the seraphic Verse (Isa. xlii, 5; xliii, 6), which in Wisd. v, 22, is employed as the translation of הַנַּעַשֶּה. This latter word occurs in the Sept. text of 1 Sam. xiv, 14, in a curious variation of a passage—which in the Hebrew is hardly intelligible—אֵלְבָּשׁ, καὶ εἰς πετρελόας; καὶ εἶναι κυλίζα τον πεταλίαν: “with the bow, and with the sword, and with curses.” If this be accepted as the true reading, we have here, by comparison with xiv, 27, 43, an interesting confirmation of the statement (xiii, 19-22) of the degree to which the Philistines had deprived the people of arms, leaving to the king himself nothing but his faithful spear, and to his son no sword, no shield, nothing but a stone-bow and a staff (Auth. Vers. “rod”). See BOWMAN.

The Arrows (בָּדָן, chîṣa’tim) were carried in a quiver (בֵּחָשׁ, telî, Gen. xxvii, 3; or בָּדֵנָה, asbak’h, Psa. xxii, 6; xlix, 2; cxvii, 5). From an allusion in Job vi, 4, they would seem to have been sometimes poisoned; and the “sharp arrows of the mighty with coals of juniper” in Psa. cxx, 4, may point to a practice of using arrows with some burning material attached to them. See ARCHERY. Among the Archers were “a section of triumphs.”

—Minutes of Conferences for 1858, p. 235.

Bowen, John, a minister of the Methodist Episcopal Church, was born in Bedford county, Pa., June 8, 1789, was licensed to preach in 1820. In 1823 he was admitted on trial in the Baltimore Conference; ordained a deacon by Bishop Soule, April 10, 1825, and an elder by Bishop Roberts, April 15, 1827. During the next seven years he failed for the ministry which he sought. In 1830 he had received of the Lord Jesus, to testify the Gospel of the grace of God; twenty-three in Pennsylvania, fourteen in Maryland (including nearly four years of superannuation), and five in Virginia. Twenty-six of these years were on large circuits, and twelve in stations. He died in Phila., March 26, 1858. See Minutes of Conferences, 1865, p. 11; Christian Advocate, May 11, 1865.

Bowen, Nathaniel, D.D., bishop of the Protestant Episcopal Church in South Carolina, was born in Boston June 29, 1779, and educated at Charleston College, where he graduated in 1794. In 1801 he became chaplain to the Orphan House in Charleston; whence he removed to Providence, R. I., as rector of St. John’s. Subsequently he became rector of St. Michael’s, Charleston, and afterward of Grace Church, New York, where he remained from 1809 to 1818. Early in 1818 he accepted the episcopate of South Carolina, “without,” as he expresses himself, “pride of distinction,” and solemnly impressed with the responsibility of the independence and the insignificance of the elevated station in the ministry.” In 1831 he visited England, not merely for purposes of relaxation, but...
with a view to promote the interests of the Church. After his return his duties were fully discharged, as far as falling health would allow, until his death, Aug. 23, 1838. He published Christian Conversion (1831) Private Prayers (Charleston, 1837), and several occasional sermons and addresses. After his death a selection from his Sermons appeared (N. Y., 2 vols 8vo).

—Sprague, Amahl, v. 471.

Bower, Archibald, was born at Dundee 1866, and educated at Douay. In early life he went to Rome and became a Jesuit; came to England 1728, and soon after joined the Established Church; became a Jesuit again in 1744, and again turned Protestant. He died in 1766. He wrote the most copious History of the Popes that has ever appeared in English, but, unfortunately, his volatilising character has deprived it of its just reputation (Lond. 1750, 7 vols 4to). Bishop Douglas, of Salisbury, wrote a very severe review of Bower, showing that he had borrowed largely from Tillemont without acknowledgment (Bower and Tillemont compared, Lond. 1757, 8vo).

Bowing (some form of the verb פֹּלָל pōlāl, πολύ.) This was a very ancient mode of showing respect. "Abraham stood up, and bowed himself towards the people of the land, even to the children of Heth" (Gen. xxiii. 7). So also Jacob, when he came to meet his brother Esau, "bowed himself to the ground seven times, until he came near to his brother" (Gen. xxviii. 3); and the brethren of Joseph bowed themselves before him as the governor of the land (Gen. xlviii. 28). The attitude of bowing is frequently represented in the paintings on the tombs of Egypt, particularly of captives brought before a king or conqueror. The gestures and inflections of the body used in salutation differ at different times, varying with the dignity (Josh. v. 14; Psa. xxxiii, 29; lxii, 9; Mic. vi, 6; Psa. xcv, 6; Eph. iii, 14). See Attitudes.

Bowing at the Name of Jesus, a practice derived from the Romish, and still remaining in the English Church. It is practised in the repetition of those parts of the Mass in which the name of Jesus Christ occurs, though the 18th canon of the rubrics allows the more general use of the practice. The practice is sometimes made to rest upon scriptural authority, but erroneously, the expression (Phil. ii, 10) "that at the name of Jesus every knee should bow" being purely figurative; enjoining, therefore, inward submission, as authority, not outward token of such a feeling.—Eden, Theol. Dict. s. v.

Bowing Toward the East, a practice in the early Christian churches. "Its origin is thus stated: The sun being a symbol of Christ, the place of its rising was a fitting though imaginary representation of heaven, whence Christ descended, and to which he ascended in glory as the mediator between God and man. The heathens charged the Christians with worshipping the rising sun; but St. Augustine repudiates such an idea when he says, 'We turn to the east, whence the heavens, or the light of heaven arises, not as if God was only there, and had forsaken all other parts of the world, but to put ourselves in mind of turning to a more excellent nature, that is, to the Lord.' Turning towards the East is a symbol of Christian hope, and has reference to some of the ceremonies connected with baptism in ancient times. When the persons to be baptized entered the baptistery, where they were to make their renunciation of Satan and their confessions of faith, they were placed with their faces toward the west, and commanded to renounce Satan, and to make some gesture or rite; this they did by striking their hands together as a token of abhorrence, by stretching out their hands against him, by exsufflation, and by spitting at him as if he were present. They were then turned round to the east, and desired to lift up their hands and eyes to heaven, and enter into covenant with Christ, the Sun of Righteousness. The west, says Cyril of Jerusalem, 'is the place of darkness, and Satan is darkness, and his strength is in darkness. For this reason ye symbolically look toward the west when ye renounce that prince of darkness and horror.' To this we add from St. Jerome, 'First we renounce him that is in the west, who dies to us with our sins; and then, turning about to the east, we make a covenant with the Sun of Righteousness, and promise to be his servants.' Bowing toward the east is practised in those churches of the Establishment where the congregations are instructed to turn their faces in that direction at the recital of the creed. This custom has been revived of late by some of the so-called Puseyites in England and America. It is the practice in the Romish Church to bow toward the altar, that is, toward the east, in entering or leaving the church.—Chambers, Encyclopædia, s. v.; Eadie, Eccles. Encyclopædia, s. v.

Bow is given in the Authorized Version as the rendering of several Heb. words, the distinction between which is lost and not clear, and which are often translated by words expressive of different forms. Compare Bæst. It most frequently occurs in connection with the golden candlestick of the tabernacle, the sockets for the separate lamps of which are designated by גָּבֹד (gēbôd), a cup, Exod. xxxv, 31, 38, 34; xxxviii, 17, 19, 20; elsewhere a drinking-"cup," Gen. xlix, 2, 12, 16, 17; or wine-"pot," Jer. xxxiv, 5, taken by some to mean ornaments in the shape of the cyme of a flower, a sense confirmed by the usage of the term in the cognate languages, and by its expressed resemblance to an almond blossom (in the passage last cited).

The words בָּשַׁם (basam) and גְּדִיר (gēdir), used by the prophet Zechariah (iv, 2, 3) in his vision of the
bowl, William Libell, M.A., poet and preacher, was born at King's Sutton 1672, an educated at Cambridge, and became in 1704 the chaplain in ordinary to Trinity College, Oxford. He became vicar of Chicklade 1792, rector of Dumbleton 1797, vicar of Bremhill and prebendary of Salisbury 1804, canon residentiary 1828. He died 1850. His sonnets are among the best in the English language; and he is of note in the history of English literature as the harbinger of the "natural" style in poetry, as opposed to the artificial school of Pope and Dryden. His "Sonnets" have appeared in many editions. The "Mizer" is perhaps the best of his longer poems. He published also Ten Plain Parochial Sermons (10o, 1814).—Paulus pachulis; or, a plain View of the Objects of St. Paul's Epistle to the Romans (Bath, 1826, 12mo):—The Life of Bishop Ken.

Bowman (F. S. A., a master of the box, archer, Jer. iv. 29), Bow-shot (F. A., drawes of the box, archers, Gen. xxix. 16).—See Bow.

Bowman, Samuel, assistant bishop of the Protestant Episcopal Church of the diocese of Pennsylvania, was born at Wilkesbarre, Pennsylvania, on May 21, 1800. He first studied the law, but his sudden death of his father was led to prepare for the ministry. He was ordained deacon August 25, 1828, and soon afterward took charge of two country churches in Lancaster county. In 1824 he was ordained priest. In 1828 he accepted a call to Easton, but soon returned to his old charge in Lancaster county. In 1827 he accepted a call to the associate rectorship of St. James's Church, Lancaster, a charge which he continued to hold for 24 years, and which was terminated only by his death. Some years afterward he received the honorary degree of doctor of divinity from General College, and was elected bishop of Indiana, but declined the office. He was afterward strongly urged to consent to be a candidate for the office of provisional bishop of New York, but positively refused to allow his name to be used. He was greatly attached to his church in Lancaster, which by uniting energy he made one of the most flourishing parishes in the diocese of Pennsylvania. He established, in particular, an orphan asylum, parochial schools, a church home, and a free church. In 1858 Dr. Bowman was elected assistant bishop of Pennsylvania. He died suddenly in July, 1861, while on a tour through the western part of the diocese, of a thrombosis of the heart. But he was highly esteemed for purity of life, sauntly of manners, and amiability of character. These qualities gave him a great influence in deliberative bodies, and, though he spoke rarely in Conventions, such was the weight of his reputation that his vote was worth more than men's speeches. In his theological opinions Bishop Bowman was ranked as a moderate High-Churchman. But while in doctrine he never departed from his original position, yet in some points of practice he was disposed of late years to be less rigid than he had been. This appeared in particular in a sermon preached before the Convention of Pennsylvania in 1856, and published by request. A few weeks before his death Bishop Bowman published an American edition of a short Life of Sargent, the biographer of Henry Martyn, by Bishop Wilberforce, of Oxford.—American Church Review, Jan. 1867, p. 499-521.

Bowyer, William, F.S.A., the "last of the learned English printers," was born in London 1699, and educated at St. John's College, Cambridge. He entered into business as a printer with his father 1722, and died in 1777. Besides editing a great deal of the important works in classical and general literature, he published Critical Conjectures and Observations on the New Testament, collected from various Authors (4th ed. Lond. 1812, 4to).

Ancient Egyptian Bowls and Vases.

(see Wilkinson, Anc. Egypt. abridgm. i, 147-158).

Bottle. The favorite form of the Egyptian bowl was the lotus, while that of the Hebrews resembled a lily (Num. vii. 13; 1 Kings x. 21; Judg. v. 25). Bowls would probably be used at meals for liquids, or broth, or pottage (2 Kings iv. 40). Modern Arabs are content with a few wooden bowls. In the British Museum are deposited several terra-cotta bowls with Cilician inscriptions of a superstitious character, expressing charms against sickness and evil spirits, which may possibly explain the "divining-cup" of Joseph (Gen. xlv. 5). The bowl was filled with some liquid and drunk off as a charm against evil. See a case of Tippoo Sahib drinking water out of a black stone as a charm against misfortune (Oleig, Life of Murro, i, 218). One of the British Museum bowls still retains the stain of a liquid. These bowls, however, are thought by Mr. Birch not to be very ancient (Birch, Anc. Pottery, i, 154; comp. Shaw, Trav. p. 251). A modern traveller informs us that the bowls and dishes of the modern Arabs are of wood; those of their emirs are not infrequently of copper, very neatly tinned. At a collation given by the grand emir of the Arabs whom he visited, there were large painted basins and bowls of wood placed before him; their being painted was, without doubt, a mark of honor to distinguish them from the ordinary wooden bowls. The "lordly dish" mentioned in Judg. v. 25 was probably something of this kind. Similar dishes of the most elegant construction, in bronze, have lately been discovered in the Assyrian ruins at Nimroud (Layard's 2d Expedition, p. 181 sq.). There are also curios relics of this kind found at Babylon, containing Hebrew inscriptions that seem to date them at the time of the Talmudists (ix. p. 513 sq.). See Vessel.
BOX

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B O Y  B I S H O P

There is no philological proof of this conclusion, but yet there is nothing in the tree indicated unsuitable to the several contexts. Thus, with reference to the future Temple, it is said (Isa. lx, 23), "The glory of Lebanon shall be unto thee, the fir-tree, the pine-tree, and the box (Sept. cedropec) together; and at xii, 19, "I will set in the desert the fir-tree, and the pine, and the box (Sept. confounds with several interpolated kinds) together." Further, in Ezek. xxvii, 6, in the account of the arts and commerce of Tyre, we read, "(All the tree of Bashan have they made shine oars, and the benches of the rowers are made of boxwood (עַלְגָּרָא עַלְגָּרָא; Sept. translates unintelligibly); Engl. Ver. "Ashurites" [q. v.], inlaid with ivory," as it is now usually interpreted. The box wood, moreover, is said to have been brought from the isles of Chittim, that is, of Greece. According to most, however, who argue from the derivation of the word (from עַלְגָּרָא, 'to be erect'), the teashah is a species of cedar called sherub (so the Syriac), to be recognised by the small size of the cones and the upward tendency of the branches (see Niebuhr's Arach. p. 149). Robinson, in his latest volume of Researches in Palestine, mentions a grove near el-Hadith which only the natives speak of as Arse (Heb. עַלְגָּרָא, 'ars, cedar), though the tree bears a general resemblance to the cedar, and is probably identical (see Castali Hieros. 174, 79; Freytag-Lenz, ii, 408; Robinson, iii, 526). See CEDAR.

The box (Burzus sempervirens) is an evergreen, which in our gardens is generally seen only as a dwarf shrub. In the East, however, its native country, it attains the size of a forest-tree, and often forms a very beautiful feature in the landscape. It is a native of most parts of Europe. It grows well in moderate climates, while that from the Levant is most valued in commerce, in consequence of being highly esteemed by wood-engravers. Turkey box is yielded by Burzus Bolarica, a species which is found in Minorca, Sardinia, and Corsica, and also in both European and Asiatic Turkeyst, and is imported from Constantinople, Smyrna, and the Black Sea. Box is also found on Mount Caucasus, and a species extends even to the Himalaya Mountains. Hence it is well known to Asians, and is the shamash of the Arabs. It is much employed in the present day by the wood-engraver, the turner, the carver, and instrument-makers, in the instrument-maker, and fluite maker. It was cultivated by the Romans, as described by Pliny (xvi, 83). Virgil (Aen. x, 135) alludes to the practice of its being inlaid with ivory (comp. Theocrit. xxiv, 108; Athen. v, 207; Pliny, xvi, 65; Virg. Georg. ii, 449; Juv. xiv, 194). The box-tree, being a native of mountainsous regions, was peculiarly adapted to the calcareous formations of Mount Lebanon, and therefore likely to be brought from thence with the coniferous woods for the building of the Temple, and was as well suited as the fir and the pine trees for changing the face of the desert (see Pennyc Cropdairies, &c. Buxus). See BOTANY.

Boy (בָּנוֹן), 'a lad, one born; Joel iii, 5; 2 Chron. vii, 5; elsewhere usually "child;" "בָּנוֹת, a youth, Gen. xxv, 27; elsewhere "lad," "young man," etc. See CHILD.

Boy Bishop, "the principal person in an extraordinary sacred title of the Middle Ages, and down to the period of the Reformation. On St. Nicholas' day, the 6th of December, the boys forming the choir in cathedral churches elected one of their number to the honor of bishop, and robes and episcopal symbols were provided for him, while the other boys, assuming the dress of priests, took possession of the church, and went through all the ecclesiastical ceremonies but that of mass. This strange reversal of power lasted till Inno- cents' day, the 28th of the same month. On the eve of that day, the boy went through a caricature of procession, chanting.
tive ceremonies. Dean Colet, in his statutes for St. Paul's School, London, ordains that the boys should come to St. Paul's Church and hear the 'chylde' bishop's sermons, and each of them present him with a penny. By a proclamation of Henry VII, 1424, this show was abolished; but it was revived under Mary, and in 1556 the boy bishops still maintained some popularity. The similar scenes in France were yet more extraordinary, and often indecent. The Council of Paris, in 1212, interdicted the pastime, and the theological faculty of the same city, in 1414, made loud complaints of the continuance of the custom. In Scotland similar saturnalia also prevailed, as Scott has described in his *Abbot*, connected with 'those jocular personages, the pope of fools, the boy bishop, and the abbot of unreason.' This custom is supposed to have given rise to the ceremony of the *Moniem* at Eton. Bishop Hall, in his *Triumphs of Rome*, says, 'What merry work it was in the days of our holy fathers (and I know not whether, in some places, it may not be so still), that upon St. Nicholas, St. Catharine, St. Clement, and Holy Innocents' day, children were wont to be arrayed in chimeras, rochettes, surplices, to counterfeit bishops and priests, and to be led, with songs and dances, from house to house, and the people joyfully grinning, in the way to expect that ridiculous benediction. Yes, that boys in that holy sport were wont to sing masses, and to climb into the pulpit to preach (no doubt learnedly and edifyingly) to the simple auditory.'—Edie, *Eccles. Cyclopedia*, s. v. See *MYSTERIES*.

Boyd, Robert, a Scotch divine, was born in 1578, and studied at the University of Edinburgh. Passing over to France, he was made professor at the Protestant Seminary of Montauban, and in 1608 professor at Saumur. Returning to Scotland, he became professor of theology at Glasgow 1615, and died in 1627. He wrote *In Epist. ad Ephe. Prelectiones* (London, 1692, fol.).—Allibone, *Dictionary of Authors*, i, 281; Darling, *Cyclopaedia of Biog.*s., i, 403.

Boyd, Zachary, a Scotch divine, was born early in the 17th century. Having studied theology, was appointed minister of the Barony parish, and professor in Glasgow College in 1623. He distinguished himself as an opponent both of Prelacy and Independency. During Cromwell's invasion of 1650, when the ministers, magistrates, and other officials fled in consternation from Glasgow, he had the courage to continue in his post, and preaching as usual, to use the words of Baillie, 'he railed at Cromwell and his men to their very faces in the High Church, who,' adds the historian, 'took it all in very good humor.' Boyd possessed some poetical gifts, and being desirous to employ them in the service of the Church, he had prepared a metrical version of the whole Book of Psalms, which was examined by order of the General Assembly, and found unfit for publication. Notwithstanding this great disappointment, Mr. Boyd persevered in rendering the whole Bible into a sort of metrical version, a copy of which, in manuscript, is deposited in the library of Glasgow College. It is a curiosity in its way, full of grotesque images and rhymes. Mr. Boyd wrote many devotional works, among them The *Last Bottle of the Soul in Death*, in Eight **Conferences** (1629, 2 vols.). During the troubles in Scotland in the 17th century Mr. Boyd went over to France, where, having been appointed professor in one of the colleges, he resided for sixteen years. He died in 1654, leaving some valuable bequests to the College of Glasgow, with which he was long connected.—Jameson, *Cyclop. of Relig Biography*, s. v.

Boyle, John Alexander, a Methodist Episcopal minister, was born May 13, 1816, at Baltimore, Md. His early years were spent in Philadelphia, and he entered the ministry in the Philadelphia Conference in 1838. He soon became marked as a preacher of vigor and promise; but his health failed, and in 1845 he was compelled to abandon itinerancy. He then studied law, and was admitted to the bar of New Jersey; but as soon as his health would justify it he returned to the ministry, laboring in a city mission in Philadelphia from 1864 to 1866, when a hemmorrhage compelled him to retire to Maryland. In 1868 he became editor of a newspaper in Elk county, Pa., and was very useful in planting the Church in that region. When the rebellion broke out in 1861, he enlisted a company and entered the army as captain. He served through the campaign in Virginia with great distinction, and rose to the rank of major. After the war he settled in Chattanooga, Oct. 29, 1868, his regiment held a post which was considered the key of the field against 6000 of the enemy, and he was shot through the head.—*Christian Advocate*, Dec., 1864.

Boyle, Robert, one of the most eminent philosophers and Christians of modern times, was the seventh son and fourteenth child of the "Great Earl of Cork," and was born at his father's seat, Lismore Castle, in the province of Munster, Ireland, January 25, 1627. After studying for four years at Eton, and subsequently at Geneva, he travelled over various parts of the Continent, and finally settled in England, and devoted himself to chemistry. After the accession of Charles II, in 1660, he was urged to enter the Church, but he declined on the ground that he had no divine call to the ministry. He was one of the first members of the Royal Society, but he declined the office of provost of Eton College in 1666 his name appears as attesting the miraculous cures (as they were called by many) of Valentine Greatrakes, an Irishman, who, by a sort of animal magnetism, made his own hands the medium of giving many patients almost instantaneous relief. At the same time, in illustration of what we shall presently have to say on the distinction between Boyle and Descartes, and Boyle and a judge of evidence, we find him in 1660 not disposed to receive, and that upon the hypothesis implied in the words, the 'true relation of the things which an unclean spirit did and said at Macon in Burgundy,' etc. That he should have been inclined to prosecute inquiries about the transmutation of metals needs no excuse, considering the state of chemical knowledge in his day." Much of his leisure was given to theological studies and to the advancement of religion, for which latter object he expended very considerable sums. He "had been for years a director of the East India Company, and we find in 1676 pressing upon that body the duty of promoting Christianity in the East. He caused the Gospels and the Acts of the Apostles to be translated into Malay, at his own cost, by Dr. Thomas Hyde, and he promoted an Irish version. He also gave a large reward to the translator of Grotius's 'De Veritate,' etc., into Arabic; and would have been at the whole expense of a Turkish Testament had not the East India Company relieved him of a part. In the year 1680 he was elected president of the Royal Society, a post which he declined, as appears by a letter to Hooke (Works, i, p. 74), from scruples of conscience about the religious tests and oaths required. In 1688 he advertised the public that some of his manuscripts had been lost or stolen, and others mutilated by accident; and in 1689, finding his health declining, he refused most visits, and set himself to repair the loss." In his critical and theological studies he had the assistance of Pococke, Hyde, and Clark, all eminent Orientalists. In view of the poverty to which Sanderson had been reduced by his attachment to Boyle, this last-named gentleman gave him a stipend of £50 a year. This stipend was given as an encouragement to that excellent master of reasoning to apply himself to the writing of "Cases of Conscience;" and accordingly he printed his lectures, De *Obligatione Conscientiae,* which he read at Oxford 1647, and dedicated them to his friend and patron. Among his pious acts was the founding
BOYLE, LECTURES, 869

BOZKATH

of a lecture for the defence of natural and revealed religion. See BOYLE LECTURES. The characteristics of Boyle as a theological writer are much the same as those of his works on natural philosophy. He does not enter at all into disputed articles of faith, and preserves a quiet and argumentative tone throughout; but the very great prolixity into which he falls renders him almost unreadable. The treatises On Scropean Law, Considerations on the Style of the Scriptures, and on the Allegorical Interpretation that Most Belong to God, have a place in the Index librorum prohibitorum of the Roman Church. Boyle was never married. He died on the 30th of December, 1691. Bishop Burnet, in his funeral sermon on Boyle, declares that "his knowledge was of so vast an extent that, if it were not for the variety of vouchers in their several sorts, I should be afraid to say all I know. He carried the study of Hebrew very far into the rabbinical writings and the other Oriental tongues. He had read so much of the fathers that he had formed out of it a clear judgment of all the eminent ones. He had read a vast deal on the Scriptures, had gone very nicely through the various controversies in theology, and was assured of it to be the whole body of divinity. He read the whole compass of the mathematical sciences; and, though he did not set himself to spring any new game, yet he knew even the abstrusest parts of geometry. Geography, in the several parts of it that related to navigation or travelling, history, and books of novels, were his diversions. He did not go down even through all the obstinacy of the only tenderness of his nature made him less able to endure the exactness of anatomical dissections, especially of living animals, though he knew these to be most instructing. But for the history of nature, ancient and modern, of the productions of all countries, of the virtues and improvements of plants, of ores and minerals, and all the varieties that are in them in different climates, he was by much,—by very much,—the readiest and the perfectest I ever knew." The best edition of his works is that of 1772 (Lond. 6 vols. 4to), the first volume of which contains his Life by Birch. —Jones, Relig. Biography; English Cyclopaedia, s. v.; New General Dictionary, ii. 974.

Boyle lectures, a foundation under the will of the Hon. Robert Boyle in 1691, which charged upon his dwelling-house in St. Michael's, Crooked Lane, London, an annual stipend for "a divine or preaching minister to preach eight sermons in the year for providing the church in religion against apostates, Pagans, Jews, and Mohammedans, not descending to any controversies among Christians themselves." The lecturer is to be "assisting to all companies, and encouraging them in any undertaking for propagating the Christian religion, and is farther to be ready to satisfy such real scruples as any have concerning such matters." This provision shows that Boyle desired to make England's then increasing colonies a means of extending Christianity. The preacher is elected for a period not exceeding three years. A collection of the lectures delivered up to 1732 was published in 1739 (Lond. 8 vols. fol.) and over five hundred have been printed of those since preached. The most important are, Bentley, Confutation of Atheism (1692); Kidder, Demonstration of Messiah (1694); Williams, On Divine Revelations (1697), and on Certainty and Necessity of Religion (1697); Harris, Refutation of Atheism (1698); Bradford, Credibility of Revelations (1700); Blackhall, Short Dissertation on the Christian Religion (1709); Clarke, Demonstration of Being of God (1705); Hancock, Being of God (1707); Turner, Wisdom of God in Redemption (1709); Woodward, Divine Excellency of Christianity (1712); Derham, Physico-Theology (1711-12); Benjamin, On Free-will (1712); Benjamin, On the Difficulties no Excuse for Infidelity (1725); Burnet, Demonstration of True Religion (1728); Berriman, Gradual Revelation of the Gospel (1733); Riceo, On the Acts (1738-8; reprinted 1829); Stebbing, Controversy, between Christians and Deists (1747-9); Heathcote, Against Atheists (1753); Worthington, Evidence of Christianity (1756-6; Owen, On Scripture Miracles (1769-71); Williamson, Compendium of Revelations with Operation of the Human Mind (1778-80); Van Mildert, Rise and Progress of Infidelity (1802; reprinted 1838); Harness, Connection of Christianity with Happiness (1821); Maurice, Religions of the World in their Relations to Christianity (1840).—Darling, Cyclopaedia Biblica, i., 407.

Boys, John, a church of England divine, was born at Nettlestead, Suffolk, Jan. 8, 1650. He was so precocious that at five years old he could read the Bible in Hebrew. At fourteen he entered St. John's, Cambridge, of which college he became fellow and studied medicine. Fascinating himself to have every disease he read of, he quitted medicine for theology, and in 1683 was ordained priest, becoming some time afterward rector of Boxworth. When the new translation of the Holy Bible was resolved on, under King James I, Boys was fixed upon to undertake the Apocalypse, which he completed, together with the portion assigned to some other party whose name is not known. He was about to be Sir H. Savile largely in his edition of Chrysostom, and in 1615 was requested by Bishop Andrews with a stilt in Ely Cathedral, which he held till his death, Jan. 14, 1648. He left many MSS., but his only published work was Veterum Interpretationem cum Bets aliqua recent. collatio. London, 1655, 8vo, a vindication of the Vulgate version of the New Testament.—Hook, Ecclesiastical Biographees, p. 27; Allibone, Dict. of Authors, s. v.; Darling, Cyclop. Bibliographicæ, i., 407.

Boys, John, dean of Canterbury, was born in 1571, and was educated at Corpus Christi College, Cambridge. In 1597 hew as presented by his uncle to the livings of Betchanger and Tilmanstone. Archbishop Abbot made him rector of Great Mongeham in 1619, and in 1619 James I made him dean of Canterbury. He died Sept. 26, 1625, leaving a great reputation both as preacher and scholar. He was especially noted for his stanch Protestantism. He wrote an Exposition of the Scriptures used in the Liturgy; An Exposition of the Epistles and Gospels in the Liturgy; An Exposition of the Psalms; Lectures and Sermons, all collected in his Works (Lond. 1629, fol.). A new edition of his Exposition of the Psalms was published by his friend, John Mead, in Philadelphia (1849).—Hook, Eccl. Biography, ii. 27; Allibone, Dict. of Authors, s. v.; Darling, Cyclop. Bibliographicæ, i., 407.

Boys, Joseph, a dissenting minister, was born at Leeds, Yorkshire, 1860, and was educated at Stepney Academy. In 1663 he became pastor of a congregation in Dublin, and died 1728. He wrote A Vindication of the Deity of Christ (Lond. 1708, 8vo); A Clear Account of ancient Episcopacy, which, with other writings and a number of sermons, are collected in his Works (Lond. 1728, 2 vols. fol.).

Bozzez (Heb. Bozets), a rock, shining, according to Gesenius, but height according to Fürst; Sept. Baasij v. Boreri, the name of one of the two "sharp rocks" (Heb. "teeth of the cliff") between the passages by which Job ascended Mount Karkar in the Book of Judges apparently a range on the north side of the ravine between Michmash and Gibeah (1 Sam. xiv. 4, 5). Robinson noticed two hills of blunt conical form in the bottom of Wady Susinvjac, just below Mukmas (Researches ii., 116, also new ed. iii., 289), which are doubtless those referred to, although Stanley could not make them out (Pales., p. 205, note).

Bozkath (Heb. Bozakath), a rocky region or hill; Sept. in Josh. Berezoth3 v. Borezoth3 and Mon- zeh3; in Kings Bereze3 v. Berezoth3; Josephus Borezi3, Am. x. 4, 1, a town "in the plain" of Judah, in the vicinity of Lachish and Eglon (Josh. xv. 30); it was the native place of Adahah, the maternal grand-
was an important place, and was called by them Bostra (Gr. ὑστα Ὑστρα). Cicero mentions it as having an independent chieftain (ad Q. F. ii, 12). The city was ransacked by Trajan, who made it the capital of the Roman province of Arabia, as is commemorated on its coins of a local era then arising, and dating from A.D. 102 (Chron. Pasch. p. 258, ed. Paris; p. 472, ed. Bonn; Eckhel, Doctr. Num. iii, 500). Under Alexander Severus it was made a "colony" (Damascius, op. Phot. Cod. p. 275). The Emperor Philip, who was native to it, had it conferred upon the city of "moprolès," it being at that time a large, populous, and well-fortified city (Amm. Marc. xiv, 8). It lay 24 Roman miles north-east of Adra (Edrei), and four days' journey south of Damascus (Eusebius, Onomast. s. v.; Hieroc. Notit.); Polyeuct (v. 17; viii, 20, 21) mentions it among the cities of Amida Petrea, or the surname of Legio (Asiæi), in allusion to the "Legio III Cyrenaica," whose head-quarters were fixed here by Trajan; it is also one of that geographer's points of astronomical observation. Ecclesiastically, it was a place of considerable importance, being the seat first of a bishopric and afterward of an archbishopric. It was the metropolis of the 21 dioceses (Achaia, Cyzicus, Ætolia, Epeus, Chalcidion, etc.), and forming apparently the centre of Nestorian influence (Assemani's Bibl. Orient. III, ii, 695, 780). See Bostra. The site still contains extensive vestiges of its ancient importance, consisting of temples, theatres, and palaces, which have been described by Dr. Robinson (Researches, ii, 570) as lying about six miles south of Tophel, and "now a village of about fifty houses, situated on a hill, on the top of which is a small castle."

2. In his catalogue of the cities of the land of Moab, Jeremiah (xlvi, 24) mentions a Bostra as in "the plain country" (ver. 21, הַמֵּדְבָּר הַרְּמָל), i.e. apparently the high level down on the east of the Dead Sea and of the lower Jordan, that is, a part of the modern Moab, Aran, Heshbon, Neso, Kirjathaim, Diblahaim, and the other towns named in this passage. Yet Bostra has been sought at Bostra, the Roman city in Bashan, full sixty miles from Heshbon (Porter's Damascus, ii, 163, etc.), since the name stands by itself in this passage of Jeremiah, not being mentioned in any of the other lists of the cities of Moab, e.g. Num. xxxii; Josh. xiii; Isa. xvi; Ezek. xxxv; and the catalogue of Jeremiah is expressly said to include cities both "far and near" (xlvii, 24). See Keboth.

Some weight also is due to the consideration of the improbability that a town at a later date so important and so situated should have been forgotten and interpolated from the Scripture. Still, in a country where the very kings were "sheep-masters" (2 Kings iii, 4), a name signifying a sheepfold may have been of common occurrence. This Bostra is also mentioned in the Talmud (see Schwartz, Palest. p. 223), and is apparently the Bososa (q. v.) of 1 Macc. v, 29-30 (comp. by Rit. Erck. iv, 127; xvi, 205, 101 sq.; Schwartz, Palest. p. 209). Irby and Mangles mention it under the name of Ispeyras and Basida (ch. viii.). The "goats" which Isaiah connects with the place were found in large numbers in this neighborhood by Burckhardt (Syria, p. 405). It is described by Dr. Robinson (Researches, ii, 570) as lying about six miles south of Tophel, and "now a village of about fifty houses, situated on a hill, on the top of which is a small castle."
**BRACELET**

**rypha (Judith x. 4; Ecclus. xxi. 21). These are, (1.) נְשֶׁץ, ešetāsh (properly a step-chain or anklet), which occurs in Num. xxxi, 60; 2 Sam. i, 10, and with reference to men only. (2.) פַּדַּש, tāmaš (literally a fasten r.), which is found in Gen. xxiv, 22, 80, 47; Num. xxxi, 60; Ezek. xvi, 11; xxiii, 42. Where these two words occur together (as in Num. xxxi, 50), the first is rendered by "chain," and the second by "bracelet." (3.) פַּדַּש, shērōth, chains (so called from being wreathed), which occurs only in Isa. iii, 19; but compare the expression "wreathen chains" in Ex. xxxviii, 14, 22. Bracelets of fine twisted Venetian gold are still common in Egypt (Lane, ii, 368, Append. A and plates). The first we take to mean armlets worn by men; the second, bracelets worn by women and sometimes by men; and the third, a peculiar bracelet of chain-work worn only by women. It is observable that the first two occur in Num. xxxi, 50, which we suppose to mean that the men offered their own armlets and the bracelets of their wives. In the only other passage in which the first word occurs it denotes the royal ornament which the Amalekite took from the arm of the dead Saul, and brought with the other regalia to David. There is little question that this was such a distinguishing band of jewelled metal as we still find worn as a mark of royalty from the Tigris to the Ganges. The Egyptian kings are represented with armlets, which were also worn by the Egyptian women. These, however, are not jewelled, but of plain enamelled metal, as was in all likelihood the case among the Hebrews. (4.) פַּדַּש (chōāh, properly a hook or ring), rendered "bracelet" in Exod. xxxvii, 22, elsewhere "hook" or "chain," is thought by some to designate in that passage a clamp for fastening the dress of females, by others more probably a nose-ring or jewel. See EAR-ING. (5.) פַּדַּש (p̄āṣīl, a thread), rendered "bracelet" in the account of Judah's interview with Tamar (Gen. xxxviii, 18, 25; elsewhere rendered "lace," "line," etc.), probably denotes the ornamental cord or soft-chain with which the signet was suspended in the bosom of the wearer. See SIGNET. Men as well as women wore bracelets, as we see from Cant. v, 14, which may be rendered, "His wrists are circles of gold full set with topazes." Layard says of the Assyrian kings, "The arms were encircled by armlets, and the wrists by bracelets, all equally remarkable for the taste and beauty of the design and workmanship. In the centre of the bracelets were stars and rosettes, which were probably inlaid with precious stones" (Nisibis, ii, 323). The ancient ladies of Rome were likewise accustomed to wear bracelets, partly as amulets (q. v.) and partly for ornament; the latter chiefly by women of considerable rank, whose jewels of this kind were often of immense value, being enriched with the most costly gems. Bracelets were also occasionally given among the Romans to soldiers as a reward of extraordinary prowess (see Smith's Dict. of Coins. Ant. s. v. Armilla).

**Modern Oriental Bracelets, each half the real size:** 1. A side View of a Diamond Bracelet, with a front View of the same; 2. Front and side View of the most fashionable kind of gold Bracelet, formed of a simple Twist; 3. A very common kind of twisted Gold; 4. A Band of Gold.
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of such considerable weight and bulk as to appear more like manacles than ornaments. Many are often worn one above the other on the same arm, so as to occupy the greater part of the space between the wrist and the elbow. The materials vary according to the costume of the wearer, but it is safe to say that the rule that bracelets of the same material are better than none. Among the higher classes they are of mother-of-pearl, of fine flexible gold, and of silver, the last being the most common. The poorer women use plated steel, horn, brass, copper, beads, and other materials of a cheap description. Some notion of the size and value of the bracelets used both now and in ancient times may be formed from the fact that those which were presented by Eliezer to Rebekah weighed ten shekels (Gen. xxiv. 22). The bracelets are sometimes flat, but more frequently round or semicircular, except at the point where they open to admit the hand, when they are flattened. They are frequently hollow, giving the show of bulk (which is much desired) without the inconvenience. Bracelets of gold twisted rope-wise are those now most used in Western Asia; but we cannot determine to what extent this fashion may have existed in ancient times. See Attire.

Brackenbury, Robert Cave, an English gentleman of wealth and family, one of the earliest Wesleyan Methodist ministers, was born in Lincolnshire, England, in 1752. After studying at St. Catharine's Hall, Cambridge, with the intention of entering the Established Church, he was converted, and joined the Methodist Society. He frequently itinerated in company with Mr. Wesley, who esteemed him highly, and in 1782 was sent as preacher to the Channel Islands. In 1789 he returned to England, and continued his eminently useful ministry in different parts of the country until his death in 1818. See Railly Hall, or Memorial Sketches of Robert Cave Brackenbury, Esq. (Lond. 1850).

Bradburn, Samuel, a distinguished Wesleyan minister, was born at Gibralter, where his father's regiment was stationed, October 5, 1751, and settled at Chester, England. He became a local preacher in 1778, and an itinerant in 1784. He soon became remarkably popular, and was considered one of the first preachers of the land. Adam Clarke says of him, "I have never heard his equal; I can furnish you with no parallel. The full force of his powers, and the extent of his work, have not a man among us that will support any thing like a comparison with him." After a long and pre-eminently popular career, he died on the 24th of July, 1816.—Wesleyan Mag. 1816; Wakeley, Heroes of Methodism, p. 209; Life of Sam. Bradburn, by his daughter (Lond. 1816, 12mo).

Bradburn, Thomas, an English Dissenting minister, was born at Wakefield in 1677, was educated at Leeds, and became pastor in Fetter Lane in 1709. In 1727 he succeeded Daniel Burgers in Carey Street Chapel, and was said to be an imitator of that eminent preacher's style of pulpit eloquence. He died 1759. He wrote The Mystery of Godliness, 61 Sermons on 1 Tim. (2 vols. 12mo. 1730, 2 vols. 8vo.), and the Oratory, or Effect of Decoration Explained (Lond. 1716, 12mo).—Duty and Doctrine of Baptism (Lond. 1749, 8vo)—Sermons (10 vols. 8vo, n. y.).

Bradford, John, an English divine and martyr, was born at Manchester soon after the accession of Henry VIII. He received a good education, and about 1547 began to study in the Temple, intending to pursue the law. In 1548 he proceeded to Cambridge, and entered at Catharine Hall. In 1552 he received the appointment of chaplain to Edward VI. He held this post only a short time, the king's death following soon after. Upon Mary's accession, he, together with all those who espoused the cause of Edmund Grindal, fell into disgrace, and, upon a trumped-up charge of raising a tumult at Paul's Cross, he was committed to the Tower. Here he remained, but not in strict confinement, until 1554, when he was removed to Southwark, and examined before Gardiner, Bonner, and some others. Condemned to death, his life was for some time spared, under the hope that he might be induced to recant. But the rules of the Church did not admit of this, however, he steadfastly refused to listen to, preferring death to a dishonorable profession. He was cruelly burned at Smithfield, July 1, 1555, as a heretic, together with John Lyse. His writings, edited by Townend, have been republished by the "Parker Society" (Camb. 1844, 8vo). See also Stevens, Memoirs of the Life and Ministry of John Bradford (Lond. 1832, 8vo); Burnet, Hist. of Reformation, ii. 379, 438.

Bradford, John M., D.D., was born in Danbury, Conn., May 15, 1781, graduated at Brown University, and studied theology with Rev. Dr. Ashbel Green of Philadelphia. He was pastor of the North Ref. Dutch church at Albany from 1805 to 1820. Dr. Bradford was one of the most eloquent and distinguished pulpit orators of his day. Two sermons are all of his productions now in print, one entitled The Word of Life, and the other The School of the Prophets. They are masterpieces of pulpit eloquence. He died in 1827 at the age of forty-six years.

Bradford, Joseph, the travelling companion of John Wesley, was for 88 years an itinerant Methodist minister, dying at Hull in 1808. He was a man of integrity and personal power, and a very successful preacher. He was honored in 1803 by being chosen president of the British Conference.—Wakeley, Heroes of Methodism, p. 211.

Bradford, Samuel, a divine of the Church of England, was born in 1652, became bishop of Carlisle in 1715, was translated to Rochester in 1728, and died in 1781. He published a work on The Credibility of the Christian Religion (3 vols. 1700, 12mo.—the Boyle Lectures, 1699, 4to; 1703, fol.)—and a number of sermons and also assisted in the publication of the works of Archbishop Tillotson (q. v.).

Bradford, William H., a Presbyterian minister, was born at Cooperstown, N. Y., August, 1814. He was educated for the law, but was led to change his purpose; and, having studied divinity at the Theological Seminary, Auburn, he was licensed by the Cayuga Presbytery. His only charge was the church at Berkshire, N. Y., where he remained two years. In 1840 he became connected with the New York Evangelist as assistant, and at times sole editor. This position he held for seventeen years, proving himself an accomplished and able writer, and a most courteous gentleman. He died April 1st, 1861, of heart disease.—Wilson, Presbyterian Almanac, 1862.

Bradish, Luther, president of the American Bible Society, was born at Cumington, Mass., in 1783, graduated at Williams College in 1804, and was shortly afterward admitted to the New York bar. He served as a volunteer in the war of 1812. In 1820 he rendered very efficient aid to the government in the negotiation of the treaty with Turkey. For the purpose of ascertaining information for the government preparatory to this negotiation, he travelled through the greater portion of the dominions of the sultan. Shortly after his return to this country, after an absence of six years, he was honored with a seat in the State Legislature, and again in 1835. In 1838 he was Speaker of the Assembly, and in the same year was chosen lieutenant governor of the state, and again in 1840. In 1842 he was the Whig candidate for governor, but failed of election. During the administration of president Fillmore Mr. Bradish received the appointment of United States assistant treasurer for New York. From that time he took no active part in political life, but devoted his ample leisure to literary and benevolent institutions. In 1844 he was elected
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First vice-president of the New York Historical Society, and on the death of Mr. Gallatin in 1849, was elected president. He was chosen vice-president of the American Bible Society in 1847, and succeeded Dr. Burdick in the presidency of that institution on the death of Mr. Fleschhuysen in 1861. He died at Newport on August 20, 1863. He was a prominent member of the Protestant Episcopal Church.

Bradley, Joshua, a Baptist minister, was born in Randolph, Mass., July 5, 1778. He joined the Baptist Church in 1790, was graduated at Brown University in 1795, and was ordained pastor of the Second Baptist Church in Newport in 1801. In 1807 he removed to Mansfield, Conn., and two years later opened an academy in Wallingford, in the same state. Mr. Bradley removed in 1818 to Windsor, Vt., and thence in succession to various places in the states of N. Y., Ohio, Penn., Ill., Mo., Ky., Ind., Va., and Minnesota, teaching, preaching, and establishing seminaries, colleges, and churches, which course he continued till his death in 1855, at St. Paul, Minn. Mr. Bradley was the author of two small volumes on "Revivals" and "Free-masonry," besides various pamphlets.—Sprague, Annals, vi, 400.

Bradshaw, William, a distinguished Puritan divine, was born in 1571, became minister to the Manor of Kent, in 1601, and was the leader of Christ Church, London, and died in 1618. His work on English Puri
tanism (London, 1605) is valuable as showing the differ
ence between the principles of the ancient and modern
Nonconformists. He also wrote, besides other works,
a Treatise of Justification (London, 1613; in Lat., Loyd,
1616). He died at Christ Church in 1618. In the pulpit he
"seemed like one of the old prophets risen again with
the commission of God to deplore the desolations of
Zion, and to denounce the sin of the people, urging
the alternative of penitence or peril. Many mistook
this for unnecessary severity. The mistake was in
not fully knowing his ambassador of God. They did
not see that he forgot that he was anything; that
God's honor was to him everything, and that the deep
effects of his soul in him rose to indignation that God's
honor and claims should be so flagrantly violated."—
Minutes of Conference, 1661, p. 207.

Bragdon, Edmund E. E., D.D., was born in Shapleigh, Maine, Dec. 1, 1812. He was educated at the
Cazenovia and Wesleyan universities, and at Wesleyan
University, where he passed A.B. in 1841. After spending three years in teaching, he entered the
itinerant ministry, and was appointed to Wolcott, N.
York. He was successively principal of the Mexico
Academy and of the Fulton Academy; pastor of Vest
ry Street Church, New York; professor of languages
in Ohio University; in Indiana, Asbury University.
He held this latter post from 1864 to 1856, when he was appointed professor of languages in Genesee
College, N. Y., which post he held till the day of his
death, March 20, 1862. "He was a constant and faithful
servant of God. Whether engaged in the regular work of the ministry, or that of an educator, one object only was in view—the salvation of souls.
His preaching and teaching were always to
this end, and scores, both of parishioners and pupils,
can date their first religious impressions to the faithful
dealings of brother Bragdon with their souls, and his
earnest pleading with God in their behalf. His death
made a vacancy in the college with which he was con
nected, and in the Church and Conference, of which he was a most valued member, that cannot be easily fill
ed."—Minutes of Conference, 1862, p. 111.

Brahm (the absolute, the supreme) is the name of the highest purely spiritual divine essence in the
religion of India, of whom the other gods are but ser
vants. He is the object of worship, and his image in the trinity—Brahma, the creator; Vishnu, the pre
server; and Siva, the destroyer. The Indians glorify
him by innumerable surnames, such as Abyagion (creator of the clouds and the seas), Anadi (he who had no beginning), Narayana (mover of the original waters), Parabrama (the endless), Parama (the ineffable), So-
aya (Brahm is moved by himself), etc.

Brahma is the first manifestation of Brahman, and represents the creative power which created the world and man, and is the first lawgiver and teacher of the Indians (therefore the author of the Vedas). According to the work of Manu, God's will first created the sky, and then the earth, containing all the elements and gold (Brahmamda), from which Brahm himself was born as Brah. His will broke the shell of the egg, and from it he created all other things, men, spirits, and gods, after which he retired again into identity with Brah. He lived 100 years of 865 days and as many nights, each of 1000 sadhyugams; but every four jugas are equivalent to 4,620,000 human years, consequently his life lasted 315,360,000,000,000 of our years. The destruction and reconstruction of the world are connected with his loss of activity at the end of his period of life and his awakening hereafter. Finally, his death will result in universal destruction, until a new Brahma will be created, who, in his turn shall create another universe. Thus far Brahma has died and come to life again 1001 times. Brahm is his daughter and mate. Brahma is represented with four heads and the same number of arms, each bearing a different symbol, as those of his immortality, omnipotence, and knowledge of past and future. The swan is his constant companion, and his usual steed. His Paradise (Brahmalogha) is on Mount Mountu; here he receives his true followers, and they bathe in the sea of Bhr, whose waters endow them with perpetual youth. It is also the site of the city of Brahma, Brahmastrapatnam, out of the four doors of which flow the streams Sadasam, Sadassen, Patram, and Acagvey. Brahman is also called Attimabho (the good spirit), Bhisheshrik (flower of creation), Kamalasana (sitting under the lotus), Wibhata (father of fate), etc. For a fuller treatment of the subject, see HINDUISM; INDIA.

Brahmins. The sons of Brahma, the divines, are the priests of India, and form the highest caste; they are considered as having sprung from the head of Brahma, and, as such, consider holy, inviolable, and the only ones worthy of fulfilling the priestly offices. Their distinctive marks are the jagnapavan or puja, a shoulder-girdle composed of nine threads long enough to go 10 yards around the neck, and to form a small bunch of hair which is left at the back of the head when shaving it. On the forehead, breast, and arms they wear the holy sign of Siva, $\equiv$, or, in honor of Vishna, the simple sign kuri, $\equiv$, on the forehead. They have two rules; the exterior (Yama) contains five duties: always to speak the truth; not to take the life of any creature; never to steal anything; to observe the most rigorous chastity; not to marry after the death of their wife. The inner rule (Viem) also enjoins five duties: to preserve the utmost inward purity; to aim at inward peace; to live in continual penitence and contemplation of the truths of the Vedas; to know the most of the laws of God, and to make use of that knowledge; continually to think of Siva as the highest god. Their occupations consist in reading and teaching the Vedas, to officiate in the temples, particularly in offering sacrifices, to give alms, to sit in judgment, and to act as physicians. Their decisions are in all cases final, and the punishment known is most severely punishing; the king himself must show them the greatest respect, even when they follow the humblest callings. The life of the Brahmin is divided into four parts: 1st, Brahmacari, or scholar, when the Brahmin, by the application of the puja, is received into the caste. 2dly, Grihastha, when he is appointed priest of a paga and of the private family, or else devotes himself to other occupations, principally to agriculture; in the 3d part he becomes Vanaprashma, from 40 or 50 up to 72. The Brahmin must then leave his home and prepare to the woods, there to live as a hermit, laying aside all comforts or mental enjoyments; he must fast, and wear a dress of bark or of the skin of the black antelope, and let his hair and nails grow without ever cutting them. He takes only the sacred fire with him, and partakes of roots and fruit. From 72 years of age the Brahmin becomes Bhikshu or Sannyasi, and is then to devote himself to the contemplation of God, previous to going back to him after death. He therefore renounces all that belongs to him, and leaves all his goods to his family. His hair is all cut off, his dress consists only of a white cloth, and he receives a brass vessel in which he is to keep some water for the purpose of washing what food he may get; he also receives a stick called dandam, with seven natural knots, to remind him of the seven great saints. He thus lives on alms, batters three times every day, and covers his forehead and breast with ashes; he is in the highest odor of sanctity, and any one who approaches him must respectfully bow before him. After his death, he is buried sitting in a quantity of salt; his head is broken with a coconutt, and his brains distributed among those present. See HINDUISM; INDIA.

Brahminism. See HINDUISM.

Brainerd, David, a celebrated missionary to the Indians, was born at Haddam, Conn., April 20, 1718. From his earliest years he had strong impressions of religion. In 1739 he entered Yale College, where he was distinguished for general propriety and devotion to study. An indiscrict remark that one of the tutors was as "dissolute as the Time chair," led, in 1742, to Brainerd's expulsion. He continued without interruption the study of divinity, and, having been licensed to preach, he received from the Scotch Society for promoting Christian Knowledge an appointment as their missionary to the Indians. In 1743 he labored among a Kamasneek tribe and the Delaware Indians. Receiving ordination in 1744, he settled in Crossweeks, N. J. His Indian interpreter, having been converted, proved a most valuable assistant. Deep impressions were made on his savage hearers, so that it was no uncommon spectacle to see the whole congregation weep. In 4 years, and the consequent death of a year more than seventy-seven Indians were baptized, of whom thirty-eight were adults, and maintained a character for Christian consistency. Leaving this little church under the care of William Tennent, Brainerd repaired, in the summer of 1746, to the Susquehanna tribe of Indians, but his previous labors had so much impaired his health that he was obliged to relinquish his work. In July, 1747, he returned to Northampton, where he found a hospitable asylum in the house of Jonathan Edwards, and died there, October 9, 1747. Such was the brief but active career of Brainerd the missionary. The love of Christ, and a heart full of benevolence for the knowledge and happiness of his breast with the ardor of an unquenchable flame. No opposition could daunt, no difficulties overcome his resolution or exhaust his patience. Obstacles that would have cooled the zeal of any ordinary mind proved no discouragement to him. And perhaps no one in the list of the most devoted missionaries that ever walked the earth knows the Christian life more than Brainerd, and submitted to so severe privations and self-denial as Brainerd. He was a man of great natural powers of mind, an acute and penetrating understanding, a fertile imagination, a retentive memory, and no common powers of easy, artless, persuasive eloquence. A man of great self-denial, he sacrificed himself to God, but the best life is that by Dwight, including Brainerd's Journals (New Haven, 1829).—Sparks, Amer. Biog.
Brainerd, John, brother of David, was born in Haddam, Conn., Feb. 28, 1720, and, like his brother, was brought up in a strictly religious household, and was educated at Yale College. David, before his death, requested John to take his place in New Jersey as missionary to the Indians. Accordingly, he was licensed in 1748 as a preacher by the Presbytery of New York, and entered the missionary service (under the Scottish Society) in New Jersey, in which labor he spent eight years. During this period he was pressed by pecuniary trouble, his salary being too small to provide even the necessities of life. In 1752 he married. An attempt to transfer his Indian flock to Wyoming, on the Susquehanna, failed. In 1754 he was elected a trustee of Princeton College, and the year after the Scotch Society dismissed him, because the Indians, having parted with their lands, would soon be obliged to move. Soon after he received a call as an organized presbytery to a church in the church at Newark, accepted it, again engaged with the Scotch Society for the Indians, was dismissed a second time, in September, 1757, and then finally resolved to accept the call of the congregation at Newark. In the summer of 1759 he was at Crown Point, during the French and Indian war, and succeeded in preserving in that capacity for a short time in 1756. He was moderator of the Synod of New York and Philadelphia, at Philadelphia, in May, 1762. He took charge of the church at Deerfield, N. J., in 1777, after the church at Mount Holly had been burned down by the British. From the time of his settlement at Newark in 1757 until his death, he never lost sight of his poor Indians or their spiritual and temporal welfare, and "his Indians clung to him with affectionate attachment to the last." He died at Deerfield, N. J., March, 1781. —Brainerd, Life of John Brainerd (Phila. 1865).

Brainerd, Thomas, D.D., a divine of the New School Presbyterian Church, was born in 1804, in Weston, New York, and while a child lived near Rome, Oneida County. After graduating at Hamilton College, after a special study of law, he devoted his life to the ministry, and studied theology at the Theological Seminary at Andover, Mass. After graduating, he removed to Philadelphia, and at times preached for the Rev. Dr. Patterson in the First Presbyterian church of the Northern Liberties. Subsequently removing to Cincinnati, Dr. Brainerd became an assistant of the Rev. Dr. Lyman Beecher. In addition to these labors, he edited with ability a child's paper, a youths' magazine, the weekly Christian Herald, published at Cincinnati, and the Presbyterian Quarterly Review, in which the Rev. Henry Ward Beecher, then a young man, assisted, and thus a mutual friendship was founded on affection and esteem between the two great families of divines. In 1836, Dr. Brainerd, in response to an earnest call from the congregation of the Pine Street Presbyterian church, as successor to the Rev. Dr. E. S. Ely, became their pastor. During his ministerings, for over thirty years, he endeavored himself to the successive generations who worshipped in this time-honored church by his benignant love and devotedness. Dr. Brainerd, while conscientiously fulfilling every demand upon his time, labored industriously and well in contributing to literary monthlies. He published various sermons and tracts. In addition, some months before his death, he was made a member of the brotherhood of David Brainerd, the brother of David Brainerd, and his successor as Missionary to the Indians of New Jersey (Philadelphia, 1865), which was most favorably received. He died suddenly from apoplexy at the house of his son-in-law, in Scranton, Pennsylvania, in August, 1866. Dr. Brainerd was one of the most active and persevering pastors in the Church, and inspired his people with the same spirit. As a platform speaker upon anniversary occasions he was always happy and effective, and as a Christian gentleman he was respected and loved by all with whom he came in contact. He was a member of the committee of conference appointed on the part of the New School Assembly at its meeting in May, 1866, to meet a similar committee from the Old School. —American Presbyterian (newspaper).

Bramble is, in Isa. xxxiv, 13, the rendering of the Heb. חֶתֶל, 'chatel, a thorn in general (rendered elsewhere 'thistle' or 'thorn'), as in Luke vi, 44, it stands for the Greek βιάζω, in the similar sense of any prickly shrub; but in Judg. ix, 14, 15, it represents the term יַזָּקַע, yazak, 'or Christ's thorn, from the tradition that it furnished the thorny crown for our Saviour before his crucifixion), the Eikonos paidaros of Linn, a brier-bush indigenous in Egypt (Cynereus according to Pliny, xiii, 88) and Syria, shooting up from the root in many branches (10 to 15 feet high), armed with spines, and bearing leaves resembling those of the olive, but light-colored and more slender, with little whitish blossoms that eventually produce small, black, bitter berries (see Prosop. Alpin. Flacc. Ep. c. 6). The Arabs still call it yaz (more commonly ayaz), a name that appears to have been in use among the Africans (i.e. Carthaginians), according to Dioscorides (Gloss. i, 119, ποῦρος, Ἀφοι Ἀρακίν). Rauwolf (Trav. p. 460) found it growing at Jerusalem.

Southern Buckthorn (Paliurus aculeatus), or 'Spina Christi.'

It was employed for hedges: the Hebrews used it for fuel (Psa. lxxxvii, 10). In the apologue or fable of Jotham (q. v.), which has always been admired for its spirit and application (Judg. ix, 8-15), and has been considered the oldest allegory of the kind extant, this thorn-bush is the emblem of a tyrant. The word elsewhere occurs only in the name Atad (Gen. i, 10, 11). See generally Celso Hierosol., i, 190 sq.; Speenigel, ed Dioecor., ii, 397; Kitto, Phys. Hist. of Palest. p. cxxxvii; Penny Cyclopaedia, s. v. Paliurus. See THORN.

Bramhall, John, archbishop of Armagh, was born at Pontefract, in Yorkshire, in 1598, and studied at Sidney Sussex College, Cambridge, where he passed A.B. 1612, and A. M. 1616. In the same year he was presented to a living in York. In 1623 he held two disquisitions with a Romish priest and a Jesuit at Northallerton, in which he obtained so unquestionable a victory that archbishop Matthews, having heard it, called him to his side, and made him his chaplain, adding to that other ecclesiastical preferments. While in this situation he became known to Sir Thomas Wentworth (afterward Earl of Strafford), deputy of Ireland, who induced him, in 1638, to go over into Ireland to be his
chaplain, deeming him well fitted to assist him in his schemes for the restoration and improvement of the Church in that country. In 1634 he was raised to the see of Lomond, which he greatly improved, so great was even to double the yearly profits of the bishopric. He likewise did great service to the Irish Church by his exertions to get such improvisations as remained in the crown, vested by Charles I on the several incumbents, after the expiration of the leases, as well by his vast purchases of appropriate manors with his own funds by remittances from England. About the same time he was mainly instrumental in obtaining the reception by the Irish clergy of the Thirty-nine Articles of the Synod of London, A.D. 1652. He also chiefly compiled a book of canons for the Church of Ireland. Bishop Bramhall was not, however, left undisturbed to pursue his labors, and was soon involved in the troubles of the kingdom. On the 4th of March, 1640–41, articles of impeachment were exhibited against him in the Irish House of Lords, to answer which, reckless of the cautious advice of his friends, who dissuaded him from it, he repaired to Dublin, and was there made a chosen prisoner, which he greatly improved, so far as even to double the yearly profits of the bishopric. The controversy between Bramhall and Hobbes took its rise from a conversation that passed between them at an accidental meeting, in 1645, at the house of the Marquis of Newcastle in Paris. It appears that the bishop subsequently committed his thoughts upon the subject to writing, and transmitted his 'discourse' through the marquis to Hobbes. This called forth an answer from the latter, in a letter addressed to the marquis (dated Rouen, Aug. 20, 1645), to be communicated 'only to my lord bishop,' to which Bramhall replied in a second paper, not, however, until the middle of the following year. The controversy rested for more than eight years, having been hitherto carried on with perfect courtesy on both sides. In 1654, however, a friend of Hobbes procured without his knowledge a copy of his letter, and published it in London with Hobbes's name, but with the omission of the date. In 1655 for 1645; upon which Bramhall, finding himself thus deceived, published an answer the next year by the publication of the Defence, etc. (London. 1655, 8vo), consisting of his own original 'discourse,' of Hobbes's answer, and of his own reply, printed sentence by sentence, with a dedication to the Marquis of Newcastle, and an advertisement to the reader explaining the circumstances under which it was published. His works were collected in one vol. fol., and published at Dublin in 1676, again in 1677, and lately at Oxford in the Library of Anglo-Catholic Theology (Oxford, 1842–45, 5 vols. 8vo). They are distributed into four volumes, viz.: 1. Discourses against the Romanists; 2. His Writings against the Anglican Sectaries; 3. His Writings against Mr. Hobbes; 4. Miscellanies. A sketch of his life, with a list of his writings, is given in vol. i. of the late Oxford edition of his works. Jeremy Taylor, in his funeral sermon on Bishop Bramhall, says of him: 'To sum up all, he was a wise prelate, a learned doctor, a just man, a true friend, a great reformer, and a great supporter of our English Reformed Church, and sufficiently distinguished among them to be selected as a deputy and secretary to the Assembly of the Church of England, and to embrace the Roman Catholic religion: with the said Millietière's epistle prefixed.' This was first published at the Hague in 1654, 12mo, but not by the author. It was occasioned by the fact that the Romanists endeavored to persuade King Charles II, during his exile, to expect his restoration by embracing their religion, and for that purpose employed Millietière, councillor in ordinary to the king of France, to write him this epistle. We may here mention that Théophile Brachet, Sieur de la Millietière, was originally a French Protestant, converted to the French Reformed Church, and sufficiently distinguished among them to be selected as a deputy and secretary to the Assembly of the Church of England in 1621. He entered subsequently into the plans of Cardinal Richelieu for the union of the Roman Catholic and Reformed churches in France; published a great number of letters, pamphlets, and treatises upon the doctrines in dispute between them, assimilating gradually to the Roman Catholic tenets; was suspended in consequence by the Synod of Alençon in 1637, and expelled by that of Charenton in 1645 from the Reformed communion; and finally became a Roman Catholic, although he might retain his former religion. He was a vain and shallow man, full of himself, and persuaded that nothing approached to his own merit and capacity; and, after his change of religion, was perpetually playing the missionary and seeking conferences, although he was always handled in them with a severity sufficient to have dampened his courage, had he not been endowed with a pertinacity which nothing could conquer (Benol, Hist. de l'Édit de Nantes, tom. ii, liv. x, p. 514–516). The work to which Bramhall replied seems fully to bear out the truth of this sketch of his character' (Hook). In June, 1660, we find him again in London; and in January, 1660–61, he was translated to the see of Armagh, which after his consecration in one day two archbishops and ten bishops. As archbishop, he exerted all his powers for the good and welfare of the Church. A little be-
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dation of working-people; he became a class-leader, and by his instrumentality such a religious interest was excited in Preston that the Methodist Society was quickly doubled. He entered upon the Itinerant min-
istry in 1785, and in the following year was recognised by the Conference. For thirty years he then labored as a Methodist preacher, and was a "revivalist" in the best sense of the word. It is said that few men, per-
haps no man of his day, gathered more converts into the communion of Methodism. In 1791 he was the instrument of a widespread revival in Dewsbury cir-
cuit, which followed him, 1792, to Bristol circuit, where about 500 souls were added to the societies. He lab-
ored with similar success on the other circuits to which he was successively appointed, reporting at almost every conference additions to the societies of not merely 50, but hundreds. He died, suddenly, while attending the Conference at Leeds in 1818. "The records of Methodism are crowded with examples of saintly living, but from among them all no instance of profound piety can be cited than that of William Bramwell. His energy was tireless, his understanding of the language of Christ surpassing, his voice and actions, and his voice singularly musical, his command over the passions of his hearers absolute. He was ascetic: an early riser for study and prayer; reading some, studying more, and praying most. He acquired a knowl-
edge of the Greek and the French, and translated from the one into the other. Of the sacred furniture a bundle of twigs, called bawm in the old Persian lan-
guage, which they hold in their hands while praying. Michaelis says that they held it before the face, oppo-
site to the holy fire. Spencer also observes that the heathen, in the worship of their deities, held forth the branches of a fir tree which were dedicated to them. An abominable branch (Isa. xiv, 10) means a tree on which a malefactor has been hanged. In Ezek. xxvii, 3, Jehoiachim is called the highest branch of the cedar, as being a king. Branches are mentioned in many other places in Scripture; in some cases as symbols of prosperity, in others of adversity (Gen. xlix, 22; Job xv, 13; Isa. xi, 11, 15; Isa. xxv, 5; Ezek. xvii, 6). See BOUG.

Brand, in Zech. iii, 2, "wash, a wooden poker for stirring the fire, hence a burnt piece of wood or fire-branch (as rendered elsewhere, Isa. vii, 4; Amos iv, 11); in Judg. xv, 4 (ver. 5 "fire-branch"), a lamp or torch, as elsewhere rendered. On the practice of branding slaves (Rev. xiii, 10), see MARK.

Brandenburg, Confession of, a formulary or confession of faith, drawn up in the city of Brandenburg by order of the elector, with a view to reconcile the tenets of the Church of Sweden with those of the Elector, and to put an end to the disputes occasioned by the Confession of Augsburg. See AUGSBURG CONFESSION.

Brandenb, a term used by ecclesiastical writers of the Middle Ages to signify the covering, of silk or linen, in which the bodies of the saints or their relics were wrapped. The name was also applied to linen clothes which had been simply laid on the bodies. Before the time of Gregory the Great (A.D. 600) it was the custom to give away no part of the relics of the saints, but simply to send in a case a portion of one of these Brandenb or Corporals.—Berger, s. v. Brelage; Landon, Eccles. Dict. ii, 385.

Brant, the name of a family in Holland eminent for learning and piety. They were all Arminians, and have contributed greatly to our knowledge of the Arminian and Remonstrant controversy.

2. Gerard, Professor of Divinity, was born at Amster-
dam in 1610. After a thorough educational train-
ing, he became pastor of the Remonstrant church in Nienkoo; in 1660 he removed to Hoorn, and to Am-
terdam 1667. Here he continued in pastoral and lit-
erary labors till his death, Dec. 11, 1685. His great work is the Hist. der Reformatiue in Onontent der Nieder-
landen (Rot. 1672-1704), of which the last two volumes were edited by J. Brandt. It was trans-
lated into English by Chamberlayne, History of the Re-
formations in the Low Countries (Lond. 1720-23, 4 vols. fol.); abridged in French (Amst. 1730, 3 vols. 12mo).
He published also a Life of Barabœus, a Life of De Ruyder, etc. His Reformation is a magazine of facts, and the candor and truthfulness of the book, as well as its value, are now generally acknowledged.—Winer, Theol. Literatur., i., 824; Haas, Life of Brentano (in Dutch, 1708), with a new introduction and bibliographical promenades.

3. Caspar, son of Gerard, was born in Rotterdam June 25, 1653. After a careful training under his father and at the university, he became pastor of the Remonstrant church at Amsterdam, where he died Oct. 5, 1696. He wrote Hist. Vita Jac. Arminiani (Amst. 1724, 8vo), enlarged and corrected by Moenne (Brussel. 1789, 8vo), and translated by Guthrie, Life of Arminius (London, 1684, 18mo); Hist. e. h. Loeven d. Hag. De Groot (Groönia), (Dort, 1732, 2d ed., 2 vols. 8vo).—Winer, Theol. Lit. i., 765, 862.

4. John, youngest son of Gerard, was born at Nien-koop 1660, and was successively minister at Hoorn, the Hague, and Amsterdam, and died 1706. He wrote Vita S. Pauli (4to), and edited the Epistola Protestantiora Fivorum (Amst. 1684), which throws great light on the history of Arminianism.

5. Gerard, son of Caspar, minister at Amsterdam, edited the Vita Arminiani written by his father and published in 1724.

Brantly, William Theophilus, D.D., a distinguished Baptist minister, was born in Chatham Co., N.C., Jan. 28, 1807, and graduated at the University of South Carolina in 1828. After some time spent in teaching at Augusta, Ga., he became in 1811 pastor of the Baptist Church at Beaufort, S.C. In 1819 he returned to Augusta, and established a Baptist Church there. In 1826 he was called to the First Baptist Church in Philadelphia, where he labored till his health compelled him to resign in 1836, when he settled as pastor at Charleston, S.C., also accepting the presidency of the college at that place. In 1844 he was attacked by paralysis, but lingered till March 28, 1845, when he died, after having been removed to Augusta. Mr. Brantly received the degree of D.D. from Brown University in 1831. He was the author of a volume of sermons published in 1837.—Sprague, Annals, vi, 497; Funeral Sermon by Dr. Fuller, Christian Review, x, 591.

Brass occurs in the Auth. Ver. as the rendering of כְּפֶלָה (k e f e l a h ) (i.e. the shining), and other kindred forms, but doubtless inaccurately, as brass is a factitious metal, and the Hebrews were not acquainted with the compound of copper and zinc known by that name. In most places of the O. T. the correct translation would be copper, though it may sometimes possibly mean bronze (γάλαξιν εσθηρούμος), a compound of copper and tin, as in the Chaldee form (כְּפֶלָה, n e c h a k h a c h ) used by Daniel. Indeed, a simple metal was obviously intended, as we see from Deut. viii, 9, "out of whose hills thou mayst dig brass;" and Job xxxviii, 2, "Brass is molten out of the stone;" and Deut. xxxiii, 22, "Thy shoes shall be iron and brass," which seems to be a promise to Asher should he have a district rich in mines, which we know to have been the case, since Eusebius (viii, 15, 17) speaks of the Christians being condemned to work in them (ροις καρδι θαυμ τις Παλαιστίνης χαλκοε μετάλλων, Lightfoot, Cent. Chorog. c. 99). Such a alloy as bronze is probably also the metal denoted in the N. T. by χαλκός, as was used for coin, the είς of the Romans. The "fine brass" of Rev. i, 15; ii, 18, however, is χαλκολίβανος, the chalchol (χαλκός) of the Hebrews, a brilliant compound, probably of gold and silver, like the famous "Corinthian brass." See Amber.

Copper was known at a very early period, and the invention of working it is attributed to Thubal-Cain (Gen. iv. 24; comp. Wilkinson, Anc. Egypt., iii, 248; comp. "Flia seria erat quam ferri cognitum usus." Lucr. v. 1292). Its extreme ductility (χαλκός) made its application almost universal among the ancients (see Smith, Dict. of Class. Ant. s. v. Σήμι). See Copper.

The word is used for money in both Testaments (Ezek. xvi, 86; Matt. x, 9, etc.). See Coin.

Brass (to render the word) is in Scripture the symbol of insolubility, baseness, and presumption or obstinacy in sin (Isa. lxxiv, 4; Jer. vi, 28; Ezek. xxii, 18). It is often used in metaphors, e. g. Lev. xxxvi, 9, "I will make your heaven as iron and your earth as brass," i.e. dead and hard. This expression is reversed in Deut. xxviii, 28 (comp. Coleridge's "All in a hot and copper sky," etc., Anc. Mar.). "Is my flesh of brass," i.e. invulnerable, Job vi, 12. Brass is also a symbol of strength (Ps. cvi, 16; Isa. lxxiv, 4; Mic. iv, 18; Zech. vi, 1, etc.). So in Jer. i, 18, and xv, 24, brasses signify a strong and lasting adversary or opponent. The description of the Macedonian empire as a kingdom of brass (Dan. ii, 38) will be better understood when we recollect that the arms of ancient times were mostly of bronze; hence the figure forcibly indicates the warlike character of that kingdom. Hence the "brazen thighs" of the mystic image. Nebuchadnezzar's dream were a fit description of the "brazen-coated Greeks" ("Αγαμνον ιεροχρήτων, as Homer usually styles them). The mountains of brass, in Zech. vi, 1, are understood by Vitringa to denote those firm and immutable decrees by which God governs the world, and it is difficult to affix any other meaning to this passage. See Brass (comp. Ps. xxviii).—Ke- to. s. v.; Smith, s. v. See Metal; Bronze.

Brattle, William, a Congressional minister, was born in Boston 1662. After his graduation at Harvard, 1680, he remained as tutor and fellow a number of years. He was installed pastor in Cambridge, Nov. 25, 1696, in which place he remained until his death. Feb. 13, 1717. He published a Compendium Logicae s. cum eiusque Commentariis a Renati Careri publicatis, et de formacion et catediarum propositum, which was used as a textbook in Harvard.—Sprague, Annals, i, 226.

Braunius, John, D.D, professor of theology and Hebrew in the University of Groningen, was born at Kaiserslautern 1628, died at Groningen 1709. His works discover an extensive and accurate knowledge of Jewish rites and customs, and great rabbinical learning. Little notice is given in the story he followed were his five books on the "Times of the Jews," a work on the ancient Jewish historian, and two other works on the "Times of the Jews," a work on the ancient Jewish historian, and two other works on the "Times of the Jews," a work on the ancient Jewish historian, and two other works on the "Times of the Jews," a work on the ancient Jewish historian, and two other works on the unknown. Mayes, viii; various dissertations. 2. De Veris Sacrandis Haberum (Lug. Bat. 1660, 4to). This work, on the clothing of the Jewish priests, is a kind of commentary on Exod. xxviii, xxix, xxx. 3. Annales in Epistolam ad Hebreos (1705, 4to). Carpev calls this one of the best commentaries on the Hebrews. It contains a dissertation on the external generation of the Son of God.—Horne, Bibliography, pp. ii, ch. v.

Bravery, a term used in the Auth. Ver., only in its early sense of finery for the Heb. נֶפֶפָה, tipe reticule. Female ornament, Isa. iii, 18. So in the Apocalypse (Judith x, 4) "decked herself bravely" stands for ἄρωμα as a rendering of ἀρωμάτωρα, presented a fine appearance.

Bray, signifying in Old English to pound, stands in the Auth. Ver. as Prov. xxvii, 22, for לְחַלָּה, n e c h a k h a c h , to beat to pieces in a mortar (q. v.). This punishment is still in use among Oriental nations. Roberts observes, "Crue as it is, this is a punishment of the state; the poor victim is thrust into the mortar, and beaten with the pestle. The late King of Kandy compelled one of the wives of his rebellious chief to beat her own infant to death. Hence the saying, 'Though you beat that loose woman in a mortar, she will not leave her ways;' which means, though you
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The author of the text is discussing the brazen serpent, a biblical object that was a representation of a bronze serpent. The passage provides a detailed description of the physical characteristics of the brazen serpent, including its dimensions and uses in religious and historical contexts. The text also includes references to other biblical passages and historical events related to the serpent. The author uses a formal and scholarly tone, providing extensive background information and citations to support their arguments. The text is written in a style that is typical of academic writing, with clear and concise language. The overall theme of the passage is the historical and religious significance of the brazen serpent in the context of biblical stories.
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(comp. Wisd. xvi, 7) as the result of a lively faith in Jehovah on the part of the beholders (see Onkelos, the Targuma, Jerome, and the rabbinis, in the younger Buxtorf's Hist. serpentum en. v, 5, in his Exercit. p. 456 sq.), while others of them regard this serpent-form as a talisman which Moses was enabled to prepare, from his knowledge of astrology (see Rabbi Sam. Zira in Deuling's Observatu. ii, p. 210). From the notice in the Gospel (John iii, 14), most Christian interpreters have rightly inferred that the "brazen serpent" was intended as a type of Christ as the Redeemer of the world (see Menken, Ueb. die echere Schlangen, Brem. 1812; Kerns, in Bengal's Archiv, v, 77 sq., 360 sq., 598 sq.). For various futile attempts to explain this miracle on natural principles, see Bauer, Hebr. Gesch. ii, 329; also Ausfähr. Erklär. der Wunder des A. T. i, 229; Paulus, Comment. IV, i, 198 sq.; Hoffmann, in Schott's Schriften, i, 568 sq. See Moses.

Parallels or more or less complete have been traced between the brazen serpent and similar ideas among other nations, which, although not strictly illustrative of the Biblical narrative, are yet interesting, as showing that the fact was not at variance with the notions of antiquity. From 2 Kings xviii, 4, it would seem to have been found naturally looked upon by the forefathers of the Jews themselves as a symbol of curative power (comp. Ewald, Jr. Gesch. ii, 177); as among the ancients the figure of a serpent appears to have been derived from the East as a type of Esculapius, i.e. health (Macrob. Sat. i, 20; see Juncker, in Meusel's Museum, i, 127 sq.; Müller, Ireland, p. 597). In the Egyptian theology the (innocuous) serpent was early an emblem of sanitary virtue; such were worshipped in the Thebaid (Herod. ii, 74), and they appear on the monumental delineations in various connections, sometimes with the beneficent Isis, sometimes ingraven upon the figure of Serapis (as a benign deity) (Creuzer, Symbolik, i, 185). The Serpent in the wilderness (σαπρέχοντα ἀλάσκατος). See further Funk, De Nectanebo et Excipulis serpentis (Borol. 1826); Wochter, Nature et Scriptura concordia (Leips. 1752), p. 116; Nova Biblioth. Libec. iii, 1 sq.; Hengstenberg, Beitr. i, 164.—Winer. See JEHUHSANT.

Brazil, an empire of South America. See AMERICA.

I. Church History.—In 1500 Brazil was taken possession of by a Portuguese admiral, who was soon followed by a Franciscan monk, among whom were however, killed by the Indian tribes. In 1549 the first Jesuits came to Brazil, who succeeded in establishing a large number of missions. The most celebrated among them were Anchieta (q. v.) and Vieira (q. v.). The Inquisition never gained a firm footing in Brazil. In the eighteenth century, the Jesuits found many adherents, and even among the clergy a party was formed, led by Father Peiso, which demanded the abolition of celibacy and other religious reforms. The government nominated a member of this party, Dr. Moura, for the bishopric of Rio de Janeiro, but the pope refused to confirm the appointment, and, as the time was sustained by the Brazilian Chambers, the government had to yield. Of late years the Roman party has gained in strength, and several Roman Catholic (ultramontane) newspapers have been printed. Still a majority of the Brazilian papers are liberal, and oppose all extreme ultramontane views.

The first Protestants settled in Brazil in the 16th and the beginning of the 17th century, while a part of the country was under the rule of the French and the Dutch, but after the re-establishment of the Portuguese dominion (1641) Protestantism was entirely exterminated. From that time until 1806 Protestants were forbidden to settle in Brazil. They then received the liberty to build churches, but only on condition of making no procelytes. Greater rights were conceded to the German and Swiss emigrants, who were invited and encouraged by the government to settle in the agricultural districts. The government promised to pay to the Protestant clergymen and teachers a salary, and to establish a Supreme Consistory at Rio. The number of the Protestant immigrants is already considerable—the whole immigration amounted in 1858 to about 30,000 souls in 44 colonies—and forms, next to the British and Dutch possessions in Guiana, the largest nucleus of a native Protestant population in South America.

II. Ecclesiastical Statistics.—The area of Brazil is about 4,000,000 square miles; its population in 1856 amounted to 7,677,800, of which only 29 per cent. are of European descent. The entire native population, except the free Indians (about 4 per cent. of the total population), belong to the Roman Catholic Church, which has one archbishop, viz. of Bahia, and 11 bishops, viz. of Ceara, Cuybas, Diamantes, Goyas, Maranho, Minas, Para, Pernambuco, S. Paulo, Rio de Janeiro, and Rio Grande do Sul. The Church has no property of her own, but bishops and priests are paid by the state. The number of priests is very small, and all the bishops complain of the difficulty of finding a sufficient number of suitable candidates. The number of convents is limited. There are eleven theological seminaries, and the erection of two theological faculties has been resolved upon. The ecclesiastical jurisdiction of the bishops, which was formerly very extensive, is now (since 1834) very limited.

The English congregation in Rio dates with the century, and numbers 4000 to 5000. There are English congregations at Bahia and Pernambuco. The German Protestants in Rio in 1863 had a school, and numbered about 2500 members. The largest Protestant congregation is in San Leopoldo, which has 12,000 (German) members, under the leadership of the Protestant ministers. The O. S. Presb. Church occupies an important position. The English Congregational Church, organized in 1855, at stations in San Paulo and Rio Clara. In Dec., 1863, the members of the mission formed the "Presbytery of Rio de Janeiro," which in Sept., 1866, was connected with the Synod of Baltimore. Altogether, in 1863, Brazil had 24 Protestant clergymen (3 English, 5 American, and 12 German) in 26 congregations (3 English, 5 American, and 17 German). See Kiddler and Fletcher, Brazil and the Brazilians (Phil. 1857, 8vo); Scheme, Excl. Year-book, 1859, p. 179; 29th Ann. Rep. of Board of For. Miss. of (O. S.) Presb. Ch. (N. Y. 1866); Amer. Annual Cyclopedia, 1864, p. 189.

Bread (Γρατί, le chem; ἄφρος), a word of far more extensive meaning than the Hebrews at least present with us. There are passages in which it appears to be applied to all kinds of viands (Luke xi, 3), but it more generally denotes all kinds of baked and pastry articles of food. It is also used, however, in the more limited sense of bread made from wheat or barley, for rye is little cultivated in the East. The preparation of bread as an article of food dates from a very early period: it must not, however, be inferred from the use of terms that the first time was known at the time of the fall, the word there occurring in its general sense of food: the earliest undoubted instance of its use is found in Gen. xviii, 6.

1. Materials.—The corn or grain (ἄλη, ἀλή, ἀλών, ἄλων, ἄλων) employed was of various sorts: the best bread was made of wheat, which, after being ground, produced the "flour" or "meal" (ἄλη, ἄλη, ἀλυρος; Judg. vi, 19; 1 Sam. i, 24; 1 Kings iv, 22; xxvii, 12, 14), and when sifted the "fine flour" (ἀλος, sooth, more fully ἄλος, ἄλος, ἄλος, ἄλος, Exod. xxix, 2; or παράρος, Gen. xviii, 6; ἐπιπαυλάδ) usually employed in the sacred offerings (Exod. xxix, 40; Lev. ii, 1; Exod. xxxix, 33; xxv, 16; xxii, 22; 2 Kings vii, 1; Exod. xvi, 18, 19; Rev. xviii, 19). "Barley" was used only by the very poor (John vi, 34).
9, 15), or in times of scarcity (Ruth iii, 15, compared with i, 1; 2 Kings iv, 38, 42; Rev. vi, 6; Joseph. War, v, 10, 2); as it was the food of horses (1 Kings iv, 29). It was considered a symbol of wealth and ingenuity (significant (Judg. vii, 13; comp. Joseph. Ant. xvi, 7, 6, 4; and liv. xvi, 13), as well as what of was a mere animal character, and hence ordered for the offering of Jealousy (Num. v, 15; comp. Hos. iii, 2; Philo, ii, 387). "Spelt" (αληθης or ολυπηθης, αληθης or ολυπηθης, ζογα; A. V. γεγενηθης, γεγενηθης) was also used both in Egypt (Exod. xvi, 28 and Palestine (Isa. xxii, 25; Exod. iv, 9; 1 Kings xix, 6; Sept. ιεωποιαθης or ιεωπαθης) Herodotus indeed states (i, 66) that in the former country bread was made exclusively of ollyra, which, as in the Sept., he identifies with ζαρ; but in this he was mistaken, as wheat was also used (Exod. i, 32; comp. Wilkinson, Anc. Eg. ii, 327). Occasionally the grains above mentioned were mixed, and other ingrediets, such as beans, lentils, and millet, were added (Exod. iv, 9; comp. 2 Sam. xvii, 28); the bread so produced is called "barkley cakes" (Exek. iv, 12; A. V. "as barkley cakes"), insomuch as barkley was the main ingredient. The amount of meal required for a single baking was of a pound of meal and three measures of water (Gen. 15, 19; Judg. vi, 19; 1 Sam. i, 24; Matt. xii, 33), which appears to have been the smallest size of the ordinary oven. Grass is molded daily in the East. See MILL.

2. Preparation.—After the wheat flour is taken from the hand-mill, it is made into a dough or paste in a small wooden trough. See Kneading-Trough. The process of making bread was as follows: the flour was first mixed with water, or perhaps milk (Burckhardt's Notes on the Bedouins, i, 58); it was then kneaded (τοισιν) with the hands (in Egypt with the feet also; Herod. ii, 30; Wilkinson, ii, 386) in a small wooden bowl or "kneading-trough" (πινακιαν, μικρην, a term which may, however, rather refer to the leathern bag in which the Bedouins carry their provisions, and which served both as a wallet and a table; Niebuhr's Voyages, i, 171; Harmer, iv, 269, the Sept. translates this view, giving λευκοταλαιπωρα [A. V. "store"] in Deut. xxviii, 5, 17; the expression in Exod. xii, 34, however, "bound up in their clothes," favors the idea of a wooden bowl), until it became dough (πιστανεται, ςτοιλη, Exod. xii, 34, 39; 2 Sam. xiii, 8; Jer. vii, 18; Hos. vi, 4; the term "dough" is improperly given in the A. V. for πισταιναι, grata, in Num. xvi, 20, 21; Neh. x, 5; Ezek. xlv, 80). When the kneading was completed, leaven (σημερον or ζωμα) was generally added; but when the time for preparation was short, it was omitted, and unleavened cakes, hastily baked, were eaten, as is still the prevalent custom among the Bedouins (Gen. xviii, 6; xix, 3; Exod. xii, 39; Judg. vi, 19; 1 Sam. xxviii, 24). See LEAVEN.

Such cakes were termed (πιστανεται, ματασεκθηθαν) (Sept. αστανηθα) a word of double sense, variously supposed to convey the ideas of thinness (First, Lex. s. v., sweetness (Genan. Theeou, p. 816), or purity (Knobel, Comm. in Exod. xii, 20), while leavened bread was called (τοισιν, χαμητας) (lit. sharpened or sharpened (Exod. xii, 39; Hos. vii, 4). Unleavened cakes were ordered to be burnt at the Passover to commemorate the baseness of the departure (Exod. xii, 15; xiii, 3; Deut. xvi, 8), as well as on other sacred occasions (Lev. ii, 10; vi, 15; Num. vi, 15). The leavened mass was allowed to stand for some time (Matt. xii, 33; Luke xii, 21), sometimes for a whole day (Matt. xiv, 23). The night before, leaven, (Hos. vi, 6), exposed to a moderate heat, was allowed to ferment ("he ceased from stirring" (Hos. vii, 4). The dough was then divided into round cakes (πισταιναι, τσαρας, lit. circles of bread; ἀποστολή; A. V. "loaves") Exod. xxix, 23; Judg. viii, 5; 1

Sam. x, 8; Prov. vi, 26; in Judg. vii, 13, ἀποστολή; παίκη) not unlike flat stones in shape and appearance (Matt. vii, 9; comp. iv, 8), about a span in diameter and a finger's breadth in thickness (comp. Lane's Modern Greek Lexicon, i, 164): three of these were required for the meal of a single person (Luke xi, 3), and consequently one was barely sufficient to sustain life (1 Sam. ii, 86, A. V. "morsel"); Jer. xxxvii, 21, A. V. "piece"); whence the expression γαμήλιον, "bread of affliction" (1 Kings xxii, 27; Isa. xxxix, 20), referring not to the quality (ἡ ποταμία, Grotius), but to the quantity; two hundred would suffice for a party for a reasonable time (1 Sam. xvi, 18; 2 Sam. xvi, 1). The cakes were sometimes punctured, and hence called κακυλάξ (κακυλαξ, κακυλαξ); Exod. xxix, 2, 23; Lev. ii, 4; vi, 26; xxiv, 26, 11; Nu. vi, 20; 2 Sam. vi, 16), and mingled with oil. Similar cakes, sprinkled with seeds, were made in Egypt (Wilkinson, i, 386). Sometimes they were rolled out into wafers (πισταιναι, ῥαβδον, ὁ λατος; Lightowen); Exod. xxix, 2, 23; Lev. ii, 4; Nu. vi, 15-19; and merely coated with oil. Oil was occasionally added to the ordinary cake (1 Kings xvii, 12). A more delicate kind of cake is described in 2 Sam. xii, 6, 8, 10; the dough (A. V. "flour") is kneaded a second time, and probably from 4 to 5 a., as seems to be implied in the name γαμήλιον, λευκοθος, q. d. dough-nuts (from τους, to be fat, kindred with λαχανικον, heart; compare our expression herry Food; Sept. ολοκλεισας; Vulg. sorbitiscaule). (See below.)

Leaves of Bread found at Pompeii.

3. Baking.—The cakes were now taken to the oven; having been first, according to the practice in Egypt, gathered into "white baskets" (Gen. xi, 16), ἀποστολας, κακυλας, a doubtful expression, derived by some to the whiteness of the bread (Sept. κακυλας χωροςαν; Aquil. κωροςαν γαροσαν; Vulg. conisura farinae), by others, as in the A. V., to the whiteness of the baskets, and again, by connecting the word γαμήλιον with the idea of a hole, to an open-work basket (margin, A. V.), or, lastly, to bread baked in a hole. The baskets were placed on a tray and carried on the baker's head (Gen. xi, 16; Herod. ii, 33; Wilkinson, ii, 386). See BASKET.

The baking was done in primitive times by the mistress of the house (Gen. xviii, 6) or one of the daughters (2 Sam. xiii, 6); female servants were, however, employed in large households (1 Sam. viii, 10); it appears always to have been the proper business of women in a family (Jer. vii, 18; xiv, 19; Matt. xxii, 33; comp. Plin. xvi, 11, 28). Baking, as a profession, was carried on by men (Hos. vii, 4, 6). In Jerusalem the bakers congregated in one quarter of the town, as we may infer from the name "bakers' street" (Jer. xxviii, 11), and "a tower of the ovens" (Neh. iii, 11; xii, 38; A. V. "furnaces"). In the time of the Herods, bakers were scattered throughout the towns of Palestine (Joseph. Ant. xv, 9, 2). As the bread was made in thin cakes, which soon became dry and unpalatable, it was usual to bake daily, or when required (Gen. xviii, 6; comp. Harmer's Observations, i, 483): reference is perhaps made to this in the Lord's
prayer (Matt. vi. 11; Luke xi. 8). The bread taken by persons on a journey (Gen. xiv. 28; Josh. ix. 12) was probably a kind of biscuit. See BAKE.

The methods of baking (πάσης οἰκίας) were, and still are, very various in the East, adapted to the various styles of life. In the towns, where professional bakers resided, there were no doubt fixed ovens, in shape and style differing according to those in using themselves; but more usually each household possessed a portable oven (τησσεράκης; εἰλαμπροῖς), consisting of a stone or metal jar about three feet high, which was heated inwardly with wood (1 Kings xviii. 12; Isa. xxii. 15; Jer. vii. 18) or dried grass and flower-stalks (φυτροποιήματα, Matt. vi. 30); when the fire had burned down, the cakes were applied either inwardly (Herod. ii. 82) or outwardly; such ovens were used by the Egyptians (Wilkinson, ii. 386), and by the Easterners of Jerome's time (Comment, in Lam. v. 10), and are still common among the Bedouins (Wellstel's Travels, i. 350; Niebuhr's Descript. de l'Arabie, p. 45, 46). The use of a single oven by several families only took place in time of famine (Lev. xxvi. 20). Another species of oven consisted of a hollow dug in the ground, the sides of which were coated with clay and the bottom with pebbles (Hamer, i. 487). Jahn (Archad. i. 9, § 140) thinks that this oven is referred to in the term ἔσπερος, kira γίμ (Lev. vi. 35); but the dual number is an objection to this view; the term "איב (Gen. xi. 16) has also been referred to it. See OVEN.

Other modes of baking were specially adapted to the migratory habits of the pastoral Jews, as of the modern Bedouins; the cakes were either spread upon stones, which were previously heated by lighting a fire above them (Burckhardt's Notes, i. 58) or beneath them (Belzoni's Travels, p. 84); or they were thrown into the heated embers of the fire itself (Wellstel's Travels, i. 350; Niebuhr, Descript. p. 40); or, lastly, they were roasted by being placed between layers of dung, which burns slowly, and is therefore specially adapted for the purpose (Ezra iv. 12, 15; Burckhardt's Notes, i. 57; Niebuhr's Descript. p. 46). The terms by which such cakes were described were πόκα, ugaθ (Gen. xviii. 6; Exod. xii. 59; 1 Kings xviii. 13; Ezra iv. 12; Ios. vii. 8), πόκα, μούδι (1 Kings xvi. 12; Ps. xxxv. 16), or more fully πόκα μούδι, ugaθ retsapkin (1 Kings xix, 6, lit. on the stones, "coals," A. V.), the term πόκα referring, however, not to the mode of baking, but to the rounded shape of the cake (Genen. Thesaurus, p. 997): the equivalent terms in the Sept. ἅγιακας, and in the Vulg. subcinerius pans, have direct reference to the peculiar mode of baking. The cakes required to be carefully turned during the process (Hos. vii. 8; Harmer, i. 488). Other methods were used for other kinds of bread; some were baked on a pan ( senators; zartago: the Greek term survives in the tijen of the Bedouins), the result being similar to the khubs still used among the latter people (Burckhardt's Notes, i. 58), or like the Greek τρυπτόμενα, which were baked in oil, and eaten warm with honey (Athen. xiv, 55, p. 64); such cakes appeared to have been chiefly used as sacred offerings (Lev. ii. 5, vi. 14, vii. 9, 1 Chron. xxiii. 29). A similar cooking utensil was used by Tamar (2 Sam. xiii. 9, μέγας; τρυπτόμενα), in which she baked the cakes and then emptied them out in a heap ( γάτα, not "poured," as if it had been broth) before Ammon. A different kind of bread, probably resembling the fība of the Bedouins, a pasty substance (Burckhardt's Notes, i. 57), was prepared in a saucepan ( γάτα; ἑλειο�ν; croutaculæ A. V.), yoppom; none of the fragments, however, are connected with the etymological sense of the word, which is connected with boiling); this was also preserved for sacred offerings (Lev. ii. 7, 9). As the above-mentioned kinds of bread (the last excepted) were thin and crisp, the mode of eating them was by breaking (Lev. ii. 6; 1sa. xvi. 7; Lam. iv. 4; Matt. xiv. 19; xv. 38, xxxvi. 26; Acts xx. 11; comp. Xen. Hell. vii. 5, 9, 25, ὕποποικία εἰσκαλά, whereas the term ἐποίησεν ὕποποικίαν "goes of bread (Jer. xvi. 7); the pieces broken for consumption were called ἁλεμματα (Matt. xiv. 20, John vi. 12). Old bread is described in Josh. ix. 5, 12, as crumbled (ἀκολοθίαν, κινδυνώμα, Aquil. i. ἀκολοθίαν, in juvete commutation: A. V. "moldy," following the Sept. εὐφυπολογος και βιδομυον, a term which is also applied (1 Kings xii, 4) to a kind of biscuit, which easily crumbled (εὐφυπολογος: A. V. "cracknels").—Smith, s. v. See CAKE.

4. The bread of the Lord's Supper: the term "bread."—As the Hebrews generally made their bread very thin, and in the form of little flat cakes (especially their unleavened bread), they did not cut it with a knife, but broke it, which gave rise to that expression so usual in Scripture of breaking bread, to signify eating, sitting down to table, taking a repast (Lam. iv. 4; Matt. xiv. 19; xv. 36). In the institution of the Lord's Supper Saviour broke the bread: whence to break bread, and breaking of bread, in the New Testament, are used sometimes for the celebration of the Eucharist (Matt. xxvii. 30), and also the celebration of the eucharist, or love-feast (Acts ii. 12, 47). See below.

"Cassetta" is the bread "upon the waters" (Ecc. xi, 1), may allude to the custom practised in some countries of sewing bread-corn or rice upon a soft well irrigated, or, as some think, against the rainy season: or, in a figurative sense, it may be an exhortation to disinterested liberality, with a promise of receiving its due recompense.

The figurative expressions "bread of sorrows" (Ps. cxxii, 2) and "bread of tears" (Ps. xiii, 3) mean the portion of every day as one's daily bread. So the "bread of wickedness" (Prov. iv. 17) and "bread of deceit" (Prov. xx. 17) denote not only a living or estate obtained by fraud and sin, but that to do wickedly is as much the portion of a wicked man's life as to eat his daily bread. See DAILY BREAD; LIFE (BREAD OF).

SHEW-BREAD is the rendering in the Auth. Vera. of the Heb. שִׁבָּה בְּנָחִים, le'chem panim," the bread of the face, or of the presence, because it was set forth before the face or in the presence of Jehovah in his holy place. It is also called "the bread arranged in order on the table of the showbread," because it was always absent from the table (Lev. xxiv, 6, 7; 1 Chron. xxiii. 29). In the outer apartment of the tabernacle, on the right hand, or north side, stood a table made of acacia (shittim) wood, two cubits long, one bread, and one and a half high, and covered with lamine of gold. The top of the leaf of this table was encircled by a border or rim of gold. The frame of the table immediately below the leaf was encircled with a piece of wood of about four inches in breadth, around the edge of which was a rim or border similar to that around the leaf. A little lower down, but at equal distances from the top of the table, there were four rings of gold fastened behind the stand, through which gold were inserted for the purpose of carrying it (Exod. xxx. 23-28; xxxviii. 10-16). These rings were not found in the table which was afterward made for the Temple, nor indeed in any of the sacred furniture, where they had previously been, except in the ark of the covenant. The leaf of the table was encircled upon this table, which were sprinkled with frankincense (the Sept. adds salt; Lev. xxiv. 7). The number twelve represents the twelve tribes, and was not diminished after the destruction of ten of the tribes from the worship of God in his sanctuary, because the covenant with the sons of Abraham was not formally abrogated; but there were so many tribes of the descendants of Jacob, that even the remaining tribes might be represented among the apostatising tribes. The twelve leaves were also a constant record against them, and
served as a standing testimonial that their proper place was before the forskain altar of Jehovah. The loaves were placed in two piles, one above another, and were changed every Sabbath day by the priests. The frankincense that had stood on the bread during the week was then burned as an oblation, and the remains of bread became the property of the priests, who, as God's servants, had a right to eat of the bread that came from his table; but they were obliged to eat it in the holy place, and nowhere else. No others might lawfully eat of it; but, in a case of extreme emergency, the priest incurred no blame if he imparted it to persons who were in a state of ceremonial purity, as in the instance of David and his men (1 Sam. xxii, 4-6; Matt. xii, 4).—Kitto.

Wine also was placed upon the "table of shew-bread" in bowls, some larger and some smaller; also in vessels that were covered and in cups, which were probably employed in pouring in and taking out the wine from the other vessels, or in making libations. Genesius calls them "paterne libatoria," and they appear in the Authorized Version as "spoons" (see generally Exod. xxv, 29, 30; xxxvii, 10-16; xl, 4, 24; Lev. xxiv, 3-5; Num. iv, 7). See SHEW-BREAD.

BREAD IN THE EUCHARIST. Whether leavened or unleavened bread should be used in the sacrament of the Lord's Supper has been the subject of a spirited dispute between the Greek and Latin churches. The former contended for the use of leavened, the latter for that of unleavened bread. See AZYMITE.

In the Romish Church bread is called the host, hostia. It consists of cakes of meal and water, made small, circular, and thin like wafers, and by this name it is frequently called. This form seems to have been adopted at the time of the controversy with the Greek Church in 1053. One of the ceremonies used in the consecration of the elements was breaking the bread. This was done in conformity with our Lord's example. Many ancient authors have alluded to this custom.

In times of superstition the Greeks began to break it into four parts, the Latins into three. The Mosarabic Liturgy directs that it be broken into nine parts.—Bingham, Orig. Eccles. bk. xv, ch. ii, § 5-8.

**Breakfast.** See MEAL.

**Break.** (prop. בָּרָאשׁ, 'shad, or בְּרָאשׁ, 'shad, the female testa; occasionally the cognate בַּרְאשׁ, dadda'gim, the two pops, Ezek. xxiii, 3, 8, 21; Prov. v, 19; but בר כה, chiske, the breast or front part of an animal, as first seen, Exod. xxix, 26, 27; Lev. vii, 30, 31; ix, 20, 21). See BOSOM. Females in the East are more desirous than those of colder climates to have a full and swelling, so as to answer for a position or degree unusual among northern nations. This was also the case among the ancient Hebrews (Cant. viii, 10). See BEAUTY.

In Nah. ii, 7, it is said that the women of Nineveh shall be led into captivity "tabering upon their breasts"—that is, beating their breasts in token of anguish, as if they were playing on the tambour. See GRIEF. The waving of the breast of the animal offered in sacrifice (Lev. vii, 30) is supposed to be typical of giving up to God the heart and the affections. See SACRIFICE.

**Breastplate, a term applied in the Anth. Vers, to two very different pieces of equipment.**

1. Sacerdotal. The official pectoral of the Jewish high-priest is called בְּרָאשׁ, cho 'shen, prop. ornament, being a gorget adorned on the outside with twelve gems, and hollow within, where were deposited the sacred lots "Urim and Thummim" (q. v.); hence more fully called the breastplate of judgment (Exod. xxviii, 15 sq.; Lev. viii, 8; Sept. λιχθον: Philo, λιχθόν: but fully λιχθον κιστίου in Eccles. xi, 10). See EPHOD. It was a piece of very rich embroidered work, about ten inches square, and made double with a front and lining, so as to answer for a pouch or bag, in which, according to the rabbins, the Urim and Thummim were enclosed. The front of it was occupied by the twelve precious stones, on each of which was engraved the name of one of the tribes. They were placed in four rows, and divided from each other by the little golden squares or partitions in which they were set. The two upper corners of the breastplate were fastened to the ephod, from which it was never to be loosed (Exod. xxviii, 28), and the two lower corners to the girdle. The rings, chains, and other fastenings were of gold or rich lace. It was called the memorial (Exod. xxviii, 12, 29), inasmuch as it reminded the priest of his representative character in relation to the twelve tribes. Josephus repeats the description (Ant. iii, 7, 5), Graecizing the Heb. term by λαισμος, and transliterating it by λιχθον. A full discussion of the subject may be found in Brannin, Fratitl Sanctum Sacramentum Hebraorum, pt. ii, ch. vii.—Calmet. See HIGH-PRIEST.

2. Military. As a piece of defensive armor "breast-plate" is the rendering in the Auth. Vers, only of בְּרָאשׁ, shiryon', prob. gleaming (Isa. lix, 17; "harness," 1 Kings xxii, 34; 2 Chron. xviii, 38), apparently a full coat of mail (q. v.), but according to the Sept. οὐρανός, which is the term thus rendered in Eph. vi, 14; 1 These. v, 8; Rev. ix, 9), a breastplate. Kindred and probably equivalent are the terms בְּרָאשׁ, shiryon' ("coat of mail," 1 Sam. xvii, 5, 38; "harpagon," 2 Chron. xxiv, 11; Neh. iv, 16 [10]); בְּרָאשׁ, shiryon' ("harpagon," Job xii, 28 [16]); and בְּרָאשׁ, shiryon' ("coat of mail," literally a "breast-plate of scales" (1 Sam. xvii, 5); comp. ver. 38). See MAIL. It may be noticed that this passage contains the most complete inventory of the furniture of a warrior to be found in the whole of the sacred history. Goliath was a Philistine, and the minuteness of the description of his equipment may be due either to the
fact that the Philistines were usually better armed than the Hebrews, or to the impression produced by the contrast on this particular occasion between this fully-armed champion and the wretchedly appointed soldiers of the Israelite host, stripped as they had been very shortly before both of arms and of the means of supplying them so completely that no smith could be found in the country, nor any weapons seen among the people, and that even the ordinary implements of husbandry had to be repaired and sharpened at the forges of the conquerors (1 Sam. xiv. 19–22). The passage in 2 Chron. xxviii. 38 is very obscure; the A. V. follows the Syriac translation, but the real meaning is probably “between the joints and the breastplate.” Ewald reads “between the loins and the chest;” Sept. and Vulgate, “between the lungs and the breastbone.” This word has furnished one of the names of Mount Hermon (see Deut. iii. 9; Stanley, Palest. p. 408), a parallel to which is found in the name θυρεώς given to Mount Sipylus in Lydia. It is thought by some that in Deut. iv. 48, Sion (สถ) is a corruption of Shiryon. See Armor.

A similar piece of defensive armor was the tachard’ (ταχαρδ’), which is mentioned but twice—namely, in reference to the σέλη or gown of the priest, which is said to have had a hole in the middle for the head, with a hem or binding round the hole “as it were the mouth of an habergeon” (ταχαρδ’), to prevent the stuff from tearing (Exod. xxviii. 32). The English “habergeon” was the diminutive of the “habeurk,” and was a quilted shirt or doublet put on over the head.—Smith.

See Habergeon.

In its metaphorical application, as the breastplate is a piece of defensive armor to protect the heart, so the breastplate of God is righteousness, which renders his whole conduct unassailable to any accusation (Isa. lx. 17). A similar form appears here, as they may refer to themselves as “the breastplate of righteousness” (Eph. vi. 14), and “the breastplate of faith and love” (1 Thess. v. 8). Being clothed with these graces, they will be able to resist their enemies, and quench all the fiery darts of the wicked one; a beautiful simile.

Brechin (Brecheinum), Scotland (Angusshire), the seat of a bishopric, founded about 1150 by David I. The cathedral church is now ruined, but part of it is still used for divine service. The revenues at the Reformation amounted to about £700 per annum. The Culdees had here a conventual house, the ruins of which are said still to exist. The present incumbent is Alexander Forbes, D.C.L., consecrated 1847.

Breck, Robert, a Congregational minister, was born in Newburyport, Mass., in 1827, and graduated at Harvard 1849. After preaching on Long Island, he settled as pastor in Marlborough, Mass., Oct. 25th, 1854, and remained until his death, Jan. 6th, 1871. He published an Election Sermon (1728); and a sermon, The Danger of Failing away after a Profession (1729).—Sprague, Annals, i. 256.

Breck, Robert, Jr., a Congregational minister, was born at Marlborough, Mass., July 25th, 1718, and graduated from Harvard 1730. He was ordained pastor of a church in Springfield July 26, 1726, and died April 26, 1784. He published several occasional sermons.—Sprague, Annals, i. 385.

Breckenridge, John, D.D., a Presbyterian minister, was born at Cabell’s Dale, Ky., July 4th, 1757. He was educated at Princeton in 1778, and was a tutor in the college and student in the theological school there from 1819 to 1821. He was licensed to preach in 1822, and was chaplain to the House of Representatives, Washington, 1822–23. In 1823 he was ordained pastor of a Presbyterian church in Lexington, Ky.; removed to Baltimore in 1826, and in 1828 became secretary of the Board of Education of the Presbyterian Church (Philadelphia). From 1838 to 1840 he was professor of theology at Princeton; 1840 to 1844, secretary of the Presbyterian Board of Foreign Missions. He died while on a visit to his friends in Kentucky, Aug. 4, 1841. He was a man of great vigor of mind and force of will, and was pre-eminent as an extemporaneous preacher. His published sermons were few; among them are, Controversy with Bishop Hughes (1826); Memorial of Mrs. Breckenridge (1839).

Breeches is the uniform rendering in the Auth. Vers. solely of the Heb. בַּעַרְנָא, מִשְׁגָּלְתָא, תְּרוּאָבָא (from בִּקָרָה, to work up), Sept. παρασκευή (= Exod. xlv. 8) or παρασκευήν, Vulg. feminina, made of linen, and worn by the Jewish priests to hide the parts of shame while ministering at the altar (Exod. xxviii. 42; xxix. 28; Lev. vi. 10; xvi. 4; Ezek. xxviii. 32). The English “habergeon” was the diminutive of the “habeurk,” and was a quilted shirt or doublet put on over the head.—Smith.

See Priest; Attire.

Breithaupt, Joachim Justus, a German theologian, born at Nordheim 1658, and educated privately at Helmsdæt. A visit to Spener deepened his religious convictions and gave character to his whole life. In 1685 he went to Meningen as court-preacher and consistorial councillor. Here his labors were eminently useful, and in 1687 he went to Erfurt to be appointed a professor of theology in the university. In 1691 he removed to Halle as professor of theology in the new university, where he taught in happy union with Francke. He died March 16, 1732. His writings include Instit. Theolog. lib. ii (Halle, 1685, 8vo); De Credenda et Agenda (Halle, 1716–18, 3 pt. 4to), besides minor writings. His influence all went to prove the value of pietist; and he is ranked with Spener and Francke as a pietist.—Baumgarten, Memoria Breithaupti; Herzog, Real-Encyclopädie, ii, 349.

Bremen (Brema), a free town of Germany, and situated on both sides of the Weser. See Germany.

I. Church History.—Originally it was the seat of a bishopric, founded by Charlemagne in 767, and suffragan to the metropolitan of Cologne; but about 890 the archbishopric of Hamburg was removed hither, the prelate, Anacar, being driven from that city by the Normans. Hermann, archbishop of Cologne, opposed this infringement of his rights, and in the Council of Tribur, 896, obtained a decree that both the united church of Bremen and the cathedral church of Bremen were subject to him, but was, however, afterward annulled by Pope Sergius. In 1294 the city of Bremen threw off the rule of the archbishop and became a free city, while the archbishop remained the sovereign of the duchy of Bremen (now a part of the kingdom of Hanover), and, as such, a prince of the German empire. The united archbishopric became, under Otho II and his successors, one of the most powerful in Germany, and was loaded with gifts and privileges. Under Archbishop Christopher (1511–1558) the Reformation found many adherents, and when the archbishop opposed it he was deposed by the cathedral church, all the bishops, in a convention held in succession, George (died 1566), joined the Lutheran Church himself, and Bremen remained a Lutheran archbishopric until 1648, when its whole territory was ceded to the Swedes, and the archbishopric suppressed.

II. Ecclesiastical Statistics.—The city of Bremen, with a small territory comprising a space of 106 square miles, had a population of 104,631 souls, the large majority of which are Lutherans, about 15,000 Reformed, 2,000 Roman Catholics, 100 Jews. The Methodist Church had, in 1866, within the territory of Bremen about 483 members. Only recently the members of the Lutheran Church have received equal rights with the other denominations, but the clergy were not alone eligible to public offices. The senate of the republic exercises the supreme episcopal rights through
a commission, and only occasionally delegates clergy-
men for this purpose. There are six Lutheran clergy-
men in the city and eleven in the country. The minis-
tors in the city constitute the Venerandum Ministerium,
which was set up to examine and ordain those de-
voted for the ministry. The Roman Catholics are under the
jurisdiction of the bishop of Münster, Prussia. Brem-

en has a large number of religious associations, and
is the centre of the North German Missionary Society.
The Methodist Episcopal Church has established there
a book concern, which issues 5 periodicals, and a Mis-

sionary Institute for the training of young Methodist

dieters. Bremen is thus the centre of the flour-

ishing Methodist missions in Germany.—Reports of
Miss. Soc. of Mth. Ep. Ch.

Brethren, Andreas. See Althamer.

Brethren or Brenz, Johann, one of the German
reformers, was born at Well, in Suabia, May 24, 1699.
He received his education at Heidelberg, and was led
by the perusal of Luther's writings, and especially by
the impression made on him by Luther at the Heidel-
berg disputation of 1518, to espouse the Reformation.
He became a very popular preacher, and was appoint-
ed pastor at Halle in his twenty-third year. In 1530
he attended the Diet of Augustburg. The emperor
Charles V having declared that he would destroy the
city of Halle, the pope, in 1531, he was

compelled to seek safety in flight. He found an
assembly with duke Ulrich of Württemberg and his suc-
cessor Christopher at Stuttgart, and at the request of
the latter drew up the Confession of Württemberg.
In 1537 he attended the conferences at Worms, and died
at Stuttgart, Sept. 11, 1570. He taught the doctrine of
the ubiquity of the body of our Lord; hence his fol-

lowers were called Ubiquitarians (q. v.). His opinions,
the main, agreed with those of Luther. Brenz was a
man of immense capacity for work, as preacher, refor-

mer, administrator, and author. His works were
printed at Tübingen in 1578-1606 (8 vols. fol.), and
again at Amsterdam (1666). They consist chiefly of
commentaries on the O. and N. T. in the form of
lectures or sermons, and are still held in great esteem.

See Hartmann and Jäger, Joh. Brenz (Hamburg, 1840-42, 2
vols. 8vo); Hartmann, Joh. Brenz, Leben u. aussge. Schriften (Elberfeld, 1869); D'Abbadie, Hist. of Ref-

oration, i, 11; Gieseler, Ch. Hist. der iv. pt. ii, § 97.

Brenton, Samuel, was born in Gallatin county,
Ky., in 1810. He was converted in early life, and
was admitted into the Illinois Conference of the M. E.
Church in 1830. In 1834 he located because of ill
health, and continued as a local preacher until 1841,
during which time he studied law and was admitted to
the bar. In 1841, his health having been restored,
he returned to the itinerant ministry, and in 1848 was
a delegate to the General Conference. During this
year he lost the use of the right side of his body by
palsy, resigned his work, and was appointed register
of the land-office at Fort Wayne. In 1851 he was

elected representative in Congress from the tenth Con-

gressional district of Indiana, and served one term; in
1853 elected president of the Fort Wayne College,
and served with great acceptability; in 1854 elected
again to Congress, and served two sessions; and in
1856 was again re-elected to Congress. Mr. Brenton
died on the 29th of March, 1857.—Minutes of Confer-
ence, vi, 249.

Brethren (die Brethren), one of the common appella-
tions of Christians. It occurs frequently in the N.
T., and was current at the date of the apostolic epis-
opal. Subsequently it became a title of respect and
affection by which the baptized, or faithful, or complete
members of the Church were distinguished from the
catechumens. They were accosted or described by
other titles, such as "the enlightened," "the sanctified,"
"the perfect," "elect," "beloved," "sons of God,""beloved in Christ," etc. See Brother.

Brethren, Bohemian. See Bohemia.

Brethren of the Common Life (Fratres Vita Com-

munita), a religious fraternity which arose about
the end of the fifteenth century. It was formed by
Gerard de Groot at Deventer (1574 ?), and began to
flourish after it had obtained the sanction of the Coun-
cil of Constance. It was divided into two classes, the
lettered brethren, the clerks, and the clerics, the latter
living in separate habitations, but maintained the closest
fraternal union. The former devoted themselves to
preaching, visiting the sick, circulating books and
tracts, etc., and the education of youth, while the lat-
ter were employed in manual labor and the mechanical
arts. They lived under the rule of St. Augustine, and
were eminently useful in promoting the cause of reli-
gion and education. Thomas a Kempis was one of the
luminaries of the order. On the death of Gerard, his
disciple Florentius Radewins became head of the order
(1564). More active than Gerard, he spread the order
widely, founding a central college of regular canons, at
Windisheim, another in St. Agnes-

berg, near Zwoll, to which Kempis belonged, and ad-

ditional ones at Deventer. He was greatly assisted by
Zerbolt (died 1598), who labored earnestly to introduce
the use of the vernacular Bible among the common
people, and the use of the mother tongue instead of
Latin in the liturgical services. The theory of the Bre-

thren was that unity should be sought rather in the in-
ward spirit than in outward statutes. Vows were not bind-
ing for life. Property was surrendered, not on com-
pulsion, but voluntarily. All the brother-houses were

kept in communion with each other, and the heads of
houses met annually for consultation. Particulars of
their rule, domestic arrangements, etc., may be found in
Ullmann, Reformers before the Reformation, ii, 89
sq. Luther and Melanchthon spoke with approval and
sympathy of the brotherhood in their time. Its flour-
ishing period extended from 1400 to 1500. Most of
their houses were built between 1420 and 1500, and
they had, in all, some thirty to fifty establishements.

During the sixteenth century the Reformation broke
them down, in common with other monkish establish-
ments, or, rather, they crowded to pieces as needless
amid the new developments of the age. By the mid-

dle of the seventeenth century the brotherhood was

ended. Many of the brother-houses became conventual,
and the rest were absorbed by the Roman orders, especially the
Jesuits.—Ullmann, Reformers before the Reformation,
i, 57, 184; Böhringer, Kirchen-Geschichte in Biogra-
phien, vol. ii, pt. iii; Delprat, Die Brüderschaft des ge-

meinwohl-Lebens (Leips. 1849); Bibl. Sacra, ii, 201.

Brethren of the Free Spirit, a fraternity
which sprung up in the sixteenth century, and which
received many adherents in Italy, France, and Germany.
They took their designation from the words of St. Paul,
Rom. viii. 2. 14, and maintained that the innumera-
ble children of God were invested with perfect freedom from the
jurisdiction of the law. In their principles they were
Pantheists, and in practice they were enthusiasts. In
their aspect, dress, and mode of life they resembled the
Beghards, and were sometimes called after them.
In their extreme pantheistical creed they held that every-
things (even formalities) is God; that rational souls
are a portion of God; that sin has separated man
from God, but by the power of contemplation man
is reunited to the Deity, and acquires thereby a glorious
and sublime liberty, both from sinful lusts, and from
the common laws of nature. Having accepted this doc-

ment of nature, it was held that every thing


appeared as *homines intelligentes*. Many edicts were published against them; but, notwithstanding the severities which they suffered, they continued till about the middle of the fifteenth century. They were called by various names, such as, Picards, Adamites, and Turalups. Gieseler traces the sect to Amalaric of Bena (q. v.); Mosheim (*De Begerardis*) assigns their origin to Italy.—Mosheim, *Ch. Hist.* ii, 351, 354; Gieseler, *Ch. Hist.* per. iii, div. iii, § 87.

**Brehren, Plymouth.** See **Plymouth**.

**Brehren, United, or Brehren of the Law of Christ.** See **Moravians**.

**Brehren, United in Christ (German Methodists).** See **United Brehren in Christ**.

**Brehren, White,** the followers of an unknown leader, said by some writers to be from Scotland, who appeared in the neighborhood of the Alps about the year 1899, and proclaimed himself commissioned to preach a new crusade. He named his followers Pentenists, but from their white dresses they were more commonly called *Fraures Albati,* or White Brothers, or White Pentenists (Ital. *Bianchi*). Boniface IX, suspecting the leader of insidious designs, caused him to be apprehended, committed to the hierarchy, and upon whose approval his followers dispersed, and the sect became extinguished.—Mosheim, *Ch. Hist.* ii, 467.

**Bretscheider, Karl Gottlieb,** a German rationalistic divine, was born in Gersdorf, Feb. 11, 1776, and educated at Chemnitz and the University of Leipzig. He was designed for the Church at an early age, but he inclined more to belles-lettres, and showed a strong sceptical turn at the university. In 1807 he became pastor at Schneeberg, in 1808 superintendent in Annaberg. In 1812 he disputed on *Capita theologie Juseorum dogmatica,* and from this time devoted himself more completely to theology. In 1816 he was made general superintendent at Gotha, which office he held till his death, Jan. 22, 1848. His activity as a writer was very great, and covered the fields of exegesis, text of Scripture, dogmatics, and history. From 1824 he shared in the editorship of the *Theol. Literaturblatt,* and contributed largely to other periodicals. His most important publications are the *Corpus Reformatorum,* a collection of the writings of the Reformers, continued after his death by Binsfell (the first 28 vols., Halle, 1834 1860, comprise the works of Melanchthon):—*Lexicon in V. T.* (max. apocr. *apocryphum* *apocryphum* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocrypha* *apocryph
fourteenth century there was a reserve granted in favor of bishops, who were allowed, on particular occasions, to pass three days without rehearsing the Breviary. One of the best editions of the Breviarium Romanum is that of Mechlin, 1806 (4 vols. 12mo). For a full account of its history and contents, see Lewis, Bible, Missal, and Breviary (Edinb. 1853, 2 vols. 8vo).

The Breviary of the Greeks, which they call by the name Ἱερολογίον (hierologium), diai, is the same in almost all the churches and monasteries which follow the Greek rites. The Greeks divide the Psalter into twenty-four parts, called σελίδα (seilida) seats, because they are a kind of pages or seats. In general, the Greek Breviary consists of two parts, one containing the office for the evening, the other that for the morning, divided into matins, lauda, first, third, sixth, ninth, vespers, and the compline; that is, of seven different hours, on account of that saying of David, Seven times in the day will I praise Thee.” The compline is the last office at night, by which the work of the day is complete (Fr. compline, Lat. complenum).—Bergier, s. v. Office Divin.; Bingham, Orig. Exch. ii, xxxii, ch. ix, § 8; Procter, On Common Prayer, p. 11. See LITURGY.

Brevent, Daniel, D.D., was born at Jersey in 1616, and studied first at Saumur, and afterward at Oxford, where he became a fellow of Jesus College 1638. Being ejected for refusing the Covenant, he went to France, and was employed in the negotiations for conciliating the members of the Church of Rome and Protestants. After the Restoration, he became prebendary of Durham 1661, and dean of Lincoln 1681. He died in 1695. Brevent was a learned divine, especially in the Romish controversy. He wrote Miscellaneorum, or the Depth and Mirey of the Roman Mass laid open (Oxford, 1672, 8vo):—The Christian Sacrament and Sacrifice (1672); both these are reprinted under the title Brevent on the Mass (Oxford, 1838, 8vo):—Ecclissiam Prima. Sacramentum et Sacrificium aut postea corripit, etc., etc., Liberum. Waterland (Works, viii, 167) speaks in the highest terms of Brevent.

Bribe (בָּרָב, shokkāh), a present, i. e. gift or reward, as often rendered, especially in the corrupt sense, a ‘bribé,’ also “בָּר, ko'per, a ransom or satisfaction, as generally rendered, once “bribe,” 1 Sam. xii, 3, a valuable consideration given or taken for perverting justice; a frequent practice in the East, both by judge and witnesses. See GIFT.

Bric (ברך, lebaḵ), so called from the whitish clay of which bricks are made, as described by Vitruvius, ii, 9; rendered “tile” in Ezek. iv, 1; hence the denom. verb הָ לְבַ חַ, to make brick, Gen. xi, 5; Exod. v, 7, 14). Bricks compacted with straw and dried in the sun are those which are chiefly mentioned in the Scriptures. Of such bricks the Tower of Babel was doubtless composed (Gen. xi, 3, and the making of such formed the chief labor of the Israelites when bondsman in Egypt (Exod. i, 18, 14).—Ancient Babylonian.—Herodotus (i, 179), describing the mode of building the walls of Babylon, says that the clay dug out of the ditch was made into bricks as soon as it was carried up, and burnt in the kilns, καταβιωται. The bricks were cemented with hot bitumen (δαραλος), and at every thirty row craters of reeds were stuffed in. This account agrees with the history of the building of the Tower of Confusion, in which the builders used bricks instead of stone, and slime (ギュり, δαραλος) for mortar (Gen. xi, 3; Joseph, Ant. i, 4, § 8). In the alluvial plain of Assyria, both the material for bricks and the cement, which bubbles up from the ground, and is collected and exported by the Arabs, were close at hand for building purposes; but the Babylonian bricks were more commonly burned in kilns than those used at Nineveh, which are chiefly sun-dried, like the Egyptian. Xenophon mentions a wall called the wall of Media, not far from Babylon, made of burned bricks set in bitumen, 20 feet wide and 100 feet high; also another wall of brick 50 feet wide (Diod. ii, 7, 8, 12; Xen. Anab. ii, 4, 12; iii, 4, 11; Diod. iii, 14; Layard, Nineveh, ii, 46, 232, 278). While it is needless to inquire to what place or to whom the actual invention of brickmaking is to be ascribed, there is perhaps no place in the world more favorable for the process, none in which the remains of original brick structures have been more largely used in later times for building purposes. The Babylonian bricks are usually from 12 to 10 in. square, and 3 to 3½ in. thick. (American bricks are usually 9 in. long, 3½ to 4 wide, and 2½ thick.) They most of them bear the name inscribed in cuneiform character of Nebuchadnezzar, whose buildings, no doubt, replaced those of an earlier age (Layard, Nin. and Baby., p. 505, 531). They thus have more of the character of tiles (Ezek.

Ancient Babylonian Brick, with Cuneiform Inscriptions.

iv, 1). They were sometimes glazed and enamelled with patterns of various colors. Semiramis is said by Diodorus to have overlaid some of her towers with surfaces of enamelled brick bearing elaborate designs (Diod. ii, 8). Enamelled bricks have been found at Nimroud (Layard, ii, 312). Pliny (vii, 56) says that the Babylonians used to record their astronomical observations on tiles (coelitibus latericulis). He also, as well as Vitruvius, describes the process of making bricks at Rome. There were three sizes: (a), 1½ ft. long, 1 ft. broad; (b), 4 (Greek) palms long, 12.135 in.; (c), 5 palms long, 15.16875 in.; the breadth of these latter two the same. He says the Greeks preferred brick walls in general to stone (xxxv, 14; Vitruv. ii, 8, 9). Bricks of more than 8 palms length, and of less than 1½ palm, are mentioned by the Talmudists (Baba Mez., c. x, fol. 1176; Baba Bathra, i, 3 a). See TILES.

2. Egypt.—The use of crude brick, baked in the sun, was universal in Upper and Lower Egypt, both for public and private buildings; and the brick-field gave abundant occupation to numerous laborers throughout the country. These simple materials were found to be particularly suited to the climate, and the ease, rapidity, and cheapness with which they were made afforded additional recommendations. The Israélites, in common with other captives, were employed by the Egyptian monarchs in making bricks and in building
Foreign Captives employed in making Bricks by the ancient Egyptians.

1. Man returning after carrying the bricks; 3, 6. Taskmasters; 4, 5. Men carrying bricks; 7, 9, 12, 13. Digging and mixing the clay; 8, 10. Making bricks with a wooden mould; 11, 15. Fetching water from the tanks. At e the bricks (ubi) are said to be made at Thebes.

(Exod. i. 14; v. 7). Kiln-bricks were not generally used in Egypt, but were dried in the sun, and even without straw are as firm as when first put up in the reigns of the Amunophs and Thotmes whose names they bear. The usual dimensions vary from 20 in. or 17 in. to 14½ in. long; 8½ in. to 64 in. wide; and 7 in. to 4½ in. thick. When made of the Nile mud or alluvial deposit, they required (as they still require) straw to prevent cracking; but those formed of clay taken from the torrent beds on the edge of the desert held together without straw; and crude brick walls had frequently the additional security of a layer of reeds and sticks, placed at intervals to act as binders (Wilkinson, ii. 194, abridg. ; Birch, Ancient Pottery, i. 11; comp. Herod. i. 179). Baked bricks, however, were used chiefly in places in contact with water. They are smaller than the sun-dried bricks (Birch, i. 23). A brick-kiln is mentioned as in Egypt by the prophet Jeremiah (xliii. 9). A brick- pyramid is mentioned by Herodotus (i. 136) as the work of King Asyachis. Sesostris (ii. 136) is said to have employed his captives in building. Numerous remains of buildings of various kinds exist, constructed of sun-dried bricks, of which many specimens are to be seen in the British Museum with inscriptions indicating their date and purpose (Birch, i. 11, 17). Among the paintings at Thebes, one on the tomb of Ikhabara, an officer of the court of Thotmes III (B.C. cir. 1400), represents the enforced labors in brick-making of captives, who are distinguished from the natives by the color in which they are drawn. Watching over the laborers are "task-masters," who, armed with sticks, are receiving the "tale of bricks" and urging on the work. The processes of digging out the clay, of moulding, and of arranging, are all duly represented; and, though the laborers cannot be determined to be Jews, yet the similarity of employment illustrates the Bible history in a remarkable degree (Wilkinson, ii. 197; Birch, i. 19; see Aristoph. Ντ. 1133, Αἰγύπτιος μελαθρόφος; Exod. v. 17, 18). Enclosures of gardens or granaries, sacred courts encompassing the courts of temples, walls of fortifications and towns, dwelling-houses and tombs, in short, all but the temples themselves, were of crude brick; and it was a great demand of the Egyptian govern-ment, observing the profit which would accrue from a monopoly of them, undertook to supply the public at a moderate price, thus preventing all unauthorized persons from engaging in the manufacture. And in order the more effectually to obtain this end, the seal of the king or of some privileged person was stamped upon the bricks at the time they were made. This fact, though not positively mentioned by any ancient author, is inferred from finding bricks so marked both in public and private buildings; some having the oval of a king, and some the name and titles of a priest, or other influential person; and it is probable that those which bear no characters belonged to individuals who had obtained a license or permission from the government to fabricate them for their own consumption. The employment of numerous captives who worked as slaves enabled the government to sell the bricks at a lower price than those who had recourse solely to free labor; so that, without the necessity of a prohibition, they speedily became an exclusive manufacture; and we find that, independent of native laborers, a great many foreigners were constantly engaged in the brickfields at Thebes and other parts of Egypt. The Jews, of course, were not excluded from this drudgery; and, like the captives detained in the Thebaïd, they were condemned to the same labor in Lower Egypt. They erected granaries, treasure-cities, and other public buildings for the Egyptian monarch: the materials used in their construction were the work of their hands; and the constant employment of brick-makers may be...
accounted for by the extensive supply required and kept by the government for sale (Wilkinson's Ancient Egyptians, ii, 97, 98). See Bondage.

Captives foreigner being thus forced engaged in brick-making, Biblical illustrators (e.g. Hawkes, Egypt and its Monuments, p. 225 seq.), with their usual slavacy, jumped to the conclusion that these captive foreigners were Jews, and that the scenes represented were those of their actual operations in Egypt. Sir J. G. Wilkinson satisfactorily dispose of this inference by the following remark: "The quantity of mud in the sculptures cannot reasonably be expected, since the remains in that part of Egypt where they lived have not been preserved; but it is curious to discover other foreign captives occupied in the same manner, and overlooked by similar 'task-masters,' and performing the very same labors as the Israelites described in the Bible; and no one can look at the paintings of Thebes representing brick-makers without a feeling of the highest interest. . . . . . . It is scarcely fair to argue that, because the Jews made bricks, and the persons here introduced are so engaged, they must necessarily be Jews, since the Egyptians and their captives separated in different occupations. The quantity required for the sacred task; and the great quantity made at all times may be justly inferred from the number of buildings which still remain constructed of these materials; but it is worthy of remark that more bricks bearing the name of Thotmes III (who is supposed [by some] to have been the king of the 18thb. of Egypt, 15th. of the Exode) than at any other period, owing to the many prisoners of Asiatic nations employed by him, independent of his Hebrew captives." See Exode.

The process of manufacture indicated by the representations in the foregoing cuts does not materially differ from that which is still followed in the same country. The clay was brought in baskets from the Nile, thrown into a heap, thoroughly saturated with water, and worked up to a proper temper by the feet of the laborers. And here it is observable that the watering and tempering of the clay is performed entirely by the light-colored laborers, who are the captives, the Egyptians being always painted red. This labor in such a climate must have been very fatiguing and unwholesome, and it consequently appears to have been shunned by the native Egyptians. There is an allusion to the severity of this labor in Nahum iii, 14, 15. The clay, when tempered, was cut by an instrument resembling the agricultural hoe, and moulded in an oblong shape; then dried in the sun, and some, from their color, appear to have been baked or burned, but no trace of this operation has yet been discovered in the monuments (Dr. W. C. Taylor's Bible Illustrated, p. 82). The writer just cited makes the following pertinent remarks on the order of the king that the Israelites should collect in the straw with which to compact (not burn) their bricks: 'It is evident that Pharaoh did not require a physical impossibility, because the Egyptian reapers only cut away the top of the grain. See Agriculture. We must remember that the tyrannical Pharaoh was a slave driver: the Israelites labored in the straw about two months before the time of harvest. If, therefore, the straw had not been usually left standing in the fields, he would have shown himself anilot as well as a tyrant; but the narrative shows us that the Israelites found the stems of the last year's harvest standing in the fields; for by the word of the Lord they were employed in diminishing the Nile, and clearly means the stalks that remained from the last year's harvest. Still, the demand that they should complete their tale of bricks was one that scarcely could be fulfilled, and the conduct of Pharaoh on this occasion is a perfect specimen of Oriental despotism.'—Kennedy.

8. Jewish Bricks.—The Jews learned the art of brick-making in Egypt, and we find the use of the brick-kiln (תַּמְלֵק) in David's time (2 Sam. xii, 31), and a complaint made by Isaiah that the people built altars of brick instead of unhewn stone as the law directed (Isa. lxv, 8; Exod. xx. 25). See Pottery.

Brisonnet, Denis, son of the cardinal of St. Malo, was made successively bishop of Toulon and of St. Malo. He was a member of the Council of Pisa, 1511, and of that of the Lateran, 1514. His reputation for virtue and kindness was very great; and toward the end of his life he gave up his episcopal office, for fear that he should not be able faithfully to fulfill his duties in his old age. He died in 1536.—Hoefser, Biog. Générale, vii, 578.

Brisonnet, Guillaume, cardinal of St. Malo, began his career under Louis XI, who, on his death-bed, commended him to his son Charles VIII. Under this monarch he became finance minister, and almost ruler of France. Having lost his wife, he added to his other honors the episcopacy, taking orders, it is said, with the understanding that he should be made cardinal. At Rome he brought about a reconciliation between Charles and his son, and the cardinal's hat was his reward. On the death of Charles VIII, he was placed in the French cabinet by Cardinal d'Ambes, and retired to Rome; but Louis XII employed him to get up a council at Pisa composed of the cardinals opposed to Pope Julius II, in order to "reform the Church in its head and members." He obeyed, but was excommunicated by the pope, and had his property confiscated and his person taken in purple. Leo X restored him. He died archbishop of Narbonne, 14th December, 1514.—Hoefser, Biog. Générale, vii, 577.

Brisonnet, Guillaume, a French bishop and Guerri Reformer, was the son of the foregoing, and was born in Paris in 1470. His father trained him for the clerical state, and he was priestly ordered and became archbishop of Lyons, whence he was transferred to the see of Metz, a busy and important town in Brionnais, nearly thirty miles eastward of Paris, of which Bes- suet was, at a later day, bishop. Brisonnet was a man of considerable learning, of singular fondness for the subtleties of a refined mysticism, and of a kind and gentle temper. While at Rome, whither he went as royal ambassador, just before entering upon his duties as bishop of Metz, he had become more and more convinced of the thorough reform which was needed throughout the whole Church. His first acts in his diocese were those of a reformer. He called upon the ecclesiastics who, neglecting their charges, had been in the habit of spending their time in pleasure at the capital, to return to their pastoral duties. He took steps to initiate a reformation of manners and morals among the clergy. He forbade the Franciscan monks to enter the pulpit of the churches under his supervision." He invited from Paris, in 1521, Jacques Le- favre, of Etaples (q. v.), and Farel (q. v.), who were employed in disseminating the N. T. and in preaching, throughout the diocese for nearly two years. Brisonnet himself was very active; and once, preaches to his people, warned them in these words: 'Even should I, your bishop, change my teaching, beware that you change not with me.' But his perseverance was not equal to his zeal. The Franciscans, whom he had offended, "called several times on the University and Parliament to interpose; and the bishop, who at first had given tokens of courage, and had ventured to denounce the doctors of theology as Pharisees and false prophets, at length waivered and trembled before the storm he had raised. Three years (1523-1526) without a word, but seven days before his death, apostasy from the profession of his convictions. Beginning with the mere withdrawal of his permission
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accorded to "the evangelical doctors," as they were called, to preach within his diocese, he ended by presiding over a synod of his own clergy, in which the reasons for the Lute were exhibited on pain of excommunication, and by giving a public sanction to the abuses against which he had so loudly protested.

The rapid advance of his conformity with the requisitions of the Papal Church was doubtless owing not a little to fresh complaints against his orthodoxy, and a surmise that before an inquiry was put in train by the Government appointed by the Parliament, which, however, he succeeded in satisfying in respect to his future, if not to his past course.

Meanwhile, although himself the instrument of persecution in the hands of the fanatical portion of the French clergy, it is probable that Briçonnet still retained his early sentiments. Such, at least, was the belief of the early reformers." He died at his castle in Aincarn, Jan. 25, 1534. See Bretonneau, Hist. General de la Maison de Briçonnet; Dyer, Life of Colvin, p. 20; Ranke, History of the Reformation, i, 190; Baird, in Methodist Quarterly Review, 1864, p. 489.

Bride or Brydane, Jacques, a celebrated French preacher, was born March 21, 1701, at Chuslan (department of the Gard). He first studied at the Jesuits' College at Avignon, and afterward at the Congregation of the Mission of Saint-Sulpice. His teachers soon saw that he gave indications of extraordinary eloquence, and they exercised his talent by causing him to catechize the children. After receiving first orders, he was sent to Aiguemorte to preach during Lent.

Finding the people slow in attending church on Ash-Wednesday, he rallied forth in his surplice, ringing a bell; and no sooner had he gathered a crowd than he commenced to pour upon them the thunders of his eloquence, which soon produced silence, attention, and terror. At that time he had written but three sermons; and he began to extemporise with such great success that he finished his Lent series in that way. His great sermons and ripostes made a great stir among the mercenary clergy. In 1774 he came to Paris, where, by his eloquence, he caused the rich and powerful to tremble. Cardinal Maury has preserved the famous oration of this preacher on the subject of eternity, in the church of St. Sulpice, before an imposing congregation: "Est-ce que c'est que l'eternité? C'est une pente dont le balancier fait d'aller, sans cesse, ces deux mots seulement, dans le silence des tombeaux, 'Toujours; Jamais!'—'Jamais; Toujours!' Et toujours pendant ces essuyages révolution, un repoussé, une heure est aux yeux d'une autre; l'impitoyable lui répond, 'L'eternité!'" -- "Do you know what eternity is? It is a pendulum, ever swinging, and, as it vibrates, speaking, among the silence of the tombs, Forever, never; forever, never. And ever, as these vibrations keep their ceaseless motion, a whetted voice may be heard from the condemned, What hour is it? and another condemned soul replies, Eternity." But Poujoulat (in his Cardinal Maury, sa vie et ses œuvres, Paris, 1859) asserts that this famous oration is not Briçonnet's after all, but that it can be clearly proved to be Maury's own composition! Briçonnet died of the stone, Dec. 22, 1757. He has left some Contes Spirituels à l'usage des missions du diocèse d'Alaise, which in 1812 had gone through forty-seven editions. The abbé Carron wrote his life under the title Le Modele des Prêtres (Paris, 1804, 12mo). His Sermons appeared at Avignon (1823, 5 vols. 12mo).

Bridal Crown or Wreath (στρώφαλων). To crown a pair about to be married with a garland of flowers, or even of metals and precious stones, is a very ancient practice in the marriage ceremony, and both in pagan and Christian times. The usage was adopted in the early Church, but not without opposition. Tertullian called it "an idolatrous rite" (De cor. milit. c. 13-15. See also Justin, Apol. c. ix). At a later period it became general, and it is spoken of with approval by the fathers of the 4th and 5th centuries. Chrysostom mentions the ceremony as follows: "Crows and laurels are the crowns which are usually put upon their heads as symbols of victory;" i.e. it was supposed that the betrothed persons had, before nuptials, striven virtuously against all manner of uncleanness (Chrysostom, Hom. IX in 1 Tim.). It appears, therefore, that the honor of crowning was not given to fornicators when they married; nor was the ceremony used in second or third marriages, because, though not held to be unlawful, they were not reckoned as honorable as first marriages. "The chaplets were usually made of myrtle, olive, amaranth, rosemary, and evergreens, intermingled with cypress and vervain. The crown, appropriately so called, was made of olive, myrtle, and rosemary, variegated with flowers, and sometimes with gold and silver, precious stones, etc. These crowns were constructed in the form of a pyramid or tower. Both the bride and the bridegroom were crowned in this manner, together with the groomsmen and the bride-maid. The bride frequently appeared in church thus attired on the day when she reached the banns were raised. The chaplets were not worn by the parties in case of second marriage, nor by those who had been guilty of impropriety before marriage. In the Greek Church the chaplets were imposed by the officiating minister. He placed the nuptial crowns, which had been lying on the altar, first upon the head of the bridegroom and then upon that of the bride, saying, in the one case, 'May the Lord hereby crown this handmaid of the Lord in the name of the Father, and of the Son, and of the Holy Ghost, world without end, Amen.' This ceremony was followed by prayers, doxologies, and the reading of the Scriptures, particularly Ephes. v, 22-33, and John ii, 1-5, and the alternate prayers of the priest and the deacon. Upon the eighth day the married pair present themselves again in the church, when the minister, with appropriate prayer, lays off the nuptial crown, and dismisses them with a blessing." In the Western Church veils gradually took the place of bridal crowns, though both are sometimes used. In Germany the wreaths are still very generally used. -- Coleman, Ancient Christianity, ch. xxiv, § 4; Bingham, Orig. Eccles. bk. xxii, ch. iv, § 6; Herzog, Real-Encykli. ii, 346; Siegel, Handb. der Alterthümer, i, 13.

Bridal Ring. See Ring.

Bride, St. See Bridget.

Bride (יוֹכָל, kallah; φίλα, both also "daugther-in-law"). See Brother.

Bride-chamber (יוֹפָר), a bridal room (Suid. καμαρή) where the nuptial bed was prepared, usually in the house of the bridegroom, whither the bride was brought in procession. See Wedding. It occurs only in the New Testament, in the phrase "sons of the bride-chamber" (Matt. ix, 15; Mark ii, 19; Luke x, 24). These were the companions of the bridegroom, bridesmen, called by the Greeks paroxympa (Rabbin. נַעְרוֹת, just as the bride had also her companions or bridesmaids (Matt. xxxv, 1-12). See Marriage.

Bridegroom (יוֹפָר, chachan), also "son-in-law" (יוֹפָר). In the typical language of Scripture, the love of the Redemer to the Church is vividly alluded to in the expression "the bride, the Lamb's wife" (Rev. xxi, 9). Christ himself is also called "the bridegroom" in the same sense (John iii, 29). The turns of phrase, and the frequent occurrence in the O. T., to denote the union between Jehovah and the Jewish nation. See Captives; Nuptials.

Bride-maid, Bride-man. See Paranthym.

Bridge (יוֹפָר, 2 Mac. xii, 13) does not occur in the canonical Scriptures unless indirectly in the proper name Geshur (q. v.), a district in Bashan north-east.
more recent date (see Thomson, Land and Book, i, 62, 122, 293). The Chaldee paraphrase renders "gates." in Nahum ii, 6, "bridges," where, however, dikes or weirs are to be understood, which, being burst by inundation, destroyed the walls of Nineveh (Udod, ii, 27). Judas Maccabeus is said to have intended to make a bridge in order to besiege the town of Caesphor or Caspia, situated near a lake (2 Macc. xii, 13). Josephus (Ant. v, 1, 0), speaking of the bridge of the Jordan at the time of the passage of the Israelites, says it had never been bridged before (on χωρίται προφυσι), as if in his own time bridges had been made over it, which under the Roman was the case. In Isa. xxxvii, 25, "πηγαίνει νερό.")

Bridge, Jonathan D., a Methodist Episcopal minister, was born at Northfield, Mass., 1812, converted at seventeen, and entered the itinerant ministry in the New England Conference 1834. After filling a number of important stations, he was made a presiding elder in 1854, and died 1856. By his energy, industry, and ability, he made up to a large extent for a deficient education, and rose to be a good scholar, and was "long an honor and ornament" to the Conference. As a preacher he was earnest and ardent to a degree beyond his physical strength. His sustained and unflagging industry made him also a vigorous, though not always a careful writer. He wrote largely for periodicals.—Minutes of Conference, vi, 241; Sherman, New England Divines, p. 350.

Bridge, William, a Non-conformist divine, was born in 1600, and educated at Emmanuel College, Cambridge. After preaching in Essex and Norwich, he was silenced for non-conformity and went to Rotterdam, where he was pastor in Robinson's Congregational church. Returning to England, he obtained a church at Yarmouth in the time of the Long Parliament, but was ejected in 1662. He died 1670. He was a learned and industrious man: in theology a Calvinist. His Works, consisting chiefly of sermons, were first collected in 1649 (4 vols, 4to), before his death. A new and complete edition has recently appeared (Lond. 1845, 5 vols. 8vo). See Calamy, Ejected Ministers, ii, 478.

Bridge Brethren (Fratres pontifices, Frères pontifes), the name of a fraternity founded toward the end of the 12th century by St. Benedict after his building the bridge of Avignon. They were known as bridge men, and served in hospitals when needed, but were especially intended to devote themselves to the building of bridges and roads. In this capacity they did great service in the south and east of France, directing the

"Jacob's Bridge" across the Jordan.

of the Sea of Galilee. Not far from this region still exists the most noted artificial stone bridge in Palestine. It is mentioned by B. de la Broquiere A.D. 1432, and a portion of one by Arculf, A.D. 700 (Early True, in Pall. p. 5, 300; Burchhardt, Syria, p. 515; Robinson, Scotson's ii, 361). It crosses the Upper Jordan about two miles below the lake Huleh. The river here flows rapidly through a narrow bed; and here from the most remote ages has lain the high-road to Damascus from all parts of Palestine, which renders it likely that a bridge existed at this place in very ancient times, although of course not the one which is now standing. The bridge is called "Jacob's Bridge" (Jissur Yakoub), from a tradition that it marks the spot where the patriarch Jacob crossed the river on his return from Padan-Aram. But it is also sometimes called Jarr Beni Yakoub, "the Bridge of Jacob's Sons," which may suggest that the name is rather derived from some Arab tribe called the Beni Yakoub. It is still often termed, however, Jarr Benat Yakoub, "Bridge of Jacob's Daughters." The bridge is a very solid structure, well built, with a high curve in the middle like all the Syrian bridges, and is composed of three arches in the usual style of these fabrics. Close by it on the east is a khan much frequented by travellers, built upon the remains of a fortress which was erected by the Crusaders to command the passage of the Jordan. A few soldiers are now stationed here to collect a toll upon all the laden beasts which cross the bridge.

Permanent bridges over water do not appear to have been used by the Israelites in their earlier times, but we have frequent mention made of fords, and of their military importance (Gen. xxxii, 22; Josh. ii, 7; Judg. iii, 28; vii, 24; xii, 5; Isa. xvi, 2). West of the Jordan there are few rivers of importance (Amm. Marcs. xiv, 8; Beland, p. 294); and perhaps the policy of the Jews may have discouraged intercourse with neighboring tribes, for it seems unlikely that the skill of Solomon's architects was unable to construct a bridge. Though the arch (q. v.) was known and used in Egypt as early as the 15th century B.C. (Wilkinson, ii, 302 sq.; Birch, i, 14), the Romans were the first constructors of arched bridges. They made bridges over the Jordan and other rivers of Syria, of which remains still exist (Stanley, Palest. p. 296; Irby and Mangles, p. 90, 91, 92, 142, 145). There are traces of ancient bridges across the Jordan above and below the mouth of Gennesareth, and also over the Arnon and other rivers which enter the Jordan from the east; and some of the winter torrents which traverse the westernmost plain (the plain of the coast) are crossed by bridges, also the Litany, the Ovelly, etc. But the oldest of these appears to be of Roman origin, and some of dig for water, is rendered by the Sept. "to bridge," γυρίσαι ριβυς. The bridge (γυρίσαι) connecting the Temple with the upper city of which Josephus speaks (War, vi, 6, 2; Ant. xvi, 11, 5) seems to have been an arched viaduct (Robinson, i, 425; also new ed. iii, 224). See Jerusalem. Herodotus (i, 180) describes a bridge consisting of stone piers, with planks laid between, built by Nitocris B.C. c. 600, connecting the two portions of Babylon (see Jer. li. 31, 32; 1, 38), and Diodorus speaks of an arched tunnel under the Ephrathites (ii, 9). Bridges of boats are described also by Herodotus (iv, 68; vii, 36; comp. Easch. Pers. 69, ιναθείσοντας σχίτα) and by Strabo (v, 4, 12). The bridge at Nablus, made of wicker-work connecting stone piers, is described by Layard (i, 192), a mode of construction used also in South America.—Kitto; Smith.
workmen, working themselves, and often defraying the expenses out of their own funds or by collections. They were officially recognised by Pope Clement III, ordained a member of the knighthood of the Holy Sepulchre, and each of the brother was distinguished by wearing a small hammer on the breast. They did not altogether disappear before 1789, although their efficiency ceased long before that time. See Recherches hist. sur les Frères pontifes (Par. 1818).

**Bridge (Brec or Brige), a Romish saint, and the patroness of Ireland, was born about the middle of the 6th century. Marvellous and absurd accounts of her miracles are given in the modern lives of her. Her festival is observed on Feb. 1, on which day, A.D. 521 or 522, she is said to have died. See Mart's History of the Irish Church, vol. i, p. 58; vol. ii, p. 145.

**Bridge (Brigitta or Brigitta), a saint of the Romish Calendar, and daughter of Birgir, prince of Sweden. She was born in 1304, and married Ulpho, prince of Nericia, in Sweden, by whom she had eight children. After the birth of these Bridge and her husband resolved to lead a life of continence. They undertook a pilgrimage to Compostella; and Ulpho died shortly after their return to Sweden, in 1344. Bridge then built the great monastery of Wasten, in the diocese of Stockholm, in which the aged sixty-six nuns, and, separated from them entirely, thirteen friars, priests, in honor of the twelve apostles and St. Paul, four deacons, representing the four doctors of the Church, and eight lay brothers. See **Bridgetines. Bridge, having made a pilgrimage to the Holy Land and to the shrine of her patroness, in her return to Sweden, in 1372. She was canonized by Bonifacius IX, Oct. 7, 1391, and her festival appointed to be kept on the day following. Her Romish biographers tell of many revelations which she is said to have had concerning the sufferings of our Saviour, and about political affairs. John de Torquemada, by order of the Council of Basle, examined the book of Bridge's revelations, and declared it to be profitable for the instruction of the faithful (?). It was consequently confirmed by the Council of Basle and the popes Gregory XI and Urban VI, but Benedict XIV explained this confirmation as meaning only that the book contained nothing contrary to the doctrines of the Roman Church. Her Revelations were published, Löbeck, 1492, and Rome, 1488—Butler, Lives of Saints, Oct. 8; Hammerich, Leben Brigittas (1863).

**Bridgetines. See **Bridgites.

**Bridgewater Treatises. The last Earl of Bridgewater (who died in 1829), by his will, dated February 25, 1825, left £8000 to be at the disposal of the president of the Royal Society of London, to be paid to the person or persons nominated by him to write, print, and publish 1000 copies of a work on "On the power, wisdom, and goodness of God, as manifested in the creation; illustrating such work by all reasons arguments, as, for instance, the beauty and the formation of God's creatures in the animal, vegetable, and mineral kingdoms, the effect of digestion, the construction of the hand of man, and an infinite variety of other arguments; as also by discoveries, ancient and modern, in arts, sciences, and the whole extent of literature." He also desired that the profits arising from the sale of the works so published should be paid to the works of the authors. The then president of the Royal Society, Dr. Davie Gilbert, requested the assistance of the Archibishop of Canterbury and of the Bishop of London in determining on the best mode of carrying out the intentions of the testator. Acting with their advice, he appointed eight gentlemen to write separate treatises on the different branches of the subject, which treatises have been published, and are as follows:—1. Thomas Coke, D. D., *The Adaption of External Nature to the Physical Condition of Man* (London, 1837, 8vo); 2. By the Rev. William Whewell, *Astronomy and General Physics considered with Reference to Natural Theology* (London, 1839, 8vo); 3. By Sir Charles Bell, *The Hand, its Mechanism and Vital Endowments, as Evincing Design* (London, 1837, 8vo); 4. By Peter Mark Roget, M.D., *Animal and Vegetable Physiology, considered with Reference to Natural Theology* (London, 1840, 2 vols. 8vo); 5. By the Rev. Dr. Buckland, *Con Geology and Mineralogy* (London, 1837, 2 vols. 8vo); 6. By the Rev. William Kirby, *On the History, Habits, and Instincts of Animals* (London, 1835, 2 vols. 8vo); 7. By William Prout, M.D., *Chemistry, Meteorology, and the Function of Digestion, considered with Reference to Natural Theology* (London, 1884, 8vo). All these treatises have been reprinted in a cheaper form as a portion of Bohn's "Standard Library," and the most of them had before this been republished in America (Phil. 7 vols. 8vo). A German translation of them has been published at Stuttgart (1836-1838, 9 vols.).

**Bridle (prop. πορφω, re'sen, a halter, Isa. xxxi, 28; hence generally a rein, Ps. xxxii, 9; Job xxxi, 11, specially the jags, Job xili, 5 [13]; also μετέχει, μεχεϊ, 2 Kings xii, 28; Prov. xxxvi, 3; Isa. xxxii, 29; strictly the bit, as rendered in Ps. xxxii, 9; so χαλικος, Rev. xiv, 20; 1 Esdr. iii, 6; 2 Macc. x, 28; 'bit,' James iii, 5; likewise χαλικονικον, to curb, James i, 26; iii, 2; once μυρμηγα, μυρμηγον, a mule, Ps. xxix, 2), the headstall and reins by which a rider governs his horse (Ps. xxxii, 9). In connection with Isa. xxxviii, 20, it is remarkable to find from Theodoret that it was customary to fix a sort of bridle or muzzle of leather on refractory slaves. Even freemen were thus treated when they became prisoners of war. See *Zedekiah.* Thus, when Cambyses conquered Egypt, the son of the Egyptian monarch, with ten thousand other youths of the highest rank, were condemned to death, and were conducted to execution in procession with ropes around their necks and bridles in their mouths (Herodotus, iii, 14). Compare the act of Benhadad's "princes" in putting halters about their heads in token of submission to Ahab (1 Kings xx, 32). According to Layard (ii, 275), the Assyrians ornamented their bridles in a high degree; but in their trappings and harness the Kouryunjik horses differ completely from those represented in the bas-reliefs of Nimroud: their heads were generally surmounted by an arched crest, and bells or tassels were hung around their necks; or, as at Khorsabad, high plumes, generally three in number, rose between their ears. See *Horse.*

**Head-dress of an ancient Assyrian Riding-Horse.**

The restraints of God's providence are metaphorically called his "bridle" and "hook" (2 Kings xix, 28). The "bride in the jaws of the people causing them to err" (Isa. xxx, 28) is God's permitting the Assyrians to be directed by foolish counsels, that they might never finish their intended purpose against Je-
BRIGGLES (BRIGGITIES OR BRIDGEITIES), a monastic order in the Roman Church, also called Ordo Salentorius, founded in 1684 by Briggities (BRIGGITY or BRIDGEITY) at Vadeston, in Sweden, and confirmed in 1670 by Ulivis Y. The monks and nuns lived together under one roof, yet without seeing each other. There were to be in every convent 60 nuns, 13 priests (in honor of the twelve apostles and St. Paul), four deacons (to represent Ambrose, Augustine, Gregory, and Jerome), and 6 lay brothers. They lived on alms, were principally devoted to the worship of the Virgin Mary, and were conducted by an abbot assisted by a confessor chosen among the priests. Both sexes wore gray gowns; the nuns a crown of three white stripes with five red spots, the monks red and white crosses. Denmark, Norway, the Netherlands, Germany, Portugal, and several other countries had convents of Briggities, most of which were suppressed by the Reformation. England had only one convent, the Sion House, founded by Henry V in 1413, suppressed by Henry VIII, restored by Queen Mary, and again suppressed by Elizabeth. The most celebrated member of this order was John Ecclamadidus, the celebrated reformed of Switzerland. At present the Briggitine monks are entirely extinct, while a few convents, inhabited by nuns only, were still found in 1860 in Bavaria, Poland, Holland, and England. A congregation of Briggity (or Birgitian) nuns of the Recollection was founded in the seventeenth century by Maria of Escobar at Valladolid, in Spain, which, in the eighteenth century had four convents.—Fehr, Gesch. der Mönchsröder, i. 418 sq.; Butler, Lives of Saints, Oct. 8; Helyot, Orb. Relig. i. 414 sq.

Brim, "kaster," the extremity or edge of the water, Josh. iii. 15; "gophre," the lip or rim of a cup or basin, 1 Kings vii. 23, 26; 2 Chron. iv. 2, 5; "dru," up to the top of a vessel, John ii. 7.

BRISTON ("Tatwet", gophrit; "Taw", sulphur). The Hebrew word is connected with "ts, go pher, rendered "gopher-wood" in Gen. vi. 14, and probably signified in the first instance the "gun" or "resin" that exuded from that tree; hence it was transferred to all inflammable substances, and especially to sulphur—

BRIEL (Lat. brees, used in later Latin for a writing or letter). Briefs apostolical are pontifical letters from the court of Rome, subscribed by the secretary of briefs, who is usually a bishop or cardinal. They differ in many respects from bulls. Briefs are issued from the Roman court by the apostolic secretary, sealed by the fisherman's ring with red wax; bulls are issued by the apostolic chancellor, under a seal of lead, having on one side impressed the likeness of St. Peter and St. Paul, and on the other the name of the reigning pope. Briefs are written on fine and white skins; bulls on those that are thick and coarse. Briefs are written in Roman character, in a legible and fair manner; bulls, though in Latin, are in old Gothic characters, without line or stop. Briefs are dated "dia nativitatis"; bulls, "dia incarnacionis." Briefs have the date abbreviated; bulls have it at full length. Briefs begin with the name of the pope, thus, "Clement, Papa XIII," etc.; bulls begin with the words "Clement Episcoporum," by way of distinct signature. Briefs may be issued before the pope's coronation, but bulls not till afterward. Both are equally acts of the pope; but a greater weight is generally attached to the bull, on account of its more formal character. See Bull.

BRIER is the rendering in the Auth. Vers. of the following words in several passages, most of them being rendered "thorn" in others. See Thorn.

BRISEUS, "the winged," from its winging, Mic. vii. 4; "thorns," Prov. xxv. 19; apparently the Arabic shadd, thought to be the Melonion epinou, i.e. Solanum inasum of Linn., or "prickly mad-apple" (Abu-Lacidi, op. Celsi Hierob. ii. 40 sq.). From both passages it appears that the Hebrew word denotes a species of thorn shrubs which were used for enclosures or hedges. Yet this characteristic is much too general to determine from it any particular species of the thorns mentioned by the Hebrew word. But the plant whose fruit is the love-apple or mad-apple (a species of small melon) is part of the family of night-shades (solanaceae), and not at all suitable for making a hedge.

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BRINK

BRIDGES

well-known simple mineral substance, crystalline and fusible, but without a metallic basis. It is exceedingly inflammable, and when burning emits a peculiar suffocating smell. It is found in great abundance near volcanoes and mineral wells, more particularly near; and it is spread nearly over the whole earth. In Gen. xix, 24, 25, we are told that the cities of the plain were destroyed by a rain (or storm) of fire and brimstone. There is nothing incredible in this, even if we suppose natural agencies only were employed in it. The soil of that region abounded with sulphur, and the burning of such a mass of combustible materials through volcanic action or by lightning from heaven, would cause a confirmation sufficient not only to engulf the cities, but also to destroy the surface of the plain, so that the smoke of the country would go up as the smoke of a furnace, and the sea, rushing in, would convert the plain into a tract of waters. See Sodom. Small lumps of sulphur are still found in many places on the shores of the Dead Sea. See SULPHUR. The word brimstone is often figuratively used in the Scriptures (apparently with more or less reference to the above signal example) to denote punishment and destruction (Job xlvii, 15; Isa. xlvii, 9; Deut. xxxiii, 29; Ps. xx, 6; Ezek. xxviii, 22). Whether the word is used literally or not in the passages which describe the future and everlasting punishment of the wicked, we may be sure that it expresses all which the human mind can conceive of excruciating torment (Rev. xiv, 10; xix, 20; xx, 10; xxi, 6). See HELL.

Brink, some Heb. words elsewhere rendered sometimes "brim" (q. v.).

Brisbane, a town of Eastern Australia, New South Wales, was the bishop of the Church of England, which was erected in 1859. The town ceased to be a penal settlement in 1842, and has since become a thriving place. The number of the clergy in 1859 was seven. See Clergy List for 1890 (London, 1860, 8vo). See AUSTRIA.

Brison, Samuel, born in Frederick county, Virginia, in 1797, entered the Baltimore Conference of the Methodist Episcopal Church in 1821, and labored in its ranks with great acceptance and success until his death at Baltimore, Oct. 13, 1853. He was twice presiding elder: 1838-1841 of the Rockingham district, and 1845-1848 of the Northumberland district. His personal character was noble and elevated, and his ministry eminently acceptable and useful. —Minutes of Conference, v, 331.

Bristol, in Gloucestershire, England, the seat of a bishopric of the Church of England, founded by Henry VIII, who in 1542 converted the abbey-church of the Augustinian monks into a cathedral, dividing the abbey lands between the bishop and the chapter, which he made to consist of a dean and six secular canons or prebendaries. The church was also served by an archdeacon, six deaners canons, a dean, and subdean, six lay clerks, and six choristers. This see is now united to that of Gloucester, and the bishop is styled of Gloucester and Bristol. The last bishop of Bristol, Dr. Allen, was transferred to Ely in 1838. The present bishop of Gloucester and Bristol (1861) is Charles Baring, consecrated 1856.

Britain. See ENGLAND, CHURCH OF.

Broad Church. See ENGLAND, CHURCH OF.

Broads, Andrew, a Baptist minister, was born in Caroline county, Virginia, in 1770. At eighteen, against his father's commands, he joined the Baptists and began to preach. Being ordained in 1791, he labored for the rest of his life (except six months in Richmond) in the counties of Caroline, King and Queen, and King William, in Virginia, though often called to other and more important fields. In 1832, and for many years afterward, Mr. Broads was chosen moderator of the Dover Association of Baptist Churches. He died Dec. 1, 1848. His publications are: A History of the Bible, 5vo; A Catechism; A Form of Church Discipline; The Dover and Virginia Collection of Hymns; and various Letters and Sermons. —Sprague, Annales, v, 390; Jeter's Memoir.

Brocardo, Jacopo, a native of Venice, who became a Protestant in the beginning of the sixteenth century. He was a visionary turn, and sought to show that the principal events of his time had been predicted in the Bible. He labored to effect a union of all Protestant states, at the head of which his plan was to place the pope in France. He wrote A Prerogative Interpretation of Genesis (Leyden, 1584, 4to), and a similar Interpretatio of Leviticus (8vo). He died at Nuremberg in 1600. —Landon, Ecclesiastical Dictionary, ii, 416.

Brook, John, a Congregational minister, was a native of Stratford, Suffolk Co., Eng. His parents came to New England when he was about 17. He graduated at Harvard in 1666. He preached at Rowley and the Isle of Shoals, which place he left to be ordained pastor at Redding, 1602, where he lived until his death, June 18, 1688. He was eminently for piety and usefulness. —Sprague, Annales, i, 124.

Brookhead, Jacob, D.D., a minister of the Reformed Dutch Church, was born at Marblehead, New York, in 1782. He graduated at Union College, where he was born, in 1802. In 1804 he was president of the Reformed Dutch Church at Rhinebeck, and was afterward successively one of the pastors of the Congregational Church of New York City in 1809, pastor of the First Reformed Dutch Church of Philadelphia, which he established in 1813, and of the church in Brooklyn Street, Philadelphia in 1818. He became pastor of a church at Flatbush; in 1841 he removed to Brooklyn as minister of the Central Reformed Protestant Dutch Church of that city. He relinquished pastoral service in 1847, and died at Springfield, Mass., Jan. 5th, 1855. Great tenderness of feeling characterized his preaching and his pastoral intercourse.

Brookhead, John, a Methodist Episcopal minister of importance, born at Loundsboro, Penn., Oct. 22, 1779, travelled two years, from 1794, in N. J. and Md., emigrated to New England in 1796, and was a pioneer and founder of Methodist there and in Canada. In 1811 he settled at New Market, N. H. He was several times elected member of Congress from N. Hampshire. He was a "good man." He was a "real prince in Israel." —Minutes of Conference, vi, 579; Steven's Memorials; Sprague, Annales, vii, 240.

Brodered, prep. ἐγέραττος, rikmah', variegated work or embroidery; once (Exod. xxviii, 4) ἐγέραττος, (ραβαται, tesselated stuff, i. e. cloth (bysmus), woven is checker-work. See EMBROIDERY.

The "broderied hair" (ἅλυγα, τειλα), of 1 Tim. i, 9, refers to the fashionable custom among the Roman ladies of wearing the hair plaited, and fixed with cri- ping, a hair tenet (cf. 2 Pet. ii, 22). "The Eve of the first Chrysostom" says Sir J. Chardin, "wear their hair very long," and divided into a number of tresses. In Barbary, the ladies have their hair hanging down to the ground, which, after they have collected into one lock, they bind and plat with ribbons. The women nourish their hair with great care, and they endeavor to keep on tufts of silk, down to the heels." See HEAD-DRESS.

Brooksey, Francis, an English Non-juror, was born at Stoke in Leicestershire 1657, and educated at Cambridge. He afterward received holy orders, and became rector of Rowley in Yorkshire. He followed the fortunes of the Non-jurors, and died in 1715. His works are, A Life of Jesus Christ; A History of the Government of the Christian Church from the 18th Century and the Beginning of the Fourth (1712, 8vo); On Education (1710, 8vo) —A Life of Henry Doddered
BROMLEY

(1715, 2 vols. 12mo). He is said to have assisted Nelson in the compilation of his "Fasts and Festivals."—Hook, Eccl. Bibl. iii, 130; Landon, Eccl. Dict. ii, 416.

Bromley, Thomas, one of the English followers of Jacob Böhme (q. v.), was born in Worcester 1699, and died at All-Soul's, Oxford, in Cromwell's time. On the Restoration, he was deprived for non-conformity, and lived afterward with Pondage (q. v.), with whom he joined the Philadelphia (q. v.) Society of Mystics established by Jane Lead (q. v.). He wrote many mystical works, especially The Way to the Sabbath; or the Children of Israel, etc. He went beyond Böhme in pronouncing marriage unfit for perfect Christians. Bromley died in 1691. His works, in German, were published at Frankfort, 1719-29 (2 vols. 8vo).—Mosheim, Ch. Hist. iii, 481.

Brood, vonnias, a nest of young birds, e. g. of chickens (q. v.), Luke xii, 31.

Brook (very generally پنکا, nakkal; Sept. and N. T. χωρίον), rather a torrent. It is applied, 1. to small streams arising from a subterraneous spring and flowing over thin or deep valleys, such as the Arnon, Jordan, Kidron, Sorek, etc., and also the brook of the willows, mentioned in Isa. xvii, 7; 2. to winter-torrents arising from rains, which are soon dried up in the warm season (Job vi, 15, 19). Such is the noted river (brook) of Egypt so often mentioned as at the southern extremity of Palestine (Num. xxxiv, 5; Josh. xiv, 4, 47); and, in fact, such are most of the brooks and streams of Palestine, which are numerous in winter and early spring, but of which very few survive the beginning of the summer. 3. As this (Heb.) word is applied both to the valley in which a brook runs and to the stream itself, it is sometimes doubtful which is meant (see Genesis, Thee, p. 878). See STREAM.

To deal "deceitfully as a brook," and to pass away "as the stream of brooks" (Job vi, 15), is to deceive our friend when ho most needs our help and comfort; because brooks, being temporary streams, are dried up in the heats of summer, and thus the hopes of the traveller are disappointed (see Hackett's Illustra. of Scripture, p. 16). See RIVER.

Broth, پنک, porak, soup, Judg. vi, 19, 20; پنک, porak, fragments of bread over which broth is poured, Isa. lxv, 4. See EATING.

Brother (Heb. פן, ἀδελφός [see ACH-]; Gr. ἀδελφός), a term so variously and extensively applied in Scripture that it becomes important carefully to distinguish the different acceptations in which it is used. 1. It denotes a brother in the natural sense, whether the offspring of the same father only (Gen. xiii, 18; xiii, 9; Judg. ix, 21; Matt. i, 2; Luke i, 19, 10), or of the same mother only (Judg. viii, 19), or of the same father and mother (Gen. xiii, 4; xiv, 20; Luke vi, 14, etc.). 2. A near relative or kinsman by blood, e. g. a nephew (Gen. xvi, 18; xiii, 8; xxiv, 12, 15), or in general a cousin (Matt. xii, 46; John vii, 5; Acts 1, 13, 18; 1 Cor. xii, 25). One of the same tribe (2 Sam. x, 18), e. g. a fellow-Levite (Num. viii, 26; xv, 10; Neb. iii, 4). 1. One born in the same country, descended from the same stock, a fellow-countryman (Judg. xiv, 8; Ezek. ii, 11; iv, 18; Matt. v, 47; Acts iii, 22; Heb. vii, 5), or even of a common people (Gen. ii, 25; xvi, 12; xxv, 28; Num. xx, 14). 5. One born in the same state (Prov. xvii, 4; Matt. xii, 38). 6. Disciples, followers, etc. (Matt. xxvii, 40; Heb. xi, 12). 11. One of the same faith (Isa. lxvi, 10; Acts ix, 30; xi, 29; 1 Cor. v, xvi); from which and other texts it appears that the first converts to the faith of Jesus were known as "brethren" (Acts xi, 26). All the above were Christians was given to them at Antioch (Acts xi, 26).

8. An associate, colleague in office or dignity, etc. (Ezra ii, 2; 1 Cor. i, 1; 2 Cor. i, 1, etc.). 9. One of the same nature, a fellow-man (Gen. xiii, 8; xxxi, 31; Matt. v, 22, 29, 24; vii, 5; Heb. ii, 17; viii, 11). 10. One beloved, i.e. as a brother, in a direct address (Acts ii, 29; vii, 15; Heb. ii, 13). 11. A brother's pl. one associated with his brother, e. g. of the cherubim (Exod. xxv, 20; xxxviii, 9). The term is still used in the East with the same latitude (Hackett's Illustra. of Scripture, p. 118). The Jewish schools, however, distinguish between "brother" and "neighbor"; "brother" meant an Israelite by blood, "neighbor" a proselyte. They allowed neither title to the Gentiles; but Christ and the apostles extended the name "brother" to all Christians, and "neighbor" to all the world, 1 Cor. v, 11; Luke x, 29, 30 (Lightfoot, Hor. Heb. ad Matt. v, 22).

BROTHERS OF OUR LORD.—In Matt. xiii, 35, James, Joses, Simon, and Judas are mentioned as brothers of Jesus, and in the ensuing verse sisters are also ascribed to him. The Protestant spirit of opposition to the Popish notion about the perpetual virginity of Mary has led many commentators to contend that this must be taken in the literal sense, and that these persons are to be regarded as children whom she bore to her husband while after the virginity of her whole, we incline to this opinion, seeing that such a supposition is more in agreement with the spirit and letter of the context than any other, and as the force of the allusion to the brothers and sisters of Jesus would be much weakened if more distant relatives are to be understood. Nevertheless, there are some grounds for the other opinion, that these were not natural brothers and sisters, but near relations, probably cousins of Christ.

In Matt. xxvii, 56, a James and Joses are described as sons of Mary (certainly not the Virgin); and again a James and Judas are described as sons of Alpheus (Luke vii, 15, 16). Which Alpheus is probably the same as Cleophas, husband of Mary, sister of the Virgin (John xix, 25). If, therefore, it were clear that this James, Joses, and Judas were the same that are elsewhere described as the Lord's brothers, this point would be beyond dispute; but as it is, much doubt must always hang over it. See Jour. Soc. Bibl. Literature, July, 1856, pp. 70, 71; Keil, Crat., 1842, i, 71 sq. I. It should be observed that in arguing at all against their being the real brethren of Jesus, far too much stress has been laid on the assumed indefiniteness of meaning attached to the word "brother" in Scripture. In all the adduced cases (see above), it will be perceived that, when the word is used in any but its proper sense, the context prevents the possibility of confusion; and, indeed, in the only two exceptional instances (not metaphorical), viz. those in which Lot and Jacob are respectively called "brothers" of Abraham and Laban, the word is only extended so far as to mean "nephew," and it must be remembered that these cases are quoted from a single book, seven centuries earlier than the Gospels. If, then, the word "brethren," as repeatedly applied to James, etc., really mean "cousins" or "kinsmen," it will be the only instance of such an application in which no data are given to correct the laxity of meaning. A single really parallel case can be adduced from the N. T. except the metaphorical, so much rhetorical and tropological passages; whereas, when "nephew" are meant, they are always specified as such, as in Col. iv, 10; Acts xxiii, 16 (Kitt, The Apostles, etc. p. 165 sq.). There is therefore no adequate warrant in the language alone to take "brethren" as meaning more relatives than brothers. "BROTHERS" was an appellation for Christians was given to them at Antioch (Acts xi, 26).

8. An associate, colleague in office or dignity, etc. (Ezra ii, 2; 1 Cor. i, 1; 2 Cor. i, 1, etc.).
assumed that no importance is to be attached to the mere fact of their being invariably called Christ's brethren, whereas this consideration alone goes far to prove that they really were so.

II. There are, however, three traditions respecting them. They are first mentioned (Matt. xiii, 56) in a manner which would certainly lead an unbiased mind to conclude that they were our Lord's uterine brothers. "Is not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joseph, and Judas, and Simon? and are they not all with us?" But since we find that there was a "Mary, the mother of James and Joseph" (Matt. xxviii., 86), and that a "James and Judas (?)" were sons of Alphæus (Luke vi, 15, 16), the most general tradition is, (I.) That they were all our Lord's first cousins, the sons of Alphæus (or Clopas—not Cleopas, see Alford, Gk. Text. Matt. x, 3) and Mary, the sister of the Virgin. This tradition is fully accepted by Jerome (Cat. Script. Ecc. 2), Augustine, and the Latin Church generally, and is now the one most commonly received. Yet there seem to be forcible arguments against it: for (1.) The reasoning depends on three assumptions, viz. a. that "his mother's sister" (John xix, 25) must be in apostolic position with "Mary, the wife of Cleophas," which, in case sisters-german-are-german would be improbable, if only on the ground that it supposes two sisters to have had the same name, a supposition substantiated by no parallel cases [Wieseler (comp. Mark xv, 40) thinks that Salome, the wife of Zebedee, is intended by "his mother's sister"]. b. That "Mary, the mother of James," was the wife of Alphæus, i.e. that the James intended is "James [the son of Alphæus]" (Ἰάκωβος ὁ Ἀλφαίος). c. That Cleophas, or, more correctly, Clopas, whose wife Mary was, is identical with Alphæus; which, however possible, cannot be positively proved. See Alphæus. (2.) If his cousins only were meant, it would be signally untrue that "neither did his brethren believe on him" (John vii, 5 sq.), for in all probability three out of the four (viz. James the Less, Simon i.e. Zelecas, and Jude, the brother [?] of James) were actual apostles. (3.) It is quite unaccountable that these "brethren of the Lord," if they were only his cousins, should be always mentioned in conjunction with the Virgin Mary, and never with their own mother Mary, who was both alive and in constant attendance on our Lord. (4.) They are generally spoken of as distinct from the apostles; see Acts i, 14; 1 Cor. ix, 15; and Jude (17) seems almost to imply that he himself was not an apostle.

(II.) A second tradition, accepted by Hilary, Ephianius, and the Greek fathers generally, makes them the sons of Joseph by a former marriage with a certain Euseba or Salome, of the tribe of Judah; indeed, Ephianius (Heres. 29, § 4) even mentions the supposed order of birth of the four sons and two daughters. But Jerome (Comm. in Matt. xii, 40) slighted this as a mere conjecture, borrowed from the "deliberante Apostrophorum," and Origen says that it was taken from the Gospel of St. Peter. The only ground for its possibility is the apparent difference of age between Joseph and the Virgin.

(III.) They are assumed by many to have been the offspring of a Levirate marriage between Joseph and the wife of his deceased brother Clopas. This, although a mere hypothesis, is the only one that actually meets all the conditions of the problem. For the discussion of the details of this adjustment, see James; Mary. The accompanying table exhibits the whole subject in one view, with the passages bearing upon it, and the adjustment proposed of this difficult question (see Medh. Quart. Review, 1851, p. 671-672).

### PROBABLE SCHEME OF CHRIST'S IMMEDIATE RELATIVES

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<tr>
<th>FAMILY OF ABRON</th>
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<td>Simon the &quot;Zelot&quot;</td>
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<td>Joseph</td>
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1 Luke i, 25. 2 Mark xvi, 1. 3 Matt. i, 20. 4 Matt. x, 3, 11, 38; Gal. i, 19. 5 Luke vi, 13. 6 Mark vi, 2. 7 Mark vi, 40. 8 Mark vii, 3. 9 Luke iv, 16. 10 John viii, 5. 11 Acts i, 14. 12 John ii, 26. 13 "BROTHERS" was the common appellation given by Christians to each other in the early Church. See Brethren. In the Roman Church it came to be especially applied to monks. When those monks who were priests assumed the name of Fathers (Patres), the name brothers was reserved to the members who were not ordained. Since the 18th century this title has also been given to the begging monks, in distinction from the other orders of monks. In the Protestant churches it is common for ministers to address each other by the name brother.
BROTHERS of Christian Instruction. See School Brothers, Congregations of.

BROTHERS of St. Joseph. See Joseph, St., Brothers of.

BROTHERS of the Society of Mary. See Mary, Brothers of the Society of.

BROTHERS of the Christian Doctrine. See School Brothers, Congregations of.

BROTHERS of the Christian Schools. See School Brothers, Congregations of.

BROTHERS of the Holy Family. See Holy Family, Brothers of the.

BROTHERS, Richard, an enthusiast and pretended prophet, was a lieutenant in the British navy, which he quitted in 1789. Declining to take the oath required on receipt of half pay, he was very near dying of hunger, and was ultimately taken to a workhouse. From the year 1790 Brothers dates his first call. On May 12, 1792, he sent letters to the king, ministers of state, and speaker of the House of Commons, stating that he was commanded by God to go to the Parliament-house on the 17th of that month, and inform the members for their safety that the time was come for the kingdom. On the 7th chapter of Daniel. Accordingly, on the day named, he presented himself at the door of the House of Commons, and, according to his own account, met with a very scurvy reception. Having some time after prophesied the death of the king, the destruction of the monarchy, and that the crown should be delivered up to him, he was committed to Newgate, where, if his statement be true, he was treated with great cruelty. On his liberation, he continued that he denounced his ministry with renewed energy, and obtained many followers. While the more rational part of the community were laughing at the prophet, there were some persons of liberal education and of good ability who maintained the divinity of his mission. Among these, Nathaniel Braasey Halbed, Esq., M. P. for Lyminster, and Mr. Sharp, an eminent engraver, were the most zealous: they published numerous pamphlets and testimonials in his favor, and others to the same effect appeared by Bryan, Wright, Mr. Webber, and an apothecary by the name of Mrs. Green. Among other things, Halbed bore testimony to his prophesying correctly the death of the three emperors of Germany. Among several strange letters which Brothers published was one entitled "A Letter from Mr. Brothers to Miss Cott, the recorded Daughter of King David, and future Queen of the Hebrews, with an Address to Members of the House of Nobility and of the Council." (1798.) Such an effect had these and other similar writings on people of weak understanding, that many persons sold their goods and prepared themselves to accompany the prophet to his New Jerusalem, which was to be built on both sides of the River Jordan, and where he was to arrive in the year 1785. Jerusalem was then to become the capital of the world; and in the year 1798, when the complete restoration of the Jews was to take place, he was to be revealed as the prince and ruler of the Jews, and the governor of all nations, for which office he appears to have had a greater predilection than for that of president of the council or chancellor of the exchequer, which he said God offered for his acceptance. Taken altogether, the writings of Brothers are a curious jumble of reason and insanity, with no small number of contradictions. He was placed in a lunatic asylum, from which he was released in 1806, and died in 1824. One of his disciples, Finlayson, published in 1849 a book, "The Last Trumpet," more fanciful, if possible, than Brothers' own book. There are still a few of his disciples left in England.—English Cyclop. s. v.

Brother's Wife (γυναῖκα, γυναῖκα, Deut. xxvi, 7; "sister-in-law," Ruth, i, 15). See AFFINITY.

L L L

Broughton, Hugh, was born at Oldbury, Shropshire, 1549, and educated at Cambridge, where he became conspicuous for his knowledge of Hebrew. He afterward proceeded to London, where he became a popular preacher. In 1588 he published his Concern of Scripture, a kind of Scripture chronology and genealogies. Broughton was desirous of translating the New Testament into Hebrew, but received no encouragement. Lightfoot pronounces a high eulogium on his rabbinical learning. He was certainly one of the best Hebrew scholars of his time, and had translated the Apocrypha into Hebrew; but his pride and ill temper hindered his advancement in the Church. He died in London, Aug. 4, 1612. Most of his works were collected under the title, The Works of the great Alburnian Divine, renowned in many Lands for rare Skill in Salem's and Athens' Tongues, etc. (London, 1622, fol.)—New Gen. Biog. Dict. v, 97; Allibone, i, 255; Darling, Cyclopædia Bibliographica, i, 447.

Broughton, Richard, a Romanist, born at Stukeley, Huntingdonshire, and educated at Rheims. He took priest's orders in 1593; was sent into England as a missionary, and died in 1634. His principal works are, An Ecclesiastical History of Great Britain, from the Notivity to the Conversion of the Saxons (Douay, 1638, fol.); A Monitory to the Church of Great Britain in the Time of the Brioms (1650, 8vo); —Monasticum Britannicum (1655, 8vo).—New Gen. Biog. Dict. v, 97; London, Ecl. Dict. ii, 418.

Broughton, Thomas, a learned divine, born in London July 5, 1704, and educated at Eton and Cambridge, received orders in 1727. After various preferments he became vicar of Bedminister, 1744, and prebendary of Salisbury. He died Dec. 2, 1774. Among his works is Christianity distinct from the Religion of Nature, a reply to the infidel work "Christianity as old as the Creation" (Lond. 1732, 8vo); various lives in the Biographia Britannica, and the Bibliotheca Historica-Sacra, a historical dictionary of all religions (Lond. 1757-62, 2 vols. fol.).—New Gen. Biog. Dict. v, 97; London, Ecl. Dict. ii, 418.

Brousson, Claude, a French Protestant advocate and martyr, born at Nimes 1647. In his house at Toulouse the deputies of the Protestant churches assembled in 1688, when it was resolved that the religious meetings of the Protestants should be continued after the revocation of the Edict of Nantes. Brousson retired to Geneva and Lausanne, and, having been ordained, proceeded to places in Spain, Belgium, Poland, and Germany. His labors led finally to the establishment of the "Churches of the Desert." See Court, Anthony. Being arrested at Oleron in 1698, he was broken on the wheel at Montpellier. He left, among other writings, L'état des Réformés de France (Switzerland, 1684; Hague, 1685)—Lettres au clergé de France.—Lettres des protestants de France à tous les autres protestans de l'Europe (Berlin, 1688)—Relation sommaire des merveilles que Dieu fait en France dans les Cevennes (1684, 8vo). See Peyrat, Hist. des Pasteurs de desert (Paris, 1842, 2 vols.); Weiss, Histoire des Réformés Protestans.—Hoefler, Biog. Generale, v, 538.

Brow (βρω, me'tach, Is. xlviii, 4, the forehead, as elsewhere rendered; éphég, the edge of a hill, Luke iv, 29). See Eye.

Brow (βρω, chum, literally scorched, i.e. black, the term applied to dark-colored sheep in a flock (Gen. xxxii, 30-42). See Color.

Brow, Alexander Blaine, D.D., a Presbyteri-
Brown, Francis, D.D., was born at Chester, N. H., Jan. 11, 1784. He graduated at Dartmouth College 1806, and a year after his graduation became tutor in the college, where he remained till 1809. He was ordained pastor in North Yarmouth, Me., in 1810. In 1815 he was elected president of Dartmouth College, and remained in this position until his death, July 2, 1859. He died at Cambridge, Mass., on a journey home from Frankfort, Va., where he had attended the deathbed of his daughter, he was taken sick at Lewisburg, and there died, June 8, 1862.——Wilson, Presbyterian Almanac, 1863.

Brown, Isaac V., D.D., a Presbyterian minister, was born in Somerset Co., N. J., Nov. 4, 1784; graduated at Nassau Hall, Princeton, and studied theology with Dr. Woodhull, of Freehold; was ordained by the New Brunswick Presbytery as pastor at Lawrenceville, N. J., where he established the now celebrated Lawerenceville Classical and Commercial Boarding-school. He remained at its head until 1838, when he removed to Mount Holly. He passed the remainder of his life in that vicinity, preaching, but especially devoted to literary labors. He died April 19, 1861. He was one of the founders of the American Colonization Society, and labored for it earnestly. He published Life of Robert Finley, D.D., a work on The Unity of the Human Race, and A Historical and Vindication of the Abrogation of the Plan of Union by the Presbyterian Church in the U. S. A.—Wilson, Presbyterian Almanac, 1862.

Brown, James Caldwell, D.D., a minister of the Presbyterian Church (O. S.), was born at St. Clairsville, Ohio. In his 16th year he entered Jefferson College, Pa., as a freshman, and while there converted with the Baptist Church. From Jefferson College he passed to the Western Theological Seminary at Alleghany, Pa., where he remained two years, and finally graduated at the Theological Seminary at Columbia, S. C. He was licensed to preach by the Presbytery of Harmony, S. C. He went in 1830 to Indiana, to do missionary work in the wild countries lying along the southern end of Lake Michigan. He settled at Valparaiso, Porter County, where he preached for twenty-one years, and built up the largest Presbyterian Church in Northern Indiana. In fact, nearly every Presbyterian Church within a circuit of thirty miles was organized by him, and he received 110 members in the thirteen years, 1837-1849, simultaneously from Jefferson and Hanover colleges. In 1860 he resigned his charge in Valparaiso to become the general agent of the Theological Seminary of the Northwest at Chicago, Illinois. Before resigning his charge, he initiated measures which resulted in the establishment of a Presbyterian institution. The nine years of the rebellion prevented him from accomplishing anything as general agent of the Theological Seminary. In the winter of 1861 he preached as a supply to the church in South Bend, Ind., and while there he was elected chaplain of the 48th Indiana Volunteers. He joined his regiment in May, 1862, and served in Tennessee, Mississippi, and Alabama. Being attacked with camp diarrhea, he was ordered home to recruit his health, but was only able to reach Paducah, Ky., where he died July 14, 1862.——Wilson, Presbyterian Almanac, vol. v, 1863.

Brown, James Moore, D.D., a clergyman of the Old School Presbyterian Church, was born in the Valley of Virginia, Sept. 13, 1729. He was educated at Washington College, Lexington, Va., where he also studied theology under Dr. Geo. A. Baxter. He was licensed by Lexington Presbytery at Mossy Creek Church, Rockingham County, Va., April 13, 1824. On Sept. 30, 1826, he was ordained and installed pastor over the churches at Geradstown, W. Va., and Falling Waters, in Berkeley County, Va., within the bounds of Westchester Presbytery. The bounds of his congregation extended about thirty miles along the base of North Mountain, and there he labored, like an apostle, faithfully and successfully, exploring and establishing preaching places in destitute places around him, until, in 1835, at the earnest solicitation of the synods of Virginia and North Carolina, he undertook an agency for the cause of missions, and removed to Prince Edward County as a more central location for his work. In April, 1837, he received and accepted a call to the church of Kanawha, West Virginia, where he labored for four or five years. On a journey home from Frankfort, Va., where he had attended the deathbed of his daughter, he was taken sick at Lewisburg, and there died, June 8, 1862.——Wilson, Presbyterian Almanac, 1863.

Brown, John, D.D., Vicar of Newcastle, born in Northumberland 1715, and educated at Cambridge, was made rector of Great Horkesley, Essex, 1715, and vicar of St. Nicholas, Newcastle, 1758. He committed suicide, in a fit of insanity, 1768. He was an ingenious writer, of more talent than learning. He wrote An Estimate of the Manners and Principles of the Times (Lond. 1751—58, 2 vols. 8vo), which was very popular; Sermons on Various Subjects (Lond. 1754, 4vo); and Observations shewing the Characteristics (Lond. 1764, 8th ed.); and other minor works.

Brown, John, of Haddington, was born at Kerpoo, Perthshire, Scotland, 1722. His early education was neglected, and he taught school to support himself during his preparatory studies. In the Burgher (q. v.) schism in the Secession Church he joined the moderate party; and, after studying under the Reverend Erskine, he was licensed in 1760. His parochial duties being limited, he adopted a plan of daily study to which he kept rigidly by life. By patient industry he became acquainted with the Oriental languages, as well as the classical and modern: but he applied himself especially to divinity and ecclesiastical jurisprudence. In 1768 he became professor of divinity to the Associate Synod, and held the office till his death in 1787. His chief works are Dictionary of the Bible (Lond. 1769, 2 vols. 8vo; often reprinted)—Self-interpreting Bible (Lond. 4to; often reprinted)——Comprehensive History of the British Churches (Edinb. 1825, new ed. 2 vols. 8vo)——Concordance to Scripture (Lond. 1816, 18mo)——Harmony of Prophecies (Lond. 1800, 12mo, new ed.); besides minor writings.—Jameison, Relig. Biog. p. 71; Allibone, Dict. of Authors, 1, 251.

Brown, John, D.D., a Presbyterian minister, was born in Co. Antrim, Ireland, June 16, 1763. His father emigrated to South Carolina, and the son's early education was limited. At 16 he entered the military service as a volunteer. After the war he studied theology, and in 1783 was licensed to preach, and became pastor of Waxhaw Church, S. C. In 1809 he was appointed professor of Moral Philosophy in the College of S. C., and in 1811 president of the University of Georgia. He was made D.D. by Princeton College. He was a member of the university for many years, and on retiring he devoted himself again to pastoral work in Georgia. He died Dec. 11, 1842.—Sprague, Annals, lli, 536.

Brown, John, D.D., a minister of the German
Reformed Church, was born near Bremen, July 21st, 1771. He was early pious, and from boyhood had a strong desire to go to America, and emigrated in 1797. He studied theology with Rev. Philip Steoek, in Chambersburg, Penn., was licensed by the Synod of the German Reformed Church in 1800, and ordained in 1802. He was one of the prime preachers of long-settled congregations in the Valley of Virginia. His labors extended over a wide field, including six counties, and in the earlier part of his ministry he travelled to his appointments on foot, staff in hand. Though often tempted by calls from abroad, he labored in the same field—having been relieved of parts of it from time to time—by the arrival of preachers coming in to the time of his death, Jan. 26th, 1850, almost half a century. In 1818 he published, in the German language, a volume of 400 pages, being a kind of Pastoral Address to the Germans of Virginia, which exerted a happy influence on the minds and hearts of those for whose soul it was intended. Dr. Brown was possessed of fine talents, earnestly pious, mild, affectionate, and patriarchal in his spirit, widely useful and greatly beloved wherever he was known. He preached only in the German language.

Brown, John, D.D. (grandson of Brown of Haddington), one of the most eminent of Scotch divines, was born July 23, 1784, at Whithburn, Scotland, and educated in literature and theology in the “Secession School.” Soon after he was licensed as a preacher, and he received a call from the Burgher congregation at Biggar, to the pastoral charge of which he was ordained in 1806. In 1821 he became pastor of the United Secession Church, Rose Street, Edinburgh, and, on the death of Dr. James Hall, he succeeded that minister as pastor of Broughton Place Church, Edinburgh. The Burgher and Anti-burgher Seceders having united in 1820 under the name of the United Associate Synod, Dr. Brown was chosen one of their professors of divinity in 1822. The body to which he belonged was merged in 1849 in the United Presbyterian Church (q.v.). He held his post as professor, with the pastoral charge of the United Presbyterian Church, Broughton Place, Edinburgh, till his death, Oct. 19th, 1858. Dr. Brown was greatly respected and loved as an eminent pulpit orator, and his stellar Christian character and mild, manly, and polished manner of speaking and affection of all the people of God who knew him, however separated among men by different names. What Dr. Chalmers was in the Free Church, what Dr. Wardlaw was among Congregationalists, what Dr. Bunting was among Wesleyans, that was Dr. Brown among United Presbyterians. All these felt men belonged, in one sense, specially to their respective denominations, but in another and far higher sense they belonged to the Christian world, and were equally esteemed and beloved by Christians of all denominations. He was a very voluminous writer, as he was in the habit of publishing his Divinity Lectures, and also many of his congregational lectures. In theology he is probably to be classed with moderate Calvinists or Baxterians, and this type of doctrine prevails in the United Presbyterian Church. His writings include The Law of Christ respecting Civil Obedience (Lond. 1839, 8d ed. 8vo) — Expository Lectures on 1 Peter (Edin. 1839, 8v. 8vo) — Acts and Sayings of our Lord Jesus Christ (Edin. 1850, 3 vols. 8vo; N. Y. 1854, 2 vols. 8vo) — Exposition of Lord’s Prayer (Lond. 1850, 8vo) — Sufferings and Glories of Messiah (N. Y. 1855, 5 vols.), besides a number of practical treatises. — Darling, Cyclop. Bibliog. p. 424; Meth. Qu. Rev. 1854, p. 494; N. Brit. Rev. Aug. 1860.

Brown, Matthew, D.D., LL.D., a Presbyterian minister, was born in Northumberland Co., Pa., in 1776. He graduated at Dickinson College, Carlisle, in 1794, commenced the study of theology about 1796, and was licensed by the presbytery of Carlisle Oct. 8, 1797. After having for some time had the charge of the congregation of Millfin and Lost Creek, he became in 1805 pastor of the congregation of Washington, Pa., and principal of the Washington Academy, the latter being in 1806 merged in the Washington College. Mr. Brown was elected first president of the college, which situation he filled until Dec., 1816, still remaining pastor of his congregation. After leaving Washington College, he declined the presidency of Centre College, Danville, Ky.; yet in 1822 he accepted that of Jefferson College at Cannonsburg, which college he filled with distinguished success for three years. In 1823 he was made D.D. by the College of N. J., and subsequently LL.D. by Lafayette and Jefferson colleges. After a time he became also pastor of the congregation at Cannonsburg, and continued as such until his health compelled him to tender his resignation of the presidency of the college in 1849; yet his labors as a pulpit did not wholly cease till near the close of life. He died at Pittsburg July 29, 1853. He published A Memoir of the Rev. Obadiah Jennings, D.D. (1832) — Extracts from Lectures by Dr. Chas. Niblet, President of Dickinson College, with Remarks from other Writers (1840), with a number of occasional sermons and addresses. — Sprague, Annals, iv, 256.

Brown, Robert. See Brownists.

Brown, William Lawrence, D.D., an eminent Scotch divine, born in 1755, was educated at St Andrew’s, Aberdeen, and at Utrecht. In 1778 he became minister of the English Church in Utrecht; in 1795 he removed to Scotland and became professor of divinity at Aberdeen, and afterward principal of Marischal College. He died in 1830. His writings include Sermons (Edinb. 1803, 8v. 8vo) — Comparison of Christianity with other Forms of Religion (Edinb. 1826, 2v. 8vo) — Essay on the Existence of a Supreme Creator (Edinb. 1816, 8vo), which obtained the Burnet prize of £250.

Brown, Arthur, the only Episcopalian minister in New Hampshire till after the Revolution, was born in Drogheda, Ireland, in 1739, educated at Trinity College, Dublin, and emigrated as missionary to America in 1729, becoming rector of King’s Chapel in Providence, R. I., in the following year. In 1736 he removed to Portsmouth, N. H., where he labored for 37 years. He died in 1773 much lamented. — Sprague, Annals, v, 76.

Brown, George, D.D., archbishop of Dublin, the first prelate who embraced the Reformation in Ireland. He was originally a friar of the order of St. Augustine, took the degree of D.D. in 1534, and in 1555 was made archbishop of Dublin. When Henry VIII. ordered the monasteries to be destroyed, Archbishop Browne immediately ordered that every vestige of superstitious relics, of which there were many in the two cathedrals of Dublin, should be removed. He afterward caused the same to be done in the other churches of his diocese, and supplied their places with the Creed, the Ten Commandments, and the Lord’s Prayer. In 1540 the Archbishop was ordained priest, and has been issued that the Liturgy of King Edward the Sixth should be compiled, it was violently opposed, and only by Browne’s party received. Accordingly, on Easter day following, it was read in Christ Church, Dublin, in the presence of the mayor and the bailiffs of
city; when the archbishop delivered a judicious, learned, and able sermon against keeping the Bible in the Latin tongue and the worship of images. In October, 1553, the house of all saint was discontinued on Browne. On account of his zeal in the Reformation, he was deprived of his see by Queen Mary in 1554. He died in the year 1556. — Jones, Christian Biog. p. 71; Hook, Eccl. Biog. iii, 175.

Browne, Simon, a Dissenting minister of England, was born in 1690 at Shepton Mallet, Somerset. He observed the orthodox congregations of Bristol and Bath, and, after a residence of seven years at the latter town, he settled at London, where he remained as a practitioner during the rest of his life. His famous work, the Reliquia Medici, was first published surreptitiously 1642, but afterward given to the world in a new edition by the author himself. This work, on its first appearance, drew down upon the author many grave charges against his orthodoxy and even his Christian belief, which were triumphantly refuted by Browne, who was the most sincerely religious of men. It has been very often reprinted. The Reliquia Medici was followed by the Treatise on Vulgar Errors (1646), the Hydriotaphia, or a Treatise on Urns Burials (1648), and the Garden of Cyrus (1658). His Christian Morals was published after his death by Dr. Jeffrey (1716). Browne died in 1682. The works of Sir Thomas Browne are marked with the odd conceits and errors of his age, but are remarkable for their majestic eloquence and wealth of illustration. His life by Dr. Johnson was prefixed in 1745 to the first edition of Johnson's Dictionary of the English Language.

Browne, Sir Thomas M.D., the distinguished author of the Religio Medici, was born in London 1605. His early education was received at Winchester and Oxford. He studied medicine subsequently, and took his degree of M.D. in 1633. In 1635 he settled at Norwich, where he remained as a practitioner during the rest of his life. His famous work, the Religio Medici, was first published surreptitiously 1642, but afterward given to the world in a new edition by the author himself. This work, on its first appearance, drew down upon the author many grave charges against his orthodoxy and even his Christian belief, which were triumphantly refuted by Browne, who was the most sincerely religious of men. It has been very often reprinted. The Religio Medici was followed by the Treatise on Vulgar Errors (1646), the Hydriotaphia, or a Treatise on Urns Burials (1648), and the Garden of Cyrus (1658). His Christian Morals was published after his death by Dr. Jeffrey (1716). Browne died in 1682. The works of Sir Thomas Browne are marked with the odd conceits and errors of his age, but are remarkable for their majestic eloquence and wealth of illustration. His life by Dr. Johnson was prefixed in 1745 to the first edition of Johnson's Dictionary of the English Language.

Brownell, Thomas C., D.D., bishop of the Protestant Episcopal Church in the State of Connecticut, was born at Westport, Mass., October 13, 1779. He entered Yale College in 1795, and was graduated in 1799. In 1802 he was ordained to the presidency of Union College, but in 1809 he removed to the presidency of Union College, and in 1810 to the presidency of Union College, and in 1816 he was ordained deacon and priest, and some time after became one of the ministers of Trinity Church, New York. In 1819 he was elected bishop of Connecticut, and was consecrated on the 27th day of October, 1821. In his early career he was a zealous and efficient worker, and in still later life he was a consistent and active advocate of the religious and moral improvement of his denomination. He was a man of large intellect, and possessed a singular power of self-control and self-restraint. He was a man of great personal influence, and was beloved and respected by all who knew him. He was a man of great personal influence, and was beloved and respected by all who knew him. He was a man of great personal influence, and was beloved and respected by all who knew him.

Brownists, a sect of Puritans so called from their leader, Robert Brown. He was born, it is supposed, at Totton, Rutland, and educated at Bennett College, Cambridge. His Puritanism was first of the school of Cartwright, but he soon went far beyond his master. He went about the country inveighing against the discipline and ceremonies of the Church of England, and exhorting the people by no means to comply with the requirements of the Liturgy Book. He was at first called the "Brownist," and it was supposed he had taken custody, but he was soon released. In 1582 he published a book entitled The Life and Manners of true Christians, to which was prefixed, A Treatise of Reformation without tarrying for any. He was again taken into custody, but released on the intercession of his relative the lord treasur. For many years afterward he traveled through various parts of the country, preaching against bishops, ceremonies, ecclesiastical courts, ordaining of ministers, etc., for which, as he afterward boasted, he had been committed to thirty-two prisons, in some of which he could not see his hand at noon-day. At length he formed a body of his own discipline, but, being forced to leave the kingdom by persecution, they accompanied Brown to Middleburg in Holland.
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In 1825 he was installed as one of the ministers of the Collegiate Reformed Dutch Church in New York. About 1849 Dr. Brownlee was prostrated by an apoplectic stroke, which paralyzed one side of his body. From this he slowly and gradually recovered, resuming his home and his clerical duties, and maintaining a certain degree of mental activity. But he was never after able to engage in active duty. He died in New York, Feb. 10, 1860. Dr. Brownlee was a very earnest exponent of Romanism, and was engaged in the controversy with Bishop Hughes and others for years. Among his publications are a Treatise on Popery (N. Y., 1815); The Revolting Controversies of the Church of England; The Rights of Christian Liberty (N. Y., 1819); Light and Shadows of Christian Life (N. Y., 12mo); Inquirv into the Principles of the Quakers (12mo); Christian Youth's Book (18mo):—Brownlee on Baptism (24mo);—Christian Father at Home (12mo);—On the Duty of Christ (24mo), etc., and several pamphlets and premium tracts, besides editing the Dutch Church Magazine through four consecutive volumes. Stored with knowledge, familiar with almost every department of learning, he possessed a ready facility in bringing his enlarged resources to bear on matters of practical utility with great effect. And, pioneer in the Catholic controversy, he was mainly instrumental in restoring the attention of the community to a system then regarded by him, and now regarded by many, as fraught with danger to our cherished liberties. In this cause his zeal was ardent, his courage indomitable, his efforts unmeasured, and his ability and eloquence admitted by all. His sermons and lectures were from year to year listened to by eager crowds. Dr. Brownlee usually preached without being trammeled by the use of notes, either extemporaneously, or having written and committed his discourses to memory. The general character of his preaching was argumentative, but enlivened and illustrated by flashes of fancy, brilliant and beautiful. His views on Christian instruction were not far from those of the "Calvinistic school."—Dr. Knox, in the Christian Intelligencer, Feb. 16, 1860; Memorial of the Rev. Dr. Brownlee (N. Y. 1860).

BROWNING, RALPH (Lat. Brunius), bishop of Exeter, was born at Ipswich in 1592, and educated at Cambridge, where he became master of Catharine Hall. In 1621 he became prebendary of Ely, and in 1631 archdeacon of Canterbury, and appointed to the see of Exeter, and elected March 31, 1642. In 1645 he was ejected from his mastership on account of a loyal sermon which he preached before the university; and having been also deprived by the Parliament of the free exercise of his episcopal powers, and of the revenues. In this state, he was obliged to remove to the house of Mr. Rich, in Berkshire, where he lived in private until the year before his death, when he was permitted to preach at the Temple. He died Dec. 7, 1659. He was an excellent scholar and preacher; his sermons were edited by his successor, Bishop Gauden, with a life of Browning (Lond. 1655, 2 vols. 8vo.), reprinted with 22 other sermons (1674; 3 vols. fol.).—Hook, Excl. Bio, iii, 184; Landon, Eccl. Dict, ii, 429.

Bruce, Philip, a native of North Carolina, of Huguenot descent, a soldier of the Revolution, entered the Methodist ministry in 1781, and travelled extensively, filling the most important stations until he became superannuated in 1817. He closed his useful life in Tennessee, May, 1826, the oldest travelling preacher in the United States, with one exception. While in the ministry he was very efficient as a preacher, presiding elder, and in many important positions in the Church. The Virginia Conference, of which he was one of the fathers, delighted to honor him while he lived, and delegated one of its members to build his tomb when in 1817 Minutes of Conferences, i, 541; Sprague, Annals, vii, 73.

Bruce, Robert, an eminent Scotch preacher, was born 1598, and educated at St. Andrews. In 1598 he
BRUCKER, Johann Jakob, a German divine, was born at Augsburg, Jan. 22, 1696, and educated at Jena. After serving as pastor at Kaufbeuren, he died minister at St. Ulric’s, in his native city, in 1770. He is considered the father of the science called “the History of Philosophy,” as, before his Historia Critica Philosophiae (2d ed., Lips. 1767, 5 vols. 4to), no work of the kind existed. Dr. Enfeld published an English abridgment of it. It is an elaborate and methodical work, and, though surpassed by later writers in method, it is still pre-eminent for learning. As a collection of materials it has great value. Among his other publications are, Ehrenpreis der Deutschen Gelehrsamkeit (1747, 4to); Miscellanea Philosophica (1748, 4vo); Die Heilige Schrift in der Geschichts- und Literatur-Exk gatherung (1758, fol.).—Hoefer, Biog. Generale, iv. p. 567; Tennemann, Hist. Philos. Intro. ch. 1.

Brugglers, a sect of enthusiasts founded in the village of Bruggle, canton of Bern, Switzerland, in 1746, by two brothers, Christian and Jeremias Koler. These impostors, while yet more boys, succeeded in gaining large adherents among the lower people. They prophesied the coming of the last day for Christmas, 1748, and then claimed to have obtained its postponement by their prayers. The disorders they occasioned by their teachings led to their being banished, and Jerome having been caught, underwent capital punishment at Bern in 1755. His followers awaited his return; on the third day, and the sect disappeared soon after, to be reproduced in the Buchanites (q. v.), and Millereits (q. v.) of later times.

Brun, Matthias, a Presbyterian minister, was born in Newark, N. J., April 11, 1733. After an excellent religious and academical education, he graduated at Columbia College in 1812. In 1816 he was licensed to preach, but, on account of ill health, he went to Europe, where he remained nearly three years, during six months of which he preached at the “American Chapel of the Oratory” in Paris. Returning in 1819, he again visited Europe in 1821. In 1822 he entered on home missionary work in New York, and under his labors a church grew up in Bleeker Street, of which he became pastor in 1825. He died Sept. 8, 1829, after a short illness. He prepared Essay on the Scripture of Scenes in Italy and France (Edinburgh), and contributed to various periodicals. A memoir of him by Mrs. Duncan, of Scotland, was published in 1831.—Sprague, Annals, iv., 544.

Bruis, Pierre de. See Petrobrusianus.

Bruit (the rendering of several Heb. words) is used in Scripture in a variety of significations, but implies figuratively doubts, fears, anguish on account of the prevalence of sin. Satan is said to bruise the heel of Christ (Gen. iii. 15). Christ is said to bruise the head of Satan when he crushes his designs, despises him of his power, and enables his people to tread his temptations under their feet (Rom. xvi. 20). Our Lord was bruised when he had inflicted on him the fearful punishment due to our sins (Isa. liii. 5). The King of Egypt is called a bruised reed, to mark the weak and broken state of his kingdom, and his inability to help such as depended on him (2 Kings xviii. 21). Weak saints are bruised reeds which Christ will not break (Isa. xlii. 3; Luke iv. 18). See Reed.

Bruit, a French word signifying noise, is the rendering in Jer. x. 22; Nah. iii. 19, of סֶּפֶךְ or סֶפֶּךְ a sound.

Brulius (Pierre Brilly or Brusdy), succeeded Calvin as pastor of the church in Strasbourg, on the Rhine, and was much esteemed by the people. There prevailed at this time throughout the Netherlands the most earnest desire to be instructed in the Reformed religion, so that in places where the truth was not dared not to be preached, private invitations were sent to the ministers who resided in towns where the protestant Goepel was preached openly. Some people in Ternay accordingly invited Brulius from Strasbourg. He complied with their request, and came to Ternay. September, 1544, and was most joyfully received. After some time, he made an excursion to Lille for the same object, and returned to Ternay in October. The governors of the city ordered strict search for him, and his friends let him over the wall by a rope, Nov. 2, 1544. On his reaching the ground, a stone fell on his leg and broke it. He was seized with a new and, notwithstanding the efforts of the senate of Strasbourg and of the Protestant princes, he was put to death, Feb. 19, 1545. He suffered terribly, being burned in a slow fire! But nothing could triumph over his faith, and he testified to the truth to the very last.—Middleton, Evangelical Biog, p. 154.

Brunoy, Pierre, a Jesuit writer, was born at Rouen in 1688, and settled at Paris, where he took part in the Journal de Trévoux. He undertook, at the command of his superiors, a continuation of the Histoire de la France, and finished it in 1720. He lived but to write two volumes (the 11th and 12th) and died April 16, 1742. He is perhaps best known by his Théâtre des Grèces, containing transl. of the Greek tragedies, with observations, etc. (last edit. much enlarged, Paris, 1825, 16 vols. 8vo).—Biog. Uni. vi, 90; Landon, Eccles. Dict. ii, 425.

Brun. See Le Brun.

Bruno, archbishop of Cologne and duke of Lorraine, son of the Emperor Henry the Fowler, and Bruno, archbishop of Cologne, was born in 926. He was well read in classical literature, and was a patron of learned men and of education generally. Having been employed by his brother in many important negotiations, he died at Rheims Oct. 11, 965. His life, written by Rootger, a Benedictine who lived with him, is given in Survé, Oct. 11, and in Pertz, Monum. Germ. Hist. iv, 252. The Commentary on the Pentateuch and the Lives of the Saints, sometimes attributed to him, were probably the work of Bruno of Segni. More recently his life has been written by the Bollandists in the Acta Sanctorum, Oct., tom. v (Brunus, 1786), and by Pieler, Bruno i, Einleuchter von Köln (Arnaburg, 1851).

Bruno, called also Boniface, apostle of the Frisians, called Saxo, was a Saxon nobleman who was born 270, and was called by the Emperor Otho III to his court, and appointed his chaplain about 990. Romualdus the monk (founder of the Camaldulens) came to court, and Bruno, at his own request, was admitted into his order, and departed with him (A.D. 1000). Having spent some time at Monte Cassino, and at Pisa, near Ravenna, he was sent forth to preach to the infidels, and the pope made him “Archbishop of the Heathen.” He labored incessantly, exposed to every peril and privation, among the Poles and Prussians; but, after meeting with some success and converting a prince of the country, he was martyred, together with eighteen companions, in 1009. He is commemorated in the Roman Martyrology on the 15th Oct., and again as St. Boniface on the 19th June. See his life in Mabillon, Soc. Bolland. vii, 79.—Pertz, Monum. Germ. vii, 577 sqq.: Butler, Lives of Saints, June 19, ii, 600: Mohr, Ch. Hist. ii, 130: Voigt, Geschichte der Propheten, i, 588 sqq.

Bruno, founded the order of Carthusians, was born at Cologne about 1040, of rich parents. In 1073 he became chancellor of the Church at Rheims and professor of divinity, having direction of the studies in all the great schools of the diocese. Among his pupils
BRUNO

was Odo, afterward Urban II. About 1077 he joined in an accusation against Manasses, the simoniacal archbishop of Rheims, who deprived him of his canonicalry. Disgusted with the corruptions of the clergy and of the times, Bruno retired into solitude and built a hermitage, which afterward became the celebrated monastery of Chartreuse. Bruno lived but six years at the Chartreuse; at the end of that period he was called to Rome by Urban II; and, having refused the bishopric of Reggio, retired, in 1095, into Calabria, where he died, Oct. 6, 1101, at La Torre. He was canonized by Pope Leo X in 1514, and his festival is kept on the 6th of October. The works attributed to him are the Dialogus de iis claris, 1584, and again at Cologne (1611, 3 vols. fol.); —Hook, Exel. Bizog. iii, 185; Mosheim, Ch. Hist. ii, 178 note; Hoefer, Nouv. Bizog. Gémile, vii, 630. See CATHARSIANS.

BRUNO, GIORDANO, a philosopher of great boldness and genius, was born at Nola about 1550. Having entered the Dominican order, he soon began to doubt the Romish theology, and had to quit his convent. He fled to Geneva in 1586, where he lived two years, and then went to the court of Calvin, and, to suit his sceptical temper, and he departed for Paris. Here he gave lectures on philosophy, in which he openly attacked the Aristotelians. Having made himself many enemies among the professors, as well as among the clergy, he went to England in 1589, where he gained the friendship of Sir Philip Sidney. In 1590 he dedicated his Spazio della beatissima istanza, an allegorical work against the court of Rome, with the Cosa delle Ceneri, or "Evening Conversations on Ash-Wednesday," a dialogue between four interlocutors. He also wrote Della causa, principio ed uno, and Dell' infinito universale, in which he developed his ideas both on natural philosophy and metaphysics. His system is a form of pantheism: he asserted that the universe is infinite, and that each of the worlds contained in it is animated by the universal soul, etc. Spinoza borrowed some of his theories from Bruno. Duhle (History of Modern Philosophy) gives an exposition of Bruno's system; see also Jacob's Preface to the "Letters on the Doctrine of Spinoza." In his next work, Colaba del caval Pegaso con l'aggiunta dell' asino Cileno, he contends that ignorance is the mother of happiness, and that "he who promotes science increases the sources of grief." Bruno's language is symbolic and obscure; he talks much but the content of his thoughts and his style is harsh and inegalent. After remaining about two years in England, during which he visited Oxford, and held disputations with the doctors, he passed over to Paris, and thence to Wittenberg, and lectured there and in Frankfort till 1592, when he returned to Padua, and thence to Venice. The Inquisition arrested him, and retained him in prison for six years, vainly attempting to reduce him to recantation. On the 9th of February, 1600, he was excommunicated, and delivered to the secular magistrate. He was burnt Feb. 16, 1600. Bruno wrote very largely. His Italian writings were collected and published at Leipzig in 2 vols. 8vo. His writings in Latin were collected by Strigel, under the title Jordanis Brunii Scripta qua Lat. vel omnia (1834, 8vo). The best works on the life and the writings of Bruno are by Bartholomius (Par. 1846, 2 vols.), and by Clemens (Bonn. 1847). —Tennemann, Man. Hist. Phil. § 980; Eclectic Magazine, xvii, 367; Saisset, in Rev. phil., lxxiii, 345; Jumeau, in the same, Dec. 1843; Hallam, Literature of Europe, vol. ii, ch. 3; Flecon, G. Bruno (Hamburg, 1846, 8vo).

Brunswick, a German duchy, with an area of 72 German square miles, and a population, in 1864, of 229,708 souls. In the city the Reformation was introduced as early as 1526, but in the country districts not until 1568, after the death of duke Henry, one of the most violent opposers of Luther. The Reformed Church has 3 churches and 2 other meeting-places, with (in 1861) 993 souls. They form a synod con-jointly with several congregations of Hanover and Lippe-Schaumburg. The Roman Catholics have 3 churches, with 2638 souls (in 1861); they belong to the diocese of Hildesheim, Hanover. The Jews count about 1000 souls, and have 4 synagogues. The rest are Lutherans. The Supreme Ecclesiastical Board of the Lutheran church in Brunswick (1641, consisting of one president, one clerical director, four clerical councilors, one assessor, and two councillors. Subordinate to the consistory are 7 superintendents general, 70 superintendents, 253 clergymen. The number of congregations is 224, besides which there are 200 chapels. Schoolmasters and superintendents were reorganized in 1846, and rectories established in all congregations in 1851. See Hertzog; Schem, Ecoles. Year-book for 1859, p. 115 sqq. See GERMANY.

BRUSSELS, CLAUDE. See BROUSSEIN.

BRUYRS, PETER DE. See PETROBRUSSIAN.

BRYANT, JACOB, was born at Plymouth in 1715, and graduated at King's College, Cambridge, 1740. The Duke of Marlborough gave him a lucrative place in the Ordnance Department. He settled at Cypenham, in Berkshire, and died Nov. 12, 1789. The edition of a mortification in the log, occasioned by falling from a chair in getting a book in his library. Bryant was an indescribable and a learned writer, but fond of paradox. His writings are often acute, but at the same time eccentric and fanciful. He wrote one work to maintain the authority of the pseudo Rowlhey's poems (1781, 2 vols. 12mo), and another to prove that Troy never existed (1796, 4to). His principal production is a New System or Analysis of Ancient Mythology (Lond. 1774, 1776, 3 vols. 4to; 3d ed. Lond. 1807, 6 vols. 8vo), and among his other works are Observations relative to Ancient History (Camb. 1787, 4to).—A Treatise on the Authors and Ethnography of the Archipelago (Lond. 1794, 8vo).—Observations on the Plagues of Egypt (Lond. 1794, 8vo).—Observations on the Prophecy of Balzam, etc. (Lond. 1808, 4to).—Davenport, s. v.; Darling, s. v.

Brydane. See BRIADIN.

Bubastis. See PI-RESETH.

BUCCER, MARTIN, an eminent convert of Luther, was born at Schlettstadt, in Alsace, in 1491. His real name was probably Butzer, but some say that it was Kuhhorn, for which, according to the taste of his age, he substituted the Greek synonym Bucur (βουκορ). He assumed the habit of the Dominicans when only fifteen years of age, and studied at Heidelberg for several years. He was converted to the doctrines of Erasmus, adopted the faith in Romanism, and afterward, falling in with some of Luther's writings, and hearing Luther himself disputing with the Heidelberg doctors, April 26, 1518, he was so impressed as to adopt the doctrines of the Reformation. To escape persecution, he took refuge, in 1519, with Franz von Sickingen; and in 1520 the elector palatine Frederick made him his chaplain. In 1529 he was freed from the obligations of the Dominican order by the archbishop of Speyer, on the ground that, joining so at an early age as fifteen, he had been per vic et metum compulsa. In 1522 he became pastor at Landstuhl, in Sickingen's domain, and in the same year married Elizabeth Pallast, thus, like Luther, condemning in his own practice the unscriptural Romanist notion of clerical celibacy. In 1524 he became pastor of St. Aurelia's, in Strasbourg, and for twenty years he was one of the great leaders of the Reformation in that city, and indeed throughout Germany, as preacher and professor. His great object throughout life was to promote union among the different Protestant bodies. In 1529 he was deputed by the four towns of Strasbourg, Memmingen, Landau, and Constance to the conferences appointed by Philip, landgrave of Hesse, to be held at Marburg. Here Butzer exhibited all the astonishing subtlety and fertility
of his mind, equaling the most refined of the scholas-
tic theologians in subtlety and ingenuity. He suc-
cceeded in effecting a kind of conciliation between the
Lutheran and Zwinglian on the question of the real
presence in the Lord's Supper. He afterward attended
other conferences on the same subject, and drew up
the concordat of Wittenberg in 1536, but endeavored
in vain to bring over the Swiss churches. In 1548, at
Augsburg, he refused to sign the celebrated Interim
of Charles V. This act, exposing him to many difficul-
ties and dangers, made him the more ready to accept
the invitation sent to him by Cranmer of Canterbury
to come over into England, where he was appointed
divinity professor at Cambridge. When Hooper, al-
though he had accepted the bishopric of Gloucester,
refused to wear the vestments ordered for the episco-
pal order, Bucer wrote to him a wise and moderate let-
ter, which incidently gives a deplorable picture of the
state of the Anglican Church at this period.
The services, he says, were said in so cold and unintelligi-
bale a manner that they might as well have been said
in the Indian tongue; neither baptism nor marriage
were celebrated with decency and propriety; there
were no liturgical invocations to private adorations,
no public censures. In 1550 he wrote his Censura, or
Animadversiones on the Book of Common
Prayer, Cranmer having desired to have his opinion of
the book, which was for that purpose translated into
Latin by Ales (q. v.). Although in the beginning of
his life he refused the edicts that banished him from
the book which was not either plainly taken out of Holy Writ,
but at least agreeable to it, he urges pretty large alter-
ations to avoid Romanist perverisons, many of which
were happily carried into effect. Bucer died Feb. 28,
1551, at Cambridge, and was followed to the grave by
8000 persons. Five years afterward (in Mary's time)
his body was dug up and publicly burned as that of a
heretic. He was a very prolific writer. A full list
of his works is given by Haag, La France Prot. iii, 68.
A bitterly prejudiced account of him is given by Hook,
Eccl. Biog. iii, 190-218. His Scripta Anglicana,
published at Basel (1557, fol.), contains a biography
of him. An edition of his works, which was to comprise
10 volumes, was commenced by K. Hubert (Basel,
1577), but only one volume appeared. The first good
biography of Bucer was published by Baum, Capito
und Bucer; Leben und ausgezahlte Schriften (Eiberg.
1860).—Procter, On Common Prayer, p. 22, 41;
Burnet, History of the Church, ii, 184, 427, 598; Mosheim, CA.
Hist, iii, 162, 167; Herzog, Real-Encyk.p.iii, 420;

Buchanan, Claudius, D.D., vice-provost of the
College of Fort William, in Bengal, well known for
his exertions in promoting an ecclesiastical estab-
lishment in India, and for his active support of mission-
ary and philanthropic labors, was born on the 12th of
March, 1766, at Cambuslang, a village near Glasgow.
At the age of twenty-one he made his way to London,
where he succeeded in attracting the attention of the
Rev. John Newton, by whose influence he was sent to
Cambridge, where he was educated at the expense of
Herbert of Bagworth. He then proceeded to Paris,
where he became a student in the Jesuit seminary.
He returned to India in 1796 as one of the East
India Company's chaplains, and, on the institution of
the College of Fort William in Bengal in 1800, he was
made professor of the Greek, Latin, and English clas-
sics, and vice-provost. During his residence in India
he published the Christian Researches in India
(5th ed. Lond. 1812, 8vo), a book which attracted considerable
attention at the time, and which has gone through a
number of editions. In 1804 and 1805 he gave various
sums of money to the universities of England and
Scotland, to be awarded as prizes for essays on the
difficult questions of Christianity. He returned to
India in 1808, and during the remainder of his life
continued, through the medium of the pulpit and the
press, to enforce his views. His reply to the state-
ments of Charles Buller, Esq., M.P., on the
worship of the idol Guggernaut, which was addressed to the
East India Company, was laid on the table of the
House of Commons in 1813 and printed. He died at
Broxbourne, Herts, February 9, 1815, being at the per-
iod of his death engaged in superintending an edition of
the Scriptures for the use of the Syrian Christians
who inhabit the coast of Malabar. He published also
The Colonial Ecclesiastical Establishment (2d ed. Lond.
1808, 8vo);—Sermons (Edinb. 1812, 8vo).—An Apolo-
gy for priests (Edinb. 1814, 8vo).—His Life, by the Rev. Hugh Pearson, was published in
1819 (Lond. 2 vols. 8vo; 5th ed. 1846).

Buchanan, George, was born in 1506 at Kil-
lairn, in Dumfriethshire, and, after having studied at
the University of Paris and served for a year in the
army, he passed A.B. at St. Andrew's in 1525. In 1532
he was appointed tutor to the Earl of Cassillis, with
whom he remained in France during five years. Re-
turning from Paris with the earl, he was made tutor
to the natural son of James V. Two satires, Palmoidea
and Franciscana, which he wrote on the monks, soon
drew down their vengeance upon him, and he was im-
prisoned, but was fortunate enough to escape. Once
more was he imprisoned, and then, being suspected
at Paris, at Bescamps, and at Coimbra, at which latter
city the freedom of his opinions again caused his im-
prisonment. He next spent four years at Paris as tu-
tor to the Marshal de Brissac's son. During this Con-
tinental residence he translated the Medea and Alce-
stra of Euripides, and began his Latin Version of the
Psalms. In 1560 he returned to his native land, and
embraced Protestantism. In 1566 he was made prin-
cipal of St. Leonard's College at St. Andrew's, and in
1567 was chosen as preceptor to James VI. When
subsequently reproached with having made his royal
pupil a pedant, Buchanan is said to have replied that
it was not within the power of his degraded country
and nation to correspond the honor of the spirit with
which he was endowed, and which was on all sides
dreaded, in 1582. His principal work is Historia Re-
rum Scotiaeum (Edinb. 1582, fol.; in English, Lond.
1690, fol.). As a Latin poet, he ranks among the high-
est of the modern, especially for his version of the
Psalms. All his writings are given in Opera omnia,
historica, etc., curante Rudolfino (Edinb. 1715, 2 vols.
4to); another complete edition was published by Burn-
ham (Lugd. Bat. 1785, 2 vols.).

Buchanites, a fanatical sect which arose in Scot-
land 1788. An ignorant but shrewd woman, named
Elspeth Buchanan (born 1738), gave out that she was
the Spirit of God, the mysterious woman in Rev. xii
in whom the light of God was restored to men. She
professed to communicate the Holy Spirit, and main-
tained that she had brought forth a man-child, "who
was to rule with a rod of iron," in the person of the
Rev. Hugh White, minister of the Relief Presbyterian
at Irvine, who, though an educated man, gave him-
selvelf up to this delusion. A number of persons joined
them. Driven from Irvine by a popular tumult, they
made a settlement at New Campile, enjoying commu-
nity of goods, and living in concubinage and adultery.
Mrs. Buchanan promised her deluded followers "trans-
lation" instead of death, but unfortunately died her-
selvelf March 29, 1791. The community held together
for a while, but Mr. White left them in 1792 and went
to Virginia, where he became a Universalist preacher.
The establishment was removed to Crockettford, where
its last survivor, Andrew Innes, died in 1845.—Train,
The Buchanites from first to last (Edinb. 1846, 18mo).

Buck, Charles, an English Independent minis-
ter, was born in 1771. He served the churches at
Sheerness, Hackney, and London, and died in 1815.
He is the author of A Theological Dictionary (Lond.
1802, 2 vols.; 2d ed. 1811), which was afterwards
enlarged by Dr. Henderson (Lond. 1847, 8vo), and has
had a wide circulation both in England and America.
Though too small to suffice as a book of reference, it
Buckler stands in the authorized version as the representative of the following Heb. words: 1. לֶּבֶן, magen (‘protecting’), a smaller and more portable shield (2 Sam. xxii, 31; 1 Chron. v, 18; Job xv, 26; Psa. xviii, 2, 90; Prov. ii, 7; Cant. iv, 4; Jer. xiii, 3; elsewhere ‘shield’). 2. פּוֹנָר, sopherah (from its surrounding the person), occurs but once figuratively

Ancient Roman Brooches

Buckland, William, D.D., an eminent English geologist. Dr. Buckland was born at Axminster, in Devon, in the year 1784. He received his early education at Winchester, and in 1801 obtained a scholarship in Corpus Christi College, Oxford. He took his degree of B.A. in 1803, and was elected a fellow of his college in 1809. At this time Oxford was the most unpromising school in the world for natural science. The tastes of young Buckland led him to the study of mineralogy, and in 1813 we find him appointed to the readership of mineralogy, and in 1818 to the readership of geology. In these positions he succeeded in attracting attention to the departments of physical science which he taught. But as he excited interest he also excited opposition, and every onward step that he made toward giving the science of geology a position

in the University, raised an opponent to its claims. Through his long life he had to fight for his science in his Alma Mater. But he gained the victory, and Strickland and Phillips, his successors, have obtained a universal recognition of the value and importance of their teachings. In 1820 Dr. Buckland delivered a lecture at the University of Oxford, which was afterward published under the title of ‘Lindicium Geologicum; or, the Connection of Religion with Geology explained’ (Lond. 1823). In this work he showed that there could be no opposition between the works and the word of God. In 1823 he published Religione Divinariae; or, Observations on the Organic Remains attesting the Action of a universal Deity; and communications to the Proceedings of the Geological Society were very numerous, and in the first volume of the ‘Bibliographia Geologica et Zoologica,’ published by the Ray Society in 1848, we find references to sixty-one distinct works and memoirs. In 1825 Dr. Buckland accepted from his college the living of Stoke Charity, near Whitchurch, Hants; in the same year he was promoted to a canonry in the cathedral of Christ Church, and married Miss Mary Morland, of Abingdon. In 1818 he had been elected a fellow of the Royal Society; and in 1829 he was chosen a member of the council of that body, and was re-elected on each successive occasion till his illness in 1849. In 1818 he became a fellow of the Geological Society, and was twice elected president of that body. He took an active interest in the foundation of the British Association for the advancement of science, and was one of those who took the bold step of inviting this body to hold its second meeting in the University of Oxford. On this occasion he was president of the association. From that time to 1848 he was constantly present at the meetings of the body, and read many of his papers before them. In 1847 Dr. Buckland was appointed a trustee of the British Museum, and took an active part in the development of that department more especially devoted to geology and palaeontology. His only contribution to any branch of theology is his Bridgewater treatise on Geology and Mineralogy considered with reference to Natural Theology (Lond. 1857, 2d ed. 2 vols. 8vo; Philad. 1 vol. 12mo; also in Bohn’s Library, 12mo). His brain gave way from excessive labor in 1850, but he lingered till Aug. 14, 1856, when he died at Clapham. —London Athenaeum, No. 1504.

Ancient Assyrian Warrior cutting a Bucket from a Rope hanging from a Pulley in a Fortress.

Buckley (πόρση), a clasp or brooch, in this instance of gold, sent by Alexander Balas to Jonathan Maccabees as a present of honor in conformity with the usage of royal courtesy (1 Macc. x, 89; xi, 58; comp. xiv, 44; so Josephus, πόρση, Ant. xiii, 4, 4; 5, 4). A similar usage is referred to by Trebellius Pollio (in Claud.), and the use of such ornaments is illustrated by Pliny (xxiii, 3); comp. Schlesner, Lex. s. v.; Smith, Dict. of Class. Ant. s. v. Fibula.

Buckley, a Church of England divine and prelate, was born near Marlborough, date unknown. He was educated at Cambridge, and was made D.D. there in 1596. He was afterward rector of North Farnbridge, and prebendary of Hereford; in 1604 he became archdeacon of Northampton, and vicar of St. Giles’s, Cripplegate. Becoming chaplain to the king, he grew rapidly in favor; became president of St. John’s College, 1605; canon of Windsor, 1606; bishop of Rochester, 1611, whence he was translated to Ely in 1626, and died May 23, 1631. He was a man of great learning and piety. His writings include De postestate Papae in rebus temporibus sie in regionis deponentes unaquaeque, etc. (Lond. 1614, 4to); a Discourse on Knocking at the holy Commination, and Sermones (1618).

—Hook, Eccles. Biography, ii, 222; Allibone, Dictionary of Authors, i, 277.

Buckett (_completion, deli’, or _completion, deli’, from hanging down), a vessel to draw water with (Isa. xi, 15); so αὐντηλαμα, in John iv, 11; spoken metaphorically of a numerous issue (Num. xxiv, 7). See Water.
BUCKLER

(Psa. xci. 4). 3. γυμνός, tenumá (a coavering), a large shield protecting the whole body ("buckler," Ps. xxxv, 2; Ezek. xxiii, 74; xxxv, 8; xxxviii, 4; xxxix, 9; elsewhere "shield" or "target," the δανίς of Ecclus. xxxvii, 5). 4. ὅρμα, 'ro'mac (from its pierc-
ing), a lance or spear (as it is often rendered, improperly "buckler") in 1 Chron. xii, 8). See ARMOR.

The buckler or shield was a principal piece of protective armor with ancient warriors, being worn in connection both with the spear and the bow (2 Chron. xiv, 8; 20; Jer. vi, 3). The above names for this implement, the σαρκοθήρ (according to Jahn, designates the large or round form (see Geissen, Thes. p. 947). Two of these terms (combined in Ezek. xxxix, 9; Jer. xlvi, 3) appear to denote respectively the small (μαγεν) and the large (τειναμά) kind, the latter screening the entire person (Virg. Aen. ii, 227; Tyrtaios Com. ii, 23 sq.), as is evident from 1 Kings x, 16, 17; 2 Chron. ix, 15. The Mishna (Chelina, xxiv, 1) names three species of shield, the large (טנומא טנומא מגד), the middle, used in discipline, and the small (טנומא גלוס שלבית). The larger kind probably protected even the head (Josephus, Ant. vi, 5, 1; comp. Dio. Sic. v, 30). In like manner, among the Greeks and Romans a small shield was called ζώκεια (ζωκεια in Homer), κεβαμ (comp. Josephus, War. iii, 5, 5). It is certain, however, that the shield of the Hebrew, as of the Greek, was of the same form; we only know that the later Jews in the time of the Romans carried oval shields (see Jahn, Archäol. ii, ii, pl. ii, 8, 8; those of the Egyptians being rounded only at the top, Wilkinson, i, 286 sq.). The word שְּקֵל, which the old translators give very variously, designates probably the shield, and indeed those used on state occasions (Jer. ii, 11; Ezek. xxvii, 11; Can. i, 20; 20). The quarried shields were generally of wood (comp. Pliny, xvi, 77; Virg. Aen. vii, 632), and covered with thick leather (especially hippopotamus hide, Pliny, viii, 39); but the skins of other pachydermatous animals are still employed in Africa; see Rüppell, Arab. p. 94; Tafelme, Beschreib.

The Kordofan, p. 42) or metal. Leather shields (illud, iv, 492; xii, 425) consisted either of simple undressed ox (or elephant) hide (Herod. vii, 91; Strabo, xvii, p. 820, 828), or of several thicknesses of leather, sometimes also embossed with metal (illud, vii, 210 sq.; xii, 294 sq.)—hence those captured from foes might be incised with the name of the conqueror (xix, 9). The leather shields were enriched by oiling (2 Sam. i, 21; Isa. xxi, 5; comp. "leaves clypei," Virg. Aen. vii, 620), so that they should not injure by moisture; but they gleamed in the distance, sometimes they were even smeared with blood (Nah. ii, 4 [7]), so as to present a frightful appearance. Copper ("brazen") shields were, as it appears (1 Sam. vii, 6; 1 Kings xiv, 27), also in use (comp. χαλκαστίς for heavy-armed troops, in Ioph. iv, 69, 4; v, 91, 7); as even gold ones in the equipment of the general (1 Macc. vi, 29), i.e. probably studded with gold; although those named in 1 Kings x, 16 sq.; xiv, 26, as shields of parade (comp. the silver shields of Pliny, iv, 89), borne before the king in festive processions (1 Kings xiv, 26), may well have been of massive metal (comp. the golden shields of the Carthaginians, Pliny, xxxv, 3; on theoverlaying of shields [with gold, ivory, etc., see Athen. xii, 594]; among the Romans every shield was inscribed with the soldier's name (Vezet. Mith. ii, 18). The same custom appears also on the gold shields sent as gifts of honor to Rome (1 Macc. xiv, 24; xv, 18; comp. 1 Macc. vi, 2; Josephus, Ant. xiv, 8, 5; Sueto. Calig. 10). During a march the soldiers carried their shields covered (with a leather case, τηντυριαν, introducta, as a protection from dust; Isa. xx, 6; comp. the Scyth. ad Aristoph. Acharn. 574; Plutarch, Lucull. 26; Cesar. Bell. Gall. ii, 21; Cicero, Nat. Deor. ii, 14) hanging on their shoulder (Iliad, xvi, 808); but in the camp by a strap on the left arm (Iliad, xvi, 802; Virg. E. ii, 671 sq.; Pliny, xxxiii, 4; Elian, Vari. Hist. x, 9; hence the phrase in ãσνια, Xenoph. Cyrop. vii, 5, 6; Arrian, Alex. i, 6, 2, means on the shield side, or left, comp. Arist. iv, 3, 6). See generally Orelli and Thoms. De accep. (Lips. 1718); Caryophylhus, De clipeis vet. (Lugd. Bat. 1751); Spanheim, ad Julian, p. 241; Jahn, Archäol. ii, ii, 401 sq.; on the Homeric shield, Köpke, Kriegswesen der Griech. p. 108 sq. The decoration of the Jewish palaces (1 Kings x, 16; xiv, 26; Cant. iv, 4; comp. Philo. Opp. iii, 411) and Temple (1 Macc. iv, 13); comp. Strabo, xiii, 600; Arrian, Alex. vi, 9, 6; Pliny, xxxv, 3) with golden shields was a peculiar practice. In the Temple at Jeru-
salem the shields of David were suspended as mementoes (2 Kings x, 10); see Ezech. De clipeis in loco sacro suspensis (Lips. 1737). The suspension of the shields of Tyre in Ezek. xxvii, 10, 11, is a military allusion, by way of ostentation, to the envoys of foreign nations displayed as allies (see Henderson, Com-
ment. in loc.). See Shield.

Buckley, Theodore William Aldis, an English clergyman and writer, was born in 1829, and was educated at Christ Church, Oxford, where he became chaplain. Being inclined to dissent from the principles of the church, he was removed to London, where his life was chiefly spent in writing books, and in preparing editions of the classics for the booksellers, and in making translations. He also published a History of the Council of Trent (Lond. 1862, small 8vo—the best small manual on that subject extant: the Omones und Decrees of the Council of Trent (Lond. 1853, sm. 8vo). He died in 1856. See Gentleman's Magazine, March, 1856; Allibone, Dictionary of Authors, i, 728.

Buckminster, Joseph, D.D., an eminent Congregational minister, was born at Rutland, Mass., Oct. 14, 1751, and graduated at Yale in 1770. He spent three years in study, and was then chosen tutor in the college, which position he filled for four years, and in 1773 he was ordained pastor of the "North Church," Portsmouth, N. H., which station he occupied until his death, June 10, 1812. He was made D.D. by the College of New Jersey, 1803. His publications consist of a memoir of Dr. M'Cintosh and a number of occasional discourses. He was a noble spirit, very organize, but yet of a kindly temper. His writings, from disorder of which he suffered intensely at several periods of his life. His Life was written by his daughter.

Mrs. Lee (Boston, 1851, 12mo).—Sprague, Annals, ii, 108.

Buckminster, Joseph S., D.D., son of Joseph, was born at Portsmouth, N. H., 1784. He was carefully educated, first by his father, afterward at Harvard, and studied for the ministry. In 1808 he became pastor of a Congregational Church at Boston; in 1811 he was appointed lecturer in Biblical Criticism at Harvard. His early death, June 8, 1812 (two days before his father's death), was deeply lamented throughout the country. In his theology he was a man of deep, religious feeling and of singularly pure and gentle manners. His Sermons (1826, 8vo) were reprinted in London; they were reprinted, with additions, in his Works (Boston, 1839, 2 vols. 12mo). His Life is briefly told in Memoirs of the Buckminsters, Father and Son, by his sister, Mrs. Lee (Boston, 1851, 12mo).

Budæus. See Budé.

Budæus, Johann Franz, one of the most universally learned theologians of his time, was born at Anclam, Pomerania, June 25, 1657. After studying at Greifswald, he was called to the University of Wittenberg, 1683, where he became assistant professor of philosophy in 1687. In 1699 he went to Jens, and 1629
to Coburg as professor of Greek and Latin. In 1693 he became professor of moral and political philosophy in the new University of Halle, and professor of theology at Jena in 1765. He died Nov. 19, 1729. His vast studies ranged over the fields of law and morals as well as of theology. His theology was Biblical, tending rather toward Pietism than rationalism; his philosophy was eclectic and moderate. His principal works are, *Elementa philosophiae practice* (Halle, 1679):—

- *Institut. Philosophiae Ecclesiast.* (Halle, 1705, 2 vols.);
- *Historia ecclesiastica*. *Vet. Test.* (Halle, 1726–29, 2 vols. 4to);
- *Isagoge ad Thesæum*. (Lips, 1769, 2 vols. 4to);
- *Isagoge ad Thesæum Lipp.* (Lips, 1772, 2 vols. 4to);
- *Théol. Moral.* (Lips, 1771, 4to);
- *Miscellanea Sacra* (Jena, 1727, 2 vols. 4to);
- *Théol. Atheisme et Superstitione* (Jena, 1716);
- *Hist. Crit. theolog. dogm. et mor.* (*Frkft. 1725, 4to*);
- *Compendium Historiae Philosophicae* (Halle, 1731, 8vo).

He was a distinguished contributor to the *Acta Eruditorum of Leipzig*. His writings in the way of disputations, etc., are very voluminous, and may be counted by the hundred.—Hoefer, *Bibl. Générale*, vii, 718; Brucker, *Hist. Phil.* vol. v; Herzog, *Real-Encyklop.,* ii, 428.

**Buddha, Buddhism.** Buddha, the "sage," the "enlightened" (from the Sanscrit buddha, to know), is the great teacher of the Buddhist faith. (Gautama) or Sakyamuni (the "hermit of Sakya"), the founder of Buddhism, the prevailing form of religion in Eastern Asia.

I. His life, the system of his doctrines, and the history of their diffusion are still involved in great obscurity. Until recently the sources of information respecting both Buddha and the early history of Buddhism were almost exclusively of secondary rank, the original authentic documents which are written in Sanscrit not having even been fully examined. Another cause of difficulty lies in the apparently insoluble differences between the statements of the Buddhists of different nations. A thorough investigation of some of the most important authentic documents has of late corrected many errors and shed much light on the subject. Still greater results are expected from the future, especially respecting the evolution of the historic truth from the religious myths of a number of conflicting traditions. In India, Buddha was regarded as the ninth incarnation of Vishnu as a sage, or the continuation of his incarnation as Krishna. According to others, he was an emanation from Brahma, for the reformation of Brahmanism and the abolition of the differences of caste. He is regarded as the supreme ruler of the present period of the world, and receives as such divine honors under different names in India, Tibet, China, Japan, Burmah. Some Buddhas appeared before him; others will appear after him; the total number of Buddhas, until the dissolution of the world into nothing, being assumed by some as one thousand, by others as only twenty two. The founder of Buddhism is counted as the fourth. According to the traditions of the Tibetans, he left the divine residence Dambha Topar, and came into the kingdom of Magadha, in Southern Behar, where, in the following year, he entered as a five-colored ray the womb of Maha-Maya, the virgin wife of Suddodana, and was born on the left side of Lomla, through the right horn of his mother. According to others he was from Ceylon, according to others from an unknown country. From his seventh (according to others, tenth) year he received instruction in all sorts of knowledge; at the age of sixteen (others say twenty) he married a noble virgin, but repudiated two children and two daughters. In the twenty-ninth year of his life the four great spirit kings carried him off to the most holy temple, where he consecrated himself to a clerical life. Then he lived six years as a penitent hermit, and obtained, under the name of Sakyamuni (i.e. the devotee of the house of Sakya), as a full Buddha, the highest degree of sanctity. Henceforth he worked without interruption for the propagation of his doctrines. The name of the disciple who principally assisted him was Mahakaksajja. Buddha died in the eighty-fifth year of his age. The time of his life falls, according to the chronology of the Tibetans and Mongols, in the years B.C. 2214 to 2134; according to the Japanese, he was born B.C. 1027; according to other statements, he died B.C. 548. The last statement is the one now generally adopted.

The main facts which the recent investigations, after comparing the discrepant traditions, have established as highly probable, are the following: Sakyamuni was the son of an Indian king, in the 6th century B.C., educated in the luxury of an Oriental court. Yet he ignored the pleasures of life, and preferred to wander about as a beggar, in order to get the instruction of the Brahmins. He assumed the preaching of a new religion as the great task of his life, and carried it through with great perseverance, notwithstanding the incessant persecution of the Brahmins. He combated principally against the hierarchy and the dogmatic formula of Brahmanism, in the place of which he made a simple ethical principle the central doctrine of his system, while at the same time he recognised the equal rights of all men, without distinction of birth, rank, and sex. He addressed the people in the language of the people, and taught that the suppression of passion was the only road to a union with the world-soul. The aim of life, according to him, is to remove from one's own life, as well as from the lives of others, the obstacles to a suppression of passions, and by love and meekness to assist others in the work of self-deliverance. When he died his bones were scattered all over India, and a religious worship rendered to them. His teachings and rules of wisdom were collected in writing at first in India (Nepaul), in Sanscrit, and afterward in Ceylon, in the Pali language. His disciples and successors have given to his teachings more and more of a dogmatic shape, in which the original simplicity is lost. Gotama, or the Buddha, is generally represented in statues as seated, with his legs crossed, as if in contemplation, as contemplative thought is one of the highest virtues in the system, and is one of the best means of obtaining nirvana (see below), the Buddhist heaven.

II. *System of Buddhism. (a) Theology.*—Buddhism rejected Brahma as the ruling spirit of the world, and admits no Almighty creator. It admits no beings with greater supernal power than man can reach by virtue and knowledge; in fact, several of the Buddhist nations have no word in their languages to express the idea of God." Buddha takes the place of God, for all practical purposes, in the worship and life of the people. In India, Buddhism is so mixed with Brahmanism that it is hard to discern the truth, but wherever it is pure it recognizes no God, no Supreme
Intelligence—the primary idea of Gotama being that to predicate any Self, any Ego, is an absurdity—no soul, no future life, except as one among a myriad stages of terminable existence. It is not revealed, but discovered by man, any human being who can so see, understand, and believe, with heart, mind, and body, fears, and wants—as to attain to perfect calm, being capable of 'intuitions' which are absolute truth; wherefore Gotama, though he argued against other creeds, never proved his own by argument, simply asserting 'I know.' Its sole motors are upadana, the 'attachment to sensuous objects,' as the Sutras call it, or, as we should describe it, nature, and kamma, literally, work, the aggregate action which everything in existence must by virtue of its existence produce, and which ex rerum natura cannot die. For example: fruit comes because there is a tree; not because the tree wills it, but because its karma, its inherent aggregate of qualities, necessitates fruit, and its fruit another tree in infinite continuity. There is a final cause, but it is not sentient. All existences are the result of some cause, but in no instance is this formative cause the working of a power inherent in any being that can be exercised at will. All beings are produced and cause, attaching themselves to some previous being; the manner of its exercise, the character of its consequences, being controlled, directed, or apportioned by kamma; and all sentient existences are produced from the same causes, or from some cause dependent on the results of these causes; so that spuddana and kamma, meditately or immediately, are the cause of all causes, and the source whence all beings have originated in their present form."

Buddhism recognizes most of the lower gods of the Indian religions, especially the incarnation of Vishnu, without, however, rendering them a particular worship. (b) Cosmology, Pneumatology, and Androphylology, Logos, being the empty space according to unchangeable natural laws. The precipitate of it forms matter, an evil, from which springs a constant change of birth, according to unalterable laws grounded in that evil. Thus the germs of good and evil were developed. Each found its reward or punishment in a circular course of innumerable births, which, according to the present state of development, are divided into six realms or degrees of birth, viz., those of the pure spirits (whose head is Khorningsa), of impure (the greatest of which is Beematcher Lakrees), of men, animals, limbo-monsters, and others. Each of the six divisions has again subdivisions, through which all beings have to wander until their reunion with the divine essence (migration of souls). The seventh highest degree is the dignity of a Buddha, who is above all change of birth. The aim of the appearance of Buddha is to perfect the dignity of the empty space which has been disturbed by this development, and gradually to raise the beings of all classes to the Buddha degree. Then all that is now separate will be united, and even Buddha be dissolved in the great unity, which, however, will only take place after many millions of years. Those who are elevated above the earth are called Nats, in three divisions: 1. Jampas, who have coarse bodies, with sexual distinction and propagation; 2. Rupa, with finer bodies, without sexual distinction and propagation; and 3. Arupa, bodiless beings. Above the earth are twenty-six heavens, corresponding to the orb of the earth and of equal size. Six of these heavens are inhabited by the Nat Zatamaharit, the duration of whose life is nine millions of years. Their heaven is divided into four realms, each of which has a king. These four kings are the tutelary gods of the world. The life of the inhabitants of each of the succeeding heavens is as long again, and as happy again, as that of the preceding. The Rups have sixteen, the Arupa four heavens. Men who observe the moral law are received into the lowest heaven, and can continue to ascend until they attain the final goal of Buddhistic salvation, i.e., until they pass into nirvana. The signification of this term became early a source of hot controversy among the various schools of Buddhists. It comes not only from the Sanscrit nirvanah, which signifies nothingness, from the ending of the cycle of existence (and from); and all agree that it means the highest enfranchisement from evil; but the schools disagree whether this liberation of the soul takes place by absorption into God or into naught. The prevalent view seems to be that nirvana is not only an emanation from suffering, as the Sanscrit view, but necessitates a liquidation of the idea of existence, in line with the idea that existence, though a natural consequence of a natural law, is mere misery—that the natural man is wretched as well as evil—Gotama declared that if man, by subduing all the natural affections, could, as it were, break the chain, kill the spuddana, or attachment to sensuous things, he would, as a reward, pass out of existence—would either cease to be, or—for this is doubtful—cease to be conscious of being. The popular notion that nirvana is absorption is incorrect, for there is nothing to be absorbed into, no supreme spirit, no supreme universe, nothing, and into this nothing the man who has attained nirvana can no longer be needed. To exist is necessary; there must be a life through a myriad states or forms, each less attached to sense than the last, hence transmigration; but when it is reached the perfect result is simply annihilation, or, rather, the loss of being, for the components of being, if we understand Buddha, could not die. A dreamer system of thought was never devised, and we can account for its rapid spread only by assuming what we believe to be the fact, that the Asiatic who was below philosophy understood by nirvana not annihilation, but that state of suspended being in which one exists, but neither hopes, fears, thinks, nor feels" (Spectator, March 10, 1866). (c) Ethics.—The prominent characteristic of Buddhism is the law of causation. From Brahmanism was the importance attributed to morality. The main object of a Buddhist was to acquire merit. For the great germinating power (karmasa), which determines whether the new being to be produced shall be an insect or a worm, a foul, a beast, a man, or a devil (the highest of sentient beings), is the sum of merit and demerit. Each soul inherits the fruits of the karma, and the office of liberating and purifying its predecessors. As evil was considered to be connected with all passing phenomena, asceticism (celibacy, poverty, mortification of the senses) was inculcated as indispensable for salvation. The Five Commandments, to avoid the following: not to steal; not to destroy; not to steal; not to commit adultery; not to lie, slander, or swear; to avoid drunkenness. These five commandments are obligatory upon all men; there are other five, specially binding upon nonmoms (i.e., upon persons who give themselves up to a religious life in order to a religious end (nirvana), viz., "to abstain from food out of season—that is, after midday; to abstain from dances, theatrical presentations, songs, and music; to abstain from personal ornaments and perfumes; to abstain from a lofty and luxurious couch; to abstain from taking gold and silver. For the regular ascetics or monks there are a number of peculiar observances of a religious character. They are to dress only in rags, sewed together with their own hands, and to have a yellow cloak thrown over the rags. They are to eat only the simplest food, and to possess nothing except what they get by collecting alms from door to door in their wooden bowl. They do not speak in pairs, and must not sit on the carpet even during sleep, to lie down being forbidden. They are allowed to enter the nearest village or town to beg food, but they must return to their forests before night." (Chambers' Encyclopedia, s. v.) As to the
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nature and tendency of the Buddhist system of ethics, the Spectator (March 10, 1866) has the following just remarks: "Strictly speaking, the Buddhist creed, by reducing every thing to the natural law of cause and effect, should kill morals, but it does not. Of sin, in the sense of a personal transgression, and the final and everlasting punishment of the Buddhist lawet knows nothing. There is no authoritative lawgiver, nor can there possibly be one; so that the transgression of the precepts is not an iniquity, and brings no guilt. It is right that we should try to get free from its consequences, in the same way in which it is right for us to appease hunger or overcome disease, but the scenes of the act remain; and the necessity of being tranquil, subdued, and humble, it is that our minds may go out with the less eagerness after those things that unsettle their tranquillity. If we injure no one by our acts, no wrong has been done; and if they are an inconvenience to ourselves only; no one else has any right to regard us as transgressors. Nevertheless self-denial is the sum of practical ethics, and Gotama, having set up the killing of attachment to sense as the object, and self-denial as the means, has produced a noble theoretic system of ethics. No act is in the Buddhist system sin—the very idea is unknown—but then a bad act produces a bad condition of the soul in after-life. But there is no death, no stench, and bad acts are therefore to be avoided. As to what is good, everything is good, because in se everything is indifferent; but, nevertheless, that is bad relatively to its consequence which produces injury to another. If it produces injury to one’s self, no matter, because each existence is its own irresponsible lord; but if to another, then nirvana is by that injurious act postponed, and he who commits it is lower than he who does not. There is no sin, but there is unkindness, and unkindness produces fruit just as a tamarind produces fruit. It would be a crime to hurt any living thing, and strict Buddhists still refuse to swallow animal—maliciously; but it would not be a crime to commit adultery if the husband consented, a deduction formally drawn and acted on in Ceylon, because no one is injured. In practice the idea works in two ways: the really devout pass lives of the monastic kind, absorbed in themselves, and apart from the world; and the worldly follow one rule, or another, as a deviation. If the idea ever got to the extent of the situation of a great deal too distant and too shadowy—a hunt after nothing. So keenly, indeed, is this felt, that in most Buddhist countries there is a sub-creed, not supposed to be at variance with the Established Church, but to work in a less refined but quicker way. When a Sinaese, for example, feels that he has an itch, and before the Christian he has a devil to get it, not as disbelieving Buddhism, but as supposing that devils may exist as well as any thing else, and may, if kindly treated, be as useful as any other allies. Of course the race which holds such a system has, as a race, a better chance of being decent than a really pagan one, for it only half understands its own creed, and the stock texts being all very benevolent and philosophical, it takes them for a theoretic rule of life, and, though it does not fully obey the rule, it is decidedly better than if the rule were a bad one. The Burmese, for example, are on the whole distinctly a better people than the Hindoos, more especially because as human affairs must go on, they make rules for holding society together, which are quite independent of any divine rule at all, and which happen in Burmah to be decently wise." The commandments enjoined upon man to refrain from ten deadly sins, which are again divided into three classes. Five deadly sins (patricidal, altruistic, self-murder, corporeal, and imitable priest"), wounding the person of Buddha, and causing a schism among the priesthood) shut a man forever out of nirvana. Charity or self-sacrifice for the good of others is specially inculcated.

III. Worship. - The Buddhists retain many of the ceremonies of Brahmaism, but do not recognise the precepts of the Vedas. The sanctuary in their temples, which contains the relic of a saint, is called dagoba. Prayers are directed to Buddha, to the hermit Gotama, and, in general, to those who have attained the dignity of a Buddha. Sacrifices, consisting of flowers, fruits, and grains, are offered to Buddha, the Bodhisattvas, and the lower gods. "The adoration of the statues of the Buddha and of his relics is the chief external ceremony of the religion. The centres of the worship are the temples containing statues, and the topes or tumuli erected over the relics of the Buddha or of his distinguished apostles, or on spots consecrated as the scenes of the acts of Buddha; and the site of a Buddhist temple, corresponding to the altar in a Roman Catholic church, is an image of the Buddha, or a dagoba or shrine containing his relics." Sacred is the mystic word Om. The priests are called lamas among the Mongols, bonzes in China and Japan, rahans in Burmah, talapins in Siam. They wear the tonsure, live in celibacy, and frequently in monastic communities. The visible head of Buddhism lived formerly in China, but since the fourteenth century in Tibet, where he is called Dalai Lama (see Lamaism). The sacred books of Buddhism treat of cosmogony, dogmatism, ethics, asceticism, and liturgy, and are very numerous. The best are in Sanscrit. The Benares or Hindi, and the Gujerati. The English translations are very copious, and contain many stories of the life of Buddha, the other lives of the Bodhisattvas, the life of the other Gautamas, etc. The Collected Canon consists of 116 volumes, and with the commentaries (Dandour), of 288 volumes. They were originally composed in Sanscrit, but were later translated into the languages of the other Buddhist nations. The form of religious worship contains many points (veneration of relics, suricular consecration, beads, processions, etc.) which bear a striking resemblance to practices of the Roman Church, acknowledged by all, but explained differently. The fullest information on these points will be found in Hardy, Eastern Monachism (London, 1850).

IV. History. — St. Hilaire (Du Bouddhisme, Paris, 1850, 8vo), following principally M. Eugène Burnouf, fixes a minimum date for the birth of the Buddha in the 7th century B.C. It is true that the contents of the Buddhist works themselves supply no dates, and the inferences are uncertain by which any date of the lifetime of Sakyamuni himself can be determined. If we adopt the indications of the literature, it is to be supposed that the death of the Buddha was placed in the 564 B.C. According to deductions from Chinese authorities, it might have taken place much earlier; and if the Buddhist character of the rock inscriptions at Guinhar, Delhi, and Bhahra be acknowledged, the spread of the religion in those countries from 200 to 400 years before the Christian era is theoretically possible. Moreover, the earliest date for the spread of Buddhism in the original seat in Central India, for its expulsion as a heresy from the bosom of Brahmaism, in its development as a specific religion, and its distribution, not in a line, but on an immense arc of countries contiguous with India proper. The creed of Buddhism was fixed and developed by eccumenical councils, the first of which was held by Casyapa, a disciple of Buddha, and largely attended. "The Buddha had written nothing himself; but his chief followers, assembled in council immediately after his death, proceeded to reduce his teaching to writing. The writings are divided into three classes, forming the Tripitaka, or 'triple basket.' The first class consist of the Sutras, or discourses of the Buddha; the second contains the Vinaya, or discipline; and the third the Abhidharma, or metaphysics. The first is evidently the fundamental system, and out of which the other commentaries and writings have been elaborated. The other two councils probably revised and expanded the writings agreed upon at the first, adding voluminous commentaries. As to the dates of the other two councils there are irreconcilable discrepancies in the accounts; but, at all events, the third was not later than 240 B.C.
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the Buddhist canonical Scriptures, as they now exist, were fixed two centuries and a half before the Christian era. The Buddhist religion early manifested a zealous missionary spirit, and princes and even princesses became devoted propagandists. It also established foreign missions, most of which were highly successful. In consequence of its great extension, Buddhism split into a northern and a southern branch, the former of which, embracing the Buddhist churches of Nepal, China, Corea, Japan, Tartary, Mongolia, and Tibet, admitted much of the former mythologies of these countries into their creed; the southern Church extended from Ceylon over the whole of Farther India. In the land of its birth, India, Buddhism had to endure a long-continued persecution, and was at last entirely driven out, after it had flourished there about twelve hundred years. The time of its introduction into the other countries is as uncertain as its early history in general. It is said to have made its first appearance in China about B.C. 217, but it was not actually established before about A.D. 60. It suffered several persecutions, in the third of which, in 485, 4600 monasteries were destroyed, together with 40,000 smaller establishments. In the fourth century of our era, it is stated the number of temples at 42,918, of priests and monks at 213,418. In Japan it spread in the fifth or sixth century after Christ. Into Tibet it was introduced in the fifth century, and, after several persecutions, re-established in the tenth. Among the Mongols it gained a firm footing in the thirteenth century. It was also adopted by several tribes in Asiatic Russia. It has for many centuries become stationary in most countries, only in Russia it is visibly on the decline. It still counts about 300,000,000 of adherents.

V. Monuments and Remains.—Scattered through India are numerous remains of caves, funeral monuments, and stupas, or religious edifices, none of which last are believed to be of later date than the third century B.C. The cave temples were probably constructed during the persecutions of the first eight centuries of our era. As remains are found in Afghanistan, near the Indus and the Ganges, and around Bhilsa, in Central India. These last are described in The Bihil Monophs, or Buddhist Monuments of Central India, by Major Cunningham (Lond. 1853).

Section of Buddhist Cave-temple at Karli. From Ferguson’s Handbook of Architecture.

A general idea of one of these singular monuments may be gained from the following extract from Cunningham: “The great Sântâ Topâ is situated on the western edge of the hill. The ground has once been carefully leveled by cutting away the surface rock on the east, and by building up a retaining wall on the west. The court (as it now exists) averages one hundred and fifty yards in length, and is exactly one hundred yards in breadth. In the midst stands the Great Chaitya, surrounded by a massive colonnade. The bold appearance of the solid dome is relieved by the lightness and elegance of the highly picturesque gateways. On all sides are ruined temples, fallen columns, and broken sculptures; and even the top itself, which had withstood the destructive rancor of the fiery Saivas and the bigoted Mussulmans, has been half ruined by the blundering excavations of armateur antiquaries. . . . The great top itself is a solid dome of stone and brick, 106 feet in diameter, and 42 feet in height, springing from a plan of 144 feet in a projection of 44 feet from the base of the building, and a slope of 23 feet. The plinth or basement formed a terrace for the contemplation of worshippers of the enshrined relic; for, on the right pillar of the north gateway there is a representation of a top of and two of worshipping worshippers walking round it, with their hands. The terrace was reached by a double flight of steps to the south, connected by a landing 10 feet square. The apex of the dome was flattened into a terrace 34 feet in diameter, surrounded by a stone railing of that style so peculiar to Buddha monuments that I will venture to call it the ‘Buddhist Railings.’ . . . Many of the pillars of this colonnade are now lying at the base of the monument, and several portions of the coping or architrave prove that the enclosure was a circular one. . . . Within the upper enclosure there was a square altar or pedestal, surrounded by pillars of the same description, but much taller, some of which were all that remained on the plan of this colonnade. The total height of the building, including the cupolas, must have been upward of 100 feet. The base of the top is surrounded by a massive colonnade, 144 feet in diameter from west to east, and 151 feet in diameter from north to south. This enclosure is therefore nearly square, and the colonnade measures by 7 feet. By this arrangement a free passage is obtained round the southern staircase, and a greater breadth at the foot of the ascent. The breadth of the colonn on the north-west and north-east sides averages 9 feet 7 inches, the several measurements only differing by a few inches. From east to south the colonnade increases rapidly in width; the breadth at the east being only 9 feet 11 inches, and at the foot of the staircase 13 feet 8 inches.”

VI. Sources of Information.—From reasons stated above, the former works on Buddhism have lost much of their worth by the more thorough and comprehensive study of the Buddhist literature during the last few years. The best among the older works are Bob- (Professor at Königsberg), De Baudismi origine et atate (1827); Holmgren, Sketch of Buddhism (in the Trans. of the Royal Asiatic Society, ii. 1); Burnouf, Introduction à l’histoire du Budhisme Indien (Paris, 1844). The fullest account of the doctrines and worship of Buddhism in the English language, is given by the Rev. G. Spence Hardy (for more than 20 years Wesleyan missionary in Ceylon) in his Eastern Monarchies (London, 1831), his A Manual of Buddhism (London, 1852), and his Legends and Theories of the Buddhists (London, 1885). Among the recent works, based on a more comprehensive knowledge of the sources, are Nève, Le Bouddhisme, son Fondement et ses Ecritures (Paris, 1851); Köppen, Die Religion des Buddha (1st vol. Berlin, 1857, 2nd vol. (in Lamière) 1863); Barthelemy St. Hilaire, Le Bouddhisme et sa Religion (Paris, 1859); and a Russian work by Wassiliev, on Buddhism: its Doctrines, History, and Literature (St. Petersburg, 1850 sq.; German transl. Der Buddh- ismus, etc., Leipzig, 1860 sq.). A copious list of books on Buddhist literature is given by Schlagintweit, Bibliography of Buddhism (London, 1874). See also Merchensburg Review, x. 294; Edinburgh Review, April, 1862; Prier, Universial-lexicon, a. v.; Chambers, En-
Buddismo, Robert Pedder, a learned clergyman of the Church of England, studied at Cambridge, where he graduated as eighth wrangler, 1806. After passing some time as fellow of Queen's College, he became Incumbent of St. George's, Everton, 1814, and principal of St. Bee's College, 1840. He died in 1846. His writings include Friendship with God illustrated in the Life of Abraham (London, 1839, 2 vols. 12mo); —The Christian Ekdotus (2d ed. Liverpool, 1859, 2 vols. 12mo); —Sermons, chiefly practical (London, 2 vols. 12mo, n. d.); —The Atonement (Liverpool, 1889, 3 vols.).

Budneus, or Budny, Simon, a Polish theologian in the second half of the 16th century, was minister at Kleténiec, and afterward at Lost. Becoming a disciple of Servetus, he denied the divinity of Christ and his miraculous conception, and anticipated in many respects the later rationalism. Being a man of talents, he made many discipies, especially in Lithuania. In 1582 he was excommunicated by the Synod of Lucnay; and this, with other causes, led him to greater moderation of language, if not of sentiment, and he united with the Pnecovians, a Socinian sect. He published a Polish translation of the Bible; also Libellus de dubius natura in Christo: Apologia Polonica. See Boch, Historiae Antitrinitariorum; Hefier, Nova Bibl. Generale, vii, 729.

Buell, Samuel, D.D., a Presbyterian minister, was born at Coventry, Conn., Sept. 1, 1716, entered Yale College in 1737, and graduated in 1741. He was ordained in 1743, and, after laboring for some time as an evangelist, received a call from the church at East Hampton, L. I., and was installed there as pastor September 12, 1746. He was made D.D. by Dartmouth College in 1791, and died on the 19th of July, 1798. The great characteristic of his preaching was fervor. There were three periods of great religious awakening in his congregation—1764, 1785, and 1791. As a theologian, he belonged to the school of Edwards and Bellamy. During the Revolutionary War his urbane-ness and discretion gained him influence with some of the British officers, and operated to the advantage of the town and neighborhood. A few years before his death he was instrumental in establishing Clinton Academy, East Hampton, which is still considered there as a monument of his public spirit and philanthropy. Dr. Buell published a number of occasional sermons.—Sprague, Annals, iii, 112.

Buffalo (Bos bison), an animal of the ox kind, but different from the American Bison, usually termed "buffalo," being distinguished by the shape of the horns and of the head, as well as of the body generally, and being also found in very different situations. (See Brade, Cyclop. s. v.) This animal is often regarded as the same with the wild bull (C. n. texns, or C. a. reyns) of Scripture (Num. xxiii, 22; Psa. xcvii, 11; Job xxxix, 9; Isa. xxxiv, 7, etc.). See UNICORN. This opinion is lately advocated in extenso by Dr. Conant (Book of Job, in loc.) while Dr. Thomson (Land and Book, 1, 284 sq.) prefers to identify the Oriental "Berench," with the Bethlehem of q. v.) of Job (xli, 15), on account of his wallowing in the mire and reeds of Jordan. See Ox; BULL.

Buffet (colosz'w), to box about or slop with the hand or fist, whether in derision (Matt. xxvi, 67; Mark xiv, 64), opposition (2 Cor. xii, 7), affliction (1 Cor. iv, 11), or punishment (1 Pet. ii, 20).

Buffler, Claude, a Jesuit philosopher and voluminous writer, was born of French parents in Poland May 25, 1695, and brought up at Paris. He died at Paris May 17, 1757. He was associated with the writers of the Memoires de Trévoux, and left an immense number of other works on a variety of subjects, of which the most important is Cours des Sciences (Par. 1732, fol.), a work of vast learning, and showing a luminous power of philosophical thought. Sir James Mackintosh (Progress of Ethical Philosophy, § 5) speaks of the just reputation of Buffler's Treatise on First Truths (contained in the Cours des Sciences), and adds that his philosophical writings are remarkable for perfect clearness of expression.—Hefier, Bibl. Generale, vii, 735.

Bugenagen (Bugenagenus), Johann (called also Dr. Eurusmus), was, perhaps, next to Melancon, the most active and useful coadjutor of Luther in spreading the principles of the Reformation. He was born at Wollin, in Pomerania, June 24, 1485. His education in theology and classics was obtained at Greifswald, and his proficiency in classical studies was so great that at twenty he was appointed master of the school at Treptow, where he taught with great reputation. The writings of Erasmus, to which, as a classical student, he was naturally drawn, led him to see the need of a reformation in the Church. He lectured, in his school, on the Psalms, Matthew, Timothy, and the Creed; and in 1519 he was invited by the neighboring abbot of Belbbeck to teach the monks in a Collegium Prebendariorum which he had established for their culture; and here he compiled a Gospel Harmony. Called by prince Bogislas X to prepare an account of Pomerania, he wrote Pomerania in IV lib. dietus (Greifswald, 1729, 4to), full of learning, and showing a zeal for religious liberty. In 1520, Luther's book of the "Babylonian Captivity" reached Treptow. Having looked over a few leaves, he said, "There never was a more pestilent heretic than the author of that book." But a few days after, having read it with great diligence and attention, his mind was changed, and he made this recantation: "What shall I say of Luther? All the world hath been blind and in darkness; only this one man has found out the truth." The new views of Bugenagen respecting the law and gospel, justification by faith, etc., being publicly preached with great success, the prince and the bishop stirred up a persecution. Upon this Bugenagen went to Wittenberg, and formed a personal acquaintance with Luther in 1521. Here he was soon employed to lecture on the Psalms, and the course was afterward printed (Bassel, 1524). In the dispute with Karlstadt (q. v.), Bugenagen sustained Luther and Melancthon. In 1528 he was chosen pastor of the church in Wittenberg, and held his post, through many vicissitudes, for 36 years. He aided Luther in translating the Bible, and himself translated it into the Low Saxon dialect (Lubeck, 1538). But perhaps his chief service to the Reformation was that of organizing churches, for which he had a special talent. He may regret, however, that in Brunswick, Hamburg, Lubeck, and in many parts of Pomerania and Denmark, he reorganized the University of Denmark.
In 1538, and served a while as its rector. The death of Luther and the disputes of the *Interim* (q. v.) saddened his later years, and he died April 10, 1558. Besides the numerous practical writings of Bugenhausen, and his many directories for worship, Christian life, etc., he wrote *Historie des Leidens und der Auferstehung J. C.* (1530; often reprinted):—*Vom dem Christen Glauben und rechten guten Werken* (Wittenb. 1526):—Anmerk. zu den *Buch. Hist. Deut.*., etc., *Aemot in Epitap, ad Fasten und Festum* (Stralburg, 1534);—*Epistolar. Psalmbuch* (Basil, 1524), with regard to which, Luther declared that Bugenhausen was the first that deserved the name of "commentator on the Psalms." On the influence of Bugenhausen on the development of the Church constitutions of Germany, see Richter, *Die evangelische Kirchenordnung* (Berlin, 1894).[2] *Geschichte d. evang. Kirchenverfasungen* (Leipzig, 1851, and 14th edition, 1859);—*Bayer, Bedeutung der alten Bugen- hausensch kirchenordnungen* (in *Theol. Studien*, 1858). A sketch of him by Melanchthon is given in the *Corpus Reformatorum*, xii, 295. See also Adam, *Vite Germ. Theol.*; *Moschini, Chr. Hist. iii*, 460, 157; *Engelken, Bugen- hausen Pommerania* (Berlin, 1812, 8vo);—*Zietz, Bugen- hausen, zweiter Apostel des Nordens* (Leipsic, 1834, 8vo);—Bellermann, *Leben des J. Bugenhausens* (Berlin, 1860).

**Bugg, Francis**, a member of the Society of Friends, which he left in later life, and whose principles he then combated in a number of treatises. Among them are: *New Rome arrenged* (Lond. 1634);—*Picture of Quakerism* (Lond. 1637, 2dmo);—*Quakerism Withering and Christianity Benefiting* (Lond. 1634);—*Quakerism Being the True Light* (Lond. 1696);—*The Pilgrim's Progress from Quakerism to Christianity* (Lond. 1696), etc.—Allibone, *Dictionary of Authors*, i, 279.

**Building** (properly some form of the verbs *בָּנָן, bānān*, *וֹאָס, o'asoph*). Historical and monumental data do not exist to enable us to trace accurately the gradual improvement and peculiar character of Jewish architecture. (See *Bardwell, Temples Ancient and Modern*, Lond. 1857.) Its style was probably borrowed in the first instance from the Egyptians, next from the Phoenicians (comp. Michaelis in the *Comment. nov. Soc. Goticum*, i, 1771; *Stieglitz, Gesch. der Baukunst bei den Alten*, Leipz., 1792; *Müller, Archäol.*, p. 289 sq);—*Schamaas, Gesch. der bild. Künst*, i, 248 sq); and finally from the Greeks and Romans. Of building tools, besides common implements such as the axe, saw, etc., there are mentioned the compass (*רְבִּיָּה, rē'īyāh*) and plum-line (*מַגָּל, māgal*), Amos vii, 7 sq., the rule or measuring-line (*בָּשָׁל, bashal*), the awl (*מַשָּׁל, mēšal*), etc. (see the Mishna, *Chel. m.* xiv, 8). See these instruments in their place. (See *Schröder, Bibl. Mathematicus*, p. 217 sq;—Bellemann, *Handbuch*, i, 189 sq;—*See House.*

Besides its proper and literal signification, the word "building" is used with reference to children and a numerous posterity (Exod. i, 21; Ruth iv, 11). The prophet Nathan told David that God would build his house, that is, give him children and successors (2 Sam. vii, 27). Any kind of building implies the settlement of a family, or the acquisition of some new honor, kingdom, city, etc., and its peace and government (Psa. 4, 7; Mic. v, 4). God's Church is called a building, and the architect is the master-builder (1 Cor. iii, 9-17). So also the heavenly home of Christians is compared to a building in contrast with the temporary tabernacle of the earthly body (2 Cor. v, 1).

**Bul** (Heb. *בּוּל*, *בּוּל*, *市教育*, otherwise a contracted form of *Bukhah*), the name of two men.

1. (Sept. Beesi v. r. *Barqojo*.) Son of Jagli and prince of the tribe of Dan, appointed by Moses as one of the commissioners to partition the land of Palestine (Num. xxxiv, 22). B.C. 1618.

2. (Sept. Beesi v. r. *Boesi.*) Son of Abihuah and father of Uzzi, being great-grandson of Aaron (1 Chron. vi, 5, 51). B.C. cir. 1460. Compare the genealogy of Ezra (vii, 4, Sept. Beesi) and the apocryphal *Boccar* (1 Esdr. viii, 2) or *Borit* (2 Esdr. i, 2).—Ephraim, Sons of Israel (Num. xxxiv, 22).—The name of a place, the territory of which was given to Judah (Gen. xxxv, 18).—A town in the territory of Judah, the name of which is of unknown origin. The Samaritans, however, have traced it back to *יִצְרָאֶל, yitsrē'ēl,* the son of Jacob, from whom they suppose it to have been named. The Samaritans, however, have traced it back to *יִצְרָאֶל, yitsrē'ēl,* the son of Jacob, from whom they suppose it to have been named. The name is almost unknown elsewhere.

**Bulgaria** is a country of European Turkey, named from the Bulgarians, who, in the fifth century, quitting Asiatic Sarmatia, crossed the Danube and settled here, subjugating the Slavic (q. v.) inhabitants, and in process of time adopting their language. Later Slavic writers claim that the Bulgarians originally belonged in the Slavic family, and the modern Bulgarians claim to be Slavonians. Through the missionary labors of Methodius, brother of Cyril (q. v.), a prince of the court named Bogorits or Boris, was baptized about A.D. 861, and took the name of Michael; upon this many of the Bulgarians received the faith. This Michael sent to Pope Gregory, a number of letters, pouring forth his prayers to the Holy See. Benzig, *De monstros*, etc., 251;—*Tischner Heraus* (loc. cit.), to *Marchesia* (q. v.). According to Benzig (ibid. *De monstros* einiger alten Völk*, p. 18), it may have derived its name from the worship of *Basil* (comp. the Sept. rendering), as other months appear to have been in like manner named after the special deities to which they were dedicated.

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Bulgarians is one of the most prominent scholars of the modern Greek Church, and has exercised a lasting influence upon the progress of Eastern Europe in both secular and religious literature. His works, mainly in the ancient Greek language, are numerous. His Manual of Logics has ever since remained a favorite textbook in the Greek schools. Among his theological writings are several volumes of funeral sermons and eulogies on saints. He also published a translation of the work of Adam Sarmacinius on the Procurement of the Holy Ghost. The latter work is one of the standard works of the Greek Church on the much disputed doctrine, and the Roman Congregation for the Union of the Eastern churches with the Church of Rome (Sacra Congregatio de Propaganda Fide pro negotis vitis Orientalis) specially instructed one of its consultors (a subsequently appointed professor at Breslau) to refuse it. Dr. Laemmert consequently undertook the publication of the Scriptorum Graecia orthodoxa bibliotheca selecta (Freiburg, vol. i, 1865: contains Prolegomena; two sermons by Nicephorus Blemmida; the work of the Patriarch Johannes Vuccas, of Constantinople, De unione Ecclesiarum, as well as that of the Apologist of the same name).—See Pierer, iii, 445; Lasser, Script. Greec. orth. bibl. sel., vol. i.

Bulkeley, Charles, a Dissenting minister, was born in London 1719, and educated under Doddridge at Northampton. His first pastoral service was among the Presbyterians, but he finally joined the General Baptists, and was for a time a member of a congregation in London, where he died 1797. He published Discourses (London, 1752, 8vo).—Notes on Bulfgrove’s Writings (London, 1755, 8vo).—The Economy of the Gospel (London, 1764, 4to).—Discourses on the Parables and Miracles (London, 1771, 4 vols., 8vo).—Notes on the Bible (London, 1771, 4 parts, 12mo).—Cyc. Bible. 1794.

Bull, a distinguished from “Ox,” occurs but once in the Bible (Job xxii, 10), as the translation of את (ash, from his strength), which elsewhere denotes any animal of the ox species, and is variously translated accordingly. See Bulllock, etc. Other terms occasionally thus rendered are בָּקָר (bakar, a beeve), Jer. iii, 20; עִז (a bull), Gen. xxxii, 15; Ps. xxii, 12; and in the New Test. τιμός, Heb. 10, 15; αὐτός "ox" in Matt. xxii, 16. See Barne. Bull (or).—See Antelope. The NM (or "wild ox") of Is. li, 20, is but another form of נְח (no), a large species of oryx or ox-deer. See Antelope.

The rearing of horned cattle was encouraged by the people of Israel. These animals were protected in some cases by express provisions of the law; they were held clean, being the usual sacrifice of congratulation, and the chief article of flesh diet of the population. No animal, however, was more strongly condemned than the omission of any animal was practised among the Hebrews (Josephus, Ant. iv, 8, 40). If that was the case, other methods than those generally alluded to must have been adopted to break oxen to labor; for the mere application of a metal ring through the cartilage of the nostrils, although it might have greatly increased the fertility of the beasts, would not necessarily have rendered them sufficiently docile to the yoke and goad of a
people whose chief dependence for food was in the produce of the plough. See Ox.

Judging from the breed remains, there were two great breeds of straight-backed cattle, the long-horned and the short-horned; and in Upper Egypt at least, there was one without horns. Another humped species existed, which served to draw chariots, yoked in the same manner as the Brahminic bulls of India are at present. It is still abundant in Nubia, and the name of Bos aegyptiaca, or indicus, by which it is branded with the common species, is yet considered distinct. Its calf is born with teeth; and, although in Central Africa, India, and China it is mixed with the other species, and when low in flesh is almost deprived of its hunch, the natural characteristics nevertheless continue. The evidence of the existence of this Egyptian picture and written documents it must have been propagated for above 8000 years. In Egypt the straight-backed or common cattle appear, from the same evidence, to have formed a very handsome breed with lustre horns. They were generally spotted black or red upon a white ground, and there were, besides, others white, red, or black. They all served for common use, but those without red were selected when new sacred bulls, Apis or Mnevis, were to be supplied; for they alone had the colors which could show the marks made by chance or by art, and required to fit the animal for the purpose intended. See Aries. In Palestine the zebu was mostly of the ancient species, as it still is, inferior in size to the Egyptian; and proverb must have been abundant indeed if the number of beasts sacrificed at the great Jewish festivals, mentioned in Josephus, be correct, and could be sustained for a succession of years. See Sacrifice.

Unless the name be taken synonymously with that of other species, there is not in the Bible any clear indication of the buffalo. See Unicorn. The Asiatic species was not known in Greece till the time of Aristotle, who first speaks of it by the name of the Arachosian ox. No species of Bos bubalis is known even at this day in Arabia, although travellers speak of meeting them in Palestine in a domesticated state [see Buffalo]; but in Egypt the Asiatic species has been introduced in consequence of the Mohammedan conquests in the East. The indigenous buffaloes of Africa, amounting, at least, to two very distinct species, appear to have belonged to the south and west of that country, a later period having introduced Egypt as far as the present Borno; for none are figured on any known monument in either Upper or Lower Egypt. With regard, however, to wild oxen of the true Taureau genus, some name, at a very remote period, have been found in Bashan, evidently the origin of the name, a region where mountain, wood, and water, all connecting the Syrian Libanus with Taurus, were favorable to their existence; but the wild bulls of the district, mentioned in Ps. xxi, 12, and in various other passages, appear, nevertheless, to refer to domestic species, probably left to propagate without much human supervision, except annually to be slaughtered for the consumption, in the same manner as is still practised in some parts of Europe. For although the words "fat bulls of Bashan close me in on every side" are an indication of wild manners, the word "fat" somewhat weakens the impression; and we know that the half-wild white gregarious breed had the character of encompassing objects that excite their distrust. It was therefore natural that in Palestine wild gregarious instincts should have still remained in operation, where real dangers beset herds, which in the time of David were still exposed to lions in the hills around. See Camel. (v. s.) is said to have been worshipped in the form of a bull and Moloch to have had a calf's or steer's head.—Kitto, s. v.

Bull, in a figurative sense, is taken for powerful, fierce, insolent enemies. "Fat bulls (bulls of Bashan) surrounded me on every side," says the Psalmist (Ps. xxi, 12, and lxxxi, 30). "Rebuke the beasts of the reeds (Assy. Vev, "harmers"), the multitude of the bulls;" Lord, smite in thy wrath these animals which feed in large pastures, these herds of bulls (Ps. lxxxi, 30). Isaiah says (xxxiv, 7), "The Lord shall cause his victims to be slain in the land of Edom; a terrible slaughter will he make; he will kill the unicorns and the wild beasts of the beyond, and underset precious princes who oppressed the weak. See Cattle.

Bull, George, D.D., bishop of St. David's, was born in Wells, Somersetshire, March 25, 1634, and entered at Exeter College, Oxford, 1648. His first living was that of St. George's, near Bristol, and in 1658 he was presented to Suddington. In 1669 he publish his excellent, and one of the last of this kind, "The Church of England; or, the Scripture Evidence of this Church", which was to explain and defend, in Part I, the doctrine of St. James, and in Part II, to demonstrate the agreement with him of St. Paul, it being more particularly the aim of the first dissertation to show "that good works, which proceed from faith, and are conjoined with faith, are a necessary condition required from us by God, to the end that by the New Evangelical Covenant, obtained by and sealed in the blood of Christ, the mediator of it, we may be justified according to his free and unmerited grace." In the second, "having, in the first place, established this one point for his foundation, That St. Paul is to be interpreted by St. James, and that he is to be held in no less respect by us than many of the ancients (and particularly of St. Augustine himself), who are of the opinion that the General Epistle of St. James, the first of St. John, and the second of St. Peter, with that of St. Jude, were written against those who, by misinterpreting St. Paul's epistles, had inferred a fond notion, as if without works' were sufficient to save them, he sheweth whence this obscurity and ambiguity in the terms of St. Paul might probably arise, which was the occasion that persons not well-grounded came to mistake or pervert the same." Bull attempts to prove that where St. Paul speaks of justification by faith, he intends the whole condition of the Gospel covenant; that the faith required implies obedience; that it cannot be separated from obedience; and that obedience is made necessary to justification. The publication raised much dispute among divines. The first open antagonist was Mr. John Truman, a Non-conformist minister. Dr. Morley, his former colleague, took an active part in the controversy, rising from the divinity chair at Oxford, and the other in a charge to his clergy, forbade the reading of the book as a rash intrusion into things too high for such discussion. In 1675 Bull issued his Examen cumus and Apologia pro Harmonia; and in 1680, at Oxford, his Defensoris fidclis Nomen (also at Pavia, 1674, with notes by Zola). Preferrment flowed in upon Bull after 1684; and the University of Oxford conferred on him the degree of D.D., although he had never taken any other academical degree. In 1694 appeared his Judicium Ecclesiae Catholic, in defence of the anathema decreed by the Council of Nicaea, for which he received the thanks of the whole body of the Catholic Church, with those of Germain's. His last treatise was his Primitiva et Apostolica Traditior, against David Zuiker, Leclerc, and others, who held that the apostles and their immediate successors taught that our blessed Lord was merely a man. In theology he was an Arminian. His defence of the Trinity is one of the most interesting of his theology not likely to be superseded. Graft collected all his Latin works (Lond. 1708, fol). His Sermons were edited, with a Life, by Nelson (Lond. 1708, 8 vols. 8vo). He was seventy-one years of age when the see of St. Da- vid's was offered to him. He at first refused it, but was at length persuaded to consent, and was consecrated at Lambeth on July 10, 1696. He died at Oxford on Dec. 14, 1702. A new translation of the Defensio appeared in the "Library of Anglo-Catholic Theology" (Oxford, 1851, 2 vols. 8vo). Bull's Works have been collected anew.
BULL

by Barton (Oxford, 1827, 8 vols. 8vo, and again in 1846).—Hook, Ecclesiastical Biography, iii, 229-258; Bibliotheca Sacra, vi, 162; Dornier, Person of Christ, v, 842 sq.

Bull (Papal). Bulls are pontifical letters from the Pope of Rome, written in old Gothic characters upon stout and coarse skins, and issued from the apostolic chancery, under a seal (bulus) of lead, which seal gives validity to the document, and is attached, if it be a "Bull of Grace," by a cord of silk, and if it be a "Bull of Justice," by a cord of hemp. The word is from Lat. bulla, a drop or bubble, used in later Latin to signify a pendent metallic seal. It is properly the pendant seal which is the bull: it is impressed on one side with the beasts of St. Peter and St. Paul, and on the other with the name of the pope and the year of his pontificate. The bull is divided into five parts: the narrative of the fact, the conception, the clause, the date, and the salutation, in which the pope styles himself servus servorum servanti, servant of servants. All bulls bear the name and title of the pope—for example: Gregorius Episcopus servus servorum dei, etc., is prefixed; then follows a general introduction, of which the initial words are used to give a distinct name to the bull, as in the examples: the bull Erexurge Domine, issued by Pope Leo X against Luther in 1520; the bull In Cena Domini, the celebrated bull against heretics, often reissued in the 16th century; the pastoral bull against Queen's writings, 1513; the Dominus ac Redemptor Nostrae, or bull for the abolition of the order of Jesuits; the Ecclesia Christi, or the bull which completed the Concordat with France in 1801; the De Statu Antoninis, or the bull for the regulation of the Catholic Church in Prussia. The instruments, besides the language belonging to them, have a crest with some text of Scripture or religious motto around them. Those issued by Lucius III have this device, Adjutor nos, Deus salutis nostrae; the device of Urban III was, Ad te, Domine, levavi animam meam; and that of Alexander III, Iam tueas, Domine, demonstra mihi. Bulls are granted for the consecration of bishops, the promotion to benefices, the celebration of jubilees, etc.

Bullarium is a collection of papal bulls. The bull is dated from the "day of incarnation," but briefs are dated from the "nativity."—Farrar, Eccles. Dict. s. v.; Chambers, Encyclopaedia, s. v. See Brief; Bullarium.

BULL IN CENA DOMINI. The name given to a bull in the Church of Rome which is publicly read on the day of the Lord's Supper, viz., Thursday, by a cardinal deacon in the pope's presence, accompanied with the other cardinals and the bishops. It excommunicates all that are called, by that apostate Church, heretics, stubborn and disobedient to the holy see. After the reading of this bull the pope throws a burning-torch into the public place, to denote the thunder of this anathema. It is declared expressly, in the beginning of the bull of Pope Paul III of the year 1558, that it is the ancient custom of the sovereign pontiffs to publish this excommunication on Holy Thursday, to preserve the purity of the Christian religion and to keep the union of the faithful; but the origin of this ceremony is not stated in it. The principal heads of this bull concern heretics and their upholders; pirates, imposters of new customs; those who falsify the bulls and other apostolic letters; those who abuse the privileges of the Church; those that trouble or wound strangers with ecclesiastical jurisdiction, etc.; and, in short, of preventing some violence, though they might be counsellors or advocates, generals to secular princes, whether emperors, kings, or dukes; those who usurp the goods of the Church, etc. The contents of the bull have been inserted by degrees. Luther's name was inserted 1561. For a fuller statement, see In Cena Domini.

BULL UNIGENITUS. See Unigenitus.

Bull, William, an English Independent minister, was born Dec. 22, 1738, in Irlinghamborough, Northamptonshire, and was educated at the Dissenting academy at Daventry. In 1764 he became pastor of the Independent church at Newport-Pagnell, where he was the intimate of Cowper and of John Newton. A training academy for children was founded in 1776 through Mr. Bull's activity, and he superintended it for years. He died in 1814. "He was an excellent preacher, his sermons being at once original, fervid, and impressive."—Memorials of the Rev. W. Bull (London 1864).

Bullard, Artemas, D.D., a Presbyterian minister, was born in Brittany, Mass., June 15, 1778. He graduated at Amherst College, where he graduated in 1808, and thence went to the Theological Seminary at Andover. He was licensed in May, 1828, and ordained April 20, 1831. In 1830 he visited the West in the employ of the Massachusetts Sabbath School Union, going as far as Illinois, and while there was appointed secretary of the "American Board" for the Valley of the Mississippi. He removed to Cincinnati in October, 1832. In 1838 he became pastor of the Presbyterian church at St. Louis. He was made D.D. in 1841 by Marion College. He attempted in 1845, with the concurrence of the Synod, to raise a fund of $10,000 for the erection of churches in Missouri. His name was eventually enfeebled, he was chosen by his fellow-citizens as their representative at the World's Peace Convention, and spent six months travelling in Europe in 1830. After his return he was the chief promoter of the institution of Webster College at St. Louis. Dr. Bullard was killed in the accident which occurred at the inauguration of the Pacific Railroad, Nov. 1, 1865. He published three or four occasional sermons. He was a preacher of great power, and was very useful and influential in St. Louis.—Sprague, Annals, iv, 748.

Bullarium Romanum Magnum, a collection of papal bulls from the time of Leo the Great, begun (1586) by Cherubini, and continued by various editors. The Bullarium Magnum of Maynardus (Luxemb. 1728 to 1758, 19 vols. fol.) contains the bulls from Leo the Great to Benedict XIV. Simultaneously with it appeared the collection of Coecelines (Rom. 1737 sqq., 14 vols. fol.). A continuation of these collections is Benedicti IV Bullarium (Rom. 1754 sqq., 4 tom. fol.; new ed. Merc. 1826, 19 vols.). A continuation, which comprises the bulls of Clement XIII and the following popes, was commenced by Barberi (Rome, 1835); of it 15 vols. fol. have appeared, bringing the work down to the year 1821. A new complete collection of all the bulls from Leo the Great to the present time has been commenced by Tommassetti (Turin, vol. i, 1807).—Landon, Ecclesiastical Dictionary, s. v.

Bullinger, Heinrich, one of the most important of the Swiss reformers, was born at Bremgarten, near Zurich, where his father was parish priest, July 18, 1504. In 1516 he was sent to school at Emmerich, in Cleves, where Morellan was one of the masters. In order to train the boy to careful habits, his father gave him no money, and he was compelled to working in the streets for his bread. He was inclined, while at Emmerich, to enter the order of Carthusians; but his brother kept him from doing so, and in 1519 he went to Cologne, where he became bachelor of arts in 1520. He began to study the scholastic theology, but was soon disgusted, and even wrote against the scholastics. He then studied the classics, especially Greek and Latin, and St. Augustine, and finding that they drew their premises from Scripture, he set himself earnestly to study the N. T. The writings of Erasmus led him to the study of the classics. He was thus quite ready to be impressed by Luther's writings when they fell in his way; and the De Capitulis Habemus and De Sir Opusculus of Luther, with the Loci Compendii of W.
thorn, satisfied him that the Roman Church needed reformation. In 1522, after taking his master's degree, he returned to Switzerland, and was called by Wolfgang Röpfl, abbot of Cappel, to teach in the cloister school of his abbey. Here he lectured on the N. T. and on the Loca Communes of Melanchthon. In 1527 he was elected to the chapter at Bern and there he attended for five months the preaching and lectures of the celebrated Zuingli, while he perfected his knowledge of Greek, and commenced the study of Hebrew under Pellicanus. On his return to Cappel, the abbott and his monks adopted fully the reformation, to which they had been before inclined. In 1528 he went with Zuingli to the capitulation at Bern. In 1529 he was made pastor at Brengarten, his native place, and married Ann Adlachweiter, a nun retired from the convent at Zurich. At Brengarten he engaged in controversy with the Anabaptists, against whom he wrote six books. In 1531, after the battle of Cappel, with Zuingli fell, and with him, for a time, the cause of reform, Bullinger was compelled to leave Brengarten, and was elected successor to Zuingli at Zurich as antistes, or chief pastor. He began his work with a conflict. The Council of Berne, on the very day of his election, demanded a pledge that the clergy of Berne should from all further discussion. Bullinger defended the freedom of the pulpit so much that the council yielded. His supremacy as a leader of the reform was only acknowledged in 1536. Luther attacked Zuingli and his doctrine of the sacraments with great bitterness; Bullinger defended both with calm but earnest arguments, in a series of writings on the sacraments extending over many years. Bucer's (q. v.) attempts to reconcile Luther's views with those of the reformed at first met with Bullinger's sympathy and approval; but he came at last to doubt Bucer's sincerity, or, at least, his thoroughness of conviction. In the midst of all his controversies he continued his faithful pastoral labors, and by these, with his powerful and popular preaching, he established the Reformation firmly in Zurich. His theology was Augustinian, but of a milder type than Calvin's. When division was threatened (1547) between the Reformed churches of Zurich and Geneva on the sacramental question, Bullinger met with Calvin, by correspondence and personal conference, came to an agreement of views, which was expressed in the Consensus Tigurinus (1549), in which the corporal presence is denied, but a real and spiritual communication in the Supper of Christ to the believer is admitted. Bullinger was long in close correspondence with many men of virtue in the English Church, with whom he became acquainted during their sojourn abroad while the Marian persecution lasted, and his influence contributed greatly toward settling the doctrines of the English reformers. Many of their letters and of his own are preserved in the library of the city of Zurich. One of the most important labors of his latter life was the preparation of the Consensus et Expositio brevis et amplius (See Consessions.) After severe suffering from calculus, he died Sept. 17, 1575, repeating the Creed, the Lord's Prayer, and several of the Psalms just before his departure. His son-in-law, Simler, printed his sermons, afterward printed (De Vita et Obita Bullingeri). Many of his works have been translated into English, viz., One hundred Sermons on the Apocalypse (1561, 4to); Twenty-six Sermons on Jeremiah (1563, 4to); Exhortation to Ministers (1575, 4to); Commonplaces of Christian Religion (1572, 4to); The Sacraments of the Church (1577, 4to), and Learning Sermons (1577, 4to). His works as collected and published amounted to ten folio vols. (Zurich). Such was the reputation of his writings in England that Archbishop Whitgift obtained an order in convocation that every clergyman should procure a copy of his sermons and read one each week. A new edition of his

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from ฤๅษ, agat, to roll. The (fem.) word is used of a trained heifer (Hos. x. 11), of one giving milk (Isa. vii, 21, 22), of one used in ploughing (Judg. xiv, 18), and of one three years old (Gen. xv, 9).

4. Par, ฤๅษ, almost synonymous with the last, and signifying generally a young bull of two years old, though in one instance (Judg. vi. 25) possibly a bull of seven years old. It is the customary term for bulls offered in sacrifice, and hence is used metaphorically, in Hos. xiv, 3, "so will we render, 'as bullocks,' our lips."—Smith, s. v. See Ox.

* Bulrush is used synonymously with "Rhiz" in the A. V. as the rendering of two Heb. words. See Reed.

1. Akmon, ฤๅษ, in Isa. ix, 13; xiii, 15, in the proverbial expression "branch and rush," equivalent to high and low alike (the Sept. has μηγεν και μεθρον in one passage, δηνδύν και δηλοκ in the other), and in Isa. lxv, 6, the Heb. term is rendered "bulrush." The word is derived from έν αγαμ, a marsh, because the bulrush grows in marshy ground. The bulrush was platted into ropes (A. V. "hook"), as appears from Job xli, 2 (see Bochart, Hieroz. ii, 772; comp. Plin. Nat. Hist. xii, 2). The Sept. has αβικος in the latter passages. See Rush.

2. Gomar, ฤๅษ (from άγαμ), to drink up, referring to the porous nature of the plant, as absorbing moisture, hence, the "breathe" which protects the trench (Isa. xxvi, 1; elsewhere "trench," "rampart," "wall," etc.): also ฤๅษ, ฤๅษ, the same (Ps. xlviii, 14; ฤๅษ, ฤๅษ, matted (once ฤๅษ, matted, prob. by an error of transcription, Ecclus. ix, 14), lit. straitness, hence the mound erected by the besiegers (Deut. xx, 20; elsewhere "sieve," etc.); ฤๅษ, a pinnacle or turret (2 Chron. xxvi, 15; elsewhere "corner"). The "bulwarks" spoken of in Scripture appear to have been mural towers, which answered the purposes of the modern block. Bulwarks were erected at certain distances along the walls, usually at the corners, and upon them were placed the military engines. The wall between the bulwarks, instead of running in a straight line, curved inward, thus giving the greatest possible extent in flanking the enemy from the projections. They are said to have been introduced by King Ussur (2 Kings xxv, 20; Zech. i, 6; Ps. lxviii, 13; Isa. xxvi, 1). See Fortification.


Bunch, ฤๅษ, agadi, a bundle of hyssop (Exod. xii, 22; elsewhere "burden" or γορ, Isa. lvii, 6; "troop" of men, 2 Sam. ii, 25): ฤๅษ, τιμαπ, a bunch of dried raisins (2 Sam. xvi, 1; 1 Chron. xii, 40; elsewhere "cluster of raisins"); ฤๅษ, dobbel'sheth, the hump of a camel (Isa. xxx, 6), so called from the softness of the flesh, being a mere lump of fat (see Burckhardt, Notes on the Bedouins, ii, 82 sq.).

Bundle (ฤๅษ, teror; ฤๅษ, έν αγαμ), signifies any thing bound together and tied up for future disposal (Isa. xiii, 15; Matt. xxiii, 30; Job xiv, 17). It is also used of a sum of money (Gen. xliii, 35; Prov. vii, 20). See Bao. The speed of Abimelech, 2 Chron. xiii, 22 (1 Sam. xxx, 29) may be thus rendered: "The life of my master is bound up in the bundle of the living by Jebovah," or written in the book of the living. In Acts xviii, 3, the original word is άγαμος, an armful, literally a "multitude," as elsewhere rendered.

Bunn, Selyx, one of the most notable of the pioneer Methodist preachers in America, was born in Poughkeepsie, N. Y., in 1765. His parents removed to Berkely Co., Va., where he was converted and became a Methodist in 1789. He entered the ministry in 1792, and for 20 years labored incessantly, enduring the great fatigues and perils of frontier work with equanimity and patience; risking his life by exposure to the savages and by night-sleeping among the uncivilized.

In 1814 he became superannuated. His death was occasioned by a fall from his gig in the year 1838.—Minutes of Conference, ii, 279.

Bunney, Edmund, a divine of the Church of England, was born in 1840, educated at Oxford, became probationer fellow of Magdalene College, and later chaplain to Archbishop Glendinning. He died in 1867.

Among his works are, The whole sum of the Christian Religion (Lond. 1576, 8vo):—An Abridgment of Calvin's Institutions (Lond. 1580, 8vo), and several controversial pamphlets against the Jesuit Parsons.

Bunni, the name of two Levites.

1. (Heb. בּוּנֵי, Buni, either considerate, or the same name as Binnui; Sept. Βούνι). The great-great-grandfather of one Shemariah, which latter was appointed an overseer of the Temple after the captivity (Neh. xi, 15). B.C. long ante 596.

2. (Heb. בּוּנֵי, Buni, built; Sept. translates νίον, νιόν). One of the two who pronounced the public prayer and thanksgiving, and delineated the covenant between the Lord and his people, return from Babylon (Neh. ix. 4; x, 15). B.C. 410.

3. Buni is said to have been the Jewish name of Nicodemus (Lightfoot on John iii, 1; Ewald, Isr. Gesch. v, 233). See Nicodemus.

Bunsted, Christian Karl Josiah, was born at Korbach, in the German principality of Waldeck, Aug. 23, 1791, and studied at Marburg and Göttingen. In the latter university he came especially under the influence of the great philologist Heyne, whose instructions and example gave a bent to the youthful studies of Bunsted, and affected his career through life. At twenty he had so distinguished himself that he obtained a professorship in the gymnasium of Göttingen. In 1818 he published a dissertation, De Jure Atheniensium hereditarium, which made his name known widely among the savans of Germany. Soon after he undertook a journey to Holland and Denmark, in which latter country he made the acquaintance of a disciple, if not a descendant, of Magnusen, who taught him the Iceland language. After a while, Bunsted made his way to Berlin, and there commenced his first acquaintance with Niebuhr, who was afterward to be his best patron and friend. Niebuhr suggested to the young man to visit Paris, where he studied, under the celebrated Orientalist De Sicco, Arabic, Persian, and Sanscrit. In 1825 he went to Rome, where Niebuhr was Prussian ambassador. In 1831 he appointed him his private secretary, and speedily procured him the
place of secretary of embassy. A couple of years after his appointment, King Frederick William III arrived at Rome, and Bunsen became his cicerone. The king was struck with the erudition of his young official, and made him his deputy for promotion. In 1824 he made him his chargé d'affaires at Rome, and in 1827 his minister resident. While enjoying this almost sinecure, Bunsen devoted himself to philological and antiquarian studies, and formed an enduring friendship with Chalmers and his own countrymen Lepsius and Gerhard. He devoted himself alternately to Egyptian hieroglyphics, to the topography of ancient Egypt, and to ancient Greek literature, more especially to the study of Plato. He also took a great interest in the Protestant Church and worship at Rome. In 1888 he was recalled, on account of a difficulty between the papal court and that of Prussia about certain evangelines of the Archbishop of Cologne. In 1841 Bunsen was appoint-
ed ambassador to England, and remained in that post until 1854. His political ideas being too liberal for the times, he was recalled home in that year, and spent the remainder of his life in his favorite studies, chiefly at Heidelberg, where he had a charming home, in which the best literary and artistic English and American travellers, who were received with delight and cordial hospitality. He died at Bonn on Nov. 28, 1880. As a fruit of his residence in Italy, he furnished a large part of the material for Cotta's Beschreibung von Rom, and in 1843 he published, under his own name, *Die Basiliken des christlichen Roms* (Munich, 8vo). His *Vergleichung der Kirchen der Zeit der Zedern* (3 vols., 1845) was translated into English, and published, both in London and New York, under the title of *The Church of the Future* (12mo). In 1845 he commenced the publication of *Sehns, stelle in der Weltgeschichte*, the fifth and last volume of which appeared in 1857. Part of this work has been translated into English as *Society and Solitude* (London, 1857), and in this volume Bunsen presented the title *Egypt's Place in Universal History.* It is a vast repository of facts and fancies, not a thoroughly digested book of science. He issued his *Igazhias von Antiochen v. seine Zeit* in 1847, and his *Brieffe des Igazhias* in the same year. A *Zeichen der Zeit* appeared in 1855-6, and was translated into English as *The Signs of the Times* (London and New York). This work is a powerful plea in behalf of the principle of religious liberty, and was principally directed against the intolerant views of Stahl and Hengstenberg. It led to a very violent controversy with Stahl, in which a number of the leading theologians of Germany took part. His *Hippolyt* in English (1851) has not, we think, been translated. His most important work of later years is his *Hippolytus* (Lond. 1851, 4 vols. 8vo), afterward republished in 1854 in a fuller form, as *Christianity and Mankind: their Beginnings and Prospects* (Lond. 7 vols. 8vo), which contains, indeed, a vast deal of learned lumber, and of vague and conjectural dissertation, but is yet a very valuable contribution to our knowledge of early Church history. At the time of his death he was engaged upon his *Vollstândiges Bibliowerk für die Gemeinde,* of which the first half volume appeared in 1858. The preface shows the character of the work fully. It was to be completed in five volumes, of which two only have been completed. It consists of his new version of the Bible in German, three of Bible Documents, and one of Bible History. It abounds in proofs of learning, but, like the other theological writings of Bunsen, it is entirely wanton in subtility and discrimination, and has called forth very decided criticisms and denunciation amongst evangelical theologians of Germany as well as of other countries. M. Presseisen, in the *Revue Chrétienne* Dec. 1860, gives a touching description of the last days and the death of Bunsen, which has been translated in many English and American journals. See also Getzer, *Bunsen als Staatsmann* (Gotha, 1861).

Bunting, Jarit, D.D., the most eminent of modern English Wesleyans, was born at Manchester, May 24th, 1779. His parents early resolved that he should have the best education they were able to procure. At the excellent school where he was consequently placed, he was for a time exposed to annoyances as a Methodist, but his father's own example and the respect of his schoolfellows, especially of a son of Dr. Percival, of Manchester, into whose family he was received without premium as a student of his school. His parents made it an essential condition that his nights and Sundays should be spent at home. Dr. Percival was an anti-Trinitarian, and they feared to guard their son from influences which might have weakened his attachment to evangelical truth. He had thus a twofold education, adapted to prepare him for a great career. In his Christian home he received a training of the conscience and the heart, which by grace had an abiding influence on his religious course; while, by liberal studies and good society, his intellect was exercised, and his social habits were formed in a way which fitted him for the high position to which he was early raised by his talents and virtues. His faith in the great truths of the Gospel was determined by his conversion when he was about sixteen. At nineteen he entered Oxford as a student of Christ Church. He received his first appointment from the Conference (Oldham). He was not long in gaining a power and influence among his brethren which he maintained through life. He regarded Methodism as a great work of God, formed to be of signal benefit to the world, and he gave himself, with all his powers, to promote its efficiency. He was Moderator of the General Conference in 1824, and wrote a beneficial results those principles would lead if vigorously carried out; and his youthful mind very early set itself to clear away obstructions, and to create new facilities for its successful action. To Bunting's practical wisdom mainly due the organization of the *Westminster Missionary Society* and the universal eloquence aroused and sustained the ardor with which it was supported. For some eighteen years he was one of the secretaries of the society. He was four times chosen president of the Conference, and from the foundation of the Wesleyan Theological Institution in 1834 till his death he was president of that seminary. For many years his word was law in the Wesleyan Conference, and he achieved this distinction by purity of character, devotion to Christ's work, and pre-eminent organizing and administrative talent. Though Dr. Bunting gave himself devotedly to Methodism, he did not restrict his affectionate regards nor his services to his own society; he was to the Wesleyan Methodist Church with Christian men of other names to advance objects of Christian philanthropy, and promote the conversion of the world to Christ. How those of other denominations generally regarded him may be gathered from an entry in one of the journal-letters of Dr. Chalmers, written when on his last visit to London, not quite a month before his death. Dr. Bunting heard Dr. Chal-

mers preach on Sunday morning, May 9th, 1847, and called to see him in the afternoon. Dr. Chalmers writes: "Delighted with a call after dinner from Dr. Bunting, with whom I and Mr. Mackenzie were left alone for an hour at least. Most exquisite intercourse with a man of great erudition and learning, and in love with the utmost joy, who both love him to the uttermost." A considerable part of the last year of his life was passed in weakness and pain. His mind retained its clearness, and his spirit was humbly resigned, but the flesh was weak. His feelings were depressed, but his faith prevailed. As death approached, he desired that nothing should come rich and satisfying. When the power of speech was almost gone, he was heard to say, "Perfect peace." His last words were, "Victory, victory, through the blood of the Lamb!" He died June 16, 1868. The first vol. of his *Life,* by his son, T. P. Bunting, Esq., appeared in 1859; his posthumous work, *Bryan's* (2 vols. 12mo) in 1861.— *London Rev. July, 1859, p. 447; Westminster Rev. (Lond. 1858): Math. Qu. Rev. 1859, p. 20; 1862, p. 596.
Swift observes in his 'Letter to a young Divine,' 'I have been entertained and more informed by a few pages in the 'Pilgrim's Progress' than by a long discourse upon the will and intellect, and simple and complex ideas;' but we apprehend the remark was designed rather to depreciate metaphysics than to exalt Bunyan. For précis of the plot of Bunyan's prose with D'Urfo's doggerel, and in the 'Spiritual Quixote' the adventures of Christian are classed with those of Jack the Giant-killer and John Hickthrift. But the most curious evidence of the rank assigned to Bunyan in the eighteenth century appears in Cowper's couplet, written so late as 1783: "The grave of Bunyan hee doth not, lest so deeply a name was buried. Should move a sinner at thy deserved fame."

It was only with the growth of purer and more catholic principles of criticism toward the close of the last century and the beginning of the present that the popular verdict was affirmed, and the 'Pilgrim's Progress' registered among the choicest of English classics. With almost every Christmas there now appears one or more editions of the Pilgrim, sumptuous in typography, paper, and binding, and illustrated by favorite artists. Ancient editions are sought for by collectors; some say, but few know that the original is known to be extant. Originally published for one shilling, it was bought a few years ago, in its old sheepskin cover, for twenty guineas. It is probable that, if offered again for sale, it would fetch twice or thrice that sum." — _Book of Days_. Of recent editions, perhaps that by Southey, with his gracefully written _Life of Bunyan_ prefixed, is one of the best. The 'Pilgrim's Progress' has been translated into every language and almost every dialect of civilized Europe, and it has been a favorite exercise of missionaries to translate it into the languages of the people to whom they have been sent; hence the 'Pilgrim' of the Elstow tinkerman is more readable to many than any other uninspired writer. And it deserves all the labor that has been expended upon it. Beyond dispute it is the first in rank of its class. Written by a plain, uneducated man for plain, uneducated people, it has ever found its way straight home to the hearts and imaginations. But it has not less delighted and instructed the most highly educated and intellectual. Macaulay, in his 'Essay on Southey's Bunyan' (written in 1831, _Edinb. Rev._ iv, 450), affirmed that he 'was not afraid to say that, though there were many clever men in England during the latter half of the 17th century, there was no one so great a creator of popular poetry as those minds produced the 'Paradise Lost,' the other the 'Pilgrim's Progress.'" This is high, it might almost seem extravagant praise; yet twenty years later the same great authority reiterates in his "History" (ch. vii) the eulogy which he might be thought to have carelessly thrown out in the pages of a review: "Bunyan is as decidedly the first of allegorists as Demosthenes is the first of orators, or Shakespeare the first of dramatists. Other allegorists have shown great ingenuity, but no other allegorist has ever been able to so touch the heart, and to make abstractions objects of terror, of pity, and of love."

There are many lives of Bunyan. Besides Southey's, see Philip's _Life and Times of Bunyan_ (London, 1830, 8vo); _Eng. Cyclopædia_; Cheever, _Lectures on Pilgrim's Progress_; North Amer. Rev. xxvi, 449; _Christian Review_, iv, 294; _ Meh. Qu. Review_, ix, 465; _Lond. Quart. Review_, xi, 469; _Presbyterian Quarterly_, Jan., 1862, art. 4.

Burch, Robert, a Methodist Episcopal minister, was born in Tyrone county, Ireland, about 1777, and emigrated to America with his parents when very young. He entered the itinerant ministry in the Baltimore Conference in 1804; from 1811 to 1815 he was presidents elder on Carlisle District, and in 1816 was transferred to the Philadelphia Conference, and stationed in Philadelphia. While in the Baltimore Conference he was repeatedly stationed in the
and was for some time the travelling companion of Bishop Ashley. After filling the most important appointments in the Philadelphia Conference, he was set off with the new Genese Conference, where he filled the principal districts and stations until 1837, when he took the superannuated relation. He died at Canandaigua, N. Y., July, 1855. He was a man of commanding powers and devout piety, and one of the most laborious, efficient, and influential preachers of American Methodism.

—Minutes of Conferences, v, 594.

Burch, Thomas, one of the earlier Methodist preachers in America, was born in Tyrone county, Ireland, August 30, 1778. In 1801 he was awakened and converted under the preaching of Gideon Ouseley, the great Irish missionary. In 1803 he emigrated to the United States, and about a year after was licensed to preach, and in 1805 was admitted on trial in the Philadelphia Conference. He regularly graduated in the office of deacon and elder, and soon became eminent as a preacher. He was elected a member of the first delegated General Conference of 1812, held in New York. He was afterward stationed in Montreal, Lower Canada, as a missionary, distinguished Quebec during the war with Great Britain. At the close of the war he returned to the United States, and continued in the itinerant ranks, filling some of the most important appointments, until disease prevented him from laboring efficiently, when, in 1835, he took a supernumerary relation in the New York Conference. In the recent death he was born until 1840, when he had resumed his efficient service, but was able to continue in it only four years, when he was again returned supernumerary. Mr. Burch died suddenly Aug. 22, 1849.—Minutes of Conferences, iv, 444 ; Sprague, Annuals, vii, 421.

Burchard (Burchardus), St., first bishop of Wurtzburg (Herzogtum), in Franconia, was born in England, and about 732, together with Lullus, went over fromuest Bishop Boniface of Mayence, upon his invitation to labor for the conversion of the Germans. He was sent to Rome by Pepin, king of France, to plead his cause before the pope; and, in consequence of his success, Pepin gave him the new see of Wurtzburg, in Franconia, where St. Kilian had preached about fifty years previously. Having at the expiration of ten years entirely exhaust his strength by his labors, he resigned his see in 752, and retired to Hoenburg, on the Mayne, where he died shortly after. He was afterward canonized and is celebrated in the Romish Church on the 14th of October.—Butler, Lives of Saints, Oct. 14; Baillet, Vies des Saints, Oct. 16.

Burchardt, John Lewis, an enterprising Afri- can traveller, is mentioned here because of the value of his travels to Biblical geography. The following account is taken from Chamber's Encyclopædia. He was born at Lausanne, in Switzerland, Nov. 24, 1784. In 1806 he came to London, and was introduced by Sir Joseph Banks to the African Association, which accepted his services to explore the route of Hermann into the interior of Africa, and he embarked for Malta, Feb. 14, 1809. He had previously qualified himself for the undertaking by a study of Arabic, and also by inuring himself to hunger, thirst, and exposure. From Malta he proceeded, under the disguise of an Oriental dress and name, to Aleppo, where he studied about the end of the year, at which time he had become so proficient in the vulgar Arabic that he could safely travel in the disguise of an Oriental merchant. He visited Palmyra, Damascus, Lebanon, and other remarkable places, and then went to Cairo, his object being to proceed from thence to Fezazan, and thence to the Sahara to Sudan. No opportunity of offering itself at the time for that journey, he went into Nubia. No European traveller had before passed the Derr. In 1814 he travelled through the Nubian desert to the shore of the Red Sea and to Jeddah, whence he proceeded to Mecca, to study Islamism at its source. After staying four months in Mecca, he departed on a pilgrimage to Mount Arafat, and there acquired the language and ideas of his fellow-pilgrims that, when some doubt arose respecting his Mohammedan orthodoxy, he was thoroughly examined in the Koran, and was not only accepted as a true believer, but also highly commended as a great Moslem scholar. In 1815 he returned to Cairo, and in the following year ascended Mount Sinai. The Fezzan campaign by which he had waited so long, was at last about to depart, and Burchardt had made all his preparations for accompanying it, when he was seized with dysentery at Cairo, which terminated his life in a few days, Oct. 15, 1817, at the early age of 38. As a holy sheik, he was interred with military honors by the great Moslem burial-ground. His collection of Oriental MSS., in 350 volumes, was left to the University of Cambridge. His journals of travel, remarkable alike for their interest and evident truthfulness, were published by the African Association. Burchardt was a man born to be a traveller and discoverer; his inherent love of adventure was accompanied by an observant power of the highest order. His personal character recommended him to all with whom he came in contact, and his loss was greatly deplored, not only in England, but in Europe. His works are: Travels in Nubia, 1819;—Travels in Syria and the Holy Land, 1822;—Travels in Arabia Deserta, 1829;—Notes on the Berberism and Wahhabis, 1830;—and Masters and Customs of the Modern Egyptians, 1830.

Burden (Nýγος, main, a lifting up, i. e. of the voice; Sept. usually λαμμα), this term, besides its common meaning of a load (for which several other terms were also used), frequently occurs in the prophetic writings in the special signification of an oracle from God. It was sometimes understood in the sense of "a burden, a yoke, a load" (Isa. xiii, 1; Nah. i, 1); yet it did not exclusively imply a grievous and heavy burden, but a message, whether its import were joyous or afflicting (Zech. ix, 1; xii, 1; Mal. i, 1).

Burder, George, was born in London May 25 (O. S.), 1752. About 1773 Mr. Burder became a student in the Royal Academy; but shortly afterward he began to preach, and at length determined to relinquish his profession of artist, and to devote himself to the Christian ministry. In 1778 he became pastor of an Independent Church at Lancaster; in 1783 he removed to Coventry, during his residence in which city he took an active part in the formation of the London Missionary Society; and in 1803 he accepted a call to the pastorate of the Congregational Church in Fetter Lane, London, and also to undertake the office of secretary to the London Missionary Society and editor of the Evangelical Magazine. The duties of these offices were performed by Burder with much zeal and talent, until increasing years and infirmities compelled him to resign them. He died May 29, 1832. His numerous publications consisted chiefly of essays and sermons. His works include Voyage to Abyssinia, Visit to Seræna, and Visit to Galla. Six volumes appeared at various times between 1792 and 1812 (new ed. Lond. 1838, 8 vols.), and which have been repeatedly reprinted and translated into several European languages, are perhaps the best known. Of forty-eight Cottage Sermons, Sea Sermons, and Sermons in the Field, six volumes were accepted for the Religious Tract Society for gratuitous distribution on a wholesale basis. The aggregate circulation during his life amounted to little short of a million copies. Among his other publications were Evangelical Truth. A Sermon delivered in St. Martin-in-the-Fields, London, on the 9th of April, 1710, with Prayers and Psalms, and are said now to inhabit a beautiful Country on the west Side of the Mississippi (8vo, 1799);—Missionary Anec- dotted (1811, 12mo); see the Memoir by Henry For-
BURGESS, Anthony, a Nonconformist divine, who held the living of Sutton, in Warwickshire, from which he was ejected at the Restoration. His writings are much valued, and have been very popular. The most important are Vindicatio Legis (Lond. 1646, 4to):—

True Doctrine of Justification (Lond. 1655, 4to):—

Doctrine of Original Sin (Lond. 1659, fol.):—Expository Sermons on John xvii (Lond. 1656, fol.):—

Spiritual Refusings, 161 Sermons (Lond. 1658, fol. 24 ed.).

BURGESS, Daniel, an Independent divine, was born at Staines, Middlesex, 1645; was educated at Oxford; from 1667 to 1674 he lived in Ireland as chaplain and schoolmaster, and afterward was an exceedingly popular minister for many years in London. He died in 1713. "His pietie and learning were alloyed by too much of humor and drollery. In one sermon he declared that the reason why the descendants of Jacob were named Israelites was that God would not have his chosen people called Jacobites. In another he exclaimed, if you want a cheap suit, you will go to Monmouth Street; if a suit for life, you will go to the Court of Chancery; but for an eternally durable suit you must go to the Lord Jesus and put on his robe of righteousness."—Darling, Cyclop. Biblio. s. v.; Allibone, Dict. Nat. Biog., s. v. 2nd ed.

BURGESS, George, D.D., Protestant Episcopal bishop of Maine, was born at Providence, Rhode Island, Oct. 31, 1809; graduated at Brown University, and studied afterward for two years in the Universities of Göttingen, Bonn, and Berlin. He was rector of Christ Church, in Hudson, N. Y., from 1834 to 1847, when he was consecrated bishop of the diocese of Maine. He published The Book of Psalms in Eng. Verse (N. Y. 12mo); Pages from the Ecclesiastical History of New England (Bost. 1847, 12mo); The Last Enemy conquering and conquered (Philad. 1850, 12mo); and Sermons on the Christian Life (Philad. 1857, 12mo). In certain departments of literature Bishop Burgess was second to no other man in his Church. In his later years his health declined. He died while on a voyage to the West Indies, undertaken in hopes of its restoration, on board the brig Jane, April 23, 1866.—Amer. Church Rev., July, 1866.

BURGESS, Thomas, D.D., bishop of Salisbury, was born at Olitham, Hampshire, 1756, and educated at Corpus Christi, Oxford, of which college he became a fellow in 1783. After various academic performances, he was made bishop of St. David's 1803, and transferred to Salisbury 1825. He died 1837. Diligent as pastor and bishop, he was also very industrious as a writer. His publications number over a hundred, most of them sermons and small tracts. See Harford, Life of Bishop Burgess (Lond. 1841).

BURGH, James, was born at Maddrick, Perth, in 1714, and was educated at St. Andrew's. After an unsuccessful attempt at the linen trade, he went up to London, and became corrector of the press. In 1746 he became assistant in a grammar-school at Marlow, and in 1747 set up a school at Stoke Newington. In 1771 he retired to Islington, where he died in 1775. He published An Essay of the Dignity of Man (Lond. 1767, 2 vols. 8vo); Brittain's Remembrancer (Lond. 1745, often reprinted); Thoughts on Education (Lond. 1747, 8vo); A Hymn to the Creator (Lond. 1750, 2nd ed.); Practical Disquisitions (Lond. 1753, 3 vols. 8vo); Cries, or Essays (Lond. 1766, 12mo); Warning to Dram-drinkers (1751, 12mo), with other tracts, etc.—Darling, Cyclop. Biblio. s. v. 2nd ed. 1797.

BURGH, William, I. D., was born in Scotland in 1741, and became a member of Parliament. He died in 1806, having published A Scriptural Confutation of Lindsey's Arguments against the One Godhead of Father, Son, and Holy Ghost (York, 1779, 3d ed. 8vo); An Inquiry into the Belief of the Christians of the three first Centuries respecting the Godhead of the Father, Son, and Holy Ghost (York, 1778, 8vo), a work which procured the author the degree of LL. D. from Oxford.—Darling, Cyclop. Biblio. i. 498.

BURGHERS. See ANTI-BURGHERS.

BURGUNDIANS, THEIR CONVERSION TO CHRISTIANITY.—The Burgundians were one of the warlike tribes of Vandal origin which, in the early part of the fifth century, left their abode in Germany and invaded Gaul. They were divided into two great religious systems, one being governed by a high-priest elected for life, and bearing the title of Sinist. They settled in the country extending upward from Mayence as far as the territory of the Alemanni. They soon became converts to Christianity. Orosius mentions them as all Christian (A. D. 421) and the emperor Honorius (423) gave them a military rank (Hist. Excl. i. 7, c. 30) dates their conversion about 430. After the death of their king Gundeuc about 473, Gundobald, one of his sons, having defeated and killed his three brothers, became sole king. He was an Arian, but did not persecute the Catholics. Several conferences took place between the two parties, one of which meets at Aix (A.D. 500) resulted in the conversion of a large number of Arians. The king himself offered secretely to join the Catholic party, but Avitus objecting to this condition, the matter was dropped. Gundobald's son and successor, Sigismund, however, embraced openly the Catholic tenets. A new Arian was held by this order at Aix in 496. He died in 524, and Burgundy was shortly afterward annexed to France.—Wetzer und Welte. See GERMANY.

BURIAL, קבר, kebura. Eccles. vi, 3; Jer. xxii, 19; elsewhere "grave;" ἱερασφαγμός, Mark xiv, 8; John xii, 7. See FUNERAL.

I. JEWISH.—Abraham, in his treaty for the cave of Machpelah, expressed his anxiety to obtain a secure resting-place in which to bury his dead (Gen. xxxvii, 1). And almost every people has naturally regarded this as the most proper mode of disposing of the dead. Two instances, indeed, we meet with in sacred history of the barbarous practice of burning them to ashes: the one in the case of Saul and his sons, whose bodies were probably so much mangled as to preclude their receiving a decent interment (1 Sam. xxxi, 12); the other, mentioned by Amos (vi, 10), appears to refer to a season of prevailing pestilence, and the burning of those who died of plague was probably one of the sanitary measures adopted to prevent the spread of contagion. Among the ancient Romans there was a similar custom of exposing the dead before burial. But throughout the whole of their national history the people of God observed the practice of burial. It was deemed not only an act of humanity, but a sacred duty of religion to pay the last honors to the departed; while to be deprived of these, as was frequently the fate of enemies at the hands of ruthless conquerors (2 Sam. xxiv, 9-14; 2 Kings xi, 11-16; Psa. lxxxix, 2; Eccles. vi, 3), was considered the greatest calamity and disgrace which a person could suffer. By the ancient Greeks and Romans this was held to be essential even to the peace of the departed spirits (see Smith's Dict. of Class. Ant. s. v. Funus). On the death of any member of the family, preparations were forthwith made for the burial, which, among the Jews, were in many respects similar to those which are common in the East at the present day, and were more or less expensive according to circumstances. After the solemn ceremony of the last kiss and closing the eyes, the corpse was carried from the house, having been laid out and the head covered by a napkin, was subjected to entire aubita in warm water (Acts ix, 87), a precaution probably adopted to guard against premature interment. But, besides this first and indispensable attention, other cares of a more elaborate and costly description were among certain classes bestowed on the remains of deceased friends, the origin of which is to be traced to a fond and natur
Ancient Jewish Funeral Procession: Costume, Modern Syrian.

Burial, though foolish anxiety to retard or defy the process of decomposition, and all of which may be included under the general head of embalming. Nowhere was this operation performed with so religious care and in so scientific a manner as in ancient Egypt, which could boast of a class of professional men trained to the business; and such adepts had these "physicians" become in the art of preserving dead bodies, that there are mummies still found which must have existed for many thousand years, and are probably the remains of subjects of the early Pharaohs. The bodies of Jacob and Joseph underwent this eminently Egyptian preparation for burial, which on both occasions was doubtless executed in a style of the greatest magnificence (Gen. 1, 2, 26). Whether this expensive method of embalming was imitated by the earlier Hebrews, we have no distinct accounts; but we learn from their practice in later ages that they had some observance of the kind, only they substituted a simpler and more expeditious, though it must have been a less efficient process, which consisted in merely swathing the corpse round with numerous folds of linen, and sometimes a variety of stuffs, and anointing it with a mixture of aromatic substances, of which aloes and myrrh were the chief ingredients. A sparing use of spices on such occasions was reckoned a misplaced and discreditable economy; and few higher tokens of respect could be paid to the remains of a departed friend than a profuse application of costly perfumes. Thus we are told by the writers of the Talmud (Massachusetts)

waste in lavishing such a quantity of costly perfumes on a person in the circumstances of Jesus, the liberality of those pious disciples in the performance of the rites of their country was unquestionably dictated by the profound veneration which they cherished for the memory of their Lord. Nor is this only. Certain but they intended to use the great abundance of perfumes they provided, not in the common way of anointing the corpse, but, as was done in the case of princes and very eminent personages, of preparing "a bed of spices," in which, after burning them, they might deposit the body (2 Chron. xxv. 14). Un patriotic and wicked princes, however, the people made no such burnings, and hence the honor was denied to Jehoram (2 Chron. xxvi. 19). See Embalming.

Modern Oriental Grave-clothes.

The corpse, after receiving the preliminary attentions, was enveloped in the grave-clothes, which were sometimes nothing more than the ordinary dress, or folds of linen cloth wrapped round the body, and a napkin about the head; though in other cases a shroud was used, which had long before been prepared by the individual for the purpose, and was plain or ornamental, according to taste or other circumstances. The body, thus dressed, was deposited in an upper chamber in solemn state, open to the view of all visitors (Acts ix, 27).

From the moment the vital spark was extinguished, the members of the family, especially the females, in the violent style of Oriental grief, burst out into shrill, loud, and dolorous lamentations, and were soon joined by their friends and neighbours, who, on hearing of the event, crowded to the house in such numbers that Mark describes it by the term σεραμενος, a tumult (v. 37). By the better classes, among whom such liberties were not allowed, this duty of sympathizing with the bereaved family was, and still is, performed by a class of females who engaged themselves as professional mourners, and who, seated amid the mourning circle, studied, by vehement sobs and gasps, and by singing dirges in which they eulogized the personal qualities or virtues and benevolent actions of the deceased (Acts ix, 39), to stir the source of tears, and give fresh impulse to the grief of the afflicted relatives. Numbers of these singing men and women lamented the death of Josiah (2 Chron. xxxiv. 25). The effect of their melancholy diries was sometimes heightened by the attendance of minstrels (αὐθήραι, properly πιρήπα); and thus in solemn silence, broken only at intervals by vocal and instrumental strains suited to the mournful occasion, the time was passed till the corpse was carried forth to the grave. See Mourning.

The period between the death and the burial was much shorter than custom sanctions in our country;

Interior of an Egyptian Mummy-pit. A Woman searching for Ornaments.

Semachoth, viii) that not less than eighty pounds weight of spices were used at the funeral of Rabbi Gamaliel, an elder; and by Josephus (Ant. xviii, 8, 8) that, in the splendid funeral procession of Herod, 500 of his servants attended as spice-bearers. Thus, too, after the crucifixion, Nicodemus and Joseph of Arimathaea, two men of wealth, testified their regard for the sacred body of the Saviour by "bringing a mixture of myrrh and aloes, about a hundred pounds weight" (John xix, 39, 40); while, unknown to them, the two Marys, together with their associates, were prepared to render the same office of friendship on the dawn of the first day of the week. Whatever cavils the Jewish doctors have made at their extravagance and unnecessary
for a long delay in the removal of a corpse would have been attended with much inconvenience, from the heat of the climate generally, and, among the Jews in particular, from the circumstance that every one that came near the chamber was unclean for a week. In- 
terrment, therefore, where there was no embalming, was never postponed beyond twenty-four hours after death, and generally it took place much earlier. It is still the practice in the East to have burials soon over; and there are two instances in sacred history where consignment to the grave followed immediately after 
death (Acts v, 6, 10).

Persons of distinction were deposited in coffins. Among the Egyptians, who were the inven-
tors of them, these chests were formed most commonly of several layers of paste-board glued together, sometimes of stone, more rarely of ycamore wood, which was reserved for the great, and furnished, it is prob-
ably, the materials of the coffin which received the honored remains of the vizier of Egypt. There is good reason to believe also that the kings and other exalted personages in ancient Palestine were buried in coffins of wood or stone, on which, as additional marks of honor, were placed their insignia when they were carried to their tombs: if a prince, his crown and sceptre; if a warrior, his armor; and if a rabbi, his books. See COFFIN.

But the most common mode of carrying a corpse to the grave was on a bier or bed (2 Sam. iii, 31), which in some cases must have been furnished in a costly and elegant style, if, as many learned men conclude from the history of Asa (2 Chron. xvi, 14) and of Herod (Josephus, Ant. xvii, 8, 3), these royal personages were conveyed to their tombs on their own beds. The bier, however, in use among the common and meaner sort of people was nothing but a plain wooden board, on which, supported by two poles, the body lay concealed only by a slight coverlet from the view of the attend-
ance (Hackett's Illustr. of Script, p. 112). On such an humble vehicle was the widow's son of Nain carried (Luke vii, 14), and "this mode of performing funeral obsequies," says an intelligent traveller, "obtains equally in the present day among the Jews, Moham-
medans, and Christians of the East." The nearest relatives kept close by the bier, and performed the office of bearers, in which, however, they were assisted by the company in succession. For if the deceased was a public character, or, though in humble life, had been much esteemed, the friends and neighbors show-
ed their respect by volunteering attendance in great numbers; and hence, in the story of the affecting incident at Nain, it is related that "much people of the city were with the widow." In cases where the ex-
panse could be afforded, hired mourners accompanied the procession, and by every now and then lifting the covering and exposing the corpse, gave the signal to the company to renew their shouts of lamentation. A remarkable instance occurs in the splendid funeral ca
calade of Jacob. Those mercenaries broke out at intervals into the most passionate expressions of grief, but especially on approaching the boundaries of Canaan and the site of the sepulchre; the immense company halted for seven days, and, under the guidance of the mourning attendants, indulged in the most violent paroxysms of sorrow. See SORROW.

Sepulchres were, as they still are in the East—by a prudential arrangement sadly neglected in our country—situated without the precincts of cities. Among the Jews, in the case of Levitical cities, the distance required was 2000 cubits, and in all it was considerable. Nobody was allowed to be buried within the walls, Jerusalem forming the only exception, and even there the privilege was reserved for the royal family of David and a few persons of exalted character (1 Kings ii, 10; 2 Kings xiv, 20). In the vicinity of this capital were public cemeteries for the general accommoda-
tion of the inhabitants, besides a field appropri-
ated to the burial of strangers. See ACELDA-
BURIAL

It remains only to notice, that during the first few weeks after a burial, members of a family, especially the females, paid weekly visits by the tombs. This affecting custom still continues in the East, as groups of women may be seen daily at the graves of their deceased relatives, strewn with flowers, or pouring over them the tears of fond regret. And hence, in the interesting narrative of the raising of Lazarus, when Mary rose abruptly to meet Jesus, whose approach had privately announced to her, it was natural for her assembled friends, who were ignorant of her motives, to suppose "she was going to the grave to weep there" (John xi, 31; see Hackett's Illustra. of Script. p. 111).—Kitto, s. v. See SEPULCHRE.

II. CHRISTIAN.—(1.) Ancient Usages. Among the complex of usages observed by the Christians in reference to the tombs, it is remarkable care for the dead, and a becoming gravity and sorrow in conducting the funeral solemnities. The Christian Church manifested from the first a decided preference for the custom of burying the dead, though the practice of burning the dead prevailed throughout the Roman empire. The Romans used to cut off the relations of the deceased in mourning; but the Christians, on the contrary, preferred the daytime, retaining, however, the custom of carrying lighted torches in the funeral procession. In times of persecution they were often compelled to bury their dead in the night, for the sake of security (Euseb. Ch. Hist. vii, 16; 24; 25; Irenaeus, Adv. haeres. ii, 24). Friends, or persons appointed for that purpose, clothed the eyes and mouth of the dying, and to dress them in proper grave-clothes (usually made of fine linen). Eusebius tells us that Constantine was wrapped in a purple robe, with other magnificence (Vit. Const. iv, 66). Jerome adds, with indignation, to the custom of burying the rich in costly clothes, as gold and silk (Vita Pauli). Augustine, in several passages, commends the practice of decently and reverently burying the bodies of the dead, especially of the righteous, of whose bodies he says, "the Holy Spirit hath made use, as instruments and vessels, for all good works" (De Civ. Dou, lib. 1, cap. 13). He says further, in another passage, that we are not to infer from the authorities given in Holy Scripture for this sacred duty that there is any sense or feeling in the corpse itself, but that even the bodies of the dead are under the providence of God, to whom such pious offices are pleasing, through faith in the Resurrection. The body was watched and attended to, fixed for the place where it was carried to the grave by the nearest relatives of the deceased, or by persons of rank or distinction, or by individuals appointed for that purpose. Appropriate hymns were sung; and the practice of singing on such occasions was explained and defended by Chrysostom, who says (Hom. iv in Heb.), "What mean our hymns? Do we not glorify God, and give him thanks that he hath crowned him that is departed, that he hath delivered him from trouble, and hath set him free from all fear? Consider what thou singest at that time: 'Turn again unto thy rest, O my soul, for the Lord hath appointed it.' And again, 'I will fear no evil;' for thou art with me. And again, 'Thou art my refuge from the affliction that encompasseth me.' Consider what these psalms mean. If thou believest the things that thou sayest to be true, why dost thou weep and lament, and make a mere mock and pageantry of thy singing? If thou believest them not to be true, why dost thou play the hypocrite?"—Chrysostom, Hom. on Heb.

Notice of the moving of the funeral procession was sometimes given by the tuba; or boards, used before the introduction of bells, were struck together; and in later times bells were tolled. As early as the fourth century it was usual to carry in the procession palm and olive branches, the symbols of peace, and grains of incense. Rosemary was not used till a later period; laurel and ivy leaves were sometimes put into the coffin; but crypsis was rejected, as being symbolic of sorrow and mourning. It was also customary to strew flowers on the grave. Funeral orations, in praise of those who had been distinguished during life by their holiness, were the business of the priests, and the language of some of these orations is extant. In the early Church it was not uncommon to celebrate the Lord's Supper at the grave, by which it was intended to intimate the communion between the living and the dead, as members of one and the same mystical body, while a testimony was given by the fact that the deceased had departed in the faith. Prayers for the dead were offered when it became customary to commend the souls of the deceased to God at the grave, and into this serious error some eminent men fell. Chrysostom and Jerome have both been quoted as adopting this unscriptural practice (Bingham, Orig. Eccl. xvi, iii, 17). The custom of "the church-yard" is, as seems a certain, to have obtained in some part of the parish church-yard is a common law right, without even paying for breaking the soil, and that right will be enforced by mandamus. But the body of a parishioner cannot be interred in an iron coffin or vault, or even in any particular part of a church-yard, as, for instance, the family vault, without the sanction of the incumbents. To acquire a right to be buried in a particular vault or place, a faculty must be obtained from the ordinary, as in the case of a pew in the church. But this right is at an end when the family cease to be parishioners. By the canons of the Church of England, clergymen cannot refuse to delay the interment of the body, or interdict the burial of the deceased in the church-yard; on the other hand, a conspiracy to prevent a burial is an indictable offence, and so is the wilfully obstructing a clergyman in reading the burial service in a parish church. It is a popular error that a creditor can arrest or detain the body of a deceased debtor, and the doing so is indictable as a misdemeanor. It is also an error that permitting a funeral procession to pass over private grounds creates a public right of way. By the 3 Geo. IV. c. 126, § 32, the inhabitants of any parish, township, or place, when going to or returning from attending funerals of persons in England who have died and are to be buried there, are exempted from any toll within these limits. And by the 4 Geo. IV. c. 49, § 86, the same regulation is extended to Scotland; the only difference being that in the latter case the limitation of the district is described by the word parish alone. The 6 and 7 Will. IV. c. 86, regulates the registry of deaths. The 4 Geo. IV. c. 49, § 86, is extended to Scotland, when the person persons found to be felo de se, and directs that their burial shall take place, without any marks of ignominy, privately in the parish church-yard, between the hours of nine and twelve at night, under the direction of the coroner. The burial of dead bodies cast on shore is enforced by 48 Geo. III. c. 76 (see Wharton's Justinian Tomes). In Scotland, the right of burial in a church-yard is an incident of property in the parish; but it is a mere right of burial, and there is not necessarily any corresponding ownership in the solum or ground of the church-yard. In Edinburgh, however, the right to special burial places in church-yards is recognized (Chambers, Encyclopedia).

As to the place of burial: for the first three centuries it was without the cities, generally in vaults or catacombs, made before the city gates. The Emperor Theodosius, by an edict, expressly forbade to bury within a church or even within a town. Chrysostom (Umm. in iv in Heb.) refers to this edict.

In cases where the Donatists had buried their martyrs (circumcelliones) in churches, we find that the bodies were afterward removed. This is the first instance we find of burials within the church, and it was, as we see, declared to be irregular and unlawful. The first thing which seems noticeable in this custom of burying in churches, was the practice which sprang up in the fourth century of building oratories or chapels, called Martyria, Propeitia, Apostolatia, over the remains of the apostles, prophets, or martyrs. Still, however,
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the civil canon law forbade any to be buried within the walls of a church; and, although kings and emperors latterly had the privilege given them of burial in the atrium, or in the church-yard, it was not until the beginning of the sixth century that we seem to have been admitted to the same privilege; and even as late as the time of Charlemagne, canons were enacted (as at Mentz, 818, chap. 52), which forbade the burial of any persons within the church except on special occasions, as in the case of bishops, abbots, priests, and lay persons distinguished for sanctity; and, also, in the canons which accompany the Ecclesiastical Canons of King Edgar, and which were probably made about 960, we find, Can. 29, that no man might be buried in a church unless he had lived a life pleasing in the sight of God. (See Spelman, Conc. I, 451.) Eventually, it seems to have been left to the discretion of the bishops and priests (Council of Meaux, 845, Can. 72). By the ecclesiastical laws of England no one can be buried within the church without the licence of the incumbent, whose consent alone is required. See CATACOMBS.

(II.) Modern Usages. 1. Romani.—The ceremonies of the Roman church at burials are the following: When the time is come, the bell tolls, and the priest, vested, with the exorcist and cross-bearer, proceeds to the house of the deceased, where the corpse is laid out with its feet toward the street, and, when it can be surrounded by four or six wax tapers. The officiating priest then prays over the body twice in succession, which is called De Profundis: he then blesses a chalice of water in which the psalm Kyrie eleison is chanted, and a prayer for the rest of the soul pronounced; this is followed by an anthem, and then the Missæres is commenced, after which they proceed with the body to the burial-ground, with the tapers carried. When the body is arrived at the church door, the Requiem is sung and the anthem Eundem Domine ostende. In the church, the body of a clerk is placed in the chancel, that of a layman in the nave, and the clergy range themselves on either side; then the office for the dead and mass are said. After further prayers and chanting, the body, having been thrice sprinkled with holy water, and thrice incensed, is carried to the grave, the officiating clerks chanting psalms. The priest blesses the grave, sprinkles and incenses both it and the body, sings the anthem Kyrie eleison, and concludes with the Requiem. Some other minor ceremonies conclude the service. The poor are exempted from every charge, and the body is usually buried in the churchyard of the tapers for their burial. All ecclesiastical persons are buried in the vestments of their order. (Biblia Roman., p. 178, de Exequiis.)

2. In the Greek church, the priest, having come to the house, puts on his episcopos, or stole, and incenses the dead body and all present. After this, a brief litany having been sung for the repose of the soul of the deceased, the priest again begins the benediction "Blessed be our God;" and the Triasgion having been said, the body is taken up and carried to the church, the priest going before with a taper, and the deacon with the censer. The body is then set down in the church (Russia has a peculiar custom of lifting it into the church, and the ninety-first psalm chanted, which is followed by a succession of prayers and hymns, the Beatitudes, and the epiistle and gospel (1 Thess. iv. 13-18, and John v, 24-31). Then follows the astantes or kiss, the priests first, and afterward the relatives and friends, kissing either the body or the coffin, as their last respect to the dead. He who kisses the body is divided into stanzas, relating to the vanity of human life. Then follows the elevation of the body by the priest; after which the body is carried to the grave, the priests singing the Triasgion, Lord's Prayer, etc. When the body is laid in the grave, the priest again says the Triasgion upon it, saying, "This earth is the Lord's, and the fullness thereof," etc. Then he pours some oil from a lamp, and scatters some incense upon it, after which troparia for the rest of the soul are sung, and the graves are filled up.

3. In Protestant lands the forms of burial are generally simple. The order of the Church of England is observed by the Methodist Episcopal and Protestant Episcopal churches in America, and in the college he came to Bilton Hall, in Suffolk, and was chaplain there. In 1671 he was settled in Milden, in Suffolk, where he remained twenty-one years, as curate and rector, eminently acceptable and useful. In 1692 he became vicar of Dedham, in Essex, where he died 1703.

Burmah, kingdom (formerly called an empire) of Farther India. Before the English conquests in 1826, it included Burmah Proper, Cathay, Arracan, Pegu, Tenasserim, and the extensive country of the Shan tribes. By those conquests and the subsequent treaty of 1825, and the war of 1852 with Persia, and Tennasserim, the whole entire coast of the country, have been incorporated into the British territory. The population of the entire country probably amounts to five or six millions, and belongs to various tribes, among which the Burmans, the Karenis, the Peguans or Taingies, and Shans are the principal.

I. Religion.—Buddhism (q.v.) is the prevailing religion of Burmah, where it has been preserved in great purity. Its monasteries, temples, pagodas, and monasteries are innumerable; its festivals are carefully observed, and its monastic system is fully established in every part of the kingdom. While directing the reader to the special article on Buddhism for an account of its doctrines, history, etc., we may here glance at its development, institutions, and edifices among the Burmans. The members of the monastic fraternity are known in Burmah as pon-g yees, meaning 'great glory;' but the Pali word is rukh, or holy man. The pon-gyees, or holy men, are in a degree independent of the term, but rather monks. Their religious ministrations are confined to sermons, and they do not interfere with the worship of the people. They are a very numerous class, living in monasteries, or kyongas, and may at once be known by their yellow robes (the color of mourning), shaven heads, and bare feet. They sub sist wholly by the charity of the people, which, however, they well repay by instructing the boys of the country. The kyongas are thus converted into national schools. The vows of a pon-gye include celibacy, poverty, and the renunciation of the world; but from these he may at any time be released and return to the world. He is also allowed to wear the yellow robe for a time, as a meritorious act, or for the purpose of study, and the ceremony of making a pon-gye is one of great importance. The ostensible object of the brotherhood is the more perfect observance of the laws of Buddha. The order is composed of five classes—viz., young men who wear the yellow robe and are not yet ordained, those who are ordained but are not confessed members; those on whom the title and character of pon-gyees have been solemnly conferred with the usual ceremonies; the heads or governors of the several communities; provincials, whose jurisdiction extends over their respective provinces; and, lastly, a priest of superior grade, or master, who directs the affairs of the order throughout the empire. No provision is made for religion by the government, but it
meets with liberal support from the people. A pongyee is held in profound veneration; his person is sa-cered, and he is addressed by the lordly title of pra or phra; nor does this reverence terminate with his death. On the decease of a distinguished member his body is embalmed, while his limbs are swathed in linen, var-nished, and finally encased in a splendid coffin on a highly-decorated caskets, and preserved, sometimes for months, until the grand day of funeral. The Burman rites of cremation are very remarkable, but we cannot here enlarge upon them. On the whole, a favorable opinion may be passed on the monastic fra-ternity that rules the land, although an ill wind does not blow out a candle, and the discipline is more lax than formerly, and many doubtless assume the yellow robe from unworthy motives. In Burmah, the last Buddha is worshipped under the name of Gotama. His images crowd the temples, and many are of a gigantic size. The days of worship are at the new and full moon, and seven days after each; but the whole time, from the full moon of July to the full moon of October, is devoted by the Burmans to a stricter observance of the ceremonies of their religion. During the latter month several religious festivals take place, which are so many social gatherings and occasions for grand displays of dress, dancing, music, and feasting. Much publicized, and full of gay-dressed people, the women dancing to the monotonous dissonance of a Burman band, may be seen gliding along the rivers to some shrine of peculiar sanctity. The worship on these occasions has been described by an eye-witness, in 1857, as follows: 'Arrived at the pagodas and temples, the people suddenly turn from pleasure to devotion. Men bearing ornamental paper umbrellas, fruits, flowers, and other offerings, crowd the image-houses, present their gifts to the favorite idol, make their spek-ko, and say their prayers with all dispatch. Others are gazing more gold-leaf on the face of the image, or saluting him with crackers, the explosion of which in nowise interferes with the sereni-ty of the worshippers. The women for the most part remain outside, kneeling on the sward, just at the entrance of the temple, where a view can be obtained of the image within.' On another occasion we read: 'The principal temple, being under repair, was much crowded by the bicker and flagging, and new pillars being put up, each bearing an inscription with the name of the donor. . . . The umbrellas brought as offerings were so numerous that one could with difficulty thread a passage through them. Some were pure white, others white and gold, while many boasted all the colors of the rainbow. They were made of pa-per, and were variously colored and trimmed with numerous altars and images, and numberless little Go-tamans; but a deep niche or cave, at the far end of which was a fat idol, with a yellow cloth wrapped round him, seemed a place of peculiar sanctity. This recess would have been quite dark had it not been for the numberless taper of yellow wax that were burn-ing before the image. The closeness of the place, the smoke from the candles, and the fumes from the quant-ity of crackers constantly being left off, rendered res-piration almost impossible. An old pongyee, how-ever, the only one I ever saw in a temple, seemed quite in his element, his shaven bristly head and collar, all that remained of his ugly and ungodly favourite idol, and he seemed a fitting embodiment of so senseless and degrading a worship. Offerings of flowers, paper ornaments, flags, and candles were scattered about in profusion. The beating a bell with a deer's horn, the explosion of crackers, and the rapid muttering of prayers, made up a din of sounds, the suitable accompaniment of so misdirected a devotion.' The rosary is in general use, and the Pali words Ani-ta! doka! amata! expressing the transitory nature of all sublinary things, are very often repeated. The Burman is singularly free from fanaticism in the ex-ercise of his religion, and his most sacred temples may be freely entered by the stranger without offence; in-deed, the impartial observer will hardly fail to admit that Buddhism, in the absence of a purer creed, poss-esses considerable influence for good in the country under consideration. Reciprocal kindnesses are pro-moted, and even the system of merit and demerit—the very essence of a perfect world—may be punished by a degrading metempsychosis—has no doubt some moral effect. The religious edifices are of three kinds: 1. The pagoda (Zaide or Ta-de), a mon-ument erected to the last Buddha, is a solid, bell-shaped mass of plastered brickwork, tapering to thesummit and terminating in a spire of open ironwork. 2. The temple, in which many images of Gotama. The most remarkable specimens of Burman temple-architecture is the Amenda of Pa-gan. The ground-plan takes the form of a perfect Greek cross, and a tapering spire, with a gilded tee at the height of 168 feet from the foundation, crowns the whole. 3. The image is generally constructed with a roof of several diminishing stages, and is often adornaed with elaborate carved work and gilding. Burman architecture differs essentially from that of India is the frequent use of the pointed arch, not only for doors and windows, but also in the vaulted coverings of passages. The church of St. Mary's Burmah, is of the other grade—which the ruins of Pagan would almost seem to indicate—is stationary and stereotyped, like that of China. All the wealth of the country is lavished on religious edifices, $10,000 sterling being sometimes expended on the gilding and beautifying of a single pagoda or temple, while roads, bridges, and works of public utility are neglected. The permanence of the tenor of Burman belongs to the monosyllabic class of lan-guages, and is without inflection; the character is formed of circles and segments of circles. It is es-graved on prepared strips of palm-leaf, and a number of these form a book. Printing is unknown, except where introduced by missionaries. Poli is the "language of the religious literature" (Chambers, Encyclopaedia, s. v.). II. Missions. Burmah has become in the nineteenth century the seat of one of the most flourishing Protestant missions. In 1816 the Rev. Adoniram Judson (q. v.) published in Burmah a Baptist tract and the Gospel of Matthew. In 1819 he baptized and received into the mission church the first Burman convert, Moung Nan. In the winter of the same year he went to Amara-pura (or Emmers-poors), the seat of the imperial government, to obtain, if possible, a general permission for public worship. There was no prospect of such a permission being contemp-tuously rejected. The arrival of Dr. Price, a physician as well as a minister, procured to him and Dr. Price an invitation from the king to re-side at Ava. The war between Burmah and England (1824 to 1829) led to the conquest of a considerable part of Burmah by England. This part became the centre of the Burman mission, though a little church was maintained at Rangoon. In 1828 the first convert from the tribe of the Kares, who are found in great numbers in all parts of Burmah and the neighboring kingdom of Siam, was baptized. A Karen mission was then founded, which has outgrown in extent the Burman missions, and has become the first of the two missions. The Karen language has been so far as scarcely been equalled by any other of modern times. The Karen language at this time had not been reduced to writing, and one of the missionaries, Mr. Wade, un-dertook in 1882 to make an alphabet of its elemental sounds, to compile a spelling-book, and to translate two principal portions of the Scripture into the Karen language. In 1889 there were fourteen American missionaries in Burmah, and the reception of two additional printing-presses, with a large font of types and the materials for a type foundry, enabled them to print tracts and portions of the Scriptures in the Burman, the Karen, and the Taung or Pegans.
languages. In 1834 Mr. Judson completed his Bur- 
man translation of the Bible, which was carefully re-
viewed and published in 1835. The successful attempt to unite the scattered Karens into 
compact villages greatly advanced the prosperity of 
the mission. In Burmah proper a new persecution 
broke out against the Christian Karens in 1848, and 
many of them sought refuge in the British possessions.
Attempts have been repeatedly made to settle the 
missionaries on a permanent basis following in Burmah Proper, 
or at least to secure toleration, but without success. 
In the British part of Burmah the work was very pros-
perous. Mr. Abbott, on his return from the United 
States in 1847, was met by thirty-three native preach-
ers, who reported not less than 1200 converts in their 
several congregations. In 1851 they received the
marks of the royal favor, and were allowed to com-
ence a mission at Ava, which was interrupted by the 
war between Burmah and Great Britain in 1852. 
On December 20, 1852, the entire southern portion of Bur-
ma, including the ancient province of Pegu, was in-
corporated with British India, and thus laid open to 
the free influence of Christianity. The missions in 
Burmah, till recently, were maintained by the Amer-
ican Baptist Missionary Union. In 1855 a deputation 
from the Union visited Burmah, and eventually some 
differences arose respecting the measures then adopt-
ed, and the reports subsequently made in America, the 
result of which was that some of the agents of business 
broke off their connection with the Baptist Union. They 
were, in 1866, in connection with the "American Baptist 
Free Mission Society." In 1859 the American mis-
ionaries were again invited by the king to come and 
live with him. Commissioner Phayre, of Pegu, in 
the same year stated in a report to the government of In-
dia that the Karens, whose number he estimates at 
about 50,000, over 20,000 souls are either professod 
Christians, or under Christian instruction and influ-
ence. At the 50th annual meeting of the Missionary 
Union, held in 1864 in Philadelphia, a paper was read 
on the "Retrospective and Prospective Aspects of the Missions," which was suggested as among the 
agencies of the future the formation of a general conven-
tion for Burmah, corresponding with similar associa-
tions in the United States, the body to be without 
disciplinary power, purely missionary in its character, 
to be established and conduct the correspondence, 
and care of many details hitherto devolved on the 
executive committee; the membership to be made up 
of the missionaries and delegates from native churches and 
local associations, the latter being much more nu-
merous than the former, and occupying a prominent 
place in its transactions, the annual object and aims 
being to conduct on the field an agency that should in 
time assume the sole responsibility of evangelizing 
the country. The proposal received the cordial indorse-
ment of the Missionary Union, and the executive 
committee accordingly addressed a circular to the 
missionaries, recommending the formation of a Burmah Asso-
ciation. Summaries of the results which attended the 
meeting of the missionaries and native helpers until Oct. 15, 1865, when it assembled in Rangoon. 
Nearly all the American missionaries (including three not 
connected with the Missionary Union) were present, 
together with seventy native preachers and "elders." 
The Constitution adopted for permanent organization 
is as follows:

PREAMBLE.—We, Christians of various races residing in British Burmah and now assembled in Rangoon, in gratitude to God for his saving grace, and with the glad 
commission to his Church to preach the Gospel to 
every creature, and with unfeigned love and compassion to our fellow-
men, with the blessed hope of the Gospel, do now, in humble reliance 
upon the promised grace of Christ, form ourselves into a soci-
ety for the more effectual advancement of his kingdom in this 
land, to this purpose we unite in adopting the following 
Constitution:

Art. I. This society shall be called the Burmah Baptist Mis-

sionary Convention.

Art. II. All missionaries, ordained ministers, and authorized 
preachers of the Gospel, who are in the fellowship of our de-
nomination, and who in good standing are members of the Conven-
tion, together with such lay delegates as may be appointed by the churches, in the ratio of one dele-
gate to each church, with an additional delegate for every fifty 
members.

Art. III. The object of this Convention shall be to strengthen 
and unite the churches of Burmah mutually and 
the Christian faith, and to extend the work of evangelization 
to all regions within our reach which do not receive the Gosp-
el from other sources.

Art. IV. The attainment of this twofold object shall be sought by 
bearing up the growth of the kingdom of God in the midst of 
our churches; by the collection of reports and statistics set-
ing forth the state of the churches and the results of Chris-
tian labor in the different branches of our work; by sending representatives to Christians 
in this and other lands of the religious and educational wants 
of the various races and sections of Burmah; and, lastly, by calling for and promoting the use of the 
prayer book among the native Christians in the common object of saving their breth-
ren, the heathen, from sin and everlasting death by the Gosp-
el.

Art. V. This Convention shall assume no ecclesiastical or 
disciplinary power.

Art. VI. Money which may at any time be confided to the 
disposition of this Convention shall be faithfully applied in 
accordance with the objects of the Convention and the expressed 
wishes of the donors.

Art. VII. The officers of this Convention shall be a presi-
dent, four vice-presidents, recording and corresponding secre-
taries, and treasurer. The president, who, together with the mem-
ers, shall be a committee of management to conduct the af-
airs of the Convention by giving the intervals of the annual meeting. Seven members of the Convention present at any meeting regu-
larly called by the chairman and one of the secretaries shall be a quorum.

Art. VIII. This Convention shall meet annually, at such time 
and place as it shall appoint, for prayer, conference, and 
preaching, and for the transaction of business. At these meet-
ings the committee of management shall present a faithful re-
port of the financial and general condition of the Convention, 
and for the transaction of its business. At these meet-
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report.
BURMANN

4 missionaries, 6 native assistants, 1 church, 180 members, 2 Anglo-vernacular boys' schools, containing altogether about 130 pupils, and 2 girls' schools, with about 100 pupils. The mission has one out-station and a church. 3. Mountain Karen Mission. Having 14 out-stations, 2 missionaries, 9 ordained native assistants, 836 members, 10 village schools, and 1 normal school. 4. Taroy Mission had 19 native assistants, 19 churches, 790 members, 1 normal school. There is also again, a Burmese department, with 1 church and 1 school. 5. Saugeyemv Karen Mission.—The Burmese department consisted 2 preaching-places in Rangoon and 6 in villages, together with about 157 communicants, and a small vernacular school for girls. Rangoon has also an English church, and a Chinese mission with about 25 members. The Karen Theological Seminary numbered, in 1865 (its 19th term), 45 scholars. The mission press at Rangoon, issued from 1863 to 1865, 8,751,900 pages; and from 1855 to 1865, 10,615 Scriptures and parts of Scriptures. The Pwo Karen Department had 12 churches, 567 members, 1 normal school. 7. Baikin Mission.—The district has an area of 63 quadrangle miles, and about 27,250 persons. Of these, 176,555 are Burmese, and 83,295 Karen. Of the latter, about 40,000 are Pao Karens. The Srau Karen department had, in 1865, 52 churches, 5572 communicants, 50 pastors, 11 native missionaries, 2039 Christian families, 33 village schools, 767 scholars. This department came into connection with the American Baptist Free Mission Society, but the Missionary, Mr. Becher, in 1865, joined the Burmese Baptist Mission Association. The Pwo Karen department had 15 churches, 600 communicants, 13 pastors, 12 native missionaries, 169 converts (during the past year) from heathenism, 10 village schools, 219 scholars. The Burmese department, which was established in 1854, had 50 church members, 1 school, 25 scholars, 4 licentiates, 1 ordained pastor, 2 out-stations. 9. Promoe Mission, 6 missionaries, 298 members, 205 scholars. 10. Mission to the Shan.—This mission was begun in 1861. According to a report presented by the mission, in October, there were ten different tribes or races which had been visited, and a few converts gathered from nearly all of them. Three mountain tribes—the Geikhos, Saaouks, and Padoungs—called Shan Karens, living north-east of Toungoo, on the borders of Shanland, were building churches, and already six young men had been stationed among them. Three churches had been gathered from the Burmese Shans, and mountain tribes, containing an aggregate membership of 102. The mission had 10 churches, 10 assistants, and as many primary schools, with about 200 pupils. In Toungoo there were two schools of a higher grade: one in the Burmese town, taught by a European, and the other in the vicinity, taught by a native, who was under the care of Toungoo for general education were partially met. The school received 500 rs. annually from the government. The other is a training-school for teachers and preachers, in which instruction is given in the Burmese language, and mainly in the Scriptures. More than 50 pupils reside in this school. In 1855, Matrices for casting type in the Shan language were, in 1856, manufactured in the United States and sent to Rangoon.—Newcomb, Cycleopedia of Missions; Mrs. Wylie, The Gospel in Burmish (N. Y. 1860, 8vo); Reports of Baptist Missionary Union. See also

BURNEH

BURNEH, Francis, son of a Protestant minister, was born in 1627 at Leyden, where he received his education. Having officiated to a Dutch congregation at Haanu, in Hessen, he returned to his native city, and was nominated regent of the college in which he had before studied. Not long afterward he was elevated to the professorship of divinity at Utrecht, where he died in 1675, having acquired considerable reputation as a linguist, preacher, and a philosopher. His works include (in Dutch) Commentaries on the Pentateuch (Utrecht, 1660, 8vo, and 1689, 4to); Commentaries on Job, Ruth, and Judges (Utrecht, 1675, 4to); Commentaries on Kings, Chronicles. Zora, Nemahik, and Esther (Amst, 1683, 4to); Commentaries on the Books of Isaiah and Hosea (Amst, 1687, 4to). He also wrote, in Latin, Synopsis Theologicae Gnaecaie (Amst, 1699, 2 vols. 4to), and other works.—Bie. Univ. v., 827; Landon, Eccl. Dict. s. v.

Burmarn, Francis, Jr., son of the preceding, born at Utrecht in 1671, where he taught theology until his death in 1719. He wrote, among other works, De deo quod ad terram et consensum tam theologum requiruntur (Utrecht, 1715, 4to).—De persecutione Diocletiani (Uit, 1719, 4to).

Burn, Richard, LL.D., a distinguished English writer on ecclesiastical law, was born in 1720 at Winton, Westmoreland, and educated at Queen's College, Oxford. He was for forty-nine years rector at Orton, where he died in 1770, 1785. He was a deacon of the diocese of Carlisle. His Ecclesiastical Law (London, 1760, 2 vols. 4to; 9th ed. enlarged by R. Phillimore, London, 1842, 4 vols. 8vo) is recommended by Blackstone as one of the "very few publications on the subject of ecclesiastical law on which the reader can rely with entire confidence. Equally celebrated is his work upon the Duties of the Presbytery and Parish Officer (London, 1755, 2 vols. 8vo; 29th ed. by Bere and Chitty, London, 1845, 6 vols.; suppl. by Wise, 1892).—Hook, Eccl. Bib, iii, 272.

Burnaby, Andrew, an English clergyman and traveller, was born at Ashfordly, 1782, and was educated at Queen's College, Cambridge, where he passed M.A. in 1757. In 1759 and 1760 he travelled in North America, and afterward published Travels through the Middle Settlements of North America (London, 1775, 4to). He then became British chaplain at Leghorn, and travelled in Corsica, of which he wrote an account in Journal of a Tour in Corsica (London 1766 and 1804). In 1760 he became vicar of Greenwich, and archdeacon of Dorset. He died in 1804. Besides the works above named, he published occasional Sermons and Charges (Depford, 1805, 8vo).—Rose, New Bib. Dictionary. Allibone, Dictionary of Authors, i, 296.

Burnap, George Washington, a Unitarian divine and writer, was born in Merrimac, New Hampshire, Nov. 80, 1802, graduated at Harvard College in 1824, was ordained pastor of the Unitarian church in Baltimore April 22, 1828, and continued its pastorate until his death, Sept. 8, 1859. In 1849 he received the degree of D.D. from Harvard College. He was a frequent contributor to various periodicals, and the author of a large number of books, among which the following are the most important:—1. Lectures on the Doctrine of the Trinity, between Unitarians and Arianism (Cambridge, 1835).—2. Lectures to Young Men on the Cultivation of the Mind (Baltimore, 1840, 12mo).—3. Expository Lectures on the principal Texts of the Bible which relate to the Doctrine of the Trinity (Boston, 1845).—4. Popular Objections to Unitarian Christianty considered and answered (1848).—5. Christianity, its Essence and Evidence (1855).

Burnet, Gilbert, bishop of Salisbury, was born in Edinburgh, Sept. 18, 1643, his father being an Episcopalian, and his mother a Presbyterian. He was educated at Aberdeen, and was licensed to preach in the Scotch Church 1661. After travelling in England, Holland, and France, he returned to Scotland in 1666. In 1672 he was licensed priest by Witsch, bishop of Edinburgh, and appointed to the parish of Saltoun, where he sooner gained the good-will of the people by his
faithful labors both as pastor and preacher. Here he published an attack upon the remissness and wrong-doings of the bishops of the Scotch Church, which brought him the ill-will of Archbishop Sharp. In 1669 he was made professor of divinity at Glasgow, and in that year he published his Modest and Free Conferences between a Dr. Hole, a Presbyterian, and the Reverend Mr. G. II. In 1675, Charles II made him his chaplain; but he soon afterward, through the misrepresentations of Lauderdale, fell into disgrace, and his appointment was cancelled, whereupon he resigned his professorship at Glasgow and settled in London, where he was made preacher at the Canongate Church. In 1677 he published vol. I of his History of the Reformation of the Church of England, which was received with much favor, and had the extraordinary honor of the thanks of both houses of Parliament. In 1680 appeared the most carefully prepared of all his writings, entitled Some Passages in the Life and Death of the Earl of Rochester, being an account of his conversation with that nobleman in his last illness. In 1681 he published vol. II of his History of the Reformation, and in 1682 his Life of Sir Matthew Hale. Overtures were now again made to him by the court, and he was offered the bishopric of Chichester by the king "if he would entirely redeem the house for the costs," remained steady to his principles. About this time also he wrote a celebrated letter to Charles, reproving him in the severest style both for his public misconduct and his private vices. His majesty read it twice over, and then threw it into the fire. At the execution of Lord Russell in 1688, Burnett attended him on the scaffold, immediately after which he was dismissed both from his preacher's stall at the Rolls and his lecture at St. Clement's by the order of the king. In 1685 he published his Life of Dr. William Burnet, bishop of Kilmarnock, in Ireland. In 1688, upon the accession of James II, he passed through France to Rome, where he was at first favored by the court. But on the arrival of Pope Innocent XI, he was soon afterward ordered to quit the city. Invited by the Prince of Orange, he settled down at the Hague, where he devoted his time chiefly to English politics, and was entirely in the confidence of the Protestant party. In 1688 he accompanied the Prince of Orange to England, and upon his accession to the crown as William III, Burnett was appointed to the bishopric of Salisbury, an appointment which appeared so objectionable to Sancroft, the archbishop of Canterbury, that he refused to consecrate him in person, but authorized his ordination by a commission of bishops, March 31, 1689. In his letter of acceptance he declared that he believed in the predestination and reprobate of all men, he tended his flock with a diligence and disinterestedness worthy of the purest ages of the Church. Finding the general character of his clergy to be not such as became their high office, he devised the plan of forming a community of young clergymen, whom he clothed and kept at his own expense, and instructed them and prepared them for the exercise of the sacerdotal office. Unhappily, the University of Oxford took offence at this institution, and he was compelled to break it up. He died March 17, 1715. He was a man of great learning, and even violent in his zeal against Romanism. Yet, when he opposed him, he used him of maintaining that bishops and priests hold their jurisdiction from the sovereign as supreme head; that these two orders were originally one; that ordination is simply an edifying ceremony; and that the submission of the first Christians to the apostles was altogether voluntary. The truth and exactness of his great work, the History of the Church of the Reformed, has been testified to by the most learned Protestant divines. He not only censured the clergy, but applauded by Charles Blount, compelled him to resign his place and retire from court. He also wrote De fide et officii Christianorum, and De statu mortui et resurrectionum, two posthumous publications (London, 1728, 8vo.). He died Sept. 27, 1715. Few works have called forth contemporary eulogy than the Sacred Theory (translated from the Latin).—Memories of the Duke of Hamilton (London, 1673, fol.).—Pastoral Care (1692):—Four Discourses to his Clergy (1698);—Sermons (1706 8 vols. 4to).—Exposition of the Church Catechism:—Sermons, and an Essay toward a new book of Homilies (1719). The most remarkable of his works appeared after his death, viz. History of his Own Times, from the Restoration of King Charles II to the Conclusion of the Treaty of Peace at Utrecht (2 vols. fol.). It was published by his son Thomas, who prefixed to it an account of his father's life. At the end of subsequent editions there is given a Chronological and particular Account of Burnett. This list contains 58 published sermons, 13 discourses and tracts in divinity, 18 tracts against popery, 26 tracts polemical, political, and miscellaneous, and 25 historical works and tracts. Burnett's works in general do honor both to his head and heart. He was not, in general, a good writer; but, besides his want of taste, he rarely allowed himself sufficient time either for the collection and examination of his materials, or for their effective arrangement and exposition. Yet, with rarely any thing like elegance, there is a fluency and sometimes a rude strength in his style which makes his works, upon the whole, readable enough. Dryden has introduced him in the Prologue to the Hind and the Panther, as the author of the letter of King Buzzard, and sketched him personally, morally, and intellectually in some strong lines. The delineation, however, is that of a personal as well as a political enemy. The best editions of the History of the Reformation are those published at Oxford, in 7 vols. 8vo (the index forming the last), in 1859, with a valuable preface by Beilby, and a new edition (republished, London, 1889, 4 vols. 8vo); in 1852 by Dr. Rush, and in 1865 (7 vols.) by Pocock, who has verified the references throughout, and collated the records with their originals. Of the History of his Own Times there is a new ed. (Oxford), 1865. History of the Reformation in the United States (N. Y. 3 vols. 8vo).—Exposition of the Thirty-Nine Articles (N. Y. 8vo). See Macaulay, Hist. of Eng., iii, 60, 61; English Cyclopedia. Burnett, Matthias, D.D., a Congregational minister, was born at Bottle Hill, N. J., Jan. 24, 1749, and graduated 1769 at the College of New Jersey. In April, 1775, he was ordained pastor of the Presbyterian Church. His sympathies were with the king, and during the Revolutionary War rendered him unpopular, and he resigned May, 1785. On the 2d of November he was made pastor of the church in Norwalk, Conn., where he labored until his death, June 30, 1806. He was made D.D. by Yale College 1785. He published a few sermons in the American Preacher, 1791. —Sprague, Annals, ii, 92. Burnett, Thomas, LL.D., was born at Croft, Yorkshire, 1656, and educated at Cambridge, where he became fellow of Christ's, 1677. In 1680 he published the first part of his Telluria Theoria Sacra (4to; best ed. 1699), treating of the physical changes the earth has gone through, etc. Burnett himself translated it into En.ish, and in 1726 this translation had gone through six editions. The work was attacked by Herbert in 1685, Warton in 1696, and by Dr. Kell, Savilian professor, in 1698. Archibald Tillotson, who was a great patron of Burnett, procured for him the office of chaplain to the king; but the general dissatisfaction occasioned by the publication of his Archaeologia philosophica, sive doctrina antiqua de rerum originibus, in 1683, in which the Mosaic account of the Fall has treated of, has trespassed upon the boundaries of proper claims; but it now stands in higher credit than ever. It was translated into Latin (by Mittalborner, fol. Gene- va, 1686) and into other languages. His Exposition of the Thirty-Nine Articles was published in 1699, in folio, and was condemned by the Lower House of Convocation (best ed. Pope's, London, 1645, 8vo). He also published, among other works, History of the Death of Persecutors
of the Earth. It will not indeed stand the test of being confronted with the known facts of the history of the Earth; and it is therefore possible that the world may overthrow its doctrine on one sheet of paper, and that there went more to the making of the world than a fine-turning period. Its mistakes arise from too close adherence to the philosophy of Des Cartes, and an ignorance of those facts without a knowledge of which such an attempt, however ingenious, can only be considered as a visionary system of cosmogony; but, whatever may be its failure as a work of science, it has rarely been exceeded in splendor of imagination or in high poetical conception" (Eng. Cyclopaedia). Addis- son wrote a Latin ode in praise of the book (1699), which is prefixed to most editions of it. War ton, in his edition, says that Addison's praises Besse Burnett, whom the three great faculty, viz. judgment, imagination, and memory, have been found united. As a theologian, Burnett is not distinguished. In his treatise De Statu Mortuorum he advocates Millenarian doctrines, and also the limited duration of future punishment.—Hook, Eccl. Biography, iii, 500; Retrospective Review, vi, 133; Allibone, Dict. of Authors, i, 298.

Burnett Prizes, The, are two theological premiums, founded by Mr. Burnett, of Denz, Aberdeenshire. This gentleman (born 1729, died 1784) was a merchant in Aberdeen, and for many years during his lifetime spent £800 annually on the poor. On his death he bequeathed the fortune he had made to found funds, as well as for the establishment of funds to relieve poor persons and pauper lunatics, and to support a jail-chaplain in Aberdeen. He directed the prize-fund to be accumulated for 40 years at a time, and the prizes (not less than £1200 and £400) to be awarded to the authors of the two best treatises on the evidence that there is a Being all-powerful, wise, and good, by whom everything exists; and particularly to obviate difficulties regarding the wisdom and goodness of the Deity, and this independent of written revelation and of the revelation of the Lord Jesus, and from the whole to point out the inferences most necessary and useful to mankind. The competition is open to the whole world, and the prizes are adjudicated by three persons appointed by the trustees of the testator, together with the ministers of the Established Church of Aberdeen, and the principal and professors of King's and Marischal Colleges, Aberdeen. On the first competition, in 1815, 50 essays were given in; and the judges awarded the first prize, £1200, to Dr. William Lawrence Brown, principal of Marischal College and University of Aberdeen, for an essay entitled The Existence of a Supreme Creator; and the second prize, £400, to the Rev. John Bird Summer, afterward archbishop of Canterbury, for an essay entitled Records of Creation. On the second competition, in 1855, 208 essays were given in; and the judges, Rev. Bden Powell, Mr. Henry Rogers, and Mr. Isaac Taylor, awarded the first prize, £800, to the Rev. Robert Anchor Thompson, Lincolnshire, for an essay entitled Christian Theism; and the second prize, £500, to the Rev. Dr. John Tulloch, principal of St. Mary's College, St. Andrews. Of these essays on the above four subjects have been published in accordance with Mr. Burnett's deed.—Chambers, Encyclopaedia, Thompson, Christian Theism (preface).

Burnham, Abraham, D.D., a Congregational minister, was born at Dumbarton, N. H., Nov. 18, 1775, and graduated at Dartmouth, 1804. He became pastor of N. P. Presbytery, N. H., in 1806, and remained in the same charge until he resigned on account of feeble health. He died Sept. 24, 1862. He was for sixteen years secretary of the New Hampshire Missionary Society.—Sprague, Annales, ii, 514.

Burnning (the representative of many Heb. words). Burning alive is a punishment of ancient date, which was not originated, though retained by Moses. Thus, when Judah was informed that his daughter-in-law Tamar was pregnant, he condemned her to be burned (Gen. xxxviii, 34), although he presently excused. Burning was commanded to be inflicted as the daughters of priests who should prove unchaste (Lev. xxii, 9), and upon a man who should marry the mother and the daughter (Lev. xx, 14). The ribbons suppose that this burning consisted in pouring molten lead upon some part of the body, which was considered as merely one of their dreams. Many ages afterward we find the Babylonians or Chaldeans burning certain offenders alive (Jer. xxix, 22; Dan. iii, 4), and this mode of punishment was not uncommon in the East, even in the seventeenth century. Sir J. Chardin says, "During the death in 1688. I saw very few executions, and very few personswho are generally the bakers, and deter them from deriving advantage from the general distress." See Punishment.

Burning at the stake has in all ages been the frequent fate of Christian martyrs (q. v.). See Anti-

Burnning-Bush was that in which Jehovah appeared to Moses at the foot of Mount Horeb (Exod. iii, 2). Such was the splendor of the Divine Majesty that its effulgence dazzled his sight, and he was unable to behold it, and, in token of humility, submission, and reverence, "Moses hid his face." When the Hebrew lawgiver, on account of his uncleanness, pronounced his blessing upon the chosen tribes, he called to mind this memorable event, and supplicated in behalf of the posterity of Joseph "the good-will of Him that dwelt in the bush" (Deut. xxiiii, 16); words which seem to indicate in this transaction something of an allegorical or mystical import, though there are various opinions as to the particular thing it was destined to shadow forth. "The fire," says Bishop Patrick, "might be intended to shew that God would there meet with the Israelites, and give them his law in fire and lightning, and yet not consume them." (See Kilichmayor, De rubro ardente, Rot. 1629; Schroder, id. Amst. 1714.) See Bush.
Burnt-offering (תְּחִלָּה, olah, from תֹּהַל, olah, to ascend; Chal. נָהַל, a sacrifice which owed its Hebrew name to the circumstance that the whole of the offering was to be consumed by fire upon the altar and to rise, as it were, in smoke toward heaven. There was in use also the poetical term בּוּרֶל, kalif, perfect (Deut. xxxiii, 10; 1 Sam. vii, 9; Psa. li, 21; comp. Judg. xx, 40); Chal. נָהַל; Gr. οἶκονομία (Mark xii, 38; Heb. x, 6; also οἶκονομίας, seldom οἶκονομίως or οἶκονομίαν, in Philo οἰκονομοῦν, οἰκονομεῖν), entire burnt-offering, alluding to the fact that, with the exception of the skin, nothing of the sacrifice came to the owner. For its preparation the priest or priests in the way of emolument it being being; consumed; as by fire. Such burnt-offerings are among the most ancient (Philo, ii, 241) on record (Hesiod, Theog. 535 sq.). We find them already in use in the patriarchal times. Therefore the opinion of some that Abel's offering (Gen. iv, 4) was a burnt-offering as regarded the firstlings of his flock, while the pieces of fat which he offered were a thank-offering, just in the manner that Moses afterward ordained, or, rather, confirmed from ancient custom (Lev. i, 5). It was a burnt-offering that Noah offered to the Lord after the Deluge (Gen. viii, 20). Throughout the whole of the book of Genesis (see xv, 3; xlii, 36) and in many parallels to the only sacrifice referred to; afterward it became designated one of the regular classes of sacrifice under the Mosaic law. As all sacrifices are divided (see Heb. v, 1) into "gifts" and "sacrifices for sin" (i.e., eucharistic and propitiatory sacrifices), of the former of these the burnt-offering was the choicest specimen. Accordingly (in Psa. xi, 8, 9, quoted in Heb. x, 5), we have first (in ver. 8) the general opposition above as sacrifices of θυσία, propitiatory and offerings (προσφοραί), and then (in ver. 9) "burning-offering," as representing the one, is opposed to "sin-offering," as representing the other. Similarly, in Exod. x, 25 (less precisely), "burnt-offering" is contrasted with "sacrifice." (So in 1 Sam. xv, 22; Psa. i, 5; Mark xii, 38.) On the other hand, it is distinguished from "meat-offerings" (which were unbloody) and from "peace-offerings" (both of the eucharistic kind), because only a portion of them were consumed (see I Kings iii, 15; vii, 55, etc.). Upon this principle, it was enacted that with the burnt-offering a "shew-bread" (a cake of flour and oil) and "drink-offering" of wine should be offered, as showing that, with themselves, men dedicated also to God the earthly gifts with which He had blessed them (Lev. vii, 15, 22; 26: ix, 15, 17; xiv, 50; Exod. xxix, 40; Num. xxvii, 4, 5.) See each offerer himself).

Engagingly and generally all offerings from the animal kingdom seem to have passed under the name of olah, since a portion at least of every sacrifice, of whatever kind—nay, that very portion which constituted the offering to God—was consumed by fire upon the altar. In process of time, however, when the sacrifices became divided into numerous classes, a more limited sense was given to the term "olah," it being solely applied to those sacrifices in which the priests did not share, and which were intended to propitiate the anger of Jehovah for some particular transgression. Only oxen, male sheep or goats, or turtle-doves and young pigeons, all without blemish, were fit for burnt-offerings. The offerer in person was obliged to carry this sacrificed first of all into the fore-court as far as the gate of the tabernacle or temple, and there the animal was examined by the officiating priest to ascertain that it was without blemish. The offerer then laid his hands upon the victim, confessing his sins, and dedicated it as his sacrifice to propitiate the Almighty. The animal was then killed (which might be done by the offerer himself) toward the north of the altar (Lev. vi, 11), in allusion, as the Talmud alleges, to the coming of inclement weather (typical of the Divine wrath) from the northern quarter of the heavens. After this began the ceremony of taking up the blood and sprinkling it around the altar, that is upon the lower part of the altar, not immediately upon it, lest it should extinguish the fire thereon (Lev. iii, 2; Deut. xii, 27; 2 Chron. xxix, 22). See Sacrifice. In the Talmud (tract Zebahim, ed. by Sch. i, ch. 1) was prescribed concerning this sprinkling of the blood of the burnt-offering; among others, that it should be performed about the middle of the altar, below the red line, and only twice, so as to form the figure of the Greek Σ; also, that the priest must first take his stand east of the altar, sprinkling in that position first to the east and then to the west, and finally to the south; and lastly, to shift his position to the west, sprinkling again to the east and west; and, lastly, only round about the altar, as prescribed in Lev. i, 5. The next act was the skinning or flaying of the animal, and the cutting of it into pieces—actions which the offerer himself was allowed to perform (Lev. i, 6). The skin alone belonged to the officiating priest (Lev. vii, 8). The dissection of the animal began with the head, legs, etc., and it was divided into twelve pieces. The priest then took the right shoulder, breast, and entrails, and placing them in the hands of the offerer, he put his hands behind them. He then, taking the shoulder, placed the sacrifice upon the altar and down several times in acknowledgment of the all-powerful presence of God (tract Cholin, 1, 5). The officiating priest then retracted his steps to the altar, placed the wood upon it in the form of a cross, and lighted the fire. The entrails and legs being cleansed with water, the separated pieces were placed together upon the altar in the form of a thin animal. Poor people were allowed to bring a turtle-dove or a young pigeon as a burnt-offering, these birds being very common and cheap in Palestine (Maimonides, Moreh Nevochim, lii, 46). With regard to these latter, nothing is said about the sex, whether they were to be males or females. The mode of killing them was by slipping off the head with the nails of the hand. The following kinds of burnt-offering may be distinguished.

1. Stating public burnt-offerings were those used daily morning and evening (Num. xxviii, 8; Exod. xxix, 50), and on the three great festivals (Lev. xxiii, 27; Num. xxvii, 5); compare Exod. xxix, 12-15. Thus the words were: (1) The daily burnt-offering, a lamb of the first year, sacrificed every morning and evening (with an offering of flour and wine) for the people (Exod. xxix, 38-42; Num. xxvii, 3-8). (2) The Sabbath burnt-offerings, according to the order of the day (Num. xxviii, 8-10). (3) The offering at the new moon, at the three great festivals, the great Day of Atonement, and feast of trumpets: generally two bullocks, a ram, and seven lambs. (See Num. xxviii, 11-xxix, 8, 9.)

2. Private burnt-offerings were appointed at the consecration of priests (Exod. xxix, 15; Lev. viii, 18; ix, 12), at the purification of women (Exod. xxix, 5, 6), at the cleansing of lepers (Lev. xiv, 19), and several times of other ceremonial uncleanness (xxv, 15, 80), on any accidental breach of the Nazarite vow, or at its conclusion (Num. vi; comp. Acts xxii, 26, etc).

3. But free-will burnt-offerings were offered and accepted by God on any occasion. Thus, as for example, at the dedication of the tabernacle (Exod. xvii, 1) and of the Temple (1 Kings viii, 64), when they were offered in extraordinary abundance. But, except on such occasions, the nature, the extent, and the place of the sacrifice were expressly limited by God, so that, while all should be unblemished and pure, there should be no idea (as among the heathens) of a penalty for the payment of a sacrifice by costliness of sacrifice. Of this law Jephthah's vow (if, as some think, his daughter be the sacrifice meant) was a transgression, consistent with the semi-heathenish character of his early days (see Judg. xi, 5, 34). The sacrifice of cows in 1 Sam. vi, 14 was also a formal
infraction of it, excused by the probable ignorance of the people and the special nature of the occasion. In short, burnt-offerings were in use almost on all important occasions, events, and solemnities, whether private or public, and often in very large numbers (comp. Judg. xx, 26; 1 Sam. vii, 9; 2 Chron. xxxi, 2; 1 Kings iii, 4; 1 Chron. xxix, 21; 2 Chron. xxix, 21; Ezra vi, 17; vii, 85). Hearths also were allowed to offer burnt-offerings in the temple, and Augustus gave orders to sacrifice for him every day in the temple at Jerusalem a burnt-offering, consisting of two lambs and one ox (Philo, Opp. ii, 692; Josephus, War, ii, 17, 2; Ap. id., ii, 17). Belzoni, Ant. Soc. xxxii, 2, p. 294 sq.; Lightfoot, Minister, Temp. viii, 1; Baer, Gottess. Verf. i, 174 sq.; Sperbach, De Hebraeo holocaustum (Viteb. 1769).—Kitto.—Smith. See OFFERING.

BURNT-OFFERING, ALTAR OF. It does not appear that any peculiar form of altar had been delivered to the true worshippers of God down to the period of the giving of the law; and, as far as can be gathered from the records of the patriarchal religion, the simplest structures seem to have been deemed sufficient. But at the institution of the tabernacle worship specific instructions were given for the erection of the altar, or of the two altars, that of burnt-offering and that of incense, in the manner of these two former, that was emphatically called the altar, as it was on it that all sacrifices of blood were presented, while the other was simply placed as a stand or table within the tabernacle for the officiating priest to use in connection with the pot of incense. With regard to this altar, prior to any instructions concerning the erection of the tabernacle, and immediately after the delivery of the ten commandments from Sinai, the following specific directions were given: "An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt-offerings," etc.; "And if thou wilt make me an altar of stone, thou shalt not make it of hewn stone; for if thou lift up thy tool upon it thou hast polluted it; neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon" (Exod. xx, 24-26). There is here an evident repudiation of all pomp and ornament in connection with this altar of burnt-offering—the preferable material to be used in it being earth, or, if stone, yet stone unhewn, and consequently not graven by art or man's device. The reason of this cannot be sought in any general dislike to the costly and ornamental in divine worship, for in the structure of the tabernacle itself, and still more, afterward, in the erection of the temple, both the richest materials and the most skilful artisans were employed. It is rather to be sought in the general purpose and design of the altar, which was such as to consist best with the simplest form, and materials of the plainest description; for it was peculiarly the monument and remembrance of man's sin—the special meeting-place between God and his creatures, as such; on which account it must be perpetually receiving the blood of slain victims, since the way to fellowship with God for guilty beings could only be found through an avenue of death (Fairbairn, Typology, ii, 286).

But the directions afterward given (Exod. xxvii, 1-8) for the construction of the altar that was to be placed in the outer court of the tabernacle, it may seem strange that no explicit mention is made either of earth or of stone. It was to be made of shittim or acacia wood, overlaid with brass; to be in form a square of five cubits, in height three cubits, and with a "proportionate" base at the four corners. It was to be made "hollow with boards," and Jewish writers have held that this hollow space between the boards was to be filled with earth or stones when the altar was fixed in a particular place; so that the original direction applied also to it, and the boards might be regarded as having their chief use in holding the earth or stones together, and supporting the fire; place, with the fuel and the sacrifice. Having an elevation of no more than 4½ or 5 feet, no steps could be required for the officiating priest; a mere ledge or projecting border on the side would be quite sufficient, with a gentle incline toward it, formed of earth or stones. This seems really to have been provided by the original construction of the altar according to the now commonly received interpretation of Exod. xxvii, 4, 5, 6, where it is said, "And thou shalt make for it [the altar] a grate of net-work of brass; and upon the net shalt thou make four brazen rings in the four corners thereof; and thou shalt put it under the compass [קַּנים, karboq', circuit or border, as the word seems to mean] of the altar beneath, that the net may be even to the midst of the altar;" that is, as Von Meyer has explained (Biblische u. theologische Wörterbuch, p. 291), there was a sort of terrace or projecting board half way up the altar and compassing it about, on which the priests might stand, or articles connected with the sacrifice might be laid; and this was to be supported by a grating of brass underneath, of net-like construction, as exhibited in the preceding cut. See GRATE. This pattern probably approaches, nearer than any other that has been presented, to the altar originally formed to accompany the tabernacle. The older and still very prevalent idea of its structure differs chiefly with regard to the network of brass, which it regards as the grating for the fire, and as furnished with four rings, that it might be sunk down within the boards and at some distance from them; as exhibited, for example, in the annexed cut, which is essentially the representa—

Altar of Burnt-offering—according to Meyer. A, the space between the boards, over which the utensils for fire and ashes were placed, while within were stones or earth; B, the net-work grating, with the projecting ledge, as described in Exod. xxvii, 4, 5, 6; C, the carobod or ledge itself, projecting from the middle of the altar; D, the incline toward it on one side, for the officiating priest to ascend by formed of earth or stones; a b c d, the horns or corner projections of the altar.

Altar of Burnt-offering—according to Friedrich (Symbolik).

description of the altar is only reproduced with little variation. The chief objection to this form is that it places the net-work of brass near the top and within the boards, instead of making it, as the description seems to require, from the ground upward to the middle, and consequently outside—a support, in short, for the projecting karboq', or margin, not for the fire and the sacrifice. The articles connected with the fire are not minutely described; so that the exposition given at ver. 8: "And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his fire-pans; all the vessels thereof thou shalt make of brass." The probability is that there was no grating upon the top, but simply the pans for fire and ashes resting upon stones or earth within the boards; and thus these might...
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easily be scraped or removed for cleaning, as occasion required.—Fairbairn. See Pan.

In the arrangements made for adapting the instruments of worship to the larger proportions of the temple, the altar of burnt-offering necessarily partook of the same character. According to Solomon, as we have seen, the temple was made now a square of 20 cubits instead of 5, and was raised to the height of 10 cubits; it was made also entirely of brass, but in other respects it was probably much the same. The altar attached to the temple of Herod, which we learn from Josephus, again greatly exceeded in dimensions that of the temple of Solomon. "Before the temple," says he (War, v. 5, 6), "stood the altar, 15 cubits high, and equal in length and breadth, being each way 50 cubits. It was built in the figure of a square, and it had corners like horns (literally, jutting up into horn-shaped corners—πορευόμενος προς η ημέρα), and the passage up to it was by an insensible ascendency."

This was, no doubt, with the view of meeting the requirement in Exod. xx, 26; and in like manner, for the purpose of complying with the instruction to avoid any hewn work, it was, we are told, "formed without any iron tool, nor was it ever so much as touched by such iron tool."

In this latter statement Josephus agrees with Nehemiah, but the latter differs materially as to the dimensions, making the base only a square of 32 cubits, and the top of 26, so that it is impossible to pronounce with certainty upon the exact measurement. But there can be little doubt it was considerably larger than Solomon's, as it was a larger edifice, and it might have been costlier to repair the temple, to make all his external proportions superior to that which had preceded. It also had, we are informed, what must in some form have belonged to the altar of the first temple, a pipe connected with the south-west horn, for conveying away the blood of the sacrifices. This discharged itself by a subterranean passage into the brook Kidron. De sacer.
dot. Hebœro. quinuad. c. altaris suffl. functionibus (Jena, 1700); Schlüchter, De suffus sacræ Hebœroærum (Halle, 1754); Elijah ben-Hirsch, "אפר הגב בן יוחנן (Bröt. a. M. 1714); Gottmann, De Hebœroœum altaris suffus (Wittenb. 1699-1700). See Altar.

Burr, Aaron, a distinguished Presbyterian divine, and father of the Vice-president of the same name, was born at Fairfield, Conn., Jan. 4, 1716, graduated at Yale College, 1735, and was licensed to preach in the following year. Having labored eleven years in Hanover and Newark, he became president of the College of New Jersey in 1747. He discharged the duties of both president and pastor until 1755, when the pastoral relation was dissolved, and he gave his whole time to the service of the college. In 1752 he married a daughter of Jonathan Edwards, who survived him about a year. He died Sept. 24, 1757. Mr. Burr entered warmly into the great revival that took place in the early part of his ministry, and was in intimate relations with Whitefield, the Tennents, and many other promoters of the work. He was the author of a "Life Grammar," and of several pamphlets.—Sprague, Anns., iii, 68.


Burr, Charles D., a minister of the Methodist Episcopal Church, was born at Itchaca, N. Y., 1833, of pious parents. In 1841 he entered the Wesleyan University, and distinguished himself there for thoroughness, especially in the exact sciences. In 1844 he was made an instructor of pupils for one year, and a half with great success. In 1845 he entered the itinerant ministry in the Oneida Conference; but his health, never vigorous, failed, and in 1855 he took a superannuated relation. In the same year he was elected president of the Ohio Wesleyan Female College, in which office he remained until his health failed in Feb. 1856. He resigned and returned to Itchaca, N. Y., where he died in May, 1856. "As a preacher he was able and eloquent, but peculiarly for his unpretending, unaffected, inoffensive—"Minutes of Conferences, vi, 98; Peck, Early Methodism (N. Y. 1860, 12mo).

Burrough, Edward, a persecuted Quaker, was born at Kendal, Westmoreland, in 1624, and was educated in the Church of England, but became first a Presbyterian and afterward a Quaker. He devoted himself earnestly to the propagation of the principles of the Freethinkers, and was imprisoned in 1654. On regaining his liberty, he went to Ireland and labored there, and afterward returned to London. During Cromwell's time, though he did not spare the Protector, he was unmolested; but the government of Charles II, as is usual with monarchial governments, was less generous, and Burrough was put into Newgate, and kept there until his death. His book, The Trumpet of the Lord, and numerous controversial tracts, were collected in 1672 (1 vol. fol.).—Rose, New Biographical Dictionary.

Burroughes, Jeremiah, a learned Puritan divine, was born 1599, and educated at Cambridge, whence he was ejected for nonconformity. In 1631 he was made rector of Titchhall, but was deprived in 1656, when he went to Rotterdam, and became pastor of an English congregation there. Returning to England, he became pastor of two of the most important independent congregations in London. He died 1656. His chief work is Exposition of Hosea (Lond. 1643-51, 4 vols. 4to; new ed. Lond. 1642, imp. 8vo). Besides this he published in London his Breviloquia, The Choice of Mosa (Lond. 1650, 4to).—Gospel Remission (Lond. 1657, 4to).—Sermons on Gospel Worship (Lond. 1658, 4to).—Gospel Remission (Lond. 1654, 4to).—The Priest's Happiness, Lectures on the Beatitudes (Lond. 1669, 4to); and several other excellent practical treatises.

Burroughs, George, a Congregational minister, the time and place of whose birth is unknown, graduated at Harvard 1670. He became pastor in Salem Village, Nov. 25, 1680, having previously preached in Falmouth, Me. He resigned in 1665, and returned to Falmouth, where he remained until 1660, after which his place of residence is not certainly known. On the 84 of August he was killed by an ox which was going for water, and executed on "Gallows Hill," Aug. 19, Cotton Mather aiding and abetting!—Sprague, Anns., i, 186.

Burrsfeld, a Benedictine abbey near Göttingen, Germany, founded in 938. The abbot, John von Hagen (1469), organized a congregation here for the stricter Benedictine observance, and the rules of his congregation were received by 136 convents and many nunneries. The congregation was approved by the Council of Basle in 1440, and finally by Pius II. After this it achieved great distinction. It existed until 1669, when the last convents belonging to it were suppressed. Since the Reformation the abbey of Burrsfeld has had a Lutheran go.

Burton, Asa, D.D., a Congregational minister, born at Stoughton, Conn., Aug. 25, 1752, graduated at Dartmouth 1777. In 1779 he was installed pastor in Thetford, where he labored with signal success until his death, May 1, 1836. He was made D.D. by Middlebury College, 1804. He published Essays on some of the First Principles of Metaphysics, Ethics, and Theory (1814), and a number of occasional sermons.—Sprague, Anns., ii, 140.

Burton, Edward, D.D., professor of divinity at Oxford, was born at Shrewsbury, 1734, educated at
Burton, Henry, a Puritan divine, was born at Birsall, Yorkshire, 1579, and was educated at St. John's College, Cambridge. He was appointed clerk of the closet to prince Charles, but was dismissed in 1625 for criticizing Land's popish tendencies. In 1626 he became master of his college, and was, in December, 1626, summoned before the Star-Chamber for two "seditious sermons." He was suspended, sentenced to be imprisoned for life, to lose his ears in the pillory, and to pay a fine of £5000. Burton bore his sufferings in the pillory with great firmness and distress of mind. He was released from imprisonment in 1640 by the Long Parliament, which restored him to the exercise of his orders and to his benefice. He afterward became an Independent, and died Jan. 7, 1648. His controversial writings were very numerous; a list of seventy is given by Anthony Wood. See Life of Burton (1696), p. 165.

Burton, Hesekiah, D.D., an English divine, was educated at Magdalen College, Cambridge, of which he became fellow and tutor. In 1667 he was made chaplain to lord-keeper Bridgman, who also appointed him prebendary of Norwich and rector of St. Mary's, Southwark. In 1669 he shared with Tillotson and Smythson the prebend of Bridgman that had been occupied to comprehend dissenters in the Church of England. The plan, though favored by the more enlightened churchmen, and also by Bates and Baxter, fell through from the bigotry of extreme partisans on both sides. In 1680 he became rector of Barnes, Surrey, and died in 1684, leaving Discourses (2 vols. 8vo, Lond. 1684), published by Tillotson, with an introduction, after Burton's death. Hook, Eccl. Biography, ii. 304; Darling, Cyclop. Bibliographica, i. 520.

Burton, John, an English divine, was born at Wembworthy, Devonshire, in 1686, and studied at Corpus Christi College, Oxford, where he became tutor in 1713. In 1718 he became fellow of Eton, and successively living of Magdalen, in Oxfordshire. He became rector of Wrpleston in 1766, and died Feb. 11, 1771. His works include Sermons (2 vols. 8vo):--Discourses on Samuel:--Opuscula Miscellanea Theologica.--Genuineness of Lord Clarendon's History, against Oldmixon (Lond. 1744):--Papists and Papismes compared, in opposition to Philip's Life of Pole (Lond. 1725). His name is also given to an excellent edition of five Greek plays, called The Pentalogia (2 vols. 8vo): but it was really by Bingham, one of his pupils, who died early, and was brought out after his death by Burton. Hook, Eccl. Biography, ii. 312.

Burton, Robert, was born at Lindley, Feb. 8, 1756, studied at Oxford, and died Jan. 25, 1839; he was student of Christ Church, vicar of St. Thomas, in Oxford, and rector of Seagrave, in Leicestershire.

He is only known as the author of the celebrated Academy of Melancholy, first published in 1627, 4to, of which many editions have been printed, and which still holds a foremost place in literature. Storrs often bore from it without acknowledgment.

Burzy, Arthur, D.D., was born in Devon, and was educated at the College, Oxford, of which he became principal. He was ejected by the Parliament, but at the Restoration he was reappointed, and also made prebendary of Exeter and chaplain to Charles II. When William III was seeking to unite the different Protestant bodies, Burzy wrote a book called The Union of Church and State (Lond. 1690, 4to), in which he reduced both doctrine and practice to their simplest forms, in order to furnish a common platform for all parties. As is usual with mediators, he pleased nobody; and besides, having asserted in his book that a belief in the divinity of Christ was not essential to salvation, he brought a storm upon himself which drove him from his prebendaries. His book was burnt by order of the University. He afterward had a bitter controversy with Jurieu. The date of his death is unknown.---Rose, New Biog. Dictionary.

Bussy, Richard, D.D., was born at Lutton, in Lincolnshire, Sept. 22, 1606. He was educated at Westminster School and Christ Church, Oxford. So low was his estate when he first came to the University, that the degrees of bachelor and master of arts were defrayed by donation from the parish of St. Margaret, Westminster, £5 having been given him for the former, and £6 13s. 4d. for the latter. This favor he gratefully acknowledged in his will by leaving £50 to the poor housekeepers in that parish, having already been the founder of a scheme for charitable purposes an estate of £455 per annum, and very nearly £5000 in personal property. In 1639 he was admitted to the prebend and rectory of Cudworth in the church of Wells, and on the 18th of December in the following year he was appointed head master of Westminster School, in which occupation he labored more than half a century, and by his diligence, learning, and assiduity has become the proverbial representative of his class. In July, 1660, he was installed as prebendary of Westminster, and in the following August he became canon residiary and treasurer of Wells. At the coronation of Charles II in 1661, Bussy was chosen the king's scholar and publicor. His benefactions were numerous and most liberal, and he was a man of great personal pitty. He died April 6, 1695, full of years and reputation, and was buried in Westminster Abbey. His works were principally for the use of the school, and consist for the most part either of expurgated editions of certain classics which he wished his boys to read in a blameless form, or grammatical treatises, chiefly in a metrical form. The severity of his discipline is traditional, but it does not appear to rest upon any sound authority; and, strange as it may appear, no records are preserved of him in the school over which he so long presided.---English Cyclopædia; Hook, Eccl. Biography, i. 229.

Busenbaum, Hermann, a Jesuit writer on moral theology of great repute in the Roman Church, born 1600, in Westphalia, and died in 1688. His Metodia Theologiae Moralis (Paris, 1669) carried out the true ultramontane theory of the pope's authority over human governments and over the lives of kings so fully that it was burnt in 1761 by order of the Parliament. It passed through 50 editions, and is still reprinted. It was enlarged by Lacroix to 2 vols. fol. (Col. 1758).

Bush (בִּשְׁ), seeh; Sept. and N. T. Bœcroc occurs in the account of the burning-bush, in which Je- hovah manifested himself to Moses at Horeb (Exod. iii. 2, 3, 4; Deut. xxxii. 16; 2 Esdr. xiv. 1, 3; Matt. xii. 25; Acts vii. 30), and signifies a thorn, more particularly the bramble (q. v.). But Pococke observesthat the bramble does not at all grow in these regions.
BUSH

BUSH

BUTLER

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Butler, George, D.D., was born in Norwich, Vt., June 17, 1796. He entered Dartmouth College at the age of eighteen, passed through a course of theological study at Princeton, in 1824 was appointed a missionary in the West, and became settled as the pastor of a Presbyterian church in Indiana. In 1831, he resigned this charge and came to New York in 1829. In 1831 he was elected professor of Hebrew and Oriental literature in the University of New York, and immediately entered upon a literary career which won for him the reputation of profound scholarly ability. His first published work was prepared from the new editions of his Hebræan. In 1832, was a Life of Mohammed (18mo). In the same year he published a Treatise on the Millennium (reprinted, Salem, 1842, 12mo). In 1840 he began a series of Bible commentaries, which, under the title of Notes on Genesis, Exodus, etc., down to Judges, still remains an acknowledged authority (N. Y. 1840-1852, 7 vols.). In 1844 the publication of another of his works (Apostasies, or the Doctrine of the Resurrection), in which, by arguments drawn from reason and revelation, he denied the existence of a material body in future life, raised a vigorous opposition against him. Unbowed by the menace of his critics, he replied to their assaults by the issue of a large work on the Resurrection of Christ, in answer to the question, "Did Christ rise with a body spiritual and celestial, or terrestrial and material?" and The Soul; an Inquiry into Scriptural Psychology (N. Y. 1845, 12mo). In these later works it was very apparent that his mind had become unsettled, and all confidence in his early beliefs had forsaken him. About this time he became enamored of the vagaries of mesmerism and animal magnetism. He at last became a Swedenborgian, and edited The New Church Repository with decided ability. He also published, in the interest of his new faith, New Church Miscellanea (N. Y. 1845). Among his other Swedenborgian works are, Statement of Reasons; Letters to a Trinitarian; Memorabilia; Menemer and Swedenborg (a partial defence of Mesmerism, giving rise to a long discussion with Tayler Lewis about the "Poughkeepsie seer," Davis, etc.); A Reply to Dr. Woods on Swedenborgianism and Priesthood and the Clergy unknown to Christianity (1857), which in his day was very read by the Swedenborgians. "He was an enthusiastic scholar and a popular author. His ardent and versatile temperament led him to frequent changes of opinion; but no one ever doubted that he was conscientious in his convictions, and willing to make any sacrifice for the cause of truth. He was the life of a scholar." He died at Rochester, N. Y., Sept. 19, 1866.—Men of the

Time, p. 74; N. Y. Observer; Fernald, Memoirs and Reminiscences of the late Prof. G. Bush (Bost. 1860), consisting to a great extent of letters and contributions from friends of the deceased, vix., Rufus Choate, W. S. Haydon, Dr. Bellows, and others.

Buschel is used in the Auth. Vers. to express the Greek μονος, a solitary man, a Romanic measure for dry articles, and also to one sixth of the Attic measure (see Smith's Dict. of Class. Antiq. s. v. Modius), and containing 1 gall. 7.8576 pints, or nearly one peck English gallon (Matt. v, 15; Mark iv, 21; Luke xi, 38). See MEASURE.

But, Thomas H., a Methodist Episcopal minister, was born in Washington, D. C., 1814, and plenously educated. In 1837 he entered the itinerant ministry in the Baltimore Conference, in which he continued until the year of his death, filling a number of the most important circuits and stations. He died in Washington, April 19, 1866. He was a man of earnest and courageous nature, a zealous, faithful, and successful preacher.—Minutes of Conference, vi, 202.

Bussy-body (πτυριον, officiosus, 1 Tim. v, 13; "curious," Acts xix, 19; παραφράγκυς, to be once-burr, 2 Thess. iii, 11; ἀλλοτριωτικός, interfering in other people's concerns, 1 Pet. iv, 15), a person of meddlesome habits, emphatically condemned in the above texts of the N. T. as being akin to the tattler and scandalmonger.

Butler, an honorary officer in the household of Pharaoh, king of Egypt (Gen. xi, 1, 13). The original word rendered mayshak, properly signifies cup-bearer, as it is elsewhere translated (1 Kings xi, 6, 2 Chron. ix, 4). The Sept. renders it ἐκπυρωσθεὶς, "chief wine-pourer," implying who had the charge of the rest, which, as appears from ver. 2, is the true meaning. It was his duty to fill and bear the cup or drinking-vessel to the king. Nehemiah was cup-bearer (q. v.) to King Artaxerxes (Neh. i, 11; ii, 1). See RASQUET.

Butler, Alban, a Romanist writer, born in 1710, and educated at Douai, where he early attained in succession to the offices of professor of philosophy and theology. Returning to England, he was appointed to a mission in Staffordshire, where he commenced The Lives of the Saints, which was completed during his subsequent sojourn at Paris, and there published (1745, 5 vol., 8vo). Another edition in 1779 or 1780, in 12 vols. 8vo, was published at Dublin; and in 1799, 1800, another edition, by Charles Butler, his nephew, appeared at Edinburgh. An edition appeared at Derby in 1848, in 12 vols, 12mo, and an American edition in 1846 (New York, 12 vol. in four, 8vo). He died May 15, 1778.

Butler, Charles, a Romanist writer, was born in London 1750, educated at Douai, and practised law in London for many years. Besides writing and editing a number of law books, he wrote Hora Biblias (2 vols. 8vo), containing an account of the literary history of the Old and New Testament, and of the sacred books of the Mohammedans, Hindoos, Chinese, Parsees, etc. It has gone through many editions. After 1806 the pen was largely employed on subjects regarding his own Church, which are collected in his general works. Among them are lives of Bossuet, of Fénelon, of Abbé de Rancé, abbot of La Trappe; of St. Vincent de Paul, of Erasmus, of Grotius, of Henri Marie de Boudon, of Thomas a Kempis, of the Chancellor L'Hospital, etc., and of his own. Among them are Lives of the Saints, a work which Mr. Butler himself continued. He was a strenuous advocate of Roman Catholic emancipation, and much of the progress of that measure is to be attributed to his Historical Memoirs of the English, Irish, and Scottish Catholicks (1818). Hiitherto he had abstained from controversy, but the appearance of Dr. Southey's Book of the Church en-
gaged him in a series of letters to that writer, and afterward in two replies to Bishop Blomfield (q. v.) of Chester and to the Rev. George Townsend, Book of the R.C. Church (Lond. 1828, 8vo); Vindication of the Book of the R.C. Church (Lond. 1828, 8vo). His principal writings are gathered in five vols. 8vo (Lond. 1817). An argument for Romanism and the worster and the worster, throughout, against arguments for Romanism are held in no great repute among Roman theologians. He died June 2, 1852.

Butler, David, D.D., was born at Harwinton, Conn., in 1763; served as a soldier in the Revolution, and afterward entered into business. He was bred a Congregationalist, but became an Episcopalian, and studied for the ministry under the Rev. Asbell Bell, who ordained him deacon in 1782, and priest in 1783. In 1794 he became rector of St. Michael's, Litchfield, and in 1804 of St. Paul's, Troy. He continued in this parish, laboring also as a missionary, and very useful in spreading the principles of his denomination, until 1834, when ill health compelled him to resign his charge. He was born in Suffield, Conn., February 7, 1825. He engaged in mercantile business in New York in an early age, and was marked for his piety and for his active services in all benevolent enterprises. At 29 he abandoned business and entered Yale College, where he graduated in 1857. He was ordained deacon at Princeton, N.J., in 1828. He became the chaplain of the 29th N.J. Volunteers. His labors were unprecedentedly successful. He organized a flourishing regimental church. To this, during the last three months of his life, no less than thirteen were added on confession of their faith, while a still larger number were seeking Christ. Some of these cases were of great interest, and it is only the want of space that prevents their insertion here. His whole time and thoughts were given to the men, in caring both for their temporal and eternal interests. He believed it his duty to go wherever the men were called to go. In the battle of Fredericksburg he was at his post caring for the wounded, though the bullets were flying thick around him. About noon he learned that some of his own men, wounded while skirmishing at some distance from the place occupied by the chaplains and surgeons were suffering for the want of immediate care. He volunteered to go with a surgeon to their relief. On his way he was requested to do this duty, to cross an open field which was exposed to the fire of the enemy's sharp-shooters. He was told of the danger, but his sense of duty was not to be overcome by the fear of death. While crossing this field a minish-ball struck him and passed through his body. In twenty-four hours he was dead.—Wilson, Prebys. Historical Almanac, vol. vi, p. 100.

Butler, Joseph, LL.D., bishop of Durham, was born at Wantage, in Berkshire, May 18, 1692, and brought up as a Presbyterian, his father being a respectable shopkeeper of that persuasion. He was educated by a Presbyterian named Jones, who kept a school first at Gloucester and afterward at Tewkesbury, and who numbered among his students, at the same time, Secker, at Eton. He afterward studied and theological speculations and accuracy of judgment first manifested themselves. He finally determined to conform to the Church of England, and on the 16th of March, 1714, removed to Oriel College, Oxford. In 1718 he was appointed preacher at the Rolls, where he continued until 1720. At this time he was also in the rectory of Houghton, near Darlington, and to that of Stanhope (in 1725), to which he retired when he resigned the prebendary of the Rolls Chapel, and lived there seven years. About 1732 the Lord Chancellor Talbot, at the instigation of Secker, appointed Butler his chaplain, and four years afterward he became clerk of the closet to Queen Caroline, in which year he presented to her his celebrated work, The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature, previously to its publication. In 1736 he was raised to the see of Bristol; and, after various other preferments, was translated to Durham in 1765. He was one of Chandler, who also had his pupil at the Dissenting academy at Tewkesbury. Owing to a charge which he delivered to his clergy of the diocese of Durham, in which he exhorted them to be careful to maintain the outward form and face of religion with decency and reverence, he was foolishly charged with "Romanizing tendencies," and one anonymous writer did not scruple, fifteen years after the good bishop's death, to slander him as having died in the Romish communion. He died June 16, 1772. Besides the immortal "Analogy," he left a volume of Sermons, in which the true theory of ethics was first fully set forth. His contributions to a correct theory of morals consist, 1. In his distinction between self-love and the primary appetites; and, 2. In his clear exposition of the existence and supremacy of conscience. The objects of our appetites and passions are outward things, which are sought simply as ends; thus food is the object of hunger, and drink the object of thirst. The object of the primary appetites is directly to our private good, and others to the good of the community. Hunger and thirst, above cited, are instances of the former; the affection for one's child is an instance of the latter. They may be considered as so many simple impulses which are to be guided and controlled by our higher powers. Pleasure is the common motive for our gratification, but, in the highest state, is no separate part of the aim of the agent. All these primary impulses are contemplated by self-love, as the material out of which happiness is to be constructed. Self-love is a regard for our happiness as a whole: such a regard is not a vice, but a commendable quality. Self-love is not selfishness. Selfishness is destructive of human happiness, and, as such, self-love condemns it. The so-called benevolent affections are consequently disinterested, as likewise are (in their complex manifestations) our physical appetites and malevolent feelings. But, besides these principles of our nature, there is one which is supreme to all others—this is conscience. Shaftesbury had before pointed out the emotional character of conscience under the term moral sense, but its distinguishing attribute of supremacy he had failed to notice. Butler, acknowledging the correctness of his lordship's partial view, combined, with it the slightest necessary part of the entire character of conscience, as the highest tribunal of man's nature, "which surveys, approves, or disapproves the several affections of our mind, and passions of our lives." The practical weakness of conscience does not destroy its authority, and, though its mandates are often disregarded, yet the obligations to render it obedience remain unimpaired,
In this view of the several principles within us, and their relations to each other, virtue may be said, in the language of the ancients, to consist in following nature; that is, nature correctly interpreted and understood.

In the *Analogy of Religion*, Butler vindicates the truths both of natural religion and of Christianity by showing that they are paralleled by the facts of our experience, and that nature, considered as a revelation of God, teaches (though to a more limited extent and in a more imperfect way) the same lessons as the Scriptures. He proves that the evidence is the same as that upon which we act in our temporal concerns, and that perhaps it is left as it is, that our behavior with God may be part of our preparation for a future life. Nor does the aim of the "Analogy" stop here. The opinion has very extensively prevailed that the utility of the work consists solely in answering objections. Dr. Reid, the Scotch philosopher, has so expressed himself. Of a like purport is the haphazardly-conceived language of Dr. Campbell: "Analogical evidence is generally more successful in silencing objections than in evincing truth. Though it rarely refutes, it frequently repels refutation; like those weapons which, though they cannot kill the enemy, will ward his blows." The outward form of the "Analogy," to be sure, gives some countenance to this view, for the argument is followed through till the root of his error. But, besides the effect of particular analogies, there is the effect of the "Analogy" as a whole—of the likeness so beautifully developed between the system of nature and the system of grace. Every one who has received the total impression of the argument is conscious that he has derived therefrom new convictions of the truth of religion, and that these convictions rest on a basis peculiarly their own. On this point Butler's own language is quite definite: "This treatise will be, to such as are convinced of religion upon the proof arising out of the two last-mentioned principles [liberty and moral fitness], an additional proof, and a confirmation of it; to such as do not admit those principles, an original proof of it, and a confirmation of that proof. Those who believe will here find the scheme of Christianity cleared of objections, and the evidence of it in a peculiar manner strengthened; those who do not believe will at least be shown the scheme by all attempts to overthrow it by force of nature, false, the plain, undoubted credibility of it, and, I hope, a good deal more" (part ii, chap. viii.).

Butler, William, was born in the county of Antrim, Ireland, in 1788, and in 1786 emigrated with his father's family to the United States, and settled in Cumberland county, Penn. Having joined the Methodist Church, he was received into the office of deacon in the Baltimore Conference in 1807, and travelled in its bounds for nearly 30 years, his last appointment being to Lewistown Circuit in 1845, from which time till the day of his death he sustained a supernumerary relation to the Conference. It appears from his own diary that under his ministry nearly four thousand souls were added to the Church. Mr. Butler was a man of deep piety, and of great consistency of character. He died Jan. 11, 1852, at Carlisle, Penn., where he had been converted fifty years before.—Minutes of Conference, 1855, p. 8.

Butler, William Archer, M.A., was born at Annerville, Ireland, 1814, and brought up a Romanist. Convinced of the errors of Rome, he became a Protestant, and entered Trinity College, Dublin, where his eminence talents were so conspicuous that in 1837, when a professorship of Moral Philosophy was established, he was appointed to the chair. His lectures were greatly applauded, and his pupil talents and zeal at the same time gave him great popularity. He died in 1848. After his death appeared *Sermons, Devotional and Practical*, with Memoir by Woodward (Dublin, 1849, 1850, 2 vols.; Phil. 2 vols.; 12mo.—*Letters on Development, in Reply to Newman* (Dublin, 1850, 8vo); 2nd ed. Cambridge, 1858, 8vo).—Lectures on History of Philosophy (Dublin and Cambridge, 1856, 2 vols.; Phil. 1857, 2 vols.; 12mo.). The sermons are among the best that have been printed in the last 30 years. On his work on Development, see London Review, Oct. 1859.

Butler. See LINEN.

**BUTTER.** See LINEN.

**Butter** is the rendering in the Auth. Vers. of מִים, chemah (after the Sept. בֵּין, Vulg. bu- grammum), wherever it occurs (in Job xxxix, 6, the form is מים; in Psa. iv, 21, it is מים, makcamahád); but critics agree that usually, at least, it signifies curdled milk (from an obsolete root, מים, chemah, to grow thick). Indeed, it may be doubted whether it denotes butter in any place besides Deut. xxxii, 14, "butter of kine," and Prov. xxxi, 8, "the churning of milk bringeth forth butter," as all the other texts will apply better to curdled milk than to butter. In Gen. xviii, 7, "butter and milk" are mentioned among the things which Abraham set before his heavenly guests (comp. Judg. v, 25; 2 Sam. xviii, 20). Milk is generally offered to travellers in Palestine in a curdled or sour state, "lebben," thick, almost like butter (comp. Josephus's rendering in Judg. iv, 19, γάλα διαφορίας φρέν). In Deut. xxxii, 16, we find among the blessings which Israelurud had enjoyed milk of kine contrasted with milk of sheep. The two passages in Job (xx, 17; xxix, 6) where the word chemah occurs are also best satisfied by rendering it milk; and the same may be said of Psa. iv, 21, which should be compared with Job xxix, 6. In Prov. xxx, 30, Gesenius thinks that cheese is meant, the associated word יִשְׁלָמָה signifying pressure rather than "churning," while Gen. iii, 9 explains chemah to be cream, and Vitringa and Hitzig this meaning to the word in Isa. vii, 15—22. See MILK.

Butter was, however, doubtless much in use among the Hebrews, and we may be sure that it was prepared in the same manner as at this day among the Arabs.
and Syrians. Butter was not in use among the Greeks and Romans except for medicinal purposes, but this fact is of no weight as to its absence from Palestine. Robinson mentions the use of butter at the present day (Bib. Res. ii, 127), and also the method of churning (ii. 180; iii. 315); and from this we may safely infer that the art of butter-making was known to the ancient inhabitants of this land, so little have the habits of the people of Palestine been modified in the lapse of centuries. Burckhardt (Travels in Arabia, i, 52) mentions the different uses of butter by the Arabs of the Hejaz. The milk is put into a large copper pan over a slow fire, and a little lebes or sour milk (the same as the curdled milk mentioned above), or a portion of the discarded milk of a sheep or lamb, is thrown into it. The milk then separates, and is put into a goat-skin bag, which is tied to one of the tent poles, and constantly moved backward and forward for two hours. The butter substance then coagulates, the water is pressed out, and the butter put into another skin. In two days the butter is again placed over the fire, with the addition of a quantity of burgoul (wheat boiled with leaven and dried in the sun), and allowed to boil for some time, during which it is carefully skimmed. It is then found that the burgoul has precipitated all the foreign substances, and that the butter remains quite clear. This is the process followed by the Bedouins, and it is also the one employed by the settled people of Syria and Arabia. The chief difference is that, in making butter and cheese, the townspeople employ the milk of cows and buffaloes, whereas the Bedouins, who do not keep these animals, use that of sheep and goats. The butter is generally white, of the color and consistence of lard, and is not much relished by English travellers. It is eaten with bread in large quantities by those who can afford it; not spread out thinly over the surface as with us, but taken in mass with the separate morsels of bread. See Food. The butter of the Hebrews, such as it was, might have been sometimes clarified and preserved in skins or jars, as at the present day in Asia, and, when poured out, resembles rich oil (Job xx, 17). By this process it acquires a certain rancid taste, disagreeable, for the most part, to strangers, though not to the natives. All Arab food considered well prepared swims in butter, and last qualities of it are not derived independently. The place of butter, as a general article of food in the East, was supplied in some measure by the vegetable oil which was so abundant. Butter and honey were used together, and were esteemed among the richest productions of the land (Isa. vii, 15); and travellers tell us that the Arabs use cream or new butter mixed with honey as a principal delicacy. See Oil.

Butterworth, John, an English Baptist minister, was born in Lancashire, Dec. 18, 1727. At an early age he was converted under the preaching of John Nelson, the Methodist Evangelist, but he afterward became a Calvinistic Baptist. In 1751 he accepted the call of the Baptist Church in Coventry, and there labored till his death in 1808. He prepared a Concordance to the Bible (8vo), which is cheap and accurate, and has passed through many editions. There is a Memoir of him by his wife. See Baptist Register.

Buxa, in the Roman Church, a pyx or reliquary containing the relics of a saint.

Buxton, Jarvis Barry, a Protestant Episcopal minister, was born at Newbern, N. C., Jan. 17, 1792. Though educated in the Episcopal Church, he was for some time strongly inclined to Methodism, but a change in his connection recalled him to his own Church. He was ordained in 1827 at Elizabeth City, where he continued till 1831, when he removed to Fayetteville, the scene of his after labors. He was a zealous preacher and revivalist. He died on the 80th of May, 1851. His works, containing Discourses, were published by his son, with a brief Memoir (1853, 8vo).—Sprague, Anecdotes, v. 679.

Buxton, Sir Thomas Fowell, was born April 1st, 1766, at Castle Hedingham, in Essex, and educated at Trinity College, Dublin, where he highly distinguished himself. His uncles were large brewers, and he entered the business in 1811. His first appearance in public was at a meeting of the Norfolk Auxiliary Bible Society, in September, 1812. In 1816 he took a prominent part in the meeting held in St. Stephen's House, to relieve the distresses of Spitalkfields; and about £44,000 were collected for the Spitalfields weavers. His attention was also directed to prison discipline; he inspected many prisons, and published an Inquiry into the subject, illustrated by descriptions of several jails, and an account of the proceedings of the Ladies' Committee in Newgate, the most active of whom was Mrs. Elizabeth Fry, his sister-in-law. In 1818 he was elected member of Parliament for Weymouth; and in 1819 he took a prominent part in the debates on prison discipline, the amelioration of the criminal law, the suppression of lotteries, and the abolition of the practice of trial by jury in India. He represented Weymouth for nearly twenty years, during which period he was assiduous in the performance of his parliamentary duties, and always active in every humane enterprise. On the death of Wilberforce, Buxton succeeded him as the acknowledged leader of the emancipationists. On the 14th of May, 1833, Mr. Buxton brought forward a resolution to the effect "that the state of slavery is repugnant to the principles of the British Constitution and of the Christian religion, and that it ought to be gradually abolished throughout the British colonies with as much expedition as may be found consistent with a due regard to the wishes of the parties concerned." Mr. Canning, on the part of government, carried certain amendments, one of which asserted the anxiety of the House for the emancipation of the slaves "at the earliest period that shall be compatible with the well-being of the slaves themselves, with the safety of the colonies, and with a fair and equitable consideration of the rights of private property." During the struggles and agitations, both at home and in the colonies, for the ensuing ten or twelve years, Mr. Buxton was steadily engaged in the prosecution of the cause of freedom, encouraged and supported by the moral feeling of the country, and in Parliament by Brougham, Lushington, and a few only of the members of the Opposition. The overthrow of the system of slavery. At length, when, in 1833, the secretary for the colonies, Mr. Stanley (now Earl of Derby), brought forward his plan for the abolition of slavery, Mr. Buxton, although dissatisfied with the apprenticeship and compensation clauses, gladly accepted the measure, and he had very soon the additional satisfaction of finding the apprenticeship abandoned by the slaveholders themselves. In 1837 he lost his election for Weymouth, and from that time refused to be again put in nomination. In 1838 he was chiefly occupied with the preparation of a work entitled The African Slave-trade and its Remedy (London, 1840, 8vo). In 1839-40 the state of his health caused a temporary re-laxation in a Continental tour. At Rome he visited the prisons, and suggested improvements. On his return in 1840 he was knighted. On the 1st of June a public meeting in behalf of African civilization was held in Exeter Hall, at which Prince Albert presided, and the work of Buxton was moved by the Earl of Buxton. The result of this movement was the well-meant but disastrous expedition to the Niger in 1841. During 1843 and 1844 his health declined, and he died February 19, 1845. See Memoirs of Buxton, by his son (London, 1849, 2d ed. 8vo); Quarterly Rev. ixxii, 127; English Cyclopedia, N. Amer. Rev. ixxi, 1; Westminster Rev. xci, 235; N. Brit. Rev. ix, 259.

Buxtorf, Johann, the head of a family which for...
more than a century was eminent in Hebrew literature. He was born at Cannan, in Westphalia, Dec. 28, 1564, of which place his father was minister. He studied first at Marburg and Hebron under Piscator, and afterward at Basle, Zurich, and Geneva, under Grynaeus, Bullinger, and Beza. In 1590 he became Hebrew professor at Basle, and filled the chair of Hebrew literature until his death, Sept. 18, 1620. He was as high a classicist and theologian as he was a Hebrew scholar, and his contributions to Hebrew literature were of vast importance. His works are numerous, but the following are the chief: *Synopsis Judaica*, in German (Basle, 1603), Lat. (Hanov. 1604)— *Epitome radicum Hebraicorum*— *Commentaria in Chaldee* (Basle, 1607)— *Lexicon Hebraicum et Chaldaicum* (Basle, 1607, 8vo; the best edition is that of 1676)— *Thesaurus Grammaticus* (Basle, 1618, 1619; Amst. 1619, 1620, 1629, etc.)—De abbreviis Hebraeorum (Basle, 1618 and 1640; the ed. of Hebr. 1706, is the best) — *Biblia Hebraica rubrissima* (Basle, 1618, 1619, 4 vols. fol.)—Tiberius, a Commentary on the Massarab (1665)—Lexicon Chaldæicum Palæstinae et Robini (Basle, 1628, fol.)—Concordantia Bibliorum Hebraicorum, finished and published by his son John (Basle, 1632 and 1636; Frankfort [abridged], 1676; Berlin, 1677).— *Log. Unii. vi. 406*; Landen, *Eccl. Dict. s. v.*

**Buxtorf, Johann, Jr., son of the preceding, and, like him, an eminent Hebraist, was born Aug. 15, 1599. Taught by his father, he made great proficiency in youth. In 1630 he was made Hebrew professor at Basle, 1647, professor of controversial theology; and 1654, of Old Testament literature. He is best known for his defence of his father's notions on the antiquity of the vowel points in Hebrew, which appeared in his Tractatus de punctatorum, vocolium, et accentuum origin et auctoritate (Basle, 1648), and other works. On this subject he had a bitter controversy with Capellus (q. v.). Besides other works, he published Teix. sem. et Syriacum (Basle, 1622, 4to). He died Aug. 16, 1644.**

**Buxtorf, Johann Jakob, son of the last, was born Sept. 4, 1645. He made rapid progress in his studies under Hoffman and Wetzstein, and learned Hebrew under his father, whom he succeeded in the professor's chair at Basle. In 1664 he was appointed his father's assistant, and afterward Hebrew professor. Travelling through England and Scotland, he was everywhere received with distinction. He published in the course of his pan, but he edited the Tiberias and Synopsis of his grandfather, and died in 1704. Landen, *s. v.*

**Buxtorf, Johann, 3d, nephew of the preceding, was born Jan. 8, 1663, and became Hebrew professor at Basle in 1704, and held the office with great credit till his death, 1782. He published Cataloga Philologico-theologica, containing epitaphs from Casaubon, Usher, Walton, and other eminent Hebraists, to the Buxtorfs (Basle, 1707, 12mo).**

**Bux (Heb. id. 112, contemp), the name of two men. 1. (Sept. 57, but *Pac* in Joseph 28). The second of Nahor and Milcah, and brother of Huz (Gen. xxii. 21). B.C. 2650. Elisha, the Buxet (q. v.), one of Job's friends, who is distinguished as an Arab, Elisha or a Syrian (Job xxxii. 2), was doubtless descended from this Bux. Judgments are denounced upon the tribe of Bux by Jeremiah (xxv. 29; and from the context it appears to have been the tribe of Basal in Arabia Deserta, being mentioned in connection with Tema and Dedan: this may render it uncertain whether the descendants of Naor's son are intended, although a migration south of the Euphrates is by no means unlikely, and had perhaps already occurred in the time of Elisha. Some connect the beryt of Bux with Berytus, but it is not mentioned in Ammon. Marc. xviii. 10, and others with Basta in Arabia Petraea (see Schwartz, *Palest.* p. 209), which, however, has only the first letter in common with it. See Arabia.**

The paranomasia (as found in both the above connections) of the names Hues or Ues and Bas is by no means to appear in the Hebrew (Perez, 777), but it is quite in the Oriental taste to give to relate these rhyming appellatives; comp. Isaiah and Ishai (Gen. xlix. 17), Mebaruq and Methusael (Gen. iv), Uziel and Uzzi (1 Chron. vii. 7), and among the Arabians, Harud and Marud, the rebel angels, Hasan and Hosen, the sons of Ali, etc. The Koran abounds in such homoeoteleuton, and so pleasing to the Arabs that they even call Cain and Abel Kabil and Habil (Well's *Bibl. Legenda*, p. 28; also Southey's *Note to Thalaba*, or Habil and Habil (see Stanley, p. 418). The same idiom is found in Mahra and the modern languages of the East.—Smith, *s. v.* See Uz.


**Buusi (Heb. *Buusi*), *Ahi-Bux*, prop. a Buxite; Sept. Boosii, a priest, the father of the prophet Ezekiel (Ezek. i, 8). B.C. ante 598.

**Buusite (Heb., with the art, *Abu-Busi*; Sept. *Buusi*), the patronymic of Elihu, one of Job's interlocutors (Job xxixii. 2, 6); prob. as being a descendant of Bux (q. v.), the relative of Abraham (Gen. xxii. 21).**

**Byblus (BoBlos) in Steph. Byzr, BiBlos in Zo. xim. i. 56, a city of Phoenicia, seated on a rising ground near the sea, at the foot of Lebanon, between Sidon and the promontory Theoproposon (Strabo, xvi, 75). 24 miles from Berytus (Plynt, v, 20; Pomp. Mel, i, 12, 8; according to Polensy (v, 15, 4), 47° 40' and 38° 50'. It was celebrated for the birth and worship of Adonis (q. v.). the Syrian Tammuz (Eustath. ad Dionis. v, 912; Lukan, *Des Sacra* p. 6; Nonnus, *Dionysos* iii. 109). It seems to be mentioned in Scripture as "the land of the *Gibbals*," which was assigned to the Israelites (Josh. xiii. 5), but of which they never took possession. Its inhabitants were famous as "stone-squarers" (1 Kings v, 18), and supplied "calkers" for the Tyrian fleet (Ezek. xxvii. 5). Elymus, king of Byblus, when he learned that his town was in possession of Alexander, came up with his vessels and joined the Macedonian fleet (Arrian, *Anab. ii. 15, 8; 20, 1). Byblus seems afterward to have fallen into the hands of a petty tyrant, since Pompey is described as giving it freedom by beheading the tyrant (Strabo, xvi, 759). This town, then called Gibal (Abulfed. Tog. Syr. p. 94; Schultens's *Index Vet. S. H. v. *Sibilia), after having been the see of a bishop (Roldan, *Palest*. p. 216), fell under Moslem rule (see Richter, Walf. p. 214; *Reise einer Wienerin*, ii, 201; Michaeis, *Suppl*. p. 251 sq. ; Hamelweld, *P. 275*). The modern town is named Jabel, and is enclosed by a wall about a mile and a half in circumference, apparently the time of the Crusades (Chesney, *Exk. Exp. t. 453*). It contains the remains of an ancient Roman theatre; the "caeva" is nearly perfect, with its concentric ranks of seats, divided by their "precinctiones," "cunei," etc., quite distinguishable (Thomson, in the *Bibliothee Classi*). Many columns and other granite columns are lying about (Burckhardt, *Syrria*, p. 180). Byblus was the birthplace of the Philo who translated Sanchoniathe into Greek. The coins of Byblus bear frequently the type of Astarte; also of Isis, who came hither in search of the body of Osiris (Eckhel, iii, 353; *Mem. de l'Acad. des Inscr.*, iv, 28 and 30). Another city of the same name in Ladicla (Abulf. Syria, p. 100 sq.) must not be confounded with the above, as it lay entirely beyond the region of Palestine. See *Giblite.*

**Byfield, Nicholas, a Puritan divine, was born in Warwickshire, 1579, and entered Exeter College, Oxford, 1596. After serving as rector of St. Peter's, Chester, he became vicar of Isleworth in 1615, and
died in 1622. "He had an excellent character for learning, sound judgment, quick invention, and success in the ministry." He published A Commentary on the Psalms (1622, 8vo. — See also: Bibliotheca Christiana, i. 349; and Dictionary of Authors, i. 817.)

Bysfield, Richard, an English Nonconformist, brother of Nicholas, was born in Worcestershire, studied at Cambridge, and became curate of Islavorth. He held the living of Long-Ditton during the Commonwealth, and was ejected at the Restoration. He was a member of the Assembly of Divines, and a vigorous opponent of prelacy and superstition. He died 1654. Among his writings were The Light of Faint (1618, 8vo.) — The Doctrine of the Sabbath (1632, 4to.) — The Power of the Christ of God (1641, 4to.) — The Gospel's Glory without Prejudice to the Law (1659, sm. 8vo.) — Darlington, Cyclopaedia Bibliographica, i. 535; Allibone, Dict. of Authors, i. 817.

Byles, Mather, D.D., a Congregational minister, was born in Boston, March 28, 1706, graduated at Harvard 1729, and was installed pastor of the Hollis Street church Dec. 20, 1738. He was made D.D. at Aberdeen 1765. He was a Tory in politics, and was therefore dismissed from his charge in 1776. He spent the remainder of his days in private life, and died July 5, 1788. Dr. Byles was distinguished for literary taste and exuberant wit. He published a Poem on the Death of George II. (1772) — an Elegy on the Death of Hon. Daniel Oliver (1782) — a Poetical Epistle to Gov. Belcher on the Death of his Lady (1786) — a Poem on the Death of the Queen (1786) — Poems: The Conflagration, The God of Tempest and Earthquake (1744) — and a number of essays and occasional sermons. — Sprague, Annals, i. 376.

Byzantia, Anthony, a Dutch divine and scholar, was born at Utrecht, Aug. 6, 1664, and studied the ancient languages under Gravius. After his ordination to the Protestant ministry he devoted himself to the Oriental languages, and became an eminent scholar in Hebrew and Syriac. He died at Deventer, Nov. 8, 1698. Among his works are De Calceata Hierosolymitana (1705). De Origine Id. Evang. de Naturate Christi (Dort, 1688, 4to.) — De Natali Jesu Christi (Amst. 1689, 4to.) — with sermons and commentaries in the Dutch language. — Hoefer, Nouv. Biog. Générale, vii. 931.

Byzantium. See LINDEN.

Bythner, Victorinus, a native of Poland, who came to England, matriculated at the University of Oxford, and read lectures on Hebrew there for years. He then passed some time in Cambridge, and about 1654 settled in Cornwall, where he practised medicine. He died in 1670. Among his writings are Lethergy of the Soul (1636, 8vo.) — Tabula Directoris Linguae Sanctae (Oxford, 1637, 8vo.) — Manipulus Memorum Fugae (London, 1630, 8vo.) — Clarus Linguæ Sanctæ (Cambridge, 1649, 8vo.) — Pro eo litteris, Chalcis (London, 1667, fol.) — Pro eis litteris, Chalcis (London, 1685, 12mo.) — Pro eis litteris, Chalcis (London, 1660, 8vo.), containing a grammatical explanation of all the Hebrew words in the Psalms; often reprinted; translated into English by Dee, under the title The Lyre of David (London, 1636, 8vo.; 1647, 8vo.). Horne calls it the "most valuable help to the critical and grammatical study of the Psalms." — Hoefer, Nouv. Biog. Générale, vii. 566; Allibone, Dictionary of Authors, i. 824.

Bzkovius (Bzowx), Abraham, a Polish Romanist divine, was born at Przecyzil in 1667. He studied at Cracow, where he became a Dominican. He subsequently taught philosophy at Milan, and theology at Bologna. On his return into Poland he became prior of the Dominicans at Cracow, and contributed greatly to the extension of the order. Pius V called him to Rome, where he was employed on a continuation of the Annals of Baronius from A.D. 1198 to 1522; and he completed nine volumes (xii to xxii), which were printed at Cologne, from 1616 to 1630, and at Rome in 1672. Among his other writings are Historia Ecclesiastica de Baronii annibalsibus historiar exserpta (Col. 1617, 3 vols. fol.) — XL Sermones super Canticum Salutis Regina (Venice, 1598) — Sacram Pompapiurn (Lemov. 1617). — De rebus gestis Summorum Pontificum (Col. 1619 and 1622, 4to.). He died at Rome, Jan. 81, 1637. — Hoefer, Nouv. Biog. Générale, vii. 909.


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